Introduction   19. 09. 2022

Pāḷi - Pāḷi Piṭaka (discourses taught by the Blessed One)
             Pāḷi Bhāsā (Language used by the Blessed One)

Indo Aryan Language Family
        - Old Indo Aryan ~ Vedic Sanskrit
        - Middle Indo Aryan ~ Classical Sanskrit, Pāḷi, …
        - New Indo Aryan ~ Hindi and so on

Pāḷi is an inflected Language

Akkharasamūho padaṃ (group of letters becomes a word)
Padasamūho vākyaṃ (group of words becomes a sentence.)

Four parts of speech in Pāḷi;
        - nāma (noun)
        - ākhyāta (verb)
        - upasagga (prefix)
        - nipāta (particle)

Nāma and ākhyāta are inflected
Upasagga and nipāta are indeclinable one.

Nāma (declension)
Ākhyāta (conjugation)

Retroflex

41 Alphabets
8 vowels
33 consonants

 a ā = aa

Short   long
 - a   - ā (guttural)
 - I   - ī (palatal)
(ṛ)   (ṛ)   (lingual)
(lṛ)   (-)   (dental)

- u   - ū (labial)
                         - e (ai)
                         - o (au)

3 short vowels, 5 long vowels

     33 Consonants
     25 group consonants
      8 groupless consonants

     25 Group Consonants

Gutturals   k   kh   g   gh   ṅ

         akkhi (eye)
         kk   kkh   ~~(kg, kgh, kṅ)~~ ~~(khaki)~~
         kk, kkh, gg, ggh
         agga (tip)
         aggha (value)
         ṅk, ṅkh, ṅg, ṅgh ~~(ṅṅ)~~
         paṅka, saṅkhata, aṅga, iṅgha

      -k + g- > kg (kk, gg)

      ṅ, ñ, ṇ, n, m = ṃ
      saṃ + buddha > sambuddha

      saṃ + kara > saṅkara

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Palatals   c   ch   j   jh   ñ
         cc   cch
         sacca (truth)
         taccha (truth)
         jj
         ajja (today)
         jjh
         bojjhaṅga (enlightenment factor)
         ññ
         paññā (wisdom)

cc	cch	jj	jjh	ññ
ñc	ñch	ñj	ñjh	

pañca (five)
añcha
añja

Retroflex	ṭ	ṭh	ḍ	ḍh	ṇ
	ṭṭ	ṭṭh	ḍḍ	ḍḍh	ṇṇ
	ṇṭ	ṇṭh	ṇḍ	ṇḍh	

Dentals	t	th	d	dh	n
	tt	tth	dd	ddh	nn
	nt	nth	nd	ndh	

Labials	p	ph	b	bh	m
	pp	pph	bb	bbh	mm
	mp	mph	mb	mbh	

Groupless Consonants

Semivowels y (I <——> y) [palatal]

I (y)am > I'm

√si (to lie down) + a
√si + a > saya

v (v <-> u/ ū/ o) [labial]

r (r <-> ṛ {skt})
l   (l <-> lṛ {skt})

Sibilant s (s, ś, ṣ {skt})
√dis (to see) {skt- √dṛś}

Aspirate h

Lingual ḷ {ḷ > ḍ}

Nasal ṃ (niggahita)

aṃ	iṃ	uṃ

āṃ > aṃ
īṃ (ī > I + ṃ)
ūṃ > uṃ

Inflection
Inflection of 'nāma' is declension.
Inflection of 'ākhyāta' is conjugation.

    Ākhyāta (verb)
    - 3 tenses and 3 moods
    {present tense, past tense, and future tense}
    {imperative mood, optative mood, and conditional mood}

    - person   (first person, second person, and third person)
                    (third person, second person, and first person)

    - number (singular and plural) {skt. dual}

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                Lesson One
Verb derived from 3 parts
        -root (to eat)
        -conjugational sign (7 types)
        -verbal termination (tense/ mood, person, and number)
                [root + sign + vt > verb]

        -√dhāv (to run)
        -a (sign, active voice)
        -ti (vt; present tense, 3rd person, singular)
        dhāvati ~ he/she/it runs.

        -√chid (to cut)
        -ṃ - a
        -ti
        chiṃdati (ṃ>n) chindati ~ he cuts

        -root + sign > base form
        -base form + present tense vt > present

        √dhāv + a > dhāva + ti > dhāvati ~ he runs.
                        dhāva + (a)nti > dhāvanti ~ they run

Present Tense VT

	Sl	Pl
3rd	-ti	(a)nti
2nd	-si	-tha
1st	-mi	-ma

base form + VT
dhāvati ~ he runs.
dhāvanti ~ they run.
dhāvasi ~ you run.
dhāvatha ~ you run.
dhāvami > dhāvāmi ~ I run.
dhāvama > dhāvāma ~ we run.

Note ~ before -mi/ ma 'a' becomes long 'ā'.
[a > ā + mi/ma]

√dhāv (a)ti > dhātti > dhatti

dhāvati > dhāvti
chindati > chidti

chindati ~ he cuts
chijjati ~ it is cut.

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root + sign + vt > verb
root + sign > verbal base + vt > verb

list of vocabulary
1st group of root with '*a*' sign
√dhāv ~ to run   (dhāva)
√vas ~ to dwell   (vasa)
√gam ~ to go *{m>cch}*   (gaccha)
ā √gam ~ to come   (āgaccha)
apa √gam ~ to go away   (apagaccha)
√thā ~ to stand   *{thā > tiṭṭh}*   (tittha)
ud √ṭhā ~ to stand up, to get up   (uttiṭṭha/ uṭṭhaha)
ni √sad ~ to sit *{sad > sīd}*   (nisīda)
√si ~ to lie down   (saya)

√ṭhā > tiṭṭh/ ṭhah
ud + tiṭṭh > udtiṭṭha > uttiṭṭha {dt > dd/ tt}

{-i/ ī > e > ay + vowel}
√si + a > si > se > saya
√nī (to lead) > ne > nay + a > naya

-root + sign + vt
-prefix + root + sign + vt

uttiṭṭhāmi {uttiṭṭha + mi {1st, sl. Present}}
uttiṭṭha {ud √ṭhā > tiṭṭh}

to translate Pāḷi into English
- find vt (tense/ mood, person, number)
- analyze the verbal base to guess the meaning

to translate English into Pāḷi
- verb denotes infinitive meaning of root in Pāḷi, tense
- subject denotes person and number.

we get up.
get up ~ uttiṭṭha
we ~ 1st, Pl. ~ ma
uttiṭṭhāma

they are lying down. They lie down
they ~ 3rd, pl ~ (a)nti
lie down ~ saya
     sayanti

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Lesson 1 : way of forming verb, present tense, 1st group sign 'a'

Lesson 2

Verbal base ending in   -a
                                        -ā

-e

-o

7 conjugational signs; *'a', 'ṃ-a', 'ya', 'ṇu*, ṇā, uṇā', 'nā', 'o',* and *'e, aya'*

Ending in   -**a**

(1)   **1st group sign 'a'**

E.g.,   √dhāv + a > dhāv<u>a</u>

√gam + a > gacch<u>a</u>

(2)   **2nd group sign 'ṃ-a'**

E.g., √chid + ṃ-a > chiṃda > chind<u>a</u>

√bhuj + ṃ-a > bhuṃja > bhuñj<u>a</u>

(3)   **3rd group sign 'ya'**

E.g., √ghā + ya > ghāy<u>a</u>

√sā + ya > sāy<u>a</u>

Ending in '**ā**'

(4)   **4th group sign 'ṇu*, ṇā, uṇā'**

E.g., √su + ṇā > suṇ<u>ā</u>

pa √āp + uṇā > pāpuṇ<u>ā</u>

(5)   **5th group sign 'nā'**

E.g., √ci + nā > cin<u>ā</u>

√ji + nā > jin<u>ā</u>

Ending in '**o**'

(6)   **6th group sign 'o'**

E.g., √kar + o > kar<u>o</u>

√tan + o > tan<u>o</u>

Ending in '**e**'

(7)   **7th group sign 'e' 'aya'**

E.g., √cur + e > cor<u>e</u>

√cur + aya > coraya

√dis + e > des<u>e</u>

√dis + aya > desaya

*NB; a > ā, i, ī > e, u, ū > o + e, aya

√kī (to buy, purchase) + nā {ī > i, n > ṇ} > kiṇā

-ti   -anti

kiṇāti, kiṇā + (a)nti > kiṇānti > kiṇanti

-si   -tha

kiṇāsi   kiṇātha

-mi   -ma

kiṇāmi   kiṇāma

√dis (to expound, preach) + e > dese

-ti   -(a)nti

deseti   desenti

-si   -tha

desesi desetha

-mi   -ma

desemi   desema

√kar (to do, to make) + o > karo

-ti   -(a)nti

karoti   karonti

-si   -tha

karosi karotha

-mi   -ma

karomi   karoma

pa √āp (to reach, to attain) + uṇā > pāpuṇā

√ji (to conquer, to win) + nā > jinā

√cur (to steal) + e > core

√tan (to spread, to extend) + o > tano

√su (to listen, to hear) + ṇā > suṇā

√bhū (to develop) + e > bhoe > bhave > bhāve *{ū > o > av > āv}*

        [o > av + vowel]

pappoti > pappo < pa √āp + ṇu > paāpṇu > pāpṇu > pāppu > pappu > pappo

     pa √āp + ṇu > pappo *{'a' is dropped, 'ā > a', pṇ > pp, u > o}*

        [long vowel > short v. + double consonants]

 Pappoti

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Summary of Lesson Two

     -7 conjugational signs

     -4 vowels endins of the verbal base

Prefix   + root + sign
-cons./ vowel + CVC/V   + V/C
Prefix + root
     C+C ~ change;
     V+V ~ elision, change, insertion
Root + sign
     C+C ~ change;
     V+V ~ elision, change

pa √āp > pāp
ud √ṭhā > uṭṭhā

jānā*ti* > jānā < √ñā (to know, to understant) + nā
chāde*ti* > chāde < √chad (to cover up) + e
cinā*ti* > cinā < √ci (to collect, heap up, pile up) + nā

pāpuṇā
Jinā
Suṇā
Jānā
cinā
core
Bhāve
chāde
tano
Pappo

     -ti   (a)nti
     -si   -tha
     -mi   -ma

root	sign	base	meaning	Present form	remark
√dhāv	-a	dhāva	To run	dhāvati	
√gam	a	gaccha	To go	gacchati	M > cch

Lesson 3

Regular form;   Root + sign + VT
Irregular form;   Root + VT

√as (to be)

-ti	anti
-si	tha
-mi	ma

a*st*i > a*tth*i **{st > tth}**
(a)santi > santi
a(s)si > asi
a*sth*a > a*tth*a {sth > tth}
a*sm*i/ > a*mh*i {s > h, (ahmi) hm > mh}
asma/ amha

atthi   (he is there, there is him)
santi   (they are there, there are them)
asi (you are)   attha (you are)
asmi, amhi (I am)   asma, amha (we are)

√brū (to say)
brūti
brū(v)anti > brūvanti
brūanti > bravanti {u/ū > o > av + vowel}
brūsi
brūtha
brūmi
brūma

√han (to kill, to hurt)
√han + a > hana

hanati, hanti*   hananti
hanasi   hanatha
hanāmi   hanāma

Exercise (a)

I am ~ I (1st, sl. ~mi), am (present tense, √as
asmi, amhi
You kill ~ you (2nd, sl./pl. ~ si/ tha), kill (present tense, √han, hana)
hanasi/ hanatha
                Exercise (b)
brūma (√brū + ma) ~ we say
hanti (√han + ti) ~ he kills

√ṭhā > tiṭṭh
√ṭhā > ṭhah

Redublicated verb
(skt) √sthā (sth > ṭṭh) (Pāḷ) √(ṭ)ṭhā

√sthā > (s)t(h)āsthā > tāsthā > tisthā > tiṭṭhā + a

√ṭhā > ṭhāṭhā > ṭhaṭhā > ṭhahā + a

   In preceding syllable
-   **ā > i**
-   **aspirate 'h' is lost such as ṭh > ṭ**
-   **ā > a**
-   **h > j**
-   **In following syllable 'ṭh' > h**

√hā > hāhā > hahā > jahā
√pā > pāpā > pipā > pibā/ pivā

   When two vowels meet together,
-   one of them is dropped,
-   changed into consonant, or
-   a guest consonant is inserted

   √brū 'v' anti > brūvanti
   √brū > bro > brav + anti > bravanti **{u/ū > o > av + vowel}**

Lesson 4
Personal Pronouns

Dhāvati   (he runs.)

So dhāvati

So ~ [tad ~ that, nom, sl.] he

Dhāvanti ~ they run

Te dhāvanti

Te ~ [tat ~ that, nom, pl.] they

3rd sl. / pl. Subj. ~ so and te

So gacchati ~ he goes.   Te gacchanti ~ they go.

so/ te

2nd sl./ pl. Subj. ~ tvaṃ/ tumhe

Dhāvasi ~ you run.

Tvaṃ dhāvasi ~ you run.

Dhāvatha ~ you run.

Tumhe dhāvatha ~ you run.

1st sl./ pl. Subj. ~ ahaṃ/ mayaṃ

Dhāvāmi ~ I run.

Ahaṃ dhāvāmi ~ I run.

Bhāvemi ~ I develop.

Ahaṃ bhāvemi ~ I develop.

Dhāvāma ~ we run.

Mayaṃ dhāvāma ~ we run.

Uggaṇhāmi ~ I learn. {ud √gah + nā + mi} [dg > gg, n> ṇ, hṇ > ṇh]

Ahaṃ uggaṇhāmi ~ I learn Pāḷi, I am learning Pāḷi.

Mayaṃ uggaṇhāma ~ we learn.

Personal pronouns for subjects

3rd subj.	*So*	*te*
2nd subj.	*Tvaṃ*	*tumhe*
1st. Subj.	*ahaṃ*	*mayaṃ, amhe*

Atthi   santi

Asi   attha
Asmi, amhi   asma, amha

So atthi ~ he is (there).
Te santi ~ they are (there).
Tvaṃ   asi ~ you are.
Tumhe attha ~ you are.
Ahaṃ asmi/ amhi~ I am.
        Ahaṃ sisso asmi. {I am a student.}
Mayaṃ asma/ amha ~ we are.
Mayaṃ buddhasāvakā asma. {we are disciples of the Buddha.}

√i ~ to go + ti*{√i > e}*
eti ~ he goes. enti ~ they go.

√gam ~ to go
So gacchati ~ he goes.

ā √gam ~ to come
So āgacchati ~ he comes.

ā √i ~ to come *{a/ā + i > e}*
eti ~ he comes.

√cint (to think) + e > cinte

√bhū (to be, become) + a > bhava {ū > o > av + a}
        Bhavati   bhavanti
        Bhavasi   bhavatha
        Bhavāmi   bhavāma

√bhū (to develop) + e > bhāve {ū > o > av > āv + e}

√dis (to see) + a > passa {dis ~ pass}
        Passati   passanti
        Passasi   passatha
        Passāmi   passāma
                Vipassanā (insight meditation)

√dis (to teach, expound) + e > dese

Deseti desenti

Desesi desetha

Desemi   desema

Desanā (discoure)

To be

I am,

You are

He is

3rd	so	te
2nd	tvaṃ	tumhe
1st	ahaṃ	mayaṃ, amhe

So (3rd, sl.) ~ he   kasa<u>ti</u> (3rd, sl.) ~ ploughs.

Mayaṃ (1st. Pl ~ we)

Sayāma (√si > se > say + a + ma ~ 1st. Pl. present tense ~ lie down)

We lie down.

Te (3rd, pl. ~ they)

Vapanti (√vap + a + anti~pres, 3rd, pl~ grow)

Te vapanti ~ they grow, sow.

You (2nd, sl/pl ~ si/ tha) ~ tvaṃ/ tumhe

come (e) {esi/ etha}

Tvaṃ esi/ tumhe etha.

I (ahaṃ + mi)

smell (ghāya)

Ahaṃ ghāyāmi

Lesson 5
Future Tense (will, shall)

{verbal base + future tense vt= future verb}

	Sl.	Pl.
3rd.	ssa + ti > ssati	ssa + (a)nti > ssanti
2nd.	ssa + si > ssasi	ssa + tha > ssatha
1st.	ssa + mi > ssāmi	ssa + ma > ssāma

[ssa + present tense vt = future tense]

Future Tense VT

	Sl.	Pl.
3rd.	*(i)ssati*	*(i)ssanti*
2nd.	*(i)ssasi*	*(i)ssatha*
1st.	*(i)ssāmi*	*(i)ssāma*

Kasati ~ he ploughs. > kasa (to plough)

Kas_a_ + issati, issanti, issasi, issatha, issāmi, issāma >kasissati, etc.,

Suṇā + issati, issanti, issasi, issatha, issāmi, issāma > suṇissati, etc.,

Bhāve + ssati, ssanti, ssasi, ssatha, ssāmi, ssāma > bhāvessati, etc.,

Tano + issati, issanti, issasi, issatha, issāmi, issāma > tanissati, etc.,

√dis (to see/ to expound)

√dis + e + mi > desemi

Desetvā (gerund form)

Dese + ana > desanā (discourse)

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Verbal base + future tense vt = future verb

- Ending vowel of bases is mostly dropped except 'e'

√as (to be) atthi [no future form]

√bhū (to be) + a > bhava

3rd	bhavissati	bhavissanti
2nd	bhavissasi	bhavissatha
1st	bhavissāmi	bhavissāma

Ahaṃ bhavissāmi (fut. 1st. sl.) ~ I will be.

Ahaṃ vasissāmi {vasa (to live) + fut. 1st. Sl. issāmi (I will/shall)}
~ I will live.

Ahaṃ uṭṭhahissāmi {uṭṭhaha (ud √ṭhā ~ to get up) + issāmi (fut. 1st. Sl. ~ I shall)} ~ I will get up.

ud √ṭhā > ṭhāṭhā > ṭhahā + a > ṭhaha {ud + ṭhaha (dṭh > ṭṭh)} > uṭṭhaha

Ahaṃ jānissāmi {jānā + issāmi} ~ I shall know.

    √ñā + nā > (ñānā) jānā
    √jñā > jjā > jā
    √jñā > ññā > ñā + ana > ñāṇa (knowledge)
    pa √jñā > ññā + a > paññā (wisdom)

I shall know {I shall~ 1st. Sl. ~ ahaṃ + issāmi} {know ~ jānā}
Ahaṃ jānissāmi

Lesson 6
Imperative Mood (may, let)
[Verbal base + imperative mood vt = imperative verb]

Imperative Mood VT

	Sl.	Pl.
3rd.	*tu*	*(a)ntu*
2nd.	*hi*	tha
1st.	mi	ma

    √dhāv + a > dhāva (to run)
So dhāvatu
    - He may run.
    - May he run!
    - Let him run!

 Te dhāvantu
    - They may run.
    - May they run.
    - Let them run.

Tvaṃ dhāvahi

    -a, ā, o, e
For 'a' ending base; dhāva, etc.,

-a + hi {a > ā} > -āhi {i.e., dhāvahi > dhāvāhi}
-a + hi {hi is dropped} > -a {i.e., dhāvahi > dhāva}

Tvaṃ dhāvāhi/ dhāva.

For 'ā' ending base; kiṇā, etc.,
-ā + hi > -āhi {i.e., kiṇāhi}
-ā + hi {ā > a, 'hi' is dropped} > -a {i.e., kiṇāhi > kiṇa}
Tvaṃ kiṇāhi/ kiṇa.

- You may run.
- May you run.
- {Let you run*}
- Run

Tumhe dhāvatha.

Ahaṃ dhāvāmi
Mayaṃ dhāvāma

I may run.
May I run.
Let me run.
We may run.
May we run.
Let us run.

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- Dhāva
- Kiṇā
- Karo
- dese

Dhāv**a**
Dhāvatu   dhāvantu
<u>Dhāvāhi, dhāva</u>   dhāvatha
Dhāvāmi   dhāvāma

kiṇ**ā**

Kiṇātu   kiṇantu
Kiṇāhi, kiṇa   kiṇātha
Kiṇāmi   kiṇāma

Karo
Karotu   karontu
Karohi   karotha
Karomi   karoma
Dese
Desetu   desentu
Desehi   desetha
Desemi   desema

√as (to be)

Present Tense
Asti > atthi
Asanti > santi
Assi > asi
Astha > attha
asmi/ amhi
asma/ amha

Imperative Mood VT

√as + tu > astu {st > tth}> atthu
Atthu ~ he may be, may he be, let him be.

√as + antu > _a_santu > santu

√as + hi > a_s_hi {a_s_ > a > ā}> āhi

√as + tha > astha > attha
√as + mi > asmi/ amhi
√as + ma > asma/ amha

mā ~ don't
mā + imperative verb ~ don't V, i.e., don't go, don't run and so on.

Mā dhāvatu ~ he may not run, may he not run, let him not run.

Mā dhāvāhi ~ don't run.

Local Adverbs

Demonstrative pronoun

-ta (that)

-ima (this)

-tra, ttha (at, in, on + location)

Ta + tra > tatra (in that place = there)

Ta + ttha > tattha (in that place = there)

Ima (this) > i, a, e + tra, ttha, dha

Ima > a + tra > atra (in this place = here)

Ima > i > e + ttha > ettha (here)

Ima > i + dha > idha/ iha (here)

Relative Pronoun

Ya ~ what, which

Tra, ttha, hiṃ (at, in, on + location)

Ya + tra > yatra (in which place = where)

Ya + ttha > yattha

Ya + hiṃ > yahiṃ (where)

Interrogative Pronoun

Kiṃ ~ (wh?)

Kiṃ > ka, ku

-tra, ttha, hiṃ, haṃ (at, in, on + location)

Kiṃ > ku + tra > kutra (where?)

Kiṃ > ka + ttha > kattha

Kiṃ > ku + hiṃ > kuhiṃ

Kiṃ > ka + haṃ > kahaṃ

-to (from + location)

Ta + to > tato (from that place = from there)

Ima + to > ato/ ito (from this place = from here)

Ya + to > yato (from where)

Kiṃ + to > kuto (from where?)

Kuto tvaṃ āgacchasi ~ from where do you come?

Yato tvaṃ āgacchasi ~ where you come

Temporal Adverbs

-dā, dāni, dācanaṃ (at time)
Ta + dā > tadā (at that time/ then)

Ima + dāni > idāni (at this time/ now)

Ya + dā > yadā (at what time/ when)

Kiṃ + dā > kadā (at what time?/ when?)
Kiṃ + dācanaṃ > kudācanaṃ (at what time?/ when?)

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Demonstrative adverbs ~ ta (that), ima (this)
Relative adverbs ~ ya (which or what)
Interrogative adverbs ~ kiṃ (wh?)

Ahaṃ dhāvāmi (I run)
Ahaṃ ito dhāvāmi (I run from here)

Subj + Verb
Subj + adv + verb

So vasati (he dwells)
So tatra vasati (he dwells there)
Ahaṃ idha vasāmi (I live here)

Ahaṃ idāni desemi (I am teaching now)
Tadā te bhāventi (then they develop)
Ya <-> Ta

Ahaṃ gacchāmi. (I go)
So vasati. (he lives)

Ahaṃ *ta*ttha gacchāmi. (I go there)
*Ya*ttha so vasati. (where he lives.)

Yattha so vasati ahaṃ *tattha* gacchāmi. (I go there where he lives)

Yadā so āgacchati. (when he comes)
Tadā ahaṃ apagacchāmi. (then I go away)

Yadā so āgacchati tadā ahaṃ apagacchāmi. (I go away when he comes.)

Tvaṃ gacchasi (you go)
Kattha tvaṃ gacchasi. (where do you go?)

Kadā tvaṃ uttiṭṭhasi. (when do you go?)

Tumhe āgacchatha. (you come)
Kuto tumhe āgacchatha. (where do you come from?)

So idha vasa/tu

vasa (to live)
tu (imp. 3rd. Sl ~ he + may/ let)
Vasatu ~ he may live, may he live, let him live
Idha (here)
So idha vasatu (he may live here, may he live here, let him live here)

Let them come here
 Let (imp)
Them (3rd. Pl. ~ te + antu)
Come (āgaccha)
Te Āgacchantu
Here (idha, iha, atra, ettha)

Te idha āgacchantu

I am going where they are
I am going (there) [ahaṃ tatra/ tattha gacchāmi]
where they are [yattha/ yatra/ yahiṃ te santi/ bhavanti]
 [Yatra te santi ahaṃ tattha gacchāmi.]

Don't kill there

Mā tvaṃ tatra hana/ hanāhi
Mā tumhe tatra hanatha

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Lesson 7
Optative Mood VT (may, might, should, would)

	Sl.	Pl.
3rd.	eyya, e	eyyuṃ
2nd.	eyyāsi, esi	eyyātha, etha
1st.	eyyāmi, emi	eyyāma, ema

dhāva + eyya > dhāveyya, dhāve

dhāva + eyya, e > dhāveyya, dhāve
dhāva + eyyuṃ > dhāveyyuṃ
dhāva + eyyāsi, esi > dhāveyyāsi, dhāvesi
dhāva + eyyātha, etha > dhāveyyātha, dhāvetha
dhāva + eyyāmi, emi > dhāveyyāmi, dhāvemi
dhāva + eyyāma, ema > dhāveyyāma, dhāvema

Dhāvema ~ we may run, we might run, we should run, we would run.

kiṇā + eyya, and so on
Kiṇeyya, kiṇe   kiṇeyyuṃ
Kiṇeyyāsi, kiṇesi   kiṇeyyātha, kiṇetha
Kiṇeyyāmi, kiṇemi kiṇeyyāma, kiṇema

Karo + eyya and so
Kareyya, kare   kareyyuṃ
Kareyyāsi, karesi   kareyyātha, karetha
Kareyyāmi, karemi kareyyāma, karema

Dese + eyya and so on
Deseyya, dese   deseyyuṃ
Deseyyāsi, desesi   deseyyātha, desetha
Deseyyāmi, desemi deseyyāma, desema

Irregular Verb with Opt.

√as
√kar

Special Opt VT for irregular verbs

	Sl.	PL.
3rd.	(i)yā	(i)yuṃ
2nd.	(i)yāsi	(i)yātha
1st.	(i)yāmi	(i)yāma

√kar + (i)yā > kariyā *(r <-> y = y-r)* > kayirā
√kar + (i)yuṃ > kariyuṃ > kayiruṃ
√kar + (i)yāsi > kariyāsi > kayirāsi
√kar + (i)yātha > kariyātha > kayirātha
√kar + (i)yāmi > kariyāmi > kayirāmi
√kar + (i)yāma > kariyāma > kayirāma

Kareyya, kare, kayirā   kareyyuṃ, kayiruṃ
Kareyyāsi, karesi, kayirāsi kareyyātha, karetha, kayirātha
Kareyyāmi, karemi, kayirāmi   kareyyāma, karema, kayirāma

3rd. Sl.   √as + (i)yā > *a*siyā > siyā
                √as + yā > asyā *(sy > ss)* assā > assa
3rd. Sl.   siyā, assa

3rd. pl.   √as + (i)yuṃ > *a*siyuṃ   > siyuṃ
                √as + yuṃ > a*sy*uṃ >   assu*ṃ* > assu
3rd. pl.   siyuṃ, assu
3rd. Pl.   siyaṃsu {siyuṃ}
                Past tense 3rd. Pl.   uṃ, iṃsu, aṃsu

N.B., Siyaṃsu is taking analogy form of past tense such as aṭṭhaṃsu and so on

2nd. Sl.   √as + (i)yā*si* > asiyā > siyā
                √as + yā*si* > asyā > assā > assa
2nd. Sl.   siyā, assa

2nd. pl.   √as + yātha (yatha)> asyātha > assātha > assatha

1st. Sl.√as + (i)yām*i* (yaṃ)> asiyām > asiyāṃ > asiyaṃ > siyaṃ
                √as + yaṃ > asyaṃ > assaṃ
1st. Sl.siyaṃ, assaṃ

1st. pl. √as + yāma > asyāma > assāma

	Sl.	Pl.
3rd.	siyā, assa	siyuṃ, assu, siyaṃsu*
2nd.	siyā, assa	assatha
1st.	siyaṃ, assaṃ	assāma

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So gacchati ~ he goes.
So na gacchati ~ he does not go.
So gaccheyya ~ he might go.
So na gaccheyya ~ he might not go.

Ta ~ demonstrative pronoun
Ya ~ relative pronoun.
        [where is 'ya' there is 'ta']

Tathā ~ in that way
Yathā ~ in what way
Yathā + tathā ~ as

Sace, yadi, ce (if)

sace / yadi + subj. + verb.
Subj. + ce + verb

Sace/ yadi so gaccheyya ~ if he (might) goes.
No ce buddhaṃ sareyyātha ~ if you could not remember the Buddha's attributes.

√sar ~ to remember ~ sarati

√sak (to be able) + ṇu > sakṇu (kṇ > kk, u > o) > sakko + ti > sakkoti ~ he is able, he can.

√kas (to plough) + a + ti > kasati ~ he ploughes.
√vap (to sow) + a + ti > vapati ~ he sows.
√cint (to think, consider) + e + ti > cinteti ~ he thinks, considers.

Yatra te vaseyyuṃ, mayaṃ tatra gaccheyyāma
Where they would stay, we there should go.

We should go there where they (would) stay.

Yahiṃ te nisīdeyyuṃ, tato tumhe apagaccheyyātha.
Where they would sit, from there you would go away.
You should go away from there where they (would) sit.

I should stay here.
Ahaṃ idha vaseyyāmi.

Where should they run?
Kattha/ kutra/ kuhiṃ te dhāveyyuṃ.

Where should we purchase from?
Kuto mayaṃ kiṇeyyāma

pa √āp + uṇā > pāpuṇā (to attain, to approach)

How should they conquer?
Kathaṃ te jineyyuṃ

You may do as I do. [as ~ yathā + tathā]
Yathā ahaṃ kareyyāmi, tathā tvaṃ kareyyāsi.

Bhavatu sabbamaṅgalaṃ. (praying, wishing)
        May there be all blessings to you!

Averā hontu
Arogā hontu

No ce buddhaṃ sareyyātha, atha dhammaṃ sareyyātha.
If you could not remember the Buddha, then you should remember the Dhamma.

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Lesson 8
Past Tense (Aorist)

- Optionally 'a' is inserted before the root in the past tense.
- 's' is always inserted before VT for the verbal base ending in 'e' and for some roots such as √ṭhā, √dā and so on.

Past Tense VT

	Sl.	Pl.
3rd.	i	uṃ, iṃsu, aṃsu*
2nd.	o, i	ittha
1st.	iṃ	imhā, imha

Verbal base + Past Tense VT = past tense verb

dhāva + i > dhāvi
dhāva + uṃ/ iṃsu > dhāvuṃ, dhāviṃsu

dhāva + o/ i > dhāvo, dhāvi
dhāva + ittha > dhāvittha

dhāva + iṃ > dhāviṃ
dhāva + imhā/ imha > dhāvimhā, dhāvimha

(a)dhāvi	(a)dhāvuṃ, (a)dhāviṃsu
(a)dhāvo, (a)dhāvi	(a)dhāvittha
(a)dhāviṃ	(a)dhāvimhā, (a)dhāvimha

So (a)dhāvi~ he ran.
Te (a)dhāvuṃ/ (a)dhāviṃsu~ they ran.

kiṇā + i > (a)kiṇi

(a)kiṇi	(a)kiṇuṃ, (a)kiṇiṃsu
(a)kiṇo, (a)kiṇi	(a)kiṇittha
(a)kiṇiṃ	(a)kinimhā, (a)kiṇimha

karo + i > (a)kari
(a)kari   (a)karuṃ, (a)kariṃsu

(a)karo, (a)kari   (a)karittha
(a)kariṃ   (a)karimhā, (a)karimha

dese + ssati > desessati [future tense]

dese + (s)i > desesi

(a)desesi   (a)desesuṃ, (a)desesiṃsu
(a)deseso, (a)desesi (a)desesittha
(a)desesiṃ   (a)desesimhā, (a)desesimha

(a)√ṭhā (to stand) + i > aṭhāsi (ṭh > ṭṭh) > aṭṭhāsi
√sthā (skt) = (sth > ṭṭh > ṭh)√ṭhā

aṭṭhāsi aṭṭhaṃsu
aṭṭhāsi aṭṭhāsittha
aṭṭhāsiṃ   aṭṭhāsimhā, aṭṭhāsimha

√dā (to give) + i
adāsi   adaṃsu
adāsi   adāsittha
adāsiṃ   adāsimhā, adāsimha

(a)√as (to be) + i > _aa_si > āsi
a √as > ās + i > āsi
āsuṃ, āsiṃsu

āso, āsi   āsittha
āsiṃ   āsimhā, āsimha

So āsi {he was}
Te āsuṃ   {they were}
Tvaṃ   āsi {you was}
Tumhe   āsittha {you were}
Ahaṃ āsiṃ   {I was}
Mayaṃ   āsimhā   {we were}

Verbal base is derived from
- Root + conjugaltional sign

E.g., √dhāv (to run) + a > dhāva (to run)
- Prefix + root + conjugational sigh
  E.g., ā √gam > gacch (to come) + a > āgaccha (to come)

pa √vis (to enter) + a + ti
pavisati

pa (a)√vis + a > pavisa > pāvisa + i > pāvisi
pavisiṃsu

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'Mā' + Imp. verb and past tense verb = prohibition

Mā karohi ~ don't do
Mā akari ~ don't do.

Mā gaccha/ gacchāhi ~ don't go.
Mā agacchi ~ don't go.

Yadā tvaṃ tato āgacchi, tadā mayaṃ tatra āsimhā

Yadā tvaṃ tato āgacchi,
When you from there came > when you came from there,

tadā mayaṃ tatra āsimhā.
Then we there were > then we were there.
        a√as > ās (to be)

Yato ahaṃ ajāniṃ, tato avadiṃ.

        √vad (to speak) + a > vada + iṃ > vadiṃ/ avadiṃ

Yato ~ from where, wherefore,
Tato ~ from there, therefore,
[Yato + tato ~ because]

From where I knew, from there I said.
Wherefore I knew, therefore I said. ~ I said because I knew.

Yadi evaṃ siyā, ahaṃ idha āgaccheyyāmi.

Yadi evaṃ siyā,
If (he/she/it) would be thus/ in this way

If it would be thus = if it is thus = if it is so/ if so

I should come here

{Tumhe} mā idha vasittha.
You don't stay here. = tumhe idha na vasittha.

(no subj.) Don't stay here.

Mā te evaṃ kariṃsu
They did thus. They did not do thus.
Don't let them do thus.
May they not do thus.

Mā + past tense {imperative meaning}

They went there.

They ~ te (3rd. pl.)
Went ~ (gaccha, past tense) ~iṃsu
Te tatra gacchiṃsu.

When did you come from there?
When ~ kadā
You ~ tvaṃ/ tumhe
Did come ~ āgaccha, past temse
From there ~ tato

Kadā tato tvaṃ āgacchi/ tumhe āgacchittha

We went there when you were here.
We went there.
Mayaṃ tatra gacchimhā.

When you were hṃere.
Yadā tumhe idha āsittha

Yadā tumhe idha āsittha, (tadā) mayaṃ tatra gacchimhā.

When I touched then I knew.
Yadā ahaṃ phusiṃ tadā ahaṃ jāniṃ

When we heard then we thought.
Yadā mayaṃ suṇimhā, tadā mayaṃ cintesimhā.

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Verbal Termination						
	Present Tense		**Imperative Mood**		**Future Tense**	
	sl.	**pl.**	**sl.**	**pl.**	**sl.**	**pl.**
3rd. Person	*-ti*	*-(a)nti*	*-tu*	*-(a)ntu*	*-(i)ssati*	*-(i)ssanti*
2nd. Person	*-si*	*-tha*	*-hi*	*-tha*	*-(i)ssasi*	*-(i)ssatha*
1st. Person	*-mi*	*-ma*	*-mi*	*-ma*	*-(i)ssāmi*	*-(i)ssāma*

Verbal Termination						
	Optative Mood				**Past Tense**	
	Common		**Special**			
	sl.	**pl.**	**sl.**	**pl.**	**sl.**	**pl.**
3rd. Person	*-eyya, -e*	*-eyyuṃ*	*-(i)yā*	*-(i)yuṃ*	*-i*	*-uṃ, -iṃsu, -aṃsu*
2nd. Person	*-eyyāsi, -esi*	*-eyyātha, -etha*	*-(i)yāsi -(i)yā*	*-(i)yātha -yatha*	*-o, -i*	*-ittha*
1st. Person	*-eyyāmi, -emi*	*-eyyāma, -ema*	*-(i)yāmi -(i)yaṃ*	*-(i)yāma*	*-iṃ*	*-imhā, -imha*

√gam > gacch
√sad > sīd
√ṭhā > tiṭṭh, ṭhah

√dis > dese

Desesi, (a)desesi,
Lesson one to eight ~ finite verb (main verb)

Lesson nine ~ absolute verb or gerund verb, infinitive verb

√root + gerund suffix > gerund verb

-   Prefix (upasagga)
-   Indeclinable particle (nipāta)
-   Nāma (noun, pronoun, adj, participle adj. And so on)
-   Verb (ākhyāta)
    Nāmā
    -   Nāmanāma (pure noun)
    -   Sabbanāmā (pronoun)
    -   Samāsanāma (compound noun) ~ {N + N, Adj. + N, Adj. + Adj, etc.,}
    -   Taddhitanāma (secondary derivative noun) ~ {Noun + Suffix}
    -   Kitanāma (primary derivative noun) ~ {root + suffix}
            Two kinds of Kita
        (1) Root + suffix > declinable word (part of nāma)
        (2) Root + suffix > dependant verb (gerund, infinitive) {part of verb}

Gerund verb and infinitive verb

        Na + verb > negative verb
So gacchati ~ he goes.
So na gacchati ~ he does not go.
Tvaṃ idha vasasi ~ you stay here.
Tvaṃ idha na vasasi ~ you don't stay here.

Te dhāvanti ~ they run.
Te na dhāvanti ~ they do not run.

So gacchati ~ he goes.
Api so gacchati ~ does he go?

Api nu so gacchati ~ does he go?
Kiṃ so gacchati ~ does he go?
So gacchati kiṃ ~ does he go?

Gerund Verb
Gerund suffix -*tvā, -ya*

Gerund verb is derived from
(1) **Root + tvā** {change, Elison, or Assimilation of conso./ vow.}
√gam (to go) + tvā > gamtvā {m > n} > gantvā
√kar (to do) + tvā > kartvā (r is elided) > katvā
√kī (to buy) + tvā > kītvā (ī > e) > ketvā

(2) **Verbal base + (i)tvā** {'i' is inserted before 'tvā'}
ni √sad > sīd + a > nisīda + (i)tvā > nisīditvā
√kī + nā > kiṇā + (i)tvā > kiṇitvā

√gam (to go)
Gantvā
    (1) Having V-ed {having gone}
    (2) After V-ing {after going}
    (3) Verb and {go and}
So tatra gacchati ~ he goes there.
So tatra vasati ~ he lives there.

So tatra gantvā (tatra) vasati ~ having gone there, he lives.
        After going there, he lives.
        He goes there and lives.

Ahaṃ tatra vasiṃ. I lived there.
Ahaṃ Pāḷiṃ uggaṇhiṃ. I studied Pāḷi.

Ahaṃ tatra {vasa + (i)tvā} vasitvā Pāḷiṃ uggaṇhiṃ.
I lived there and studied Pāḷi.

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- **Subj of gerund and main verb can be the same or different.**
    So tato apagacchati. Mayaṃ tatra pāpuṇāma.

{he goes away from there. We arrive there}

So tato apagantvā, mayaṃ tatra pāpuṇāma.

After he going away from there, we arrive there.

- **action of gerund can be earlier than or the same as that of main verb.**
  Suriyo uggacchati. The sun rises up.
  Andhakāro antradhāyati. The darkness disappears.
  Suriyo uggantvā andhakāro antradhāyati. As soon as the sun rises up the darkness disappears.

- **{the sense of gerund can be reason or mark of the time}**

  Infinitive Verb (to express the **purpose** of main verb)
  Infinitive suffix~tuṃ

Infinitive verb is derived from
  (1) **Root + tuṃ** {change, Elison, or Assimilation of conso.}
  √han (to kill) + tuṃ > hantuṃ {to kill}
  √kar + tuṃ (r is dropped, a > ā) > kātuṃ
  √kar + tuṃ (rt > tt) > kattuṃ
  √su + tuṃ (u > o) sotuṃ {to listen}
  (2) **Verbal base + tuṃ** {'i' is inserted before 'tuṃ'}
  √kī + nā > kiṇā + (i)tuṃ > kiṇituṃ
  √chid + -ṃ-a > chinda + tuṃ > chindituṃ {to cut}
  √dis + e > dese + tuṃ > desetuṃ

  √is (to wish) > icch + a > iccha + ti > icchati ~ he wishes.
  √is (to seek)> es + a > esa + ti > esati ~ he seeks.

  So tatra visituṃ gantvā idha āgacchati.
  Having gone there to stay, he comes here.

  √gam + (i)tvā > gamitvā
  gamati

Ud √ṭhā (dṭh > ṭṭh)> uṭṭhā + ya > uṭṭhāya, uṭṭhatvā*
Ud √ṭhā > ṭhah (dṭh > ṭṭh) uṭṭhah + a + ti > uṭṭhahati > uṭṭhaha + (i)tvā > uṭṭhahitvā

ni √sad + ya (dy > jj) > nisajja
     {t, th, d, dh, n + y}
     {ty, thy, dy, dhy, ny}
     ty > cc
     thy > cch
     dy > jj
     dhy > jjh
     ny > ññ

 pa √āp + uṇā > pāpuṇā
pa √āp + ṇu (pappu)> pappo + ya > pappoya > pappuyya
     {long vowel + single cons. = short vowel + double cons.}
     [oy > uyy]
     a ā
     i ī
     u ū
       e {a + i}
       o {a + u}
patvā
pa √āp + tvā > paāptvā > pāptvā > paptvā > patvā

*ga*ntvā, *i*ndriya

√ñā {√jñā > (jñ > ññ > ñ} ñā) {jñ > jj > jā}
     jānāti
     ñatvā
     paññā

√cur + e > core + tvā > coretvā, + tuṃ > coretuṃ
Desetvā, desetuṃ
Bhāvetvā, bhāvetuṃ

√rud + a > roda/ ruda
√ruh (to grow) + a > ruha/ roha

√i = √gam (to go)
ā √i = ā √gam (to come)

√i > e

ā √i > e

√dis (to see) > pass + a > passa +(i) tvā > passitvā/ passituṃ
√dis + tvā > distvā > ditvā?/ disvā
√dis + tuṃ {st > tth/ ṭṭh} > diṭṭhuṃ?/ daṭṭhuṃ
√dis = <(ṛ > i, ś > s) √dṛś
√dṛś + tuṃ (ṛ > a, ś > s) > dastuṃ (st > ṭṭh) > daṭṭhuṃ

      ṛ > a
      kṛta > kata
      ṛ > i
      ṛśi > isi (ascetic)
      ṛ > u
      ṛju > uju (straight)
      ṛ > ar
      √kṛ = √kar
      ṛ > ra

√dis (to see) + a
√dis + e (causative)> dese (to let sb see)
√cur > curati

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√ad (to eat) + a + ti > adati ~ he eats
su (well) √ad (to eat well ~ to taste) + ya + ti > suadati > svadyati (sv > ss > s) > sad >
sā +   ya + ti
√sad > sā (√kar > kā, √gam > gā)
    [u/ū > v + vowel]
        [double consonants at very beginning ~ (1) one of them is dropped, (2)
vowel 'a, i, or u' is inserted between them]

√sā (to taste) + ya + ti > sāyati

√nī (to carry) + tvā > netvā/ netuṃ
√ji (to conquer) + tvā > jetvā/ jetuṃ

√kī (to buy) ~ kiṇāti
vi √kī (to sell) ~ vi(k)kiṇāti

√krī (kr > kk > k) > √kī

[r + n > ṇ/ t > ṭ]

√k(r)ī + nā (ī > i, n > ṇ) > kiṇā

vi √krī + nā (kr > kk, ī > i, n > ṇ) > vikkiṇā

√bhuj (to eat) + ṃ-a > bhuṃja > bhuñja + ti
         Bhuñja + (i)tvā > bhuñjitvā/ bhuñjituṃ

√bhuj + tvā > bhujtvā > bhutvā
√bhuj + tuṃ > bhujtuṃ (jt > tt) bhuttuṃ (u>o) > bhottuṃ

√kar + o + ti > karoti
karo + (i)tvā/ (i)tuṃ > karitvā, karituṃ
√kar + tvā > kartvā > katvā
√kar + tuṃ > kartuṃ (rt > tt) > kattuṃ
√kar > kā + tuṃ > kātuṃ
         [long vowel + single cons = short vowel + double cons.]
         [short vowel + single cons = long vowel]
         √jan > jā
         √kar > kā
         √gam > gā

anu √sās (to admonish) + a + ti > anusāsati
         anusāsitvā, anusāsiya

√pā > piv (to drink) + a + ti > pivati

Ajja ~ today
Hiyyo ~ yesterday
Suve, sve ~ tomorrow
So ~ he
Sā ~ she

Four stages of Pāḷi Language [William Geiger]
    (1) Jātaka, dhammapada, suttanipāta (poetic type)
    (2) Prose type
    (3) Commentaries and sub-commentaries

(4) Other Texts written in Pāḷi

Root + tvā (1 stage)

Gerund & Infinitive
   (1) Root + suffix (change, elision, assimilation)
   (2) Verbal + suffix ('i' is inserted before suffix)

Gerund ~ (1) having V-ed/en, (2) after V-ing, (3) Verb and
Infinitive ~ {used to denote purpose of main verb} ~ to do

04 Nov 2022

So tatra nisīditvā tato uṭṭhāti.
uṭṭhāti ~ uṭṭhā (ud √ṭhā ~ to stand up) + ti (present tense, 3rd, sl.) ~ he stands up.
tato uṭṭhāti ~ he stands up from there.

tatra nisīditvā < nisīda {ni √sad > sīd ~ to sit down}+ (i)tvā
   - Having sat down there
   - After sitting down there
   - Sit down there and

Mayaṃ (subj) idāni āgantvā vapituṃ tahiṃ gacchissāma

Gerund / infinitive (indeclinable ~ adv.)
Adv before the verb it is connected with

Sace tumhe tato āgamma idha vaseyyātha, mayaṃ tatra gantvā vasituṃ sakkuṇissāma.

   √sak + ṇu (kṇ > kk, u > o)+ ti > sakkoti ~ can/ be able
   √sak + uṇā + ti > sakkuṇāti
   Sakkuṇā + issāma

   [sace/ yadi/ ce + opt. Verb]

If you like to live here, come and stay.
If ~ yadi/ sace
You ~ tvaṃ/ tumhe
Like ~ icchati ~ iccheyyāsi/ iccheyyātha
To live here ~ idha vasituṃ

Sace tvaṃ idha vasituṃ iccheyyāsi
Sace tumhe idha vasituṃ iccheyyātha,
Come and {verb and} ~ āgantvā
Stay ~ vasāhi/ vasatha
āgantvā vasāhi/ vasatha

Sace tvaṃ idha vasituṃ iccheyyāsi, āgantvā vasāhi.
Sace tumhe idha vasituṃ iccheyyātha, āgantvā vasatha.

[In Pāḷi there is a single main Verb in a single sentence, if more than one, previous verbs will be replaced by gerund verb.]

Come and stay.
Come ~ āgacchāhi > ā
Stay ~ vasāhi

[ceva ….. ca = either …. or]
So gacchati ceva dhāvati ca.

07 Nov 2022

I wish /to go there and expound. = ahaṃ tattha gantvā desetuṃ icchāmi.
I = Ahaṃ
Wish = icchati > icchāmi
go and = gantvā
There = tatra/ tattha/ tahiṃ
To expound = desetuṃ
To go there and expound = tattha gantvā desetuṃ
I wish = ahaṃ icchāmi

To go there and expound
To go there = gantuṃ
To expound = desetuṃ

Ahaṃ tatra gantuṃ icchitvā desemi = I wish and to go there expound.
Mayaṃ tatra kiṇituṃ na gacchāma.

Te idha āgantvā pacitvā gacchanti, tumhe bhutvā pivitvā sayatha.
Te tatra kasitvā idha āgacchiṃsu.
Mayaṃ hantuṃ na icchāma.

Āma, ahaṃ jānāmi, tvaṃ coretuṃ icchasi.
Sace so tatra gantuṃ iccheyya, so gacchatu.

Iccheyya - would/ might wish
        {sace/ yadi + opt. Verb}

Sace so tatra gaccheyya, (so) gacchatu.
If he (would) go there, let him go.

Te tatra pāpuṇituṃ icchiṃsu.

Sace tvaṃ tatra gantvā desesi > deseyyāsi, te suṇeyyuṃ.

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        Ito gantvā kattha tvaṃ tatra vasissasi.
        Sace tvaṃ iccheyyāsi, idha vasāhi.
        Tvaṃ pacituṃ icchasi kiṃ.
        So jinituṃ na sakkoti.
        Ahaṃ passituṃ/ daṭṭhuṃ sakkomi.

        -ṇu, -ṇā, -uṇā
        √sak (to be able) + ṇu (sakṇu) {kṇ > kk, u> o} > sakko + ti

        Lesson 10 ~ Nouns

        4 Parts of Speech
Prefix (upasagga/ upasāra)
Indeclinable particle (nipāta)
Nouns (nāma)
Verb (Ākhyāta)

        5 kinds of nouns
Nāma (nouns, adjectives)
Sabbanāma (pronouns, pronominal adjectives)
Samāsanāma (compound noun)
Taddhitanāma (secondary derivative noun)
Kitanāma (primary derivative noun)

        2 kinds of Nāma (nouns)

(1) Vowel ending noun; such as buddha, dhamma, isi, and so on
(2) Consonantal ending noun; manas, rājan, satimat, and so on

Forms of Nouns are changed in three genders, two numbers, and eight cases;
   Three Genders
(1) Masculine gender
(2) Neuter gender
(3) Feminine gender

   Two Numbers
(1) Singular
(2) Plural

   Eight Cases
(1) Nominative case (subject)
(2) Vocative case   (addressing, calling)
(3) Accusative case   (object)
(4) Instrumental case   (with, by)
(5) Dative case (to, for)
(6) Ablative case   (from)
(7) Genitive case   (of, -'s)
(8) Locative case   (at, in, on)

(1) Masculine Vowel ending noun can end in *-a, -i, -ī, -u, -ū, -o**;
   Buddha (the Buddha)
   Muni (a sage)
   Senānī (a general)
   Garu (a teacher)
   Vidū (a wise one)
   Go (an ox)

(2) Neuter vowel ending noun in *-a, -i, -ī, -u, -ū.*
(3) Feminine vowel ending noun in *-ā, -i, -ī, -u, -ū.*
(4) Consonantal ending noun in *-t, -n, -s, -r.*

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Masculine Noun ending in Vowel -**a, -i, -ī, -u, -ū**.
      Lesson 10, 11 ~ Nominative
      {Lesson 12 ~ adjective & some words' usage}
      Lesson 13 ~ Vocative and Accusative

Lesson 14 ~ Instrumental and Ablative
{Lesson 15 ~ Past Participle}
Lesson 16 ~ Dative and Genitive
Lesson 17 ~ Locative

Neuter Noun ending in Vowel -a, -i, -ī, -u, -ū. Lesson 18.
Feminine Noun ending in Vowel -ā, -i, -ī, -u, -ū. Lesson 19 & 20.

Consonantal Nouns ~ Lesson 21, 22, 23, & 24.

Masculine Nouns
Nominative Case

Stem	Singular	Plural
-a	> -o	> -ā
-i	-i	> -ī, -ayo
-ī	-ī	-ī, > -ino
-u	-u	> -ū, -avo
-ū	- ū	-ū, > -uno

Buddha	> buddho	Buddhā (the Buddhas)
	-s	-ah {-ā/ -o}
	{a + s > as > o}	{a + ah > ā > ā}

Muni > muni   muni, munayo {muni + o}
         {i + s > i*s* > i}   {i + *a*h > i*h* > ī}
                                          {i + ah (> o) > i > ay + o > ayo}
Senānī> senānī   senānī, senānino {senānī > in + o}
Garu   > garu   garū, garavo {garu > av + o}
Vidū   > vidū   vidū, viduno {vidū > un + o}

Lesson 11
- Subject is expressed by the Nominative.
- Subject = finite verb in Number and Person.
  ava > o √gam + a + ti > ogacchati
  √ruh > roh + a + ti > rohati

-ya- {passive sign suffix}
√jan > jā + ya + ti > jāyati ~ is produced

Masculine Nouns Ending in Vowels

Nominative Case -*s, -ah/o*				
Stem	**Remark**	**Singular**	**Remark**	**Plural**
-a	-a + s >	-o	-a + ah >	-ā
-i	-i + s >	-i	-i + ah > ih > -i > ay + o >	-ī, -ayo
-ī	-ī + s >	-ī	-ī + ah > -ī > in + o >	-ī, -ino
-u	-u + s >	-u	-u + ah > -u > av + o >	-ū, -avo
-ū	-ū + s >	-ū	-ū + ah > -ū > un + o >	-ū, -uno

Upajjhāya

So Bhavati ~ he is
Setu bhavati ~ the bridge is.
Setu atthi ~ there is a bridge.
Sumaṅgalo ayaṃ kālo.

Kacci khamanīyaṃ kacci yāpanīyaṃ

Lesson 12
Adjectives;
Three Functions of Adj.;
(1) modifier to a noun,
(2) a predicate (as a verb function), and
(3) a subject complement (with some verbs such as √bhū, √as, and so on)

If adj. is used as **a modifier**
- Adj. = Noun in Gender, Number, and Case
  E.g., seto (adj. white) asso (masc. nom. sl. ~ horse) ~ the white horse.
- Adj. (if a single one) + Noun ~ seto asso
- Noun + Adj. (if two or more) ~ kutumbiko (masc. N. nom. sl.) aḍḍho mahaddhano mahābhogo,

If adj. is used as a **predicate** or **subject complement** function
- If predicate is a noun, generally Subj. = Noun. in Gender, Number, and Case (at least in Case) ~ Puttā *{masc. Nom. pl.}* manussānaṃ vatthu *{neut. Nom. sl.}* (children are men's wealth.)
- If predicate is adj., Subj. = Adj. in Gender Number, and Case
saṅkhārā aniccā (predicate).
Pañho kallo hoti (subject complement) ~ the question is clever.
Bhavati > (bh > h, ava > o) > hoti ~ fut. Hehiti, hohiti, hehissati, hohissati.
Noun as a Modifier to another Noun is called '**Noun in Apposition**'
- Generally Noun = Noun in Gender, Number, and Case (at least in Case)
 William, a teacher
Sāriputto mahāthero ~ the Great elderly monk, Sāriputta
        Nāma ~ named, by name
Sāriputto nāma thero ~ the thera Sāriputta by name,
Rājā nāma ajātasattu ~ the king named Ajātasattu

Natthi (na + atthi) {there is not, there are not} (particle)
Musā (lie) as a predicate

Some Euphonic Combinations;
-a + -a > ā
-i + -i > ī
-u + -u > ū
-o + -a, -i, -u > -o'
-ṃ > m + vowel

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Sat (good) + dhamma > saddhamma
Sat + purisa > sappurisa
kuṭubmika
Ayya (masc.) ayyā (fem.)
Dur + vaṇṇa > duvvaṇṇa > dubbaṇṇa
Dur + labha > dullabha
Dur + gandha > duggandha
Su + gandha > sugandha
Pāpa, pāpaka
Kusala ~ wholesome
Akusala ~ unwholesome

Abhi (special) + rūpa > abhirūpa

Saha (together) + dhana (property) > sadhana

Dhana + ika (having) > dhanika

Dhamma + ika > dhammika

Saṁgha + ika > saṁghika / saṅghika

Ud √pad + ya + ti (dp > pp, dy > jj) > uppajjati

√kam (to move) + a + ti > kamati

nikkhamati < nis + √kam + a + ti (sk > kkh) ~ sets out

√gam (to go) + a + ti > gacchati

niggacchati < nir + √gam + a + ti (rg > gg) ~ sets out

        {ni / nis / nir}

ni + √sad + a + ti > nisīdati ~ he sits

Ajja, suve, sve, hiyyo

Kiso tvamasi {tvaṁ + asi} dubbaṇṇo

Tvaṁ kiso dubbaṇṇo asi. You are lean and discloured.

Idāni kasmā so puriso ito nikkhamati?

5 Dec 2022

Subj ~ Nom.

Adj./ noun → subj. ~ nom.

adj./ noun (predicate/ subj -complement) ~ nom.

1. Saṅkhārā na sassatā.

Lesson 13
Vocative Case & Accusative Case

Masculine Nouns Ending in Vowels

Vocative Case				
Stem	**Remark**	**Singular**	**Remark**	**Plural**
-a	-a	-a		-ā
-i	-i	-i	The same as Nominative	-ī, -ayo

-ī	-ī >	-i	Plural form	-ī, -ino
-u	-u	-u		-ū, -avo
-ū	-ū >	-u		-ū, -uno

Buddha	Buddha	Buddhā
Muni	Muni	Munī, Munayo
Senānī >	Senāni	Senānī, Senānino
Garu	Garu	Garū, Garavo
Vidū >	Vidu	Vidū, Viduno

Masculine Nouns Ending in Vowels

Accusative Case -ṃ (sl.)				
Stem	**Remark**	**Singular**	**Remark**	**Plural**
-a	-a + ṃ	-aṃ	-a >	-e
-i	-i + ṃ	-iṃ	The same as Nominative Plural form	-ī, -ayo
-ī	-ī > i + ṃ			-ī, -ino
-u	-u + ṃ	-uṃ		-ū, -avo
-ū	-ū > u + ṃ			-ū, -uno

NB. -ṃ is always added to the short vowel, or before -ṃ long vowel always becomes short.

Buddha	Buddhaṃ	Buddhe
Muni	Muniṃ	
Senānī	Senāniṃ	
Garu	Garuṃ	
Vidū	Viduṃ	

√bhuj (to eat) + -ṃ-a > bhuṃja > bhuñja + ti

√vand + a + ti > vandati

√vad + -ṃ-a + ti

√si (to lie down){si > se > say} + a > saya + ti > sayati

√nī (to lead, carry) {nī > ne > nay} + a > naya + ti > nayati

                    [aya> e, ava > o] [ayi/ avi > e]

Sayati {aya > e} > seti

Nayati {aya > e} > neti

√bhū {bhū > bho > bhav}+ a > bhava + ti > bhavati

Bhavati {ava > o} > _b_hoti > hoti

Sādhu > sāhu

Idha > iha

Macchariya {a_riy_a > _ayi_ra > _e_ra}> macchera

Ācariya > ācera

√bhū > bho > bhav + a > bhava + issati > bhavissati

Bh_avi_ssati {bh > h, avi > e} > hessati

√bandh + a + ti > bandhati ~ ties up

Men tie up a raft

Manussā kullaṃ bandhanti.

Tvaṃ, Brahmaṇa, jiṇṇo asi.

Jiṇṇo tvaṃ asi, brahmaṇa.

So adhammaṃ na bhaje.

Idāni Vihāraṃ Gacchāma, mitta.

Ud √gah + nā {dg > gg, n > ṇ, hṇ > ṇh} > uggaṇhā + ti > uggaṇhāti

Ava √jñā {jñ > jj > j} + nā + ti > avajānāti

√hā {hāhā > hahā > jahā}+ ti > jahāti

Pa √hā {hāhā > hahā > jahā}+ a > pajaha + ti > pajahati

Vi + pa (pra) √hā {hāhā > hahā > jahā}+ a > vippajaha + ti > vippajahati

√pā (to drink) {pāpā > pipā} + a + ti > pipati {p > b} > pibati {b > v} > pivati

Pipāsā

√nas + ya + ti {sy > ss} > nassati
Pari √vajj + e + ti > parivajjeti

√jar + a + ti > jarati ~ he decays
√jar + na {a > i, n > ṇ, rṇ > ṇṇ} > jiṇṇa ~ decayed

Ud √ṭhā > ṭhe {dṭh > ṭṭh }+ hi > uṭṭhehi
Brahmin

Lesson 14
Instrumental & Ablative Case

Instrumental case ~ with, by, by means of, because of
Ablative case ~ from, than

Instrumental Case *-nā* / *-bhi*					
Stem	**Remark**	**Sl.**	**Remark**	**Pl.**	
-a	*-a > e + nā > na*	*-ena*	*-a > e + bhi/ hi*	*-ebhi, -ehi*	
-i	*-i + nā*	*-inā*	*-i > ī + bhi/ hi*	*-ībhi, -īhi*	
-ī	*-ī > i + nā*		*-ī + bhi/ hi*		
-u	*-u + nā*	*-unā*	*-u > ū + bhi/ hi*	*-ūbhi, -ūhi*	
-ū	*-ū > u + nā*		*-ū + bhi/ hi*		

Buddha   buddhena   buddhebhi, buddhehi
Muni   muninā   munībhi, munīhi
Senānī   senāninā   senānībhi, senānīhi
Garu   garunā   garūbhi, garūhi
Vidū   vidunā   vidūbhi, vidūhi

   N.B., before singular case long vowel > short,
         Before plural case short vowel > long

   [Together + with]

Saddhiṃ, saha (together) + Instr. Word
Buddhena saddhiṃ ~ together with the Buddha
Buddhena saha ~ together with the Buddha

Ablative Case *-smā (> mhā, ā) / -bhi*				
Stem	**Remark**	**Sl.**	**Remark**	**Pl.**
-a	*-a + smā, mhā, ā*	*-asmā, -amhā, -ā*	*The same as Instrumental Case Plural Form*	*-ebhi, -ehi*
-i	*-i + smā, mhā, (n)ā*	*-ismā, -imhā, -inā*		*-ībhi, -īhi*
-ī	*-ī > i + smā, mhā, (n)ā*			
-u	*-u + smā, mhā, (n)ā*	*-usmā,-umhā,-unā*		*-ūbhi, -ūhi*
-ū	*-ū > u + smā, mhā, (n)ā*			

Buddha   buddhasmā, buddhamhā, buddhā
Muni   munismā, munimhā, muni(n)ā
Senānīsenānismā, senānimhā, senāni(n)ā
Garu   garusmā, garumhā, garu(n)ā
Vidū   vidusmā, vidumhā, vidu(n)ā

        N.B., sm {s > h}> hm > mh

Gāma (a village) ~ gāmato, nagara (a town) ~ nagarato
Arahant, gacchant ~ arahato, arahantassa, gacchato, gacchantassa
Bhagavant ~ bhagavato, bhagavantassa

Vinā ~ without, except, apart from
Vinā + Acc./Ins./ Abl. word
Vinā buddhaṃ, buddhena, buddhasmā
Ahaṃ mittaṃ vinā gantuṃ sakkomi

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Saha, saddhiṃ (together)+ -inst. (with)
        E.g., mittena saha, mittena saddhiṃ

Buddhehi saha, buddhehi saddhiṃ

Instrumental case mostly denotes helping tool for the action of verb.
Pādena gacchati ~ he goes on foot.
Yānena gacchati ~ he goes by a vehicle.

Ablative case denotes starting point of the action.

Gāmasmā nagaraṃ gacchati. He goes from a village to a town.

Vinā (without, except, apart from) + acc./ inst./ abl.
Buddhaṃ/ buddhena/ buddhasmā vinā ahaṃ jīvituṃ na sakkomi

Api ~ also, even
So api, so'pi ~ he also, even he

Pana, tu ~ but, as for

Vā, udāhu ~ or,
vā ….. vā ~ either … or

kodha/ akkodha [na > a + kodha = krodha]
Na > (1) a + Cons, (2) an + Vowel.
Ariya ~ noble
Na > an + ariya > anariya ~ ignoble
Assa ~ a horse
Na > an + assa > anassa ~ not a horse

Brahman ~ a brahmin
Na > a + brahman > abraham ~ abrahmā ~ non brahmin
Dur + gata > duggata
√cu (cyu) + a + ti
Instrumental case ~ adverb
Dhamma ~ righteousness
Dhammena ~ with righteousness, righteously, in accordance with the dhamma.
Upa + saṃ √kam + a + ti > upasaṅkamati ~ approaches

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Lesson (15) Past Participle

Kita {root/ verbal base + suffix} (1) declinable one (nāma) such as p.p, pr.p, agent noun and so on, (2) indeclinable one (verb) such as gerund, infinitive and so on

Past Participle Suffix; *ta, na, va**

● **Formation of Past Participle**
(1) **Root + ta/ na** {change or elision will be applied}
(2) **Verbal Base + ta** {'i' will be inserted}
　　√gam + ta > gata
　　Dhāva + (i)ta > dhāvita
　　Dese + (i)ta > desita
　　Cinte + (i)ta > cintita

[1] -r, -m, -n + ta {r, m, n, get dropped.}
　　mata, kata, gata, rata, hata, khata
　　√mar + ta > mata
　　√kar + ta > kata
　　√gam + ta > gata
　　√ram + ta > rata
　　√har + ta > hata
　　√han + ta > hata
　　√khan + ta > khata

[2] -r + na {a> i, n>ṇ & rṇ > ṇṇ}
　　√tar + na > tiṇṇa, tarati ~ tara + (i)ta > tarita
　　ā √car + na > āciṇṇa,
　　√jar + na > jiṇṇa

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[3] -d + na {dn>nn}
　　√chād + na > channa,
　　√chid + na > chinna,
　　√bhid + na > bhinna,
　　pa √sad + na > pasanna, [pasīdati]
　　ni √sad > sīd + na > nisinna [nisīdati]

[4] -s + ta {st > ṭṭh/ tth}
　　√dis + ta > diṭṭha,
　　√tus + ta > tuṭṭha, saṃ √tus + ta > santuṭṭha
　　√vas + ta > vuttha

√dis = √dṛś
√tus = √tuṣ
√vas = √vas

[5] -dh/bh + ta {dht/bht > ddh}

√budh + ta > buddha,
√labh + ta > laddha

[6] -r + t/ n {t >ṭ / n > ṇ}

√har + ta > hata > haṭa
√kar + ta > kata (adj. done)/ kaṭa (noun. A mat)
√kar + ana > karana > karaṇa/ √har + ana > haraṇa

[7] -ā + ta/ na {ā > i/ ī}

√ṭhā + ta > ṭhita,
√pā + ta > pīta,
√hā + na > hīna
√dhā + ta > hita
√dā {dādā > dād > did}+ na {didna} > dinna

Ṭhāna {√ṭhā + ana}

[8] -h + ta {ht > ḍḍh}

√dah + ta > daḍḍha

[9] -h + ta {a/u > ū, ht > ḷh ~ ūḷh}

√ruh + ta > rūḷha, {ht ~ t > ḷ~hḷ > ḷh}
√vah + ta > vūḷha

[10] va > vu/ ma > mu ~ {labialization}

saṃ √majj + ta > sammuṭṭha,
ni √majj + ta > nimuṭṭha {ni √majj + va{jjv > jv > gv > gg?} > nimugga}
ud √majj + ta > ummuṭṭha {ummugga}

[11] -jj + ta {jjt > jt > ṭṭh}

saṃ √sajj + ta > saṃsaṭṭha

[12] any other cons. + t > tt {any other cons. follow 't' in assimilation}

√bhuj + ta > bhutta,
√muc + ta > mutta,

√vap + ta > vutta,
√vac + ta > vutta,
√vad + ta > vutta

[13] c > k, j > g ~
√pac + (ṇ)a > pāka (a cook),
√bhuj + (ṇ)a > bhoga (property),
√caj + (ṇ)a > cāga (donation),
√yuj + (ṇ)a > yoga (practice),
yoga + in > yogin {dhana + in > dhanin}

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√bhaj + a + ti > bhajati > bhajita
√bhaj + (i) ta > bhajita
Bhaja + (i) ta > bhajita

√chid + ta/ na {dn > nn}
Chidda

√cur + e + ti > coreti > core + (i)ta > corita
√cu > co > cav + a + ti > cavati
√cu + ta > cuta
√ḍas + a + ti > ḍasati
√ḍas + -ṃ-a > ḍaṃsa + ti > ḍaṃsati

√bhū > Bhāveti
√bhū + ta > bhūta (bhavati ~ been)
Bhāve + (i)ta > bhāvita
Core + (i) ta> corita
√kar > karoti > kata
√kar + e + ti > kāreti > kāre + (i)ta > kārita

Root + pp. Suffix (ancient form)
Verbal base + pp. Suffix (later development)

√dis (pass) > passati

√gah + nā > gaṇhā + ti > gaṇhāti > gahita/ gaṇhita

√hā + (a) + ti {hā > hāhā > jāhā > jahā }>
Jahā + a > jahati/ jahāti
pajahati

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√jan   janeti~ prouduces /jāyati ~ is produced, is born
√jan > jā + ta > jāta
√kar > kā
√gam > gā

√muc + e + ti > moceti
√muc + -ṁ-a > muñca + ti > muñcati
√muc + ya + ti > muccati
        √muc + ta > mutta
        moce + (i)ta > mocita
        muñca + (i)ta > muñcita
        mucca + (i)ta > muccita
√pac + va > pakva > pakka
        [√pac + ta > pakta > pakka/ patta]
Ni √majj + na {a > u, jj > j > g}> nimugna {gn > gg} > nimugga
Pa √āp + ta {pt > tt, a + ā > ā > a} > patta < pāpuṇāti/ pappoti

Pa √hā > pajahāti
        Pa √hā + na {ā > ī} > pahīna
        Pajahā + (i)ta > pajahita
√sā + ya + ti > sāyati > sāyita

The Contextual Meaning of Past Participle;
        (1) Past tense,
        (2) Present perfect,
        (3) Past perfect,
        (4) Adjective, and
        (5) Gerund or absolutive

Past participle + hoti ~ present perfect
E.g., puriso āgato hoti ~ a man has come.

Past participle + ahosi ~ past perfect
E.g., puriso āgato ahosi ~ a man had come.

Āgato puriso ~ the man that came, a coming man
So vihāramhā idhāgato [idha + āgato] idāni tahiṁ sayati.
He after coming here from the monastery sleeps there now.

(1) **Intransitive Root > active past participle = subject**
(2) **Transitive Root > passive past participle = object**

Puriso āgacchati.

Āgato puriso ~ a man that came,.../ puriso āgato ~ a man came, a man has come, a man had come.

Sūdo odanaṁ pacati ~ the cook cooks rice.
          Sūdena Pacito odano ~ rice cooked by the cook
          Sūdena pacitaṃ odanaṃ
          Sūdena odano pacito ~ rice is cooked by the cook.

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Subject	Object	Verb
nom.	acc.	Active
inst./gen.	nom.	Passive

E.g.,   puriso odanaṁ pacati ~ a man cooks rice.
          √pac + (i/ī)ya + ti/te > paccati/ pacīyati ~ is cooked
e.g.,   purisena odano paccati/ pacīyati. Rice is cooked by a man.

Purisena odano pacito ~ rice is cooked by a man.
Purisena pacito odano ~ rice cooked by a man

Purisā rukkhe chindanti. Men cut trees.
purisehi rukkhā chinnā ~ trees are cut by men.

Gāmamhā āgataṃ purisaṁ na passāmi.
Puriso gāmamhā āgacchati/ āgato.
Gāmamhā āgato puriso ~ the coming man from the village

*** The past participle is ending in **‘a’**, so it declines as *‘buddha’* for masc. and as *‘citta’* for neut. For fem. **‘ā’** is added to the past participle and declines as *‘kaññā’*.

To use a past participle in a perfect active sense

-ta + vant/ vat/ āvin > -tavant/ -tavat/ -tāvin ~

√kar + ta > kata ~ done

kata + vant > katavant ~ have done

Kammaṃ kataṃ ~ the work is done.

Puriso kammaṁ katavanto ~ a man has done the work.

√bhū + a + ti > *bh<u>ava</u>ti* > hoti

a + ho + (s)i > ahosi

a + {ho} he + (s)uṁ > {ahosuṁ} ahesuṁ

Rukkhamhā patitvā ~ having fallen down from the tree

Mataṃ puttaṁ disvā ~ having seen the son who passed away

Having seen the son who fell down from the tree and died

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The rice cooked by the cook was eaten by the servants.

The rice cooked by the cook ~ odana pacita sūdena > *sūdena pacito odano*

was eaten ~ ahosi bhutta > *bhutto ahosi*

 by the servants. ~ *sevakehi*

Sūdena pacito/ pakko odano sevakehi bhutto/ bhuñjito ahosi.

Kuhiṁ idha āgato puriso atthi

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Past Participle (adj.)

Adj. (1) modifier, (2) predicate

  (1) As modifier (Adj.) + N (gender, number, and case)

  (2) As predicate (adj.) + Subj. (gender, number, and case)

      Past Participle is derived from Verb.

  (3) Agent of past participle is expressed with the instrumental case.

      Puriso Bhuñjati ~ he eats

           Purisena bhutta

1. The rice *cooked* by the cook was *eaten* by the servants.

      Sūdena Pacito Odano Sevakehi bhutto ahosi. [bhutto/ bhuñjito]

      Sevakā odanaṁ bhuñjanti

      Sevakehi bhutta odana

      Sūdo Pacati > sūdena pacita/ pakka

2. We saw the *fallen* tree.

      Mayaṁ patitaṁ rukkhaṁ passimhā

Patati > patita

3. Where is the man *that has come* here?
    Kattha idha āgato puriso atthi
    Āgacchati > āgata

4. The boy ran from here and *fell down* there.
    Kumāro ito dhāvitvā tatra patito.

5. Where *has* he *come* from?
    Kuto so āgato (hoti)

6. I saw a deer *that had been bitten* by a snake and *had died*.
    Ahaṁ ahinā ḍasitaṁ mataṁ migaṁ passiṁ.
    Ahi Ḍasati > ahinā daṭṭha/ ḍasita
    Marati > mata

7. The man seeing (having seen) his son *returned* from the village became *happy (glad)*.
    Puriso/ purisā gāmasmā paccāgataṁ puttaṁ disvā tuṭṭho [ahosi/ ahesuṁ].
    hoti/ honti
    Tussati > tuṭṭha/ tusita
    Pati + ā + √gam > paccāgacchati > paccāgata

    Tvaṁ abhirūpo asi/ hosi/ bhavasi

8. The house *built* by the carpenter was *bought* by the householder.
    Kārunā Kārito Geho gahapatinā kīto [ahosi]

    Gahapatinā geho kīto, =
     Geho .
    Gahapati Kiṇāti > kīta/ kiṇita
    √kar + e + ti > kāreti ~ causes to do = builds
        Kāru Kāreti > kārita
    √mā (to measure) + āpe + ti > māpeti ~ causes to measure = builds
        Kāru Māpeti > māpita

9. The trees *cut* by the servants *fell down*.
    Sevakehi Chinnā Rukkhā patitā.
    Chindati > chinna/ chindita

10. The men *who went* to the monastery saw the Thera and bowed down.
         Vihāraṁ Gatā Purisā theraṁ disvā vandiṁsu.
         Gacchati > gata

11. Where *have* those men *come* from?
         Kuto te purisā āgatā [honti].

         Ta (that) so (nom.sl.) it/ he/ so puriso ~ the man
         Te (nom. pl.) they ~ te purisā ~ the men/ those men

Lesson 16
Dative & Genitive

Dative & Genitive Case ~ -ssa, -no & -naṁ				
Stem	**Remark**	**Singular**	**Remark**	**Plural**
-a	+ ssa	assa	a > ā + naṁ	-ānaṁ
-i	+ -ssa, -no	-issa, -ino	i > ī + naṁ	-īnaṁ
-ī	ī > i + ssa, -no	-issa, -ino	ī + naṁ	-īnaṁ
-u	+ ssa, -no	-ussa, -uno	u > ū + naṁ	-ūnaṁ
-ū	ū > u + -ssa, -no	-ussa, -uno	ū + naṁ	-ūnaṁ

N.B., **Before singular case ending 'ssa, no' long vowel becomes short.**
         Before plural case ending 'naṁ' short vowel becomes long.

Buddha   buddhassa   buddhānaṁ
Muni   munissa, munino   munīnaṁ
Senānī   senānissa, senānino senānīnaṁ
Garu   garussa, garuno   garūnaṁ
Vidū   vidussa, viduno   vidūnaṁ

Dāyako buddhassa pupphaṁ deti.
Upāsako bhikkhussa bhattaṁ deti.
         Dative Case = to, for
         Genitive Case = of, -'s
Buddhassa sāvako
Bhukkhūnaṁ cīvarāni

Special dative case singular sign **-āya**
Savana ~ listening ~ savanāya ~ for listening/ to listen
Atthāya, hitāya, sukhāya

Abhi √ruh + a + ti > abhiruhati, abhirūḷha
Ava √ruh + a + ti {ava > o} > oruhati, orūḷha

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General Word Order In Pāḷi Sentence					
(adv.)	subj.	(adv.)	obj.	verb	(adv.)
(time/ place)		(acc. Inst. dat. abl. loc.)			(time/ place)

        Subj.   obj.   verb

Idāni Buddho dhammaṁ deseti jetavanae.
Idāni Buddho sāriputtena saddhiṁ sāvatthinagarasmā rājagahaṁ gacchati.

        Subj.   obj.   Verb
        Arahaṁ bhagavā Buddho   dhammaṁ deseti.

 Sabbaññunā desito **dhammo** vihāraṁ gatehi senānino **puttehi suto**.

        Suṇāti > Suta ~ adj. Predicate nom. Sl. (main verb)
        Deseti > Desita > desito
        Dhamma > dhammo
        Putta > puttehi
        Gacchati > gata

N.B., Gen. shows connection, possession and it is put immediately before a noun connected with it.

The dhamma expounded by the Omniscient One is listened by the sons of general (the ge), who have gone to the monastery.

Senānino puttā sabbaññunā desitaṁ dhammaṁ sotuṁ vihāraṁ gatā.

Alagaddena daṭṭho **migo** tattheva patitvā **mato**.

Marati > mata > mato ~ nom. Sl.
Dasati > daṭṭha > daṭṭho ~ bitten, which is bitten, which was bitten, which has been bitten, which had been bitten
Miga > migo
Patati > patitvā

A deer bitten by a snake has fallen there itself and died.
Alagadden daṭṭho migo

Exercise (b)

1. **The ox** *beaten* with a bamboo by the householder's servant **ran away.**
   apadhāvati > apadhāva + i > apadhāvi
   Beat = paharati > pahaṭa (pp)
   Servant = sevaka
   Adj - modifier (before a noun) and predicate (after a noun)
   Gahapatino Sevakena veḷunā Pahaṭo go apadhāvi.

2. **The ascetic** *climbed down* (from) the mountain and *entered* the village for alms.
   orūḷho/ oruhito pabbatamhā odanāya gāmaṁ paviṭṭho
   Isi/tāpaso pabbatamhā āruhito odanāya/ piṇḍāya gāmaṁ paviṭṭho.

3. **The man** having seen the thief *that entered* the house, went and **brought** the policemen.
   Āneti > ānesi
   Puriso gehaṁ paviṭṭhaṁ coraṁ disvā gantvā rājapurise ānesi.

   Puriso coraṁ gehaṁ paviṭṭhaṁ disvā

4. The householder saw (his) son *fallen* from the tree and *died*, and wept.
   Gahapati rukkhato patitaṁ mataṁ puttaṁ disvā rodi.
        Rukkhato patitvā mataṁ puttaṁ

5. The house *bought* by the merchant was *burnt* by (his) enemies.
   Geho kīta vāṇijena arīhi
   Vāṇijena kīto geho (tassa) arīhi daḍḍho ahosi.

6. Men go to heaven by means of dhamma.
    Manussā dhammena saggaṁ gacchanti.

7. Even the heroes were *attacked* by death.
    Vīrāpi maccunā pahaṭā ahesuṁ.

8. Alas, the world will perish!
    Nassissati vata loko!
    √nas + ya + ti > nassati
    Vi √nas + ya + ti > vinassati

9. Rice *cooked* by the cook was *eaten* by the beggar's dog.
    Sūdena Pacito odano yācakassa sunakhena bhutto.

10. The man's oxen were *lost* (vanished).
            Purisassa goṇā naṭṭhā ahesuṁ.

    Ox = go, ~ go   gāvo

    Goṇa ~   goṇo   goṇā

Lesson 17
Locative Case

Locative case singular (1)-smiṁ {>smi, s > h, (hmi) hm > mh } > (2)- mhi, >(3) -i

Locative Case ~ *-smiṁ, -mhi, -i & -su*				
Stem	**Remark**	**Singular**	**Remark**	**Plural**
-a	+ *-smiṁ, -mhi, -i*	*-asmiṁ, -amhi, {ai >} -e*	*-a > e + -su*	*-esu*
-i	+ *-smiṁ, -mhi*	*-ismiṁ, -imhi*	*-i > ī + -su*	*-īsu, -isu*
-ī	*-ī > i + -smiṁ, -mhi*	*-ismiṁ, -imhi*	*-ī + -su*	*-īsu*
-u	+ *-smiṁ, -mhi*	*-usmiṁ, -umhi*	*-u > ū + su*	*-ūsu, -usu*
-ū	*-ū > u + -smiṁ, -mhi*	*-usmiṁ, -umhi*	*-ū + su*	*-ūsu*

N.B.,   **long vowel before singular case ending becomes short.**
              Short vowel before plural case ending becomes long.

{a > e}

Buddha	buddhasmiṁ, buddhamhi, buddhe	buddhesu
Muni	munismiṁ, munimhi	munīsu, munisu
Senānī	senānismiṁ, senānimhi	senānīsu
Garu	garusmiṁ, garumhi	garūsu, garusu
Vidū	vidusmiṁ, vidumhi	vidūsu

N.B., Locative case ending is equivalent to English preposition; at, in, on, or among.

pa √vaj (<ᵥvarj<ᵥraj) + a + ti > pabbajati {vraj > vvaj > bbaj} ~ goes forth

Vajati - goes, moves

- pabbajati ~ becomes a religious person
- agārasmā anagāriyaṁ pabbajati ~ goes forth from home life to homeless life.

pa √sad > sīd + a + ti > pasīdati/ pa √sad + na > pasanna

√vass + a + ti > vassati

√vass + ta {a > u, sst > st > ṭṭh}> vuṭṭha

√vidh + ya + ti {dhy > jjh} > vijjhati

√vidh + ta {dht > ddh} > viddha

√mā (to measure) + āpe + ti > māpeti ~{causes to measure} to build

māpe + (i)ta > māpita

ud √pad + ya + ti {dp > pp, dy > jj} uppajjati ~ is born, arises

     ud √pad + na {dp > pp, dn > nn} > uppanna

upa √pad + ya + ti {dy > jj} > upapajjati ~ is born in

     upa √pad + na {dn > nn} upapanna

     Manusso <u>sagge uppajjati</u> ~ a man is born in a heaven.

     Manusso <u>saggaṁ upapajjati</u> ~ a man is born in a heaven.

     [long vowel + single cons. = short vowel + double cons.]

     Māt<u>ū</u>naṁ = māt<u>unna</u>ṁ

     Dv<u>ī</u>naṁ = dv<u>inna</u>ṁ

     [long vowel = short vowel + single cons.]

     Rājan > rājā, attan > attā

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Exercise (a)

1. Ahaṁ hiyyo bhātikassa gehe vasitvā ajja pāto'va idhāgacchiṁ.

    Idha + āgacchiṁ

Yesterday I stayed in (my) brother's house and came here in the early morning today.

2. Idāni thero vihārasmiṁ dhammaṁ deseti, kiṁ tumhe dhammaṁ sotuṁ na gacchatha?
   Now the elder expounds the dhamma in the monastery. Don't you go there to listen to the dhamma.

3. Girisu tatra tatra ahayo vicaranti.
   Snakes move around here and there in the mountain.

4. Idāni devo vassati, mā bahi gacchittha.
   Now the rain is falling, don't go outside.

5. Ajja bahū manussā gāme sannipatiṁsu.
   Saṁ + ni √pat + a + ti > sannipatati ~ gathers, assembles.
   Today many people gathered in the village.
   Saṁ + ā + √gam + a + ti > samāgacchati ~ comes together

6. Maggesu rathā calanti.
   Chariots move in roads.

7. Viduno buddhe pasannā.
   The wise people are delighted in the Buddha.
          Loc. + pasīdati

8. Bahū manussā dhamme pasannā dhammaṁ caritvā saggesu uppannā ahesuṁ.
   Many people were delighted in the dhamma, practised the dhamma, and were born in the heavens.

9. Sissā ārāme sannipatitvā kandukehi kīḷiṁsu.
   Students gathered in the park and played with the balls.

10. Gahapatino kumārā vijjālayamhā āgantvā bhutvā idāni mañcesu sayanti.
    Boys of the householder come from the college, enjoy and lie down in bed now.

Exercise (b)

1. Monkeys move about on the trees.
   Vānarā rukkhesu vicaranti.

2. Today many people will gather in the monastery.

Ajja bahū manussā vihāre sannipatissanti.

3. Good people are delighted in Dhamma.
   Sappurisā dhamme pasannā honti.

4. They, having seen the disadvantage of sensual pleasures, entered the order of monks.
   Te kāmānaṁ ādīnavaṁ disvā pabbajitā.

5. The king, having delighted in the dhamma expounded by the Buddha, went for refuge to the Buddha, Dhamma, and Saṅgha.
           Buddhaṁ saraṇaṁ gacchāmi.
   Rājā buddhena desite dhamme pasanno buddhaṁ ca dhammaṁ ca saṅghaṁ ca saraṇaṁ gacchi.
   Rājan, attan, brahman > rājā, attā, brahmā (nom.sl.)

6. The boys moved about in the grove with (their) bad friends, shot and killed many birds.
   Pāpakehi mittehi vanasmiṁ vicaritā bālakā vijjhitvā bahū sakuṇe haniṁsu.
   Bālakā vanasmiṁ pāpakehi mittehi vicaritvā vijjhitvā bahū sakuṇe haniṁsu.

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7. Now there is a quarrel among people in the village.
   Idāni gāme manussesu/ manussānaṁ kalaho atthi.
           [adv. subj. + obj. + verb + adv.]

8. Oh friends, you may abstain from killing.
   Tumhe, āvuso, pāṇātipātā viramatha/ virameyyātha.

9. The Buddha stayed in the vihāra built by the householder with his friends.
   Buddho gahapatinā sahāyakehi/mittehi saddhiṁ māpite/kārite vihāre vasi/ vihari.

10. Among gods and men the righteous are the best.
    Devamanussesu dhammikā seṭṭhā/ uttamā honti.

Lesson 18 Neuter Nouns

Neuter Nouns end in -a, -i, -ī, -u, -ū.
Only their nominative, vocative and accusative forms are different from masculine nouns.

Stem	Nominative Case		Vocative Case		Accusative Case	
	Sl. -s	**Pl. -ni**	**Sl. -s**	**Pl. -ni**	**Sl. -ṁ**	**Pl. -ni**
-a	-aṁ	-ā, -āni	-a	-ā, -āni	-aṁ	-e, -āni
-i	-i	-ī, -īni	-i	-ī, -īni	-iṁ	-ī, -īni
-ī	-ī	-ī, -īni	-i	-ī, -īni	-iṁ	-ī, -īni
-u	-u	-ū, -ūni	-u	-ū, -ūni	-uṁ	-ū, -ūni
-ū	-ū	-ū, -ūni	-u	-ū, -ūni	-uṁ	-ū, -ūni

Nominative Forms

Phala	phalaṁ	phalā, phalāni
Aṭṭhi	aṭṭhi	aṭṭhī, aṭṭhīni
Sudhī	sudhī	sudhī, sudhīni
Cakkhu	cakkhu	cakkhū, cakkhūni
Gotrabhū	gotrabhū	gotrabhū, gotrabhūni

Vocative Forms

Phala	phala	phalā, phalāni
Aṭṭhi	aṭṭhi	aṭṭhī, aṭṭhīni
Sudhī	sudhi	sudhī, sudhīni
Cakkhu	cakkhu	cakkhū, cakkhūni
Gotrabhū	gotrabhu	gotrabhū, gotrabhūni

Accusative Forms

Phala	phalaṁ	phale, phalāni
Aṭṭhi	aṭṭhiṁ aṭṭhī, aṭṭhīni
Sudhī	sudhiṁ	sudhī, sudhīni
Cakkhu	cakkhuṁ	cakkhū, cakkhūni
Gotrabhū	gotrabhuṁ	gotrabhū, gotrabhūni

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Eka + aṁsa > ekaṁsa

Pāpaṇika, vāṇija

Ekaṁ + antaṁ > ekamantaṁ ~ at one side

Karma > kamma

Dharma > dhamma

-tta

arahat/ arahant (adj.)~ worthy, arahant

Arahat + tta > arahatta (nt.)~ arahatship

mahat/ mahant (adj.) ~ great

Mahat + tta > mahatta (nt.)~ greatness

-(ṇ)ya

Kusala (adj.) ~ clever, skillful

Kusala + (ṇ)ya > kosalya > kosalla (nt.)~ cleverness

Dalidda (adj.) ~poor

Dalidda + (ṇ)ya > dālidd(i)ya (nt.) ~poverty

　　　R + t > ṭ, n > ṇ, l > ḷ

Ā √rabh + a + ti > ārabhati ~ begins

　　　Viriyaṁ ārabhati ~ makes an effort

Ā √rabh + ta {bht > ddh} > āraddha

Ava > o + √dhā > d*h*ā*d*hā > dahā + a + ti > odahati ~ puts down

　　　Sotaṁ odahati ~ gives ear to

Ava > o √dhā {hi}+ ta > ohita

Pa √jñā + āpe + ti > paññāpeti

　　　Paññāpe + (i)ta > paññāpita

　　　Paññāp*e* + ta > paññāpta > paññatta

Pati > paty > pacc + ā √gam + a + ti > paccāgacchati

Abhi √vad + e + ti > abhivādeti/ abhivādita

　　　noun/ adj./ adv. + suffix + vt > verb {denominative verb}

Mama + āya + ti > mamāyati ~

Apa √nī > ne > nay + a + ti > apanayati

Apanayati {aya > e} > apaneti

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Exercise (A)

1. Brāhmaṇo uṭṭhāyāsanā uttarāsaṅgaṁ ekaṁsaṁ karitvā daharānaṁ bhikkhūnaṁ
   pāde vandi.
   Āsanā uṭṭhāya　　　　āsanā

The brahmin stood up from the seat, put the upper robe on one shoulder, and worshipped the feet of young monks.

2. Therā viriyaṁ ārabhanti.
   The elders make an effort.

3. Te sotaṁ odahanti.
   They give ear.

4. Bhikkhū bhojanaṁ bhuñjanti.
   Bhikkhus enjoy the food.

5. Bālā akusalāni kammāni karonti.
   The foolish ones commit unwholesome deeds.

6. Gahapatino cittaṁ pasīdati.
   The householder's mind is pleased.

7. Pāmojjaṁ uppajjati.
   Joy arises.

8. Tumhe āvuso ānanda rāgassa pahānaṁ paññapetha, dosassa pahānaṁ paññapetha, mohassa pahānaṁ paññapetha.

9. Mayaṁ piṇḍapātaṁ bhuñjāma neva davāya na madāya na maṇḍanāya na vibhūsanāya.
   We enjoy/eat alms neither for amusement nor for enjoyment nor for adornment nor for ornament.

10. Natthi bhikkhave paṇḍitato bhayaṁ.
    Bhikkhus there is no fear of the wise one.

11. Pāpaṇiko mahattaṁ pāpuṇāti bhogesu.
    The merchant obtains prosperity in wealth.

12. Yannūnāhaṁ mahānāmaṁ ekamantaṁ apanetvā dhammaṁ deseyyāmi.
    How good would it be if I (would) lead Mahānāma to one side and expound the Dhamma.

13. Bhikkhū paññattesu āsanesu nisīdiṁsu.

The bhikkhus sat on the prepared seats.

14. Akusalaṁ bhikkhave pajahatha, sakkā bhikkhave akusalaṁ pajahituṁ.

    Bhikkhus, get rid of unwholesome deed.

    Sakkā, labbhā ~ is able, is possible

    It is possible to get rid of unwholesome deed.

    The unwholesome deed is possible to be got rid.

    Bhikkhus, One could get rid of unwholesome deed.

            root/ base + tuṁ

15. Cakkhūni hāyanti mamāyitāni.

    Eyes regarded as one's own become decayed.

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Exercise (B)

1. Monks made an attempt to attain Arahatship.

   Bhikkhū arahattaṁ pāpuṇituṁ viriyaṁ ārabhiṁsu.

2. The Buddha expounded the doctrine for getting rid of lust, anger, and delusion.

   Buddho rāgassa ca dosassa ca mohassa ca pahānāya dhammaṁ desesi.

   √gam > Gacchati ~ goes

   √gam + ana > gamana ~ going

   Pa √hā + ti > pahāti ~ gets rid

   Pahā + ana > pahāna ~ getting rid

3. We went to the house of the general and sat down on the seats that had been prepared.

   Mayaṁ senānino gehaṁ gantvā paññattesu āsanesu nisīdimhā.

   Āsanesu paññattesu (loc. Absolute construction)

   When seats are prepared,

4. If you become lazy, certainly you will fall into poverty.

   Sace tvaṁ kusīto bhaveyyāsi, nissaṁsayaṁ tvaṁ dāliddiyaṁ pāpuṇissasi.

   Sace + opt.

   √pat + a + ti > patati ~ falls

           Dāliddiyaṁ patati

   Pa √ap + uṇā + ti > pāpuṇāti ~ reaches, attains

           Dāliddiyaṁ pāpuṇāti

   Sace + opt =   opt., present, future verb.

5. <u>How good would it be if</u> I go forth from home to homelessness.

Yannūnāhaṁ   (yannūna   ahaṁ)   agārasmā   anagāriyaṁ   pabbajeyyāmi (pabbajeyyaṁ).

    √vaj ~ to go, to move

    Pa √vaj (vraj) + a + ti > pavajati > pabbajati

        Saggaṁ upapajjati ~ is born in Sagga.

        Sagge uppajjati ~ is born in Sagga.

6. They gave ear to hear the teaching of the Buddha.
   Te buddhassa dhammaṁ sotuṁ sotaṁ odahiṁsu.

7. Having gone to Jetavana, they saw the Buddha and paid homage (to him).
   Jetavanaṁ gantvā te buddhaṁ disvā vandiṁsu.

8. Many meritorious deeds were done by the wise family.
   Bahūni puññāni kammāni sudhinā kulena katāni ahesuṁ.

9. In the battlefield many enemies were killed by the general and (his) soldiers.
   Saṅgāme bahū arayo senāninā ca yodhehi ca hatā ahesuṁ.

10. The monk went to the forest and sat down at the foot of a tree.
    Bhikkhu araññaṁ gantvā rukkhassa mūle nisīdi.

11. Then the Buddha stayed in Nigrodhārāma in the vicinity of the city, Kapilavatthu.
    Atha kho buddho kapilavatthussa nagarassa samīpe nigrodhārāme vihari.

12. The farmers worked in the field in the daytime and returned to (their) houses in the evening.
    Kassakā divā khette kammaṁ katvā sāyaṁ gehe paccāgacchiṁsu.
    Kammaṁ karoti ~ works

13. Many soldiers were standing at the gate of the city.
    Bahū yodhā nagarassa dvāre ṭhitā ahesuṁ (aṭṭhaṁsu).

14. We see visible forms with (our) eyes, hear sounds with (our) ears, and smell odours with (our) nose.
    Mayaṁ cakkhūhi rūpāni passāma, sotehi saddāni suṇāma, ghānena gandhāni ghāyāma.
            {The words withing brackets are not to be translated.}

Lesson 19
Feminine Nouns

The feminine nouns end in *-ā, -i, -ī, -u, -ū* as follows;

   kaññā (a girl)
   ratti (night)
   nadī (river)
   yāgu (gruel)
   vadhū (woman)

Nominative Case -s, -yo		
Stem	**Sl.**	**Pl.**
-ā	-ā	-ā, -āyo
-i	-i	-ī, -iyo
-ī	-ī	
-u	-u	-ū, -uyo
-ū	-ū	

Kaññā kaññā   kaññā, kaññāyo
Ratti   ratti   rattī, rattiyo
       {rat(ti)yo > ratyo} {jāt(i)yo > jacco}
Nadī   nadī   nadī, nadiyo {nad(i)yo > nadyo > najjo}
Yāgu   yāgu   yāgū, yāguyo
Vadhū vadhū vadhū, vadhuyo

Vocative Case -s, -o		
Stem	**Sl.**	**Pl.**
-ā	-e	-ā, -āyo
-i	-i	-ī, -iyo
-ī		
-u	-u	-ū, -uyo
-ū		

kaññā   kaññe   kaññā, kaññāyo

Ratti   ratti   rattī,   rattiyo
Nadī   nadi   nadī, nadiyo
Yāgu   yāgu   yāgū, yāguyo
Vadhū vadhu vadhū, vadhuyo

Accusative Case -ṁ, -yo		
Stem	**Sl.**	**Pl.**
-ā	-aṁ	-ā, -āyo
-i	-iṁ	-ī, -iyo
-ī		
-u	-uṁ	-ū, -uyo
-ū		

kaññā   kaññaṁ
Ratti   rattiṁ
Nadī   nadiṁ
Yāgu   yāguṁ
Vadhū vadhuṁ

Nominative Case							
Masc. & Neut. Stem	**Masculine Gender**		**Neuter Gender**		**Fem. Stem**	**Feminine Gender**	
	Singular -s	**Plural -ah > ā/o**	**Singular -s**	**Plural -ni**		**Singular -s**	**Plural -yo**
-a	-o	-ā	-aṁ	-ā, -āni	*-ā*	-ā	-ā, -āyo
-i	-i	-ī, -ayo	-i	-ī, -īni	*-i*	-i	-ī, -iyo
-ī	-ī	-ī, -ino	-ī		*-ī*	-ī	
-u	-u	-ū, -avo	-u	-ū, -ūni	*-u*	-u	-ū, -uyo
-ū	-ū	-ū, -uno	-ū		*-ū*	-ū	

Vocative Case

Masc. & Neut. Stem	Masculine Gender		Neuter Gender		Fem. Stem	Feminine Gender	
	Singular -s	Plural -ah > ā/o	Singular -s	Plural -ni		Singular -s	Plural -yo
-a	-a, -ā	-ā	-a	-ā, -āni	-ā	-e	-ā, -āyo
-i	-i	-ī, -ayo	-i	-ī, -īni	-i	-i	-ī, -iyo
-ī	-i	-ī, -ino	-i		-ī		
-u	-u	-ū, -avo	-u	-ū, -ūni	-u	-u	-ū, -uyo
-ū	-u	-ū, -uno	-u		-ū		

Accusative Case							
Masc. & Neut. Stem	Masculine Gender		Neuter Gender		Fem. Stem	Feminine Gender	
	Singular -ṁ	Plural -ah > e/o	Singular -ṁ	Plural -ni		Singular -ṁ	Plural -yo
-a	-aṁ	-e	-aṁ	-e, -āni	-ā	-aṁ	-ā, -āyo
-i	-iṁ	-ī, -ayo	-iṁ	-ī, -īni	-i	-iṁ	-ī, -iyo
-ī		-ī, -ino			-ī		
-u	-uṁ	-ū, -avo	-uṁ	-ū, -ūni	-u	-uṁ	-ū, -uyo
-ū		-ū, -uno			-ū		

Formation of Feminine Gender		
Masculine Gender	Feminine Gender Sign Suffix	Feminine Gender
mūsika	-ā	mūsikā
mānusa	-ī	mānusī
gahapati	-ānī	gahapatānī
rāja	-inī	rājinī

| bhikkhu | -unī | bhikkhunī |
| upāsaka | -aka > -ikā | upāsikā |

Dāraka (boy)   dārikā (girl)
Miga (deer)   migī (doe)

Kāruṇika (m.n) > kāruṇikā

√viṭh/ veṭh + e + ti > veṭheti
Vi √bhā + ti > vibhāti
√nhā + ya + ti > nhāyati, n(a)hāyati
Nis √car + a + ti {sc > cch}> niccharati
Ava √tar + a + ti >otarati
Ava √tar + na (ava > o, n > ṇ, rṇ > ṇṇ) > otiṇṇa
√ge {e > āy} + a + ti > gāyati/ √ge + ta > gīta
√jhe + a + ti > jhāyati/ jhāna
√rud + a + ti > rudati/ rodati
√pāl + e + ti > pāleti
Saṁ + ni √pat + a + ti > sannipatati

adj/ noun -> noun

-ta/ -na > -a > ā
Kata > katā

Kārita vihāra (masc.)
Kārito vihāro   kāritā vihārā

Kārita raṭṭha (neut.)
Kāritaṁ raṭṭhaṁ   kāritāni   raṭṭhāni
Kārita sīmā
Kāritā sīmā
Kāritāyo sīmāyo

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Exercise (A)
    Translate into English
   1. Amma, mayaṁ idāni kuhiṁ gacchāma?

Mother, where are we going now?

2. Kaññāyo bhātikehi saddhiṁ chaṇaṁ passituṁ nagaraṁ gacchantu.
    Girls may go to town to see a festival together with brothers.

3. Latāyo rukkhe veṭhenti.
    Creepers coil trees.

4. Ratti candassa ālokena vibhāti.
    The night shines by the light of the moon.

5. Mayaṁ nahāyituṁ nadiṁ otarāma.
    We descend to the river to take a bath.

6. Bhoti kaññe, kiṁ tvaṁ ajja vijjālayaṁ na gacchasi?
    Dear girl, don't you go to school today?

7. Gahapatānī yottaṁ gahetvā vajaṁ gantvā dhenuṁ bandhitvā gehassa samīpaṁ āneti.

8. Mayaṁ pāto uṭṭhāya yāguṁ pivitvā gehamhā nikkhamma khettaṁ gacchāma.
    We get up early morning, drink gruel, depart from the house, and go to the field.

9. Dārikāyo vijjālayassa avidgūre uyyāne sannipatitvā kīḷanti.
    Girls gather together in the park near the school and play.

10. Kāruṇikā vācā dārakānaṁ dārikānaṁ ca piyā hoti.
         Kind word is pleasing to boys and girls.

11. Sevakehi khatā pokkharaṇī gambhīrā ca puthulā ca hoti.
    The pond dug by the servants is deep and wide.

12. Yakkhassa mukhato jivhā niccharati.
    The tongue comes out of the mouth of the demon.

13. Therena katā desanā bahūhi sutā hoti.
    The teaching expounded by the elder is heard by many.

14. Kaññā ñātino gehaṁ āgatā.
    A girl came to the house of kingsmen.

15. Duggatā itthī dvāre ṭhatvā gītāni gāyati vīṇaṁ ca vādeti.
    A poor woman, having stood at the gate, sings songs and plays a violin.

Exercise (B)
Translate into Pāḷi

1. Let us go to the river to take a bath.
   Mayaṁ nahāyituṁ nadiṁ gacchāma.

2. The girl gone to the city with (her) elder brother saw an elephant and cried with fear.
   Jeṭṭhakena Bhātikena Saddhiṁ Nagaraṁ Gatā kaññā hatthiṁ disvā bhayena rodi.

3. Many rivers flow from the mountain.
   Bahū nadiyo pabbatamhā sandanti.

4. The hunter takes a doe from the forest, goes to the town, and sells (it) to a merchant.
   Luddako vanasmā migiṁ gahetvā nagaraṁ gantvā (taṁ) vāṇijaṁ vikkiṇāti.

5. The girl beaten by the elder brother with a cane, runs home, sits down in the bed, and cries.
   Jeṭṭhakena bhātikena vattena pahatā kaññā gehaṁ dhāvitvā mañce nisīditvā rodati.

   Jeṭṭha > jeṭṭhena
   Jeṭṭhaka > jeṭṭhakena

   √nī > neti, nayati
   √brū > brūti
   √vad > vadati

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6. You may develop concentration and vipassanā and dispel craving.
   Tvaṁ samādhiṁ ca vipassanaṁ bhāvetvā taṇhaṁ pajahāhi/ pajaheyyāsi.

7. We saw the pond dug out by the servants.
   Mayaṁ sevakehi khataṁ pokkharaṇiṁ passimhā.

8.   The lake looks beautiful with blooming lotuses.
        Vāpi vikasitehi/vikasamānehi padumehi sobhati.
        Vikasati < vi √kas + a + ti
        vikasant/ vikasamāna

9.   Plantains do not grow in England.
        Kadaliyo aṅgalavisaye na rohanti.

10.   The queen governs the subjects (of the country) in righteousness.
        Rājinī dhammena pajaṁ pāleti.
        Pajā (subjects), parisā (audience), jana (people) always take singular form.

        Acc. inst (adv.)
        Adj. + Acc. > adv.
Sukha ṁ > happily
        Noun + Ins > adv.

Lesson 20
Feminine Nouns
inst/ abl., dat./ gen., sl. *-ya & -yā*, but loc. *-ya, -yā, & -yaṁ*

Instrumental & Ablative Case		
Stem	**Singular** *-ya/ -yā*	**Plural** *-bhi/ -hi*
-ā	*-āya*	*-ābhi, -āhi*
-i/ -ī	*-iyā*	*-ībhi, -īhi*
-u/ -ū	*-uyā*	*-ūbhi, -ūhi*

Kaññā kaññāya   kaññābhi, kaññāhi, kaññānaṁ, kaññāsu
Ratti   rattiyā   rattībhi, rattīhi, rattīnaṁ, rattīsu, ***rattisu***
Nadī   nadiyā   nadībhi, nadīhi, nadīnaṁ, nadīsu
Yāgu   yāguyā   yāgūbhi, yāgūhi, yāgūnaṁ, yāgūsu, ***yāgusu***
Vadhū vadhuyā   vadhūbhi, vadhūhi, vadhūnaṁ, vadhūsu

Loc. sl.   Kaññāya, kaññāyaṁ
                Rattiyā, rattiyaṁ
                Nadiyā, nadiyaṁ
                Yāguyā, yāguyaṁ

Vadhuyā, vadhuyaṁ

Nom. Voc. Acc. Pl. nadiyo > **najjo**

Ins, Abl, Dad, Gen. Loc sl. nadiyā {nad(i)yā} > nadyā {dy > jj} > **najjā**

Loc. sl. nadiyaṁ > **najjaṁ**

Jātiyo, jātiyā, jātiyaṁ = jacco, jaccā, jaccaṁ

Dative & Genitive Case		
Stem	**Singular** **-ya/ -yā**	**Plural** **-naṁ**
-ā	-āya	-ānaṁ
-i/ -ī	-iyā	-īnaṁ
-u/ -ū	-uyā	-ūnaṁ

Locative Case		
Stem	**Singular** **-ya/ -yā/ -yaṁ**	**Plural** **-su**
-ā	-āya, -āyaṁ	-āsu
-i	-iyā, -iyaṁ	-īsu, -isu
-ī	-iyā, -iyaṁ	-īsu
-u	-uyā, -uyaṁ	-ūsu, -usu
-ū	-uyā, -uyaṁ	-ūsu

Instrumental Case					
Masc. & Neut. Stem	**Masculine & Neuter Gender**		**Fem. Stem**	**Feminine Gender**	
	Singular **-nā**	**Plural** **-bhi {> -hi}**		**Singular** **-ya/ -yā**	**Plural** **-bhi**
-a	-ena	-ebhi, -ehi	**-ā**	-āya	-ābhi, -āhi
-i, -ī	-inā	-ībhi, -īhi	**-i, -ī**	-iyā	-ībhi, -īhi

-u, -ū	*-unā*	*-ūbhi, -ūhi*	*-u, -ū*	*-uyā*	*-ūbhi, -ūhi*

Ablative Case					
Masc. & Neut. Stem	**Masc. & Neut. Gender**		**Fem. Stem**	**Feminine Gender**	
	Singular *-smā {>mhā, >ā}*	**Plural** *-bhi {> -hi}*		**Singular** *-ya / -yā*	**Plural** *-bhi*
-a	*-asmā, -amhā, -ā*	*-ebhi, -ehi*	*-ā*	*-āya*	*-ābhi, -āhi*
-i, -ī	*-ismā, -imhā, -inā*	*-ībhi, -īhi*	*-i, -ī*	*-iyā*	*-ībhi, -īhi*
-u, -ū	*-usmā, -umhā, -unā*	*-ūbhi, -ūhi*	*-u, -ū*	*-uyā*	*-ūbhi, -ūhi*

Dative & Genitive Case					
Masc. & Neut. Stem	**Masc. & Neut. Gender**		**Fem. Stem**	**Feminine Gender**	
	Singular *-ssa, -no*	**Plural** *-naṁ*		**Singular** *-ya / -yā*	**Plural** *-naṁ*
-a	*-assa*	*-ānaṁ*	*-ā*	*-āya*	*-ānaṁ*
-i, -ī	*-issa, -ino*	*-īnaṁ*	*-i, -ī*	*-iyā*	*-ībhi, -īhi*
-u, -ū	*-ussa, -uno*	*-ūnaṁ*	*-u, -ū*	*-uyā*	*-ūbhi, -ūhi*

Locative Case					
Masc. & Neut. Stem	**Masc. & Neut. Gender**		**Fem. Stem**	**Feminine Gender**	
	Singular *-smiṁ {> -mhi, > -i}*	**Plural** *-su*		**Singular** *-ya / -yā / -yaṁ*	**Plural** *-su*
-a	*-asmiṁ, -amhi, -e*	*-esu*	*-ā*	*-āya, -āyaṁ*	*-āsu*
-i	*-ismiṁ, -imhi*	*-īsu, -isu*	*-i*	*-iyā, -iyaṁ*	*-īsu, -isu*
-ī	*-ismiṁ, -imhi*	*-īsu*	*-ī*		*-īsu*
-u	*-usmiṁ, -umhi*	*-ūsu,-usu*	*-u*	*-uyā, -uyaṁ*	*-ūsu, -usu*
-ū	*-usmiṁ, -umhi*	*-ūsu*	*-ū*		*-ūsu*

Kaññāya, kaññāyaṁ

         Rattiyā, rattiyaṁ

         Nadiyā, nadiyaṁ

         Yāguyā, yāguyaṁ

Sace, yadi, ce (if) + opt. Verb

- Sace & yadi start a sentence.
- But ce is only in a second place in a sentence.

     Upa √pad + ya + ti {dy > jj} > upapajjati ~ is born in

     Pari √sudh + ya + ti {dhy > jjh} > parisujjhati

     Pati √han + ti > patihanti/ paṭihanti

     Prati > paṭi

     Vi √nud + e + ti > vinodeti

     √sudh + e + ti > sodheti

     √dā + ti {ā > e} > deti

     (a) √dā + (s)i > adāsi

     Ni √dhā + ti {ā > e} > nidheti

     Ni √dhā > dah + a + ti > nidahati

     Ud √majj > mujj + a + ti > ummujjati

     Ni √majj > mujj + a + ti > nimujjati

     Apa √nī > ne > nay + a + ti > apanayati > apaneti

     √dhar + e + ti > dhāreti

     Pilandhati

     (a)pi + √nah (nadh) + ṁ-a > pinandha > pilandha + ti > pilandhati

     Idha > iha

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Exercise (A)

Translate into English

1. Buddho Nerañjarāya najjā tīre viharati.
   The Buddha dwells on the bank of the river Nerañjarā.

2. Atthi, brahmaṇa, puratthimesu janapadesu Sāvatthi nāma nagaraṁ.

There is, a brahmin, a town named Sāvatthi in the easten district.

3. Ahaṁ ce kho pana kāyena duccaritaṁ careyyaṁ, kāyassa bhedā paraṁ maraṇā nirayaṁ upapajjeyyaṁ.

eyyaṁ = eyyāmi

kāyassa bhedā paraṁ maraṇā ~ after death

If I, as for me, commit wrong deed by body I would be born in a woeful state after the break of the body after death.

4. Ahaṁ senāya gilāno, icchāmi bhadantassa āgamanaṁ.

I am sick in the army, I wish the venerable one's coming/ the venerable one coming.

Ahaṁ senāya gilāno (amhi).

√kar (to do) + ana > karaṇa ~ doing

√gam (to go) + ana > gamana ~ going

ā √gam + ana > āgamana ~ coming

Ahaṁ āgantuṁ icchāmi.

Ahaṁ bhadantaṁ/ bhadantassa āgamanaṁ icchāmi.

Puttassa icchati ~ he wishes a son.

5. Saddhāya tarati oghaṁ, paññāya parisujjhati.

By faith one crosses the flood. By wisdom one is purified.

6. Sussusā seṭṭhā bhariyānaṁ [bhariyāsu].

Among wives/ of wives an obedient one is the best. [Niddhāraṇa~ Partitive construction]

7. Mettaṁ karotha mānusiyā pajāya.

You do amity on/for offspring of female human.

Develop loving-kindness on human beings.

8. Yāgu khudaṁ patihanti, pipāsaṁ vinodeti, vatthiṁ sodheti.

Gruel words off hunger, quenches thirst, cleanses the bladder.

9. Sītāsu hemantikāsu rattīsu sambahulā jaṭilā gaṅgāyaṁ ummujjantipi nimujjantipi.

In the cold winter nights, many ascetics rise out and dive in the ganges

10. Na jaccā vasalo hoti.

An outcast is not by birth.

One is not an outcast by bith.

Exercise (B)
Translate into Pāḷi

1. A seer dwelt in a hut in the forest.
   Isi araññe kuṭiyaṁ vihari.

2. They developed loving-kindness.
   Te mettaṁ bhāvesuṁ.

3. The teacher gave presents to the clever girls in the school.
   Ācariyo pāthasālāyaṁ chekānaṁ kaññānaṁ paṇṇākāre adāsi.
   √dā > dadāti, deti, adāsu, adaṁsu.
   Buddhassa pupphaṁ deti

4. They were taking bath in the river Tāmasā.
   Te Tāmasāyaṁ nadiyaṁ nhāyiṁsu.

5. He buried treasure in a pit.
   So kāsuyaṁ/ āvāṭe nidhiṁ nidhesi.

01 Feb 2023

6. We shall grow by the growth of wisdom.
   Mayaṁ paññāya vaḍḍhena vaḍḍheyyāma/ vaḍḍhissāma.

7. The prince Siddhattha was the son of the queen Māyā.
   Siddhattho rājakumāro Māyāya rājiniyā putto ahosi/ āsi.

8. Remove violence from (your) heart by development of compassion.
   Karuṇāya bhāvanāya cittasmā hiṁsaṁ upanetha/ pajahatha.

9. The girl wears the garland on (her) neck.
   Kaññā gīvāyaṁ mālaṁ pilandhati/ dhāreti.

10. From craving is produced grief.
         Grief is produced from craving.
    Taṇhāya jāyati soko/ Soko taṇhāya jāyati.
    √jan > jā + ya (passive) + ti > jāyati ~ is born, is produced

    The girl cooks rice.

Kaññā odanaṁ pacati. (active voice)

Rice is cooked.

Odano <u>pacito hoti</u>.

√pac + (ī) ya (passive) + ti > paccati/ pacīyati. Odano paccati/ pacīyati.

Lesson 1 to 9 [verb, gerund, inf.]

10 - 20 [vowel noun] 15 - pp.

Lesson 21
Consonantals

Nouns can end in *-t,-n, -r,* and *-s*.

E.g.,   -t   dhanavant, dhanavat {possessive adj.}

Satimant, satimat

Gacchant, gacchat {pr.p}

-n   dhanin, dhammin

Attan, rājan

-r   nattar, pitar, satthar

-s   manas, tejas, tapas, uras

Possessive Adjective

Noun + Poss. adj suffix. > Possessive Adj. word

Possessive suffixes are '-vant, -mant and -in' ~ "having sth"

(1) -vant/-mant (strong form) = -vat/ -mat (weak form)

-a/ -ā + vant ~

e.g. dhana (wealth) + vant/ vat (having) > dhanavant/ dhanavat {having wealth = rich, wealthy},

paññā (wisdom) + vant/ vat (having) > paññavant/ paññavat {having wisdom = wise}

(2) -i, -ī, -u / -ū + mant ~

e.g. sati (mindfulness) + mant/ mat (having) > satimant/ satimat {having mindfulness = mindful},

dhī (wisdom) + mant > dhīmant,

bhāṇu + mant > bhāṇumant,

(3) -a + in ~

e.g. dhana + in > dhanin,

dhamma + in > dhammin

Adjectives take three genders.

Dhanavant(a) > dhanavanto puriso ~ a rich man.
dhanavant(a) > dhanavantaṁ kulaṁ ~ a rich family.
dhanavant(ī) > dhanavantī kaññā ~ a rich girl.

Dhanava<u>nt</u> (strong form)/
dhanava<u>t</u> (weak form)

Masculine Gender

dhanavant(a) > dhanavanta decline as <u>buddha</u>.

	Sl.	Pl.
Nom.	-o	-ā
Voc.	-a*	-ā
Acc.	-aṁ	-e
Inst.	-ena	-ebhi, -ehi
d/g	-assa	-ānaṁ
Abl.	-asmā, -amhā, -ā*	-ebhi, -ehi
Loc.	-asmiṁ, -amhi, -e	-esu

Special Case Ending for Weak Form

-vat, -mat

	Sl.	Pl.
Nom.	-	
Voc.	-	
ins/ abl.	-ā	-
Dat./ gen.	-o	-aṁ
Loc.	-i	-

Nom. sl. Dhanavat {at > ā} > dhanavā
Voc. sl.   Dhanavat {t is replaced by ṁ} > dhanavaṁ
              Dhanavat {t is dropped} > dhanava
              Dhanavat {at is changed to ā} > dhanavā
Dhanavat

Nom.	dhanavā	
Voc.	dhanavaṁ, dhanava, dhanavā	
inst./ abl.	dhanavatā	
dat./ gen.	dhanavato	dhanavataṁ
Loc.	dhanavati	

Possessive Adjective *-vat/ -vant*

Case	Masculine Gender		Neuter Gender	
	Singular	**Plural**	**Singular**	**Plural**
nom.	*-vā, -vanto*	*-vanto, -vantā*	*-vaṃ, -vantaṃ*	*-vantā, -vantāni*
voc.	*-vaṃ, -va, -vā*	*-vanto, -vantā*	*-vaṃ, -va, -vā*	*-vantā, -vantāni*
acc.	*-vantaṃ*	*-vanto, -vante*	*-vantaṃ*	*-vante, -vantāni*
instr.	*-vatā, -vantena*	*-vantehi, -vantebhi*	**The rest are like those in the Masculine Gender**	
abl.	*-vatā, -vantasmā, -vantamhā*	*-vantehi, -vantebhi*		
dat./ gen.	*-vato, -vantassa*	*-vataṃ, -vantānaṃ*		
loc.	*-vati, -vantasmiṃ, -vantamhi, -vante*	*-vantesu*		

Dhanavanto puriso {Masc.} ~ a rich man
Dhanavantaṃ kulaṃ {Neut.} ~ a rich family
Dhanavantī itthī {Fem.} ~ a rich woman

Feminine Gender;
Dhanavant + ī > dhanavantī
Dhanavat + ī > dhanavatī decline as nadī

	Sl.	Pl.
Nom.	-ī	-ī, -iyo
Voc.	-i	-ī, -iyo
Acc.	-iṃ	-ī, -iyo
ins/abl	-iyā	-ībhi, -īhi
dat./gen.	-iyā	-īnaṃ
Loc.	-iyā, -iyaṃ	-īsu

Dhana + in > dhanin, dhammin, balin, decline mostly as ***senānī*** for Masc.

Dhanin {in > ī }> dhanī

Acc.   dhanī + ṃ > dhaniṃ
      Dhanin + (a)ṃ > dhaninaṃ

Loc.   dhanin + i > dhanini

Masc.   dhanī puriso
Neut.   dhanī kulaṁ
Fem.   dhaninī itthī

Possessive Adjective -in				
Case	**Masculine Gender**		**Neuter Gender**	
	Singular	**Plural**	**Singular**	**Plural**
nom.	*-ī*	*-ī, -ino*	*-ī*	*-ī, -īni*
voc.	*-i*	*-ī, -ino*	*-i*	*-ī, -īni*
acc.	*-inaṃ, -iṃ,*	*-ī, -ino*	*-inaṃ, -iṃ*	*-ī, -īni*
instr.	*-inā*	*-īhi, -ībhi*	**The rest are like those in the Masculine Gender**	
abl.	*-inā -ismā, -imhā*	*-īhi, -ībhi*		
dat./gen.	*-ino, -issa*	*-īnaṃ*		
loc.	*-ini, -ismiṃ, -imhi*	*-īsu*		

ā √khā (khyā) + ti > ākkhāti > akkhāti
Akkhāta,
Su + ā √khā + ta > svākkhāta

Mama + āya + ti > mamāyati ~ regards as one's own
Namas + ya + ti > namasyati > namassati
Abhi √vad + e + ti > abhivādeti
√ruc + e + ti > roceti
√car {> cir} + na {> ṇa, cirṇa, rṇ > ṇṇ} > ciṇṇā
√naṭ + ya + ti {ṭy > cc} > naccati
√ge {e > āy} + a + ti > gāyati
√jhe {e > āy} + a + ti > jhāyati ~ burns the opposites
√labh + ta {bht > ddh} > laddha
√mad + ya + ti {dy > jj} > majjati
Saṁ √mud {u > o}+ a + ti > sammodati

Vi √nas + ya + ti > vinassati
Vi √nas + ta {st > ṭṭh} > vinaṭṭha
Ud √gah + nā {n > ṇ, hṇ > ṇh} > uggaṇhāti
Ud √gah + (i)ta > uggahita
Ud √pad + ya + ti {dp > pp, dy > jj} > uppajjati
Ud √pad + na {dp > pp, dn > nn} > uppanna
√mar + e + ti > māreti
Ā √nī {ī > e > ay}+ a + ti > ānayati {aya > e} > āneti
√mā + āpe + ti > māpeti

Catu (four)
Catur

Dhanavant (u) > dhanavantu

06 Feb 2023

Ta (that) ~ tassa ~ its, to it, his, to him
ma/ amha (I, we) ~mama ~ my, mine, to me
Kadāci (ind.) ~ sometimes, na kadāci ~ never
Eta (this) ~ etena ~ by this
Namo atthu > namatthu
Namo (ind.) homage, adoration,
√as + tu > astu {st > tth} > atthu ~ may there be
Ve (ind.) indeed
Ta ~ tena ~ by that
Ta ~ tāni (those)

Exercise (A)
Translate Into English
(1)   vipassissa {ca} namatthu, cakkhumantassa sirīmato.
        [May there be adoration to (the Buddha,) Vipassin who is seeing and glorious.]

        Sikhissapi {ca} namatthu, sabbabhūtānukampino.
        [may there be adoration to the Buddha, Sikhin who is pitying on all beings.]

        Vessabhussa {ca} namatthu, nahātakassa tapassino.

[may there be adoration to the Buddha, Vessabhū who has washed all defilements, is dispassionate.]

Namatthu kakusandhassa, mārasenāpamaddino.
[may there be adoration to the Buddha, Kakusandha who defeated the army of Māra.]

(2)   mahākāruṇiko nātho, hitāya sabbapāṇinaṃ.
Pūretvā pāramī sabbā, patto sambodhimuttamaṃ.
Etena saccavajjena, hotu te jayamaṅgalaṃ.
[mahākāruṇiko nātho sabbapāṇinaṃ hitāya sabbā pāramī pūretvā uttamaṃ sambodhiṃ patto. The greatly compassionate Lord fulfilled all virtues leading to the buddhahood for welfare of all beings and attained the highest enlightenment.]
[by this asseveration, may there be auspicious lucky and blessing to you!]

(3)   buddhaṃ bhagavantaṃ abhivādemi.
I pay homage to the blessed Buddha.

(4)   svākkhāto bhagavatā dhammo, dhammaṃ namassāmi.
Dhamma was well preached by the Blessed One, I bow down the dhamma.

(5)   bhagavato dhammaṃ rocemi.
I am pleased with the dhamma of the Buddha.

(6)   bhagavati brahmacariyaṃ carāma.
Let us/ We practice the holy life under the Blessed One.

(7)   tatra kho bhagavā bhikkhū āmantesi.
There/ then the Buddha addressed bhikkhus.

(8)   paribbājako bhagavatā saddhiṃ sammodi.
The wandering ascetic exchanged friendly greeting with the Buddha.

(9)   na ve rudanti satimanto sapaññā.
Sa (saha) ~ sapaññā=paññavant ~who is with wisdom ~ wise
Sadhana=dhanavant ~ rich
The wise who are mindful certainly do not cry.

(10)   so phalino rukkhassa āmaṃ phalaṃ chindati, tassa rasaṃ na jānāti, tena tassa bījampi vinassati.

He picks the unripe fruit of the fruitful tree, he does not know its taste, by that its seed perishes too.

So + api > so'pi or sopi,
Dhammaṁ + api > dhammampi

Exercise (B)
Translate into Pāḷi

(The words in italics are to be translated using <u>past participles</u> and <u>-vant</u> forms or <u>-in</u> forms duly)

(1)   in my village there are many *rich people*.
        Mama gāme bahū *dhanavantā/dhanino* santi.

(2)   *wise men* (*the wise*) never do evil deeds.
        Paññavantā akusalāni/pāpāni kammāni na kadāci karonti.

(3)   the *virtuous* monk is dear to *pious* devotees.
        Sīlavā bhikkhu *saddhavantānaṁ* upāsakānaṁ piyo hoti.

(4)   the men *who ploughed* the field yesterday did not *come* here today.
        Hiyyo khettaṁ *kasitavantā* purisā ajja idha na *āgatā*.
        Kasati > kasita/ kaṭṭha   ~ kasitavant

(5)   the nuns *who have learned* the dhamma *have been honoured* by the *rich* lady.
        Dhammaṁ *uggahitavantiyo* bhikkhuniyo *dhaniniyā* vanitāya *pūjitāyo*.
        Uggaṇhāti > uggahita + vant > uggahitavantiyo
        Sikkhati > sikkhita + vant > sikkhitavant + ī

(6)   the *wealthy* householder's wife *who committed* evil deeds *was born* among hungry ghosts.
        Pāpāni kammāni *katāvinī dhanavantassa* gahapatissa bhariyā petesu *uppannā*.
        Karoti > kata > katāvin > katāvinī

(7)   the man *who killed* the stag *brought* home its flesh in a waggon.
        Migaṁ *hatavā* puriso sakaṭena gehaṁ tassa maṁsaṁ *ānītavā*.

(8)   the man *who built* the new palace got much money from the minister.
        Abhinavaṁ pāsādaṁ *māpitavanto* puriso mantinā bahūni kahāpaṇāni labhi.
        Māpeti > māpita > māpitavant/ kāreti > kārita > kāritavant

(9)   the women *who had drunk* liquor and *got intoxicated* began to sing and dance in the monastery.

Suraṁ *pivitavantiyo mattiyo* itthiyo vihāre gāyitvā naccituṁ ārabhiṁsu.

Suraṁ pivitvā mattī itthī……..

Pivati > pīta, pivita > pivitavant + ī > pītavantī/ pivitavantī

Majjati < √mad + ya > mattī

(10)   the boy *who bought* the book and the pen *came* home *and* showed them to his brother.

Potthakañca lekhaniñca *kītavā* kumāro gehaṁ *āgato* tassa bhātikassa tāni pakāsesi.

Kiṇāti > kīta/ kiṇita > kītavant/ kiṇitavant

10 Feb 2023

Lesson 22
Present Participle

- **Formation of present participle**

Verbal Base + **-(a)nt, -māna, -āna > Pr.P**

-a, -ā, -o, -e + -(a)nt, -māna, -āna

√gam + a > gaccha

~ gaccha + (a)nt > gacchant, (going)

~ gaccha + -māna > gacchamāna, (going)

~ gaccha + āna > gacchāna (going)

√kī + nā > kiṇā

~ kiṇā + (a)nt > kiṇant,

~ kiṇā {ā > a} + māna > kiṇamāna,

~ kiṇā + āna > kiṇāna,

√kar + o > karo

~ karo + (a)nt > karont,

~ √kar {kur} + o {>u} > kuru + māna > kurumāna,

~ karo + āna > karāna,

√dis + e > dese, √dis + aya > desaya

~ dese + (a)nt > desent,

~ desaya + māna > desayamāna,

~ desaya + āna > desayāna

-ā + māna *{ā > a}* ~ kiṇā + māna > kiṇamāna

-e + māna, āna *{e > aya}* ~ dese + māna, āna> desayamāna, desayāna

√si {i > e > ay} + a > saya/ {aya > e} > se

seti, sayati

~ se + (a)nt > sent,

~ se + māna > semāna

~ saya + (a)nt > sayant,

~ saya + māna > sayamāna,

~saya + āna > sayāna,

√as (to be)

atthi   santi

asi   attha

asmi, amhi   asma, amha

~ √as + (a)nt > sant,

~ √as(a) + māna > samāna

(1) -ing, (2) while -ing, (3) who/what is -ing.

Declension for '(a)nt' in masc.

-(a)nt {strong form} / -(a)t {weak form}

e.g.   gaccha + (a)nt > gacchant

gaccha + (a)t > gacchat

Nom. sl.   Gacchat {t > ṁ} > gacchaṁ

	Present Participle '-at/ -ant'			
Case	**Masculine Gender**		**Neuter**	
	Singular	**Plural**	**Singular**	**Plural**
nom.	*-aṃ*, -anto*	*-anto, -antā*	*-aṃ,* *-antaṃ*	*-antā,* *-antāni*
voc.	*-aṃ, -a, -ā*	*-anto, -antā*	*-aṃ, -a, -ā*	*-antā,* *-antāni*
acc.	*-antaṃ*	*-anto, -ante*	*-antaṃ*	*-ante,* *-antāni*

instr.	*-atā, -antena*	*-antehi, -antebhi*	
abl.	*-atā, -antasmā, -antamhā*	*-antehi, -antebhi*	**The rest are like those in the Masculine Gender**
dat./gen.	*-ato, -antassa*	*-ataṃ, -antānaṃ*	
loc.	*-ati, -antasmiṃ, -antamhi, -ante*	*-antesu*	

Feminine Gender Form
-(a)nt + ī > -(a)ntī
        E.g., gacchant + ī > gacchantī
-(a)t + ī > -(a)tī
        E.g., gacchat + ī > gacchatī
N.B., They are declined like 'nadī'.

-māna + ā > -mānā
        E.g., gacchamāna + ā > gacchamānā
-āna + ā > -ānā
        E.g., gacchāna + ā > gacchānā
N.B., They are declined like 'kaññā'.

Anu √s(m)ar + a + ti > anussarati
Anussara + (a)nt/ (a)t > anussant/ anussarat
Nom. sl. Anussarat {t > ṃ} > anussaraṃ

Past participle {passive}
Present participle

√gam + ta > gata (gone)
Gaccha + ant > gacchant (going)
Gāmaṃ gato puriso ~ a man who went, has gone to a village
Gāmṃ gacchanto puriso ~ a man who goes/ is going to a village.

Passive suffix -ya

Root + (i/ī)ya + VT > passive
√bhuj (to eat) + ṃ-a > bhuñja + (i)ya > bhuñjiya (to be eaten)

Bhuñjiya + māna > bhuñjiyamāna (being eaten)

√arah + a + ti > arahati ~ is worthy, deserves
√aggh + a + ti > agghati ~ is worthy, deserves

      Arahati > araha + (a)nt > arahant ~ worthy
      arahant/ arahat > arahato (dat. /gen. sl.)
Pāṇa (life) + in > pāṇin ~ alive, living
√bhū (to be) + a > bhava + (i)ssati > bhavissati (will be)
Bhavissati {bh > h, avi > e}> hessati (will be)
Saṁ √han > ghāt + a > saṅghāta ~ killing
Ā √pad + e + ti > āpādeti ~ brings
Saṅghātaṁ āpādeti ~ brings to destruction
Dur + labha > dullabha
√mah + a + ti > mahati {to honour}
Maha + (a)nt > mahant ~ great
Saṁ √lap + a + ti {ṁl > ll} > sallapati ~ converse
√gam + a + ti > gacchati ~ goes
Apagacchati ~ goes away
√kam (kram) ~ to move
Apa √kam + a + ti > apakkamati ~ moves away
Saṁ √kaḍḍh + a + ti > saṅkaḍḍhati ~
√ge {e > āy} + a + ti > gāyati
√jhe {e > āy} + a + ti > jhāyati > jhāna
Ud √dhar + a + ti > uddharati
Ud √dhar + ta {r is dropped, t > ṭ} > uddhaṭa
√kar + ta > kata/ kaṭa (a mat)
      Ruki + dantal = lingul
Vi √sam (śram) + a + ti > vissamati
Vi √sam + ta > vissanta
√dis > pass + a + ti > passati
√dis (dṛś > daś > dak) + ssati {dakssati > daksati (ks > kkh)}> dakkhati ~ will see.
Dakkha + issati > dakkhissati.
Dakkh + a + ti > dakkhati ~ sees
A √dṛś + (s)i {dṛś > draś > drak} > adraksi {dr > dd, ks > kkh}> addakkhi
    [ṛ > a, i, u, ar, ra]
    Skt.   kṛta = Pāḷ. kata
           ṛśi = isi

ṛju = uju

√kṛ = √kar

Pa √sad > sīd + a + ti > pasīdati

Pa √sad + na {dn > nn} > pasanna

√vah + a + ti > vahati

√vah + ta {a > u, ht ~ t > ḷ, hḷ > ḷh} > vuḷha

Anu √sar (smar) + a + ti > anussarati > anussati

√kam (to move, to walk) + a + ti > kamati

√kam > kamkam + a + ti {kamkam ~ k > c, m > ṅ} caṅkamati ~ moves and moves, walks and walks = walks up and down

Ā √rabh + a + ti > ārabhati ~ begins

Ā √rabh + ta {bht > ddh} > āraddha

15 Feb 2023

Exercise (A)

Translate into English

1. Bhikkhu āsane nisīdanto samīpe tiṭṭhantena upāsakena saddhiṁ sallapati.

   Bhikkhu upāsakena saddhiṁ sallapati. {a monk converses together with a lay man.}

   A monk, while sitting on a seat, converses together with a lay man (who is) standing nearby.

2. Bhikkhunī vīthiyaṁ piṇḍāya caramānā āgacchantaṁ rathaṁ disvā maggato apakkami.

   While going for alms-round on a street, the nun saw the chariot coming and went off from the road.

3. Arahato sammāsambuddhassa pātubhāvo dullabho lokasmiṁ.

   The appearance of Worthy Fully Self-Enlightened One is rare to gain in the world.

4. Tumhe idha kiṁ kurumānā viharatha?

   What are you doing and living here?

   While doing what, do you live here?

5. Rukkhehi patantāni phalāni samīpe nisīdantiyā gahapatāniyā sevakā saṅkaḍḍhanti.

   Servants pick up/ collect fruits falling from the trees near the seat of the mistress of the house.

   Sevakā phalāni saṅkaḍḍhanti.

The servants of the mistress of the house (who is) sitting nearby collect the fruits falling down from the trees.

6. Khettesu kassakā gītāni gāyanti.
    The farmers sing songs in the fields.

7. Gītaṁ gāyantiyā dārūni uddharantiyā itthiyā saddaṁ suṇantā te mahato rukkhassa chāyāyaṁ vissamiṁsu.
    They took a rest under the shade of the big tree, listening to the voice of the woman singing a song and picking up the woods.

8. Siddhattho kumāro rathena uyyānaṁ gacchanto maggassa passe semānaṁ gilānaṁ purisaṁ addakkhi.
    Kumāro purisaṁ addakkhi.
    The prince Siddhattha, while going to the park by a chariot, saw a sick man (who is) lying down at the side of the road.

9. Araññe senāsane viharantesu bhikkhūsu manussā bhiyyo pasīdanti.
    People are devoted very much to monks dwelling in a forest-dwelling.

10. Rathaṁ vahato assassa pāde anugacchantāni cakkāni viya pāpānaṁ kammānaṁ vipākā tāni karonte anugacchanti.
    Vipākā tāni karonte anugacchanti. {the results follow those who are doing them (those evil deeds).}
    The results of evil deeds follow those who are committing them, just like wheels following the feet of the horse drawing the chariot.

17 Feb 2023

Exercise (B)
Translate into Pāḷi
1. The man who is living here is a rich one.
    Idha vasanto puriso dhanavā hoti.

2. Wealth does not follow the person who is dying.
    Dhanaṁ marantaṁ puggalaṁ na anugacchati.
    √mar + a + ti > marati ~ mara + (a)nt > marant

3. Should you call to mind the Buddha, the Dhamma, or the Saṁgha, (it) you will dispel all your fear.

Buddhaṁ vā dhammaṁ vā saṁghaṁ vā anussaranto tvaṁ sabbaṁ tava bhayaṁ pajahissasi.

Sace tvaṁ buddhaṁ vā dhammaṁ vā saṁghaṁ vā anussareyyāsi,

Anu √sar + a + ti > anussarati ~ anussara + (a)nt > anussarant

4. In the mind of the monk Meghiya who was staying in the mango-grove there arose many evil and unwholesome thoughts.

   Ambavane viharantassa meghiyassa bhikkhuno cittasmiṁ bahū pāpakā akusalā saṅkappā uppajjiṁsu.

   Viharati ~ vihara + (a)nt > viharant

5. While walking up and down, he brought many creatures to destruction.

   so caṅkamanto/ caṅkamamāno bahū pāṇino saṅghātaṁ āpādesi.

   √kam > kamkam   > caṅkam + a + ti > caṅkamati > caṅkama + (a)nt > caṅkamant

6. She, while remembering (her) dead son, began to weep.

   Sā mataṁ puttaṁ anussarantī rodituṁ ārabhi.

   Anussarati ~ anussara + (a)nt > anussarant + ī > anussarantī

7. Don't talk while you eat (while eating).

   Tumhe bhuñjamānā mā sallapatha.

   Bhuñjati ~ bhuñja + māna > bhuñjamāna

8. The child beaten by (his) brother came home crying.

   Bhātikena pahaṭo dārako rodanto gehaṁ āgacchi.

9. The man fell from the horse that was running fast.

   Puriso vegena dhāvantasmā assamhā pati.

   Dhāvati ~ dhāva + (a)nt > dhāvant

10. Men doing good deeds will go to (a) happy state after death.

    kalyāṇāni/ sucaritāni kammāni karontā/ caramānā manussā maraṇā paraṁ sugatiṁ gacchissanti.

Lesson 23

-t, -in, -r, -s, -an

Walk + er > walker

√root, verbal base + -tar

Agent Suffix -tar

√kar + tar > kartar > kattar (doer)

√han + tar > hantar (hunter)

√dis + e > dese + tar > desetar

Ud √gah + nā > uggaṇhā

Ud √gah + (i > e) tar > uggahetar?

Inst. Abl. sl. -ā

Dat. Gen. sl. -o   Pl. -aṁ

Loc.   -i

Nattar (grandson)

(1) Nattar, (2) nattu, (3) nattār

	Singular	Plural
Nom. nattar	{ar > ā}> nattā	nattār + o
Voc.	natta, nattā	nattār + o
Acc.	nattār + aṁ	nattār + o, nattār + e
Ins. Abl.	nattār + ā	nattār + ebhi, ehi
		nattu > nattū + bhi, hi
Dat. Gen.	nattu, nattuno, nattussa	nattār + ānaṁ,
		natta(r) > nattā + naṁ
		nattu > nattū + naṁ
loc.	nattar + i	nattār + esu
		nattu > nattū + su
		nattu + su

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Nattar (grandson)

Stem; (1) -tar, (2) -tu, (3) -tār

-tar		
Case	**Singular**	**Plural**
Nom.	*-tā (1)*	*-tāro (3)*
Voc.	*-ta, -tā (1)*	*-tāro (3)*
Acc.	*-tāraṁ (3)*	*-tāro, -tāre (3)*
Ins./Abl.	*-tārā (3)*	*-tārebhi, -tārehi (3), -tūbhi, tūhi (2)*

Dat./Gen.	*-tu, -tuno, -tussa (2)*	*-tārānaṁ (3), -tānaṁ (1), -tūnaṁ (2)*
Loc.	*-tari (1)*	*-tāresu (3), -tūsu, -tusu (2)*

Pitar (father), bhātar (brother)
    (1) pitar, (2) pitu

-tar		
Case	**Singular**	**Plural**
Nom.	*-tā (1)*	*-taro (1)*
Voc.	*-ta, -tā (1)*	*-taro (1)*
Acc.	*-taraṁ (1)*	*-taro, -tare (1)*
Ins./Abl.	*-tarā (1)*	*-tarebhi, -tarehi (1), -tūbhi, tūhi (2)*
Dat./Gen.	*-tu, -tuno, -tussa (2)*	*-tarānaṁ, -tānaṁ (1), -tūnaṁ, -tunnaṁ (2)*
Loc.	*-tari (1)*	*-taresu (1), -tūsu, -tusu (2)*

    Pitar + ānaṁ > pitarānaṁ
    pita(r) > pita + naṁ > pitānaṁ
    Pitu > pitū + naṁ > pitūnaṁ
    Pitūnaṁ {ūn > unn} > pitunnaṁ

Mātar (mother), duhitar, dhītar (daughter)
    (1) mātar, (2) mātu

-tar		
Case	**Singular**	**Plural**
Nom.	*-tā (1)*	*-taro (1)*
Voc.	*-ta, -tā (1)*	*-taro (1)*
Acc.	*-taraṁ (1)*	*-taro, -tare (1)*
Ins./Abl.	*-tarā (1), -tuyā (2)*	*-tarebhi, -tarehi (1), -tūbhi, tūhi (2)*
Dat./Gen.	*-tu, -tuyā (2)*	*-tarānaṁ, -tānaṁ (1), -tūnaṁ (2)*
Loc.	*-tari (1)*	*-taresu (1), -tūsu, -tusu (2)*

√kar (to do) + tar > kattar
Kammaṁ karoti (he does the work)   >
kammaṁ kattar (one who does the work, doer of the work)

Kammassa kattar
√han + tar > hantar
√vac + tar > vattar
√dā + tar > dātar

Kiṇā + (i)tvā > kiṇitvā
Kiṇā + (i)tar > kiṇitar

Deseti
Dese + tar > desetar
Bhāveti
Bhāve + tar > bhāvetar

     Absolute Construction
-while = No word in Pāḷi

     Buddho gacchati. (the Buddha goes)
while/ when the Buddha goes/ is going

     Buddha   gacchant/ gata
     Buddhe   gacchante ~ while the Buddha is going

Absolute Construction

Subj.	**Predicate**
Noun	participle (pr.p/pp)
nom./gen./loc.	nom./gen./loc.

Buddho gacchanto ~ the Buddha, while going
Buddhassa gacchantassa ~ while the Buddha is going
Buddhe   gacchante ~ while the Buddha is going

√as + (a)nt > sant ~ santasmiṁ, santamhi, sante (loc.)
√as + (a)t > sat ~ sati (loc. Sl. masc.)
Sati ~ When there is
     Bhikkhusmiṁ sati ~ when there is a monk
     Bhikkhuniyaṁ sati ~ when there is a nun

√sas (to instruct) + tar {st > tth} > satthar ~ instructor
Pakkha (wing) + in > pakkhin ~ one who has wings = bird

Jana (people) + tā > janatā ~ people
Deva (deity) + tā > devatā ~ deity
Rasa (taste) + vat > rasavat + ī > rasavatī ~ kitchen

Pari + nir + √{vṛ > var >} vā + ya + ti {rv > vv > bb} > parinibbāyati
Pari + nir + √vṛ > vu + ta {rv > vv > bb} > parinibbuta

√mā (to measure) + āpe (causative) > māpe ~ to cause sb to measure = to build
√naṭ + ya + ti {ṭy > cc} > naccati
√vad (to speak, to sing) + e (causative) {a > ā} > vāde ~ to cause sb to sing = to play musical instrument
√gah + nā {n > ṇ, hn > ṇh} > gaṇhā
√gah + (i)ta > gahita
√gah + (i > e)tvā > gahetvā

Ima   sat
Imasmiṁ   sati   idaṁ hoti
When there is a cause, there is a result.

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√duh + a + ti > duhati
√duh + ta {ht > ddh} > duddha
Saṁ √majj + a + ti > sammajjati
Sammajja + (i)ta > sammajjita
Saṁ √majj + ta {(j)jt > ṭṭh} > sammaṭṭha
    Passive Form
    √root + (i/ī)ya + vt > passive verb
√bhid (to break) + ya + ti {dy > jj} > bhijjati ~ is broken
√bhid + na {dn > nn} > bhinna
√palāy {p(a)lāy?} + a + ti > palāyati
Ud √ḍī > ḍe + ti {ī > e > ay > uḍḍayati, aya > e?} > uḍḍeti
Ud √ḍī + na > uḍḍīna
Pa √saṁs + a + ti > pasaṁsati
Pa √saṁs > sas + ta {st > tth} > pasattha
Vi √vic + ya + ti {cy > cc} > viviccati
Vi √vic + ta {ct > tt} > vivitta (pp)
Vi √vic + ya {cy > cc} > vivicca (ger.)

Apa √har + a + ti > apaharati
Apa √har > ha + ta {t > ṭ} > apahaṭa (taken away)
        √han > ha + ta > hata
Api √dhā + a + ti {*a*pi > pi, dhā > d*h*ā*d*hā > dahā + a > daha} pidahati

Exercise (A)
Translate into English

1. Bhūpasmiṁ dhammena ratthaṁ pālente janatāpi dhammikā hoti.
    When the king governs the country righteously, people also become righteous.

2. Gahapatissa passantasseva corā bhaṇḍāni hariṁsu.
    even while the householder was seeing the thieves took properties.

3. Mama pitari tahiṁ agacchante ahampi tahiṁ gantuṁ na sakkomi.
    If my father is not going there, I could not go there too.

4. Mātari ca duhitari ca rasavatiyaṁ odanaṁ pacantīsu putto kumārakehi saddhiṁ aṅgaṇe kīḷati.
    While mother and daughter are cooking rice in the kitchen, a son plays together with boys in a yard.

5. Tathāgate parinibbute bahū devā manussā ca mahatā sokena kampitā ahesuṁ.
    When Tathāgata entered Parinibbāna, many deities and human beings became trembled with great sorrow.

6. Bhikkhūsu vīthiyaṁ pindāya carantesu upāsakā ca upāsikāyo ca nānāvidhāni khajjāni bhojjāni ca gahetvā maggassa passe aṭṭhaṁsu.
    When monks were going for alm-round on the road, lay men and lay women took various solid and soft food and stood at the side of the road.

7. Satthari dhammaṁ desente bhikkhū ca bhikkhuniyo ca upāsakā ca upāsikāyo ca sotaṁ odahantā nisīdiṁsu.
    When the Lord was expounding the Dhamma, monks, nuns, lay men and lay women sat down giving ear to him.

8. Mātari dhenuṁ duhamānāyaṁ duhitā gehassa aṅgaṇaṁ sammajji.
    While the mother was milking the cow, the daughter swept the open space of the house.

9. Dhammaṁ desetāresu bhikkhūsu janā pasīdanti.

People are devoted to {pleased with} monks who expound the Dhamma.

10. Rukkhassa sākhāsu bhijjantīsu pakkhino tato uḍḍetvā palāyiṁsu.
    When the branches of the tree were broken, birds flew up from there and fled away.

11. Dīghena maggena gantārānaṁ bhaṇḍāni corā apahariṁsu.
    The thieves took away goods of those who travelled long journey.

12. Pitari kālaṁ-kate mātā ca puttā ca duhitaro ca bhātaro ca samīpe kandamānā aṭṭhaṁsu.
    When a father passed away, a mother, sons, daughters, and brothers stood crying nearby.

13. Mātari gehamhā nikkhamantiyaṁ putto ca dhītaro ca dvārāni pidahitvā pāṭhālayaṁ gacchiṁsu.
    When a mother went away from the house, son and daughters shut doors and went to school.

14. Gehaṁ māpetāresu janesu bhūmiṁ khanamānesu tatra bilato ahi uggacchi.
    When people, who build the house, were digging the earth, the snake went out of the hole there.

15. Namatthu satthuno.
    {namo + atthu} may there be adoration to the Lord.

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Exercise (B)
Translate into Pāḷi

1. When the boys were playing musical instruments, the girls danced.
   Dārakesu turiyāni vādentesu dārikāyo nacciṁsu.

2. While the farmers were ploughing the field, (their) wives prepared food in (their) houses.
   Kassakesu khettaṁ kasantesu bhariyāyo gehesu bhattaṁ paṭiyādesuṁ.
   Pati > paṭi √yat > yad + e > paṭiyāde + (s)uṁ

3. When the teacher taught, the pupils sat down giving ear to him.
   Satthari desente sissā sotaṁ odahantā nisīdiṁsu.

4. *The hunters of deer* roamed about in the forest together with (their) dogs.
   Migassa hantāro vane sunakhehi saddhiṁ vicariṁsu.

5. Men *who do* good deeds will be born into a happy abode after death.
   Puññāni kammāni kattāro manussā maraṇā paraṁ sugatiṁ upapajjissanti.

6. The wheels of the chariot follow the feet of the horse *that draws* (it).
   Rathassa cakkāni taṁ vahantassa assassa pāde anugacchanti.
   √vah + a + ti > vahati ~ vahantassa/ vahato

7. Wise men never praised *these who did* evil deeds.
   Viññū pāpāni kammāni kattāre na kadāci pasaṁsiṁsu.

8. We, while going along the road, heard the voice of women <u>*who were singing*</u> in a grove.
   Mayaṁ maggena gacchantā uyyāne gāyantīnaṁ itthīnaṁ saddaṁ assosimhā.
   √su + ṇā + ti > suṇāti
   (a)√su (sru) > sso + (s)imhā > assosimhā
   Gāyati ~ gāyantī

9. *One who develops* concentration gets rid of sensual pleasures.
   Samādhiṁ bhāvetā kāme pajahati.
   Bhāveti ~ bhāve + tar > bhāvetar > bhāvetā

10. The nun <u>*who practised*</u> vipassana attained the Arahatship before long.
    Vipassanaṁ bhāventī bhikkhunī na cirassaṁ arahattaṁ pāpuṇi.

    [The words in italic should be translated -tar nouns and those with brackets are not to be translated]

Lesson 24
Consonantal Nouns Ending in -s
manas (mind) {Masc./ Neut.}

(1) mana, (2) manas {only for Ins. Dat. Gen. Abl. and loc. Sl.}
N.B., Mana (masc.) is declined like a Buddha, for Neut. like Phala

Case	Masculine Gender		Neuter Gender	
	Singular	**Plural**	**Singular**	**Plural**
Nom.	mano	manā	manaṁ	manā, manāni

Voc.	mana	manā	mana	manā, manāni
Acc.	mano*, manaṁ	mane	mano, manaṁ	mane, manāni
Inst.	manasā, manena	manebhi, manehi		
D/G	manaso, manassa	manānaṁ	**The Rest are the same as Masc.**	
Abl.	manasā, manasmā, -amhā	manebhi, manehi		
Loc.	manasi, manasmiṁ, manamhi, mane	manesu		

Sādhu (good)   seyyas (better)   seṭṭha (best)
Garu (heavy) garutara   garutama

Seyyas + ī > seyyasī like nadī

Pronouns {Pronominal Adjectives}
Personal pronoun; amha (I), tumha (you), ta (he/she)
Demonstrative pronoun; ta (that), eta (this), ima (this), amu (this)
Relative pronoun; ya (what)
Interrogative pronoun; kiṁ (what?), katara, katama,

Demonstrative Pronoun ta(d) (that)

Masculine
	Singular		Plural
Nom.	to > so	te	
Acc.	taṁ	te	
Inst.	tena	tebhi, tehi	
Dat. Gen.	tassa	tesaṁ, {tesa + naṁ>} tesānaṁ	

Dat. Gen. Pl. **naṁ, kaṁ, saṁ**
Buddhānaṁ
Amhākaṁ
Tesaṁ

| Abl. | tasmā, tamhā | tebhi, tehi |

Loc.   tasmiṁ, tamhi   tesu

Comparison For Masculine Gender				
Case	**-a Stem Declansion**		**ta Declansion**	
	Sl.	**Pl.**	**Sl.**	Pl.
Nom.	-o	-ā	-o (so)	-e
Acc.	-aṁ	-e	-aṁ	-e
Inst.	-ena	-ebhi, -ehi	-ena	-ebhi, -ehi
D/G	-assa	-ānaṁ	-assa	-esaṁ, -esānaṁ
Abl.	-asmā, -amhā, -ā	-ebhi, -ehi	-asmā, -amhā	-ebhi, -ehi
Loc.	-asmiṁ, -amhi, -e	-esu	-asmiṁ, -amhi	-esu

So ~ he   te ~ they
So puriso ~ the man   te purisā ~ those men

Comparison For Neuter Gender				
Case	**-a Stem Declansion**		**ta Declansion**	
	Sl.	**Pl.**	**Sl.**	Pl.
Nom.	-aṁ	-ā, -āni	-aṁ (taṁ)	-e, -āni
Acc.	-aṁ	-e, -āni	-aṁ	-e, -āni

Taṁ ~ that (fruit)   te ~ those (fruits)
Taṁ phalaṁ ~ the fruit   te phalāni ~ those fruit

Comparison For Feminine Gender				
Case	**-ā Stem Declansion**		**tā Declansion**	
	Sl.	**Pl.**	**Sl.**	Pl.
Nom.	-ā	-ā, -āyo	-ā (sā)	-ā, -āyo

Acc.	-aṁ	-ā, -āyo	-aṁ	-ā, -āyo
Inst.	-āya	-ābhi, -āhi	-āya	-ābhi, -āhi
D/G	-āya	-ānaṁ	-āya, -assā (issā)	-āsaṁ, -āsānaṁ
Abl.	-āya	-ābhi, -āhi	-āya	-ābhi, -āhi
Loc.	-āya, -āyaṁ	-āsu	-āya, -āyaṁ, -assaṁ (issaṁ)	-āsu

Ta + ā > tā (fem.)
Tā + ya > tāya

Tassa + ā > tassā, tissā {a > i}
Etassa + etassā {a > e} > etissā
Tā + saṁ > tāsaṁ
Tāsa + naṁ > tāsānaṁ
Tā + ya > tāya, tā + yaṁ > tāyaṁ
Tassa + (y)aṁ > tassaṁ

Sā ~ she   tā, tāyo ~ they (fem.)
Sā dārikā ~ the girl   tāyo dārikāyo ~ the girls

eta(d) {this} is declined like ta(d).

Eso ~ this one   ete ~ these
Eso puriso ~ this man   ete purisā ~ these men
Etaṁ phalaṁ ~ this fruit   ete phalāni ~ these fruit

Esā ~ this

Ta (that) + to > Tato ~ from that
Ud √ṭhā + ya > uṭṭhāya ~ having risen up

Saṁ + ud √ṭhā + ti {ṁ > m, ḍṭh > ṭṭh} > samuṭṭhāti
√ṭhā + ta {ā > i} ṭhita ~ samuṭṭhita

√tap + ta {pt > tt} > tatta
Upa √pad + ya + ti {dy > jj} > upapajjati ~ is born into
Upa √pad + na {dn > nn} > upapanna
√pūj + e/ aya + ti > pūjeti/ pūjayati

pūje/ pūjaya + (i)ta > pūjita/ pūjayita

√car > cir + na {n > ṇ, rṇ > ṇṇ} > ciṇṇa
Pari √kir + a + ti > parikirati
Pari √kir + na {n > ṇ} > parikiṇṇa

√k(i)lis > kilis + ya + ti {sy > ss} > kilissati
√k(i)lis > kilis + ta {st > ṭṭh} > kiliṭṭha

√jan > jā + ya + ti > jāyati
√jan > jā + ta > jāta

Antara √dhā + ya + ti > antaradhāyati
Antara √dhā + ta {ḏhā > hi} > antarahita

Saṁ √majj + a + ti > sammajjati
Saṁ √majj + ta {jjt > jt > ṭṭh} > sammaṭṭha

√m(i)lā > milā + ya + ti > milāyati
√m(i)lā + ta > milāta

√pīḷ + e + ti > pīḷeti
pīḷe + (i)ta > pīḷita

√vaḍḍh + a + ti > vaḍḍhati
√vaḍḍh + ta {a > u, ḍḍht > ḍht > ḍḍh} vuḍḍha

√tus + ya + ti {sy > ss} > tussati
√tus + ta {st > ṭṭh} > tuṭṭha

Tapas + (s)in > tapassin (m.) + ī > tapassinī (f.)

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Exercise (A)
Translate into English
1. Ayasā samuṭṭhitaṁ malaṁ tatuṭṭhāya tameva khādati.
   Rust that has risen up from iron rises up from there and eats up that iron itself.
   Saṁ + ud √ṭhā + ta > samuṭṭhita

Tato + uṭṭhāya
Ud √ṭhā + ya > uṭṭhāya

2. Buddho tejasā tapati.
The Buddha shines with glory.

3. Mayaṁ taṁ bhagavantaṁ buddhaṁ sirasā namāma.
Let us bow (our) head to the blessed Buddha.

4. Sāvittī chandaso mukhaṁ.
The verse Sāvittī is the entrance to the metrics.

5. Tasmiṁ sarasi udakaṁ parittaṁ {atthi, hoti}.
In that lake water is a little.
There is a little water in that lake.

6. Tā bhikkhuniyo mahatā thāmasā vipassanaṁ vaḍḍhetvā arahattaṁ pāpuṇiṁsu.
Those nuns developed insight with great effort and attained the Arahatship.

7. Te manussā kāyena vacasā manasā ca duccaritaṁ caritvā maraṇā paraṁ apāyaṁ upapajjiṁsu.
Those people performed bad conduct by body, mouth, or mind and were reborn in unhappy state after death.

8. Mayaṁ piṇḍāya āgataṁ theraṁ disvā tuṭṭhena manasā sirasā vandimhā, bhattena ca pūjayimhā.
We, having seen the elderly monk coming for alms, bowed (our) head becoming glad and worshipped with meal.

9. Saraso avidūre araññāsmiṁ tapassino tapaṁ caranti.
Ascetics practise the asceticism near the lake in the forest.

10. Rathesu dhāvantesu uṭṭhitena rajasā gehānaṁ bhittiyo parikiṇṇā kiliṭṭhā jātā.
When the chariots were running, the walls of houses became covered with dust risen up and unclean.

11. Ahi urasā sappati.
A snake creeps by chest.

12. Kathaṁ tumhe padīpena vā ukkāya vā vinā rattiyaṁ tamasi idha vicaratha?

How do you wander here in the darkness at night without any lamp or torch?

13. Corā rattiyaṁ gehassāvidūre rahasā sallapantā nisīdiṁsu.
Thieves sat conversing secretly near the house at night.

Exercise (B)
Translate into Pāḷi

1. The monks and nuns, seeing the Lord that had come over there, got up from their seats and paid homage bowing down (their) head to his feet.
Bhikkhū ca bhikkhuniyo ca tatra āgataṁ tathāgataṁ disvā tesaṁ āsanehi uṭṭhāya tassa pādesu (tesaṁ) sirasā namassiṁsu

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2. When the sun rises the darkness disappears.
Ādicce uggacchante tamo vigacchati.

3. Now lotuses in the lake are in full bloom.
Idāni padumāni sarasi vikasitāni honti.

4. With much effort do we learn Pāḷi Language.
Mahatā thāmasā mayaṁ Pāḷi-bhāsaṁ uggaṇhāma.

5. When the nun sweeps the yard with a broom much dust rises up from the ground.
Bhikkhuniyaṁ sammuñjaniyā aṅgaṇaṁ sammajjantiyaṁ bahu rajo bhūmiyā uṭṭhahati.

6. Because of the nutritive essence of food does the body grow.
Āhārassa ojasā kāyo vaḍḍhati.

7. The brother gave a blow on the chest of the enemy with (his) hands.
Bhātā arino urasi tassa hatthehi pahāraṁ adāsi.

8. The lotuses that have been brought from the lake are fading now.
Sarasā ānītāni padumāni idāni milāyanti.

9. If you do not learn arts or science or dhamma in (your) prime age and do not earn either in (your) middle age, you will certainly be afflicted by poverty during (your) last days (age).
Sace tvaṁ paṭhame vayasi vijjaṁ vā sippaṁ vā dhammaṁ vā neva uggaṇheyyāsi majjhime vayasi dhanaṁ na ajjeyyāsi, pacchime vayasi tvaṁ nissaṁsayaṁ dāliddiyena pīḷito bhavissasi.

10. Men who are generous and well disciplined grow in fame.

Vadaññū susikkhitā manussā yasasā vaḍḍhanti.

	Ancient	Modern
Pr.P	Antu	ant
Agent tu		tar

06 Mar 2023

Lesson 25
Consonantal Noun -n

Attan (self), brahman (brahmā, god), rājan (king), sakhin (friend)

	Stem (1)	Stem (2)	Stem (3)
	atta	attan	attān
	brahma	brahman	brahmān
	rāja	rājan	rājān

Case	Singular			Plural		
	attan	*brahman*	*rājan*	*attan*	*brahman*	*rājan*
Nom.	attā	brahmā	rājā	attāno	brahmāno	rājāno
Voc.	atta, attā	brahme	rāja			
Acc.	attaṁ, attānaṁ	brahmaṁ, brahmānaṁ	rājaṁ, rājānaṁ			
Ins.	attanā	brahmu̱nā	rāji̱nā, rājunā, raññā	attanebhi, -hi	Brahmebhi, -hi	rājebhi, -hi rājūbhi, -hi
D/G	attano	brahmuno, brahmanassa	rājino, rājuno, rañño	attānaṁ	brahmānaṁ	rājānaṁ, rājūnaṁ
Abl.	attanā, attasmā, attamhā	brahmunā, brahmasmā, brahmamhā	rājinā, rājunā, raññā, rājasmā, rājamhā	attanebhi, -hi	brahmebhi, -hi	rājebhi, -hi rājūbhi, -hi
loc.	attani, attasmiṁ, attamhi	brahmuni, brahmasmiṁ, brahmamhi	rājini, raññe, rājasmiṁ, rājamhi	attanesu	brahmesu	rājesu, rājūsu

N.B., Inst. sl. rājinā {rāj(i)nā} > rājnā {n > ñ, jñ > ññ} > raññā

d/g sl. rājino > rañño

Loc. sl. rājini > raññe

(1) sakhin, (2) sakha(n), (3) sakhāra

Case	Singular	Plural
Nom.	*sakhā*	*sakhāyo, sakhino*
Voc.	*sakhe, sakha, sakhā*	
Acc.	*sakhānaṁ, sakhaṁ, sakhāraṁ*	
Inst.	*sakhinā*	*sakhārebhi, -hi* *sakhebhi, -hi*
Abl.	*sakhinā, sakhārasmā, sakhāramhā*	
D/G	*sakhino, sakhissa*	*sakhānaṁ, sakhīnaṁ*
Loc.	*sakhārasmiṁ, sakhāramhi, sakhāre*	*sakhāresu, sakhesu*

Paṭi √vid + e > paṭivede + ti
Pa √mud + a > pamoda + ti > pamodati
Pa √mud + (i)ta > pamudita
Pa + attha + e + ti > pattheti [denom.]
Āhāra + e + ti > āhāreti [denom.]
Pa √saṁs + a + ti > pasaṁsati
Pasaṁsa + (i)ta > pasaṁsita
Pa √sa(ṁ)s + ta {st > tth} > pasattha
Pa √lap + e > palāpe + ti
√kudh + ya + ti {dhy > jjh} > kujjhati
√kudh + ta {dht > ddh} > kuddha
√dubh + ya + ti {bhy > bbh} > dubbhati
√dubh + ta {bht > ddh} > duddha

Dur + medha (wise) > dummedha (unwise)
Dur + bala (strong) > dubbala (weak)
Sīho viya ~ like a lion
Sīho iva ~ like a lion

08 Mar 2023

Exercise (A)
Translate into English

1. Bālā dhummedhā pāpāni kammāni karontā amittena attanā iva caranti.

    The foolish, the unwise doing evil deeds move about by themselves as their enemy.

2. Bhagavā brahmunā yācito Isipatanaṁ gantvā dhammaṁ desesi.
   The Buddha being asked by the Brahma went to Isipatana and expounded the
Dhamma.

3. Na jaccā vasalo hoti, na jaccā hoti brahmaṇo, kammunā eva vasalopi brahmaṇopi
   hoti.
   One is not an outcast by birth.
   One is not a brahmin by birth.
   Jāti (birth) ~ jātiyā {jāt(i)yā, ty > cc, ā > a} > jaccā
   Kamman (deed) ~ kamman + ā > kammunā
   Only by deed one is an outcast or a brahmin.

4. Attano sakhāraṁ jetā mitto na hoti.
   Attan + o > attano (dat./gen.sl.)
   Sakhin > sakhār + aṁ > sakhāraṁ (acc.sl.)
   √ji + tar > jetar > jetā (nom.sl.)
   One who conquers his own companion is not a friend.

5. Dūto āgamma rañño saṅgāmassa pavattiṁ paṭivedesi.
   The messenger came and informed the news about the battle to the king.

6. Coresu balavantesu jātesu rājāno dubbalā honti.
   When thieves have become powerful, kings are weak.

7. Sakhā cirassamāgataṁ sakhāramiva sā gharamāgataṁ patiṁ disvā pamuditā
   ahosi.
   She saw the husband coming home and was greatly delighted like a friend to
another friend coming very long time.
   Sakhā cirassamāgataṁ sakhāraṁ (disvā pamudito ahosi) iva
   sā gharamāgataṁ patiṁ disvā pamuditā ahosi.

8. Attā hi attano nātho.
   One is indeed the refuge for oneself.

9. Tadā bārāṇasiyaṁ rajjaṁ apatthento rājā nāma nāhosi.
   At that time there was no king who was not wishing the rulership in Benares.

10. Sakkosi nu kho tāta tvaṁ paccāmittena rājinā saddhiṁ yuddhaṁ kātuṁ?
    Api, nu, kiṁ, putting main verb at first -?

Dear one, Can you/ Are you able to fight a war (against) with the enemy king?
So tena yujjhati. He fights with him.

11. Etaṁ hi pubbanimittaṁ brahmuno pātubhāvāya.
This is the foregoing sign for the appearance of the Brahma.

12. Ahaṁ pitarā ca mātuyā ca bhātarehi ca sakhārehi ca saddhiṁ cetiyāni
vandamāno Jambudīpe tatra tatra vicariṁ.
I went here and there in India worshipping shrines together with the father, the
mother, brothers, and friends.

10 Mar 2023

Exercise (B)
Translate into Pāḷi
1. Don't associate with bad companions.
Mā tvaṁ pāpakehi mittehi bhajāhi/ bhaja.
Mā tumhe pāpekehi mittehi bhajatha.

2. The king's son went to the pleasurable grove together with his friends.
Rājino putto tassa sakhārehi saddhiṁ uyyānaṁ gacchi.

3. Due to their good deeds, beings are reborn into happy states after death.
Tesaṁ kusalānaṁ kammānaṁ hetu sattā paraṁ maraṇā sugatiṁ upapajjanti
(upapannā honti.)
Sugatiyaṁ uppajjati ~ is reborn into
Sugatiṁ upapajjati ~ is reborn into
Agāre vasati ~ he lives in home.
Agāraṁ ajjhāvasati {adhi + ā √vas}~ he lives in home.

4. Many people in India worship Brahma.
Jambudīpe (vasantā) bahū manussā brahmaṁ pūjenti.

5. Men who did good deeds were praised even by Brahma.
Kusalāni kammāni kattāro(agent)/karontā(pr.p)/ katavantā(app) manussā
brahmunāpi pasatthā ahesuṁ.
Ye kusalāni kammāni kariṁsu, te manussā brahmunāpi pasatthā ahesuṁ.
√kar + tar > kattar

6. The minister was expelled from the country by the king who had got angry with
him.

Mantī tassa kuddhena rājinā raṭṭhā palāpito ahosi.
√kudh + ya + ti > kujjhati ~ √kudh + ta > kuddha
The coming man ~ āgacchanto puriso/ āgato puriso.
An angry man ~ kujjhanto puriso/ kuddho puriso.

7. He attended his father and mother by himself.
   So attanā tassa pitaraṁ ca mātaraṁ ca (mātāpitaro) upaṭṭhāsi.

8. The good deeds done by beings follow them as the shadow of a man.
   Sattehi katāni kusalāni kammāni manussassa chāyā iva te anugacchanti.

9. One would blame oneself for one's own evil deeds.
   So attano pāpānaṁ kammānaṁ hetu attānaṁ upavadeyya.

10. The subjects were pleased with the king who was kind and just.
    Pajā kāruṇike dhammike raññe pasannā ahosi.

11. If he plots against the king all his property will be confiscated.
    Sace so rañño dubbheyya sabbaṁ tassa dhanaṁ rājasantakaṁ bhavissati.

12. Loving-kindness, compassion, sympathetic joy, and equanimity are the qualities
    that are found in Brahmas.
    Mettā karuṇā muditā upekkhā ca brahmesu vijjamānā guṇā honti.

13 Mar 2023

Lesson 26

Interrogative Pronoun *kiṁ* ~ what/who?
          {ka for Masc. kiṁ/ka for Neut. kā for Fem.}
Relative Pronoun *ya* ~ what/ which
Indefinitive Pronoun *ka + ci* ~ {*koci*} someone

Case	Masculine		Neuter		Feminine	
	Sl.	**Pl.**	Sl.	Pl.	Sl.	Pl.
Nom.	-o	-e	-aṁ	-e, -āni	-ā	-ā, -āyo
Acc.	-aṁ	-e	-aṁ	-e,	-aṁ	-ā, -āyo

				-āni		
Inst.	-ena	-ebhi, -ehi			-āya	-ābhi, -āhi
D/G	-assa	-esaṁ, -esānaṁ			-āya, -assā, (-issā)	-āsaṁ, -āsānaṁ
Abl.	-asmā, -amhā	-ebhi, -ehi			-āya	-ābhi, -āhi
Loc.	-asmiṁ, -amhi	-esu			-āya, -āyaṁ, -assaṁ, (-issaṁ)	-āsu

Case	Declansion (Neut.)	
	Sl.	Pl.
Nom.	-aṁ (taṁ)	-e, -āni
Acc.	-aṁ	-e, -āni

Case	Declansion (Fem.)	
	Sl.	Pl.
Nom.	-ā (sā)	-ā, -āyo
Acc.	-aṁ	-ā, -āyo
Inst.	-āya	-ābhi, -āhi
D/G	-āya, -assā (issā)	-āsaṁ, -āsānaṁ
Abl.	-āya	-ābhi, -āhi
Loc.	-āya, -āyaṁ, -assaṁ (issaṁ)	-āsu

Pronoun (Sabbanāma)			
List	**Type**	**Pronoun**	**Meaning**
01.	First Personal	amha	I, We

02.	Second Personal	tumha	You
03.	Third Personal	ta	He, She, It, They
04.	Demonstrative	eta	this
05.		ima/ idaṁ	this
06.		asu/ amu	that
07.	Relative	ya	which
08.	Interrogative	kiṁ	Who?, what?
09.	Pronominal Adjective	sabba	All, whole, every
10.		añña	another
11.		aññatara	One of two, any one, a certain
12.		aññatama	Any one
13.		itara	another
14.		para, apara	A different one
15.		pubba	The fore part, eastern
16.		uttara	The upper part, northern
17.		adhara	The lower part
18.		ekacca	One, any one
19.		eka	A, certain

yes/ no question
kiṁ, api, nu = no
Tvaṁ gacchasi kiṁ/ api/ nu ~ do you go?

Āgato puriso mama bhātā. {a man who is coming is my brother.}
Yo puriso āgato, so mama bhātā. {a man whoever is coming is my brother.}

15 Mar 2023

pucchā/ pañha
Do you have ~ tava atthi
Koci pañho pucchituṁ tava atthi kiṁ

Tattha ~ there

Tattha tattha ~ here and there

Niggahīta Sandhi	
I. -ṁ + V-	
1.	**ṁ > m**, taṁ + eva > tameva/ tadeva
2.	**ṁ > d**, etaṁ + avoca > etadavoca
3.	**ṁ is dropped**, tāsaṁ + ahaṁ > tāsāhaṁ
4.	**V is dropped, ṁ > C** {taṁ + api > tampi}
II. -ṁ + Group C-	
1.	**-ṁ {> ṅ} + k-, kh-, g-, gh-, ṅ-***
2.	**-ṁ {> ñ} + c-, ch-, j-, jh-, ñ-**
3.	**-ṁ {> ṇ} + ṭ-, ṭh-, ḍ-, ḍh-, ṇ-**
4.	**-ṁ {> n} + t-, th-, d-, dh-, n-**
5.	**-ṁ {> m} + p-, ph-, b-, bh-, m-**
III. -ṁ + Groupless C-	
1.	**-ṁ {> ñ} + y- {ñy > ññ}** taṁ yeva > taññeva
2.	**-(a)ṁ {dropped} + r- {a > ā}** saṁ rāgo > sārāgo
3.	**-ṁ {>l} + l-** saṁ lapati > sallapati
4.	**-ṁ {>ñ} + h-** taṁ + hi > tañhi

√vañc + e + ti > vañceti

√jñā + nā + eyya > jāneyya

√jñā + nā + iyā > jāniyā

Jāniyā > jān(i)yā > jānyā {ā > a, ny > ññ} > jaññā ~ should know

Vi √jñā + nā + ti > vijānāti

Ud √īr + aya + ti > udīrayati

Abhi + nir √nam + e + ti {nr > nn, a > ā} > abhininnāmeti

Saṁ √chi(ṁ)d + a + ti {ṁ > ñ, ṁ > n} > sañchindati
√dā {dādā >} dadā + ti > dadāti
dadā + eyya > dadeyya
√dā > dadā + iyā > dad(i)yā > dadyā {dy > jj} > dajjā
√ganth + a + ti > ganthati
Pari √hā + ya + ti > parihāyati
Pari (y)√is + a + ti {i > e} > pariyesati
√bhī + a + ti {ī > e > ay > āy} > bhāyati
Vi √sad > sīd + a + ti > visīdati
Ni √mant + e + ti > nimanteti
Nis √kam + a + ti {sk > kkh} > nikkhamati
√vi(ṁ)d + a + ti > vindati
Pa √atth + e + ti > pattheti
Ati √ruc + a + ti {u > o}> atirocati

17 Mar 2023

Exercise (A)
Translate into English

1. Yo brāhmaṇaṁ vā samaṇaṁ vā aññaṁ vāpi vanibbakaṁ musāvādena vañceti, taṁ jaññā vasalo iti.

   Whoever deceives by falsehood either a brahmin, a recluse, or even a pauper, one should know him "an outcast"

2. Yamhā dhammaṁ vijāneyya, sakkaccaṁ taṁ namassaye.
   From whom one may learn the Dhamma, one should worship him respectfully.
   Namas + ya + aya> namassaya + e(yya)

3. (yo) Akakkasaṁ viññāpaniṁ, (taṁ) giraṁ saccamudīraye.
   Yāya nābhisaje kañci, tamahaṁ brūmi brāhmaṇaṁ.
   Whoever may utter the speech that is true, instructive, and not harsh, by which (speech) one may not curse anyone, I call him a brahmin.

4. Yasmiṁ samaye samaṇo gotamo dhammaṁ deseti, neva tasmiṁ samaye samaṇassa gotamassa sāvakānaṁ khipitasaddo vā hoti ukkāsitasaddo vā.

   Whenever the recluse Gotama expounds the Dhamma, at that time there is neither noise of sneezing nor of coughing among disciples of the recluse Gotama.

5. Yaññadeva so kakkaṭako alaṁ abhininnāmeyya, taṁ tadeva te kumārakā vā (tā) kumārikā vā kaṭṭhena vā kathalena vā sañchindeyyuṁ.

Whatever a claw the crab may stretch out, those boys or girls would break it off with a stick or a potsherd.

6. Kiñca bhikkhave vedanānaṁ nissaraṇaṁ? Yo bhikkhave vedanānaṁ chandarāgavinayo chandarāgappahānaṁ, idaṁ vedanānaṁ nissaraṇaṁ.

Oh monks, what is escape from feelings? Oh monks, whatever is removal of desire of lust for feelings, destruction of desire of lust for feelings, this is the escape from feelings.

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7. Te bhikkhave sattā suparihīnā, ye ariyāya paññāya parihīnā.

Oh monks, those beings have greatly fallen away, who have fallen away from the noble wisdom.

8. Yesaṁ natthi piyaṁ, natthi tesaṁ dukkhaṁ.
    To whom there is nothing beloved, to those there is no suffering.

9. Saccena kittiṁ pappoti, dadaṁ mittāni ganthati.
    By (saying) truth he gains fame, (by) offering (a gift) he makes friends.
    Dadāti (he gives) ~ dadā + (a)nt > dadant/ dadat > dadaṁ, dadanto

10. Katamena maggena so āgato?
    Through which way did he come?

11. Sā kataraṁ upaddavaṁ na kareyya?
    which accident should she not do?

12. Petānaṁ dakkhiṇaṁ dajjā, pubbe katamanussaraṁ.
    One should offer a gift for (the sake of) departed beings, remembering what they did in the past.
    √kar + ta (pp.) > kata ~ done {what they have done}
    -ta, -tavant, -tāvin

13. Aparasmiṁ samaye tasmiṁ padese mahānidāgho ahosi.
    At another time there was a great drought in that place.

14. Te jīvikaṁ kappetuṁ upāyaṁ pariyesamānā aññataraṁ gāmaṁ pāpuṇiṁsu.
    They, seeking a means of earning their livelihood, reached a certain village.

15. Katamā ca sā bhikkhave majjhimā paṭipadā? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī'ti.

And what, oh monks, is that middle way? This is the very noble eightfold path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Exercise (B)
Translate into Pāḷi

1. In the world there is none equal to me.
   Loke me paṭipuggalo natthi.

2. Ever is the pure man's fasting day.
   Sadā suddhassa uposatho.

3. All his riches will gradually diminish.
   Sabbaṁ tassa dhanaṁ anukkamena parihāyissati.

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4. Herein a certain one understands as it really is.
   Idha ekacco yathābhūtaṁ pajānāti.

5. They attacked one another with their hands.
   Te aññamaññaṁ pāṇīhi pahariṁsu.

6. All are afraid of death.
   Sabbe bhāyanti maccuno.

7. Some insects are born in filth.
   Keci pāṇakā asucimhi uppajjanti/ asuciṁ upapajjanti/ asucimhi nibbattanti.

8. Many are difficulties there, where the fool falters.
   Bahū tattha sambādhā (honti), yattha bālo visīdati.

9. To all, life is dear.
   Sabbesaṁ jīvitaṁ piyaṁ (hoti).

10. At that time, a certain brahmin, having invited the monks, gave them a meal.

Tena kho pana samayena/ ekaṁ samayaṁ/ tasmiṁ samaye aññataro brahmaṇo bhikkhū nimantetvā tesaṁ bhikkhaṁ adāsi.

11. Some ate and some went out taking the alms-food (with themselves).
    Keci bhuñjiṁsu, keci bhikkhaṁ gahetvā nikkhamiṁsu.

12. Say "how one may acquire wisdom."
    Vadehi "kathaṁ paññaṁ adhigaccheyyā"ti

13. He outshone the other Devas.
    So aññe deve atiroci.

14. A person is a giver to some, but to others he does not give.
    Eko puggalo kesañci dātā hoti, aññesaṁ pana na dadāti.
    {A person gives to some, but to others he does not give.}
    Eko puggalo kesañci dadāti/ deti, aññesaṁ pana na dadāti/ deti.

15. If a monk should wish, "may I acquire Jhānas", he should keep precepts and develop concentration.
    Sace bhikkhu ākaṅkheyya "jhānāni samāpajjeyyan"ti, so sīlāni ca rakkheyya, samādhiṁ ca bhāveyya.

16. Whatever danger would there be, all that would arise from the foolish and not from the wise.
    Yaṁ kiñci bhayaṁ uppajjeyya, sabbaṁ taṁ bālatova uppajjeyya na paṇḍitato.
    Ye keci kusalā dhammā, sabbe te kusalamūlā.

24 Mar 2023

Lesson 27
Pronouns
- first personal
- second personal
- demonstrative pronoun; *ima* (this), *amu* (that, so and so, such)
- Conditional Mood

First Personal Pronoun ~ *amha* (I, we)

Case	Stem *-ma*	Stem *-amha*
	Singular	Plural

Nom.	*ahaṁ*	*mayaṁ, amhe, no*
Acc.	*maṁ, mamaṁ*	*amhe, no*
Inst.	*mayā, me*	*amhebhi, amhehi, no*
Abl.	*mayā*	*amhebhi, amhehi*
Dat./Gen.	*mama, mayhaṁ, me*	*amhākaṁ, asmākaṁ, amhaṁ, no*
Loc.	*mayi*	*amhesu*

Acc. ma + (a)ṁ > maṁ/ maṃ + aṁ > mamaṁ

Inst. ma + ā > ma(y)ā > mayā

Loc. ma + i > ma(y)i > mayi

Dat./Gen. Pl. ~ naṁ, saṁ, kaṁ

Amha + kaṁ > amhākaṁ [asmi > amhi] > asmākaṁ

Kataṁ me/ mayā kataṁ (done by me)

Second Personal Pronoun -*tumha* (you)

Case	Stem *-tva*	Stem *-tumha*
	Singular	**Plural**
Nom.	*tvaṁ*	*tumhe, vo*
Acc.	*tvaṁ, taṁ, tavaṁ, tuvaṁ*	*tumhe, vo*
Inst.	*tvayā, tayā, te*	*tumhebhi, tumhehi, vo*
Abl.	*tvayā, tayā*	*tumhebhi, tumhehi*
Dat./Gen.	*tava, tuyhaṁ, te*	*tumhākaṁ, tumhaṁ, vo*
Loc.	*tvayi, tayi*	*tumhesu*

Nom. sl.   tva + (a)ṁ > tvaṁ

Acc. sl.   tva + (a)ṁ > tvaṁ {tv > tt > t} > taṁ

              t(a)va + (a)ṁ > tavaṁ/ t(u)vaṁ

inst. / abl. Sl tva + (y)ā > tvayā / tva > ta + (y)ā > tayā

Loc. sl.   tva + (y)i > tvayi/ tva > ta + (y)i > tayi

Demonstrative Pronoun -*ima/ -idaṁ* (this)

    -ima > (im)a

Case	Masc. -ima/ -a	Neut. -ima/ -a	Fem. *-imā/ -ā*

	Singular	Plural	Singular	Plural	Singular	Plural
Nom.	*ayaṁ*	*ime*	*idaṁ, imaṁ*	*ime, imāni*	*ayaṁ*	*imā, imāyo*
Acc.	*imaṁ*	*ime*	*idaṁ, imaṁ*	*ime, imāni*	*imaṁ*	*imā, imāyo*
Inst.	*iminā, anena*	*imebhi, imehi, ebhi, ehi*			*imāya*	*imābhi, imāhi*
Abl.	*iminā, imasmā, imamhā, asmā, amhā*	*imebhi, imehi, ebhi, ehi*			*imāya*	*imābhi, imāhi*
Dat./ Gen.	*imassa, assa*	*imesaṁ, imesānaṁ, esaṁ, esānaṁ*			*imāya, imissā, assā*	*imāsaṁ, imāsānaṁ, āsaṁ, āsānaṁ*
Loc.	*imasmiṁ, imamhi, asmiṁ, amhi*	*imesu, esu*			*imāya, imāyaṁ, imissaṁ, assaṁ*	*imāsu, āsu*

Inst./ abl. Sl. ima > imi + nā > iminā [yena, tena, sabbena]

a + ena > a(n)ena > anena

inst./ abl. Pl. a > e + bhi/ hi > ebhi, ehi

F. d/g sl.   Ima + ā > imā + ya > imāya

Imassa + ā > imassā > imissā

ā + ya > āya*

assa + ā > assā

Demonstrative Pronoun -*amu* (that, so and so, such)

Case	Masc.		Neut.		Fem.	
	Singular	Plural	Singular	Plural	Singular	Plural
Nom.	*asu, amu*	*amū*	*aduṁ*	*amū, amūni*	*asu*	*amū, amuyo*

Acc.	*amuṁ*	*amū*	*aduṁ*	*amū, amūni*	*amuṁ*	*amū, amuyo*
Inst.	*amunā*	*amūbhi, amūhi*			*amuyā*	*amūbhi, amūhi*
Abl.	*amunā, amusmā, amumhā*	*amūbhi, amūhi*			*amuyā*	*amūbhi, amūhi*
Dat./ Gen.	*amuno, amussa*	*amūsaṁ, amūsānaṁ*			*amuyā, amussā*	*amūsaṁ, amūsānaṁ*
Loc.	*amusmiṁ, amumhi*	*amūsu*			*amuyā, amuyaṁ, amussaṁ*	*amūsu*

27 Mar 2023

Asu + ka > asuka (adj.)/ amu + ka > amuka, decline like 'buddha' in Masc. and like 'phala' in Neut.

For Fem. asuka/ amuka + ī > asukī/ amukī, decline like 'nadī'.

Conditional Mood VT

Person	Singular	Plural
3rd.	*(i)ssā*	*(i)ssaṁsu*
2nd.	*(i)sse*	*(i)ssatha*
1st.	*(i)ssaṁ*	*(i)ssamhā*

Four verbal bases based on their ending vowel

    -a, -ṃ-a, -ya, -aya

(1)   dhāva

        bhuñja

        sāya

        desaya

    -nā, -ṇā, -uṇā

(2)   jinā

        suṇā

        pāpuṇā

-o
(3)   karo

-e
(4)   dese

    (1)   -a, -ā, or -o + (i) Condintional mood vt
    (2)   -e + Conditional mood vt {withou 'i' insertion}

(1)   dhāva + (i)ssā > dhāvissā, (a)dhāvissā, etc.,
    jinā + (i)ssā > jinissā, (a)jinissā, etc.,
    karo + (i)ssā > karissā, (a)karissā, etc.,

(2)   dese + ssā > desessā, (a)desessā, etc.,

    Conditional clause + consequent clause

sace/ ce/ yadi + condit. Verb +   condit. verb/ opt./ fut. Verb.

(1)   If + verb present   +   will verb inf. (future)
(2)   If + verb past   +   would verb inf. (opt.)
(3)   If + have past participle +   would have past participle.

Sace so agamissā   ahampi tatra agamissaṁ
If he goes, I too will go there.
If he went, I too would go there.
If he has gone, I too would have gone there.

Antara (adj.)
Ñātīnaṁ antare
Kāla (m.n.) time, right time
Kālassa eva (adv.) early, earlier
Saṁsaya (n.) doubt
Nissaṁsaya + ṁ > nissaṁsayaṁ (adv.) without doubt, certainly

Ā √kus (krus) + a + ti > (ākosati) akkosati
Ā √kus + ta {st > ṭṭh} > akkuṭṭha
Akkosa + (i)ta > akkosita
√pāl + e + ti > pāleti

√rakkh + a + ti > rakkhati
√labh + ta {bht > ddh} > laddha
√jal + aya + ti > jālayati/ jāleti
Jāle + (i)ta > jālita
√ajj + e/aya + ti > ajjeti/ajjayati
Ajje + (i)ta > ajjita
√pīḷ + e + ti > pīḷeti
Pīḷe + (i)ta > pīḷita

Agamiagacchi
Gamissati   gacchissati
Gamissā   gacchissā

29 Mar 2023

Exercise (A)
Translate into English

1. Sace asuko puriso idhāgacchissā, mayaṁ idha nāgacchissamhā.
   If that man would come here, we would not come here.
   If that man comes here, we will not come here.
   If that man came here, we would not come here.
   {idha + āgacchissā, na + āgacchissamhā}

2. Yadi te hiyyo khettaṁ kasissaṁsu, mayamajja taṁ dhaññena vapeyyāma.
   If they ploughed the field yesterday, we today may sow that with the rice-grain.

3. Sace te bhattaṁ apacissaṁsu, nissaṁsayaṁ amhākaṁ sevakā idhāgamma bhuñjissanti.
   If they cook the meal, certainly our servants will come here and eat.

4. Sace tumhe pāpāni kammāni akarissatha, maraṇā paraṁ manussattaṁ neva labhissatha.
   Had you done evil deeds, after death you had never obtained human life.

5. Yadi corā tatra gantvā amussa gahapatino gehaṁ pavisissaṁsu, rājapurisā sabbe te agaṇhissaṁsu.
   If thieves go there and enter that householder's house, policemen will take all of them/ them all.

6. Asukiyā duhitari nahāyituṁ nadiṁ gacchantiyaṁ yadi tvaṁ pharusāya vācāya taṁ na akkosisse, na hi tava pitā tvaṁ evaṁ paharissā.

While such daughter is going to the river to take bath, if you did not scold her with harsh speech, your father certainly would not beat you in this way.

7. Sace ayaṁ rājā attano pitaraṁ dhammikaṁ rājānaṁ nāvadhissā, ajja idheva sotāpattiphalaṁ pāpuṇissā.

If this king did not kill his father, a righteous king, today right here he would attain the state of stream-winner.

8. Sace tvaṁ amūni bhaṇḍāni amuyā itthiyā nādadisse, kathaṁ sā tāva dubbalā duggatā itthī tāni attano gehaṁ pati aharissā?

If you did not give such goods to a such woman, how could she, so weak and poor, bring them towards her own house?

9. Sace asukā purisā amūni dārūni atra ānayissaṁsu, idāni yeva mayaṁ atra aggiṁ jālayissamhā.

If such men brought those sticks here, now itself we would kindle the fire here.

10. Sace tumhe majjhime vayasi dhanaṁ ajjayissatha, na hevaṁ idāni pacchime vayasi dāliddiyena pīḷitā abhavissatha.

If you earned wealth during your middle age, now in this way you would certainly not be oppressed by poverty in your last age.

{na + hi + evaṁ}

31 Mar 2023

Exercise (B)

Translate into Pāḷi

1. Had you been here yesterday, I also would have come.

Sace tvaṁ hiyyo idha abhavisse, ahampi āgacchissaṁ/ āgaccheyyāmi/ āgacchissāmi.

Yadi tvaṁ….

Tvaṁ ce….

2. Had he been so poor, how could he maintain so large a family?

Sace so tāva duggato abhavissā, kathaṁ so tāva mahantaṁ kutumbaṁ arakkhissā?

3. Had they learned neither art nor science, how could we call them 'learned'?

Sace te vijjaṁ vā sippaṁ vā na ajjayissaṁsu, kathaṁ mayaṁ te paṇḍitā'ti abravissamhā/ abrūvissamhā?

….vā …..vā/ …..ceva….ca/ ….api…..api ~ either …. or

….vā…..vā na ~ neither ….. Nor

Neva…..na ~ neither….nor

….neva vijjaṁ na sippaṁ ajjayissaṁsu,

4. Had you wanted to sell your house, we would have bought it.

   Sace tvaṁ tava gehaṁ vikkiṇituṁ icchisse, mayaṁ taṁ kiṇissāma.

5. I saw yesterday such and such persons conversing secretly with this man near that big tree/ in the vicinity of that big tree.

   Ahaṁ hiyyo mahantassa asukassa rukkhassa samīpe anena purisena rahasā sallapante asuke puggale passiṁ.

6. Give these clothes to such and such boys and girls.

   imāni vatthāni asukānaṁ ca kumārānaṁ asukānaṁ ca kumārikānaṁ dehi.

   Cīvaraṁ ca piṇḍapātaṁ ca/ cīvaraṁ piṇḍapātaṁ ca

   Imaṁ ca cīvaraṁ imaṁ ca piṇḍapātaṁ/ imaṁ cīvaraṁ piṇḍapātaṁ ca

   10 April 2023

7. Where is the man coming from, while it rains so heavily?

   Mahāmeghe vassante kuto so puriso āgato?

   While It rains ~ mahāmegho vassati > mahāmeghe vassante

   While it rains so heavily ~ Deve tāva bhusaṁ vassante

8. Had I not gone there earlier, there would have been a great quarrel among our relatives.

   Sace nāhaṁ tattha kālasseva agamissaṁ, amhākaṁ ñātīnaṁ antare mahākalaho abhavissā.

9. Had you advised me thus earlier, I would have not done so.

   Sace tvaṁ kālasseva evaṁ maṁ ovadisse, nāhaṁ evaṁ akarissaṁ.

10. Had you supplied rice and curry stuffs, he would have already prepared food for all of us.

    Sace tvaṁ taṇḍulaṁ ca sūpeyyāni ca adadisse, idāniyeva so sabbesaṁ amhākaṁ bhattaṁ paṭiyādayissā.

    Lesson 28

- **Past tense**
- **Syntax of some words**
- **Degree of adjective**

Ajjatanī < ajjatana + ī + vibhatti
Samīpe ajjattanī (for near past)

Hiyyattanī < hiyyo + ttana + ī
Hiyyo pabhuti paccakkhe hiyyattanī (for past starting from yesterday {prsesence of sb})

Parokkhā {paro + akkha} ~ beyond sb's eye
Apaccakkhe parokkhā atīte.

Ajjattanī - mostly in prose
Hiyyattanī and Parokkhā ~ mostly in stanza

Hiyyattanī

	Sl	PL
3rd	ā	ū
2nd	o	ttha
1st	aṁ, a	mhā

√vad (to say) + a > vada

avadā	avadū
avado	avadattha
avadaṁ, avada	avadamhā

12 April 2023

noun/ adj. + acc./inst. = adv.
Adhikaraṇa (nt) {reason} + ṁ > adhikaraṇaṁ (adv.) ~ because of, by reason
Sukha (adj.) {happy, comfortable} + ṁ > sukhaṁ (adv.) ~ happily, easily, comfortably
In connection with the verb '*paṭibhāti*', acc. Case is used.
Paṭi √bhā + ti > paṭibhāti ~ appears, comes to one's mind
Upamā maṁ paṭibhāti ~ a simile comes to my mind.
Paṭibhantu taṁ cunda bojjhaṅgā~ let the enlightenment factors come to your mind, Cunda!

To denote time (expression) acc., inst., and loc. case is used.
Ekaṁ samayaṁ ~ at one time (suttapiṭaka)
Tena samayena ~ then, at that time (vinayapiṭaka)
Ekasmiṁ samaye ~ at one time (abhidhammapiṭaka)

Kāla (m.), samaya (m.), velā (f.) ~ time

Dhammassavanakālo

Tāya velāyaṁ imaṁ gāthaṁ abhāsi. The Buddha said this stanza at that time.

To denote duration of time/ distance of space acc. is used.

Māsaṁ sajjhāyati ~ he chants for a month.

Yojanaṁ vanarāji ~ the track of forest is (long) for a league.

Yena (noun) Tena ~ there where N is

E.g., yena bhagavā (hoti/ atthi) tena upasaṅkamati ~ he approaches there where the Blessed One is.

Yena (noun) taṁ ~ there where N is

E.g., bhagavā yena koṭigāmo (hoti/ atthi) taṁ avasari ~ the B.O went there where the village Koṭi was.

Namo + dat. word.

E.g.,   namo tassa (dat.) ~ homage to Him.

Namo te buddha vīra'tthu ~ may there be homage to you,

Alaṁ/ kiṁ ~ what is the use of …
Alaṁ + person (dat.) + thing/state (inst.)

E.g.,   alaṁ te idha vāsena ~ what is the use of living here for you?

Kiṁ te jaṭāhi dummedha ~ a foolish one, what is the use of matted hair to you?

To Have (Eng) = person (gen.) thing (nom.) √bhū/ √as (to be)

E.g.,   I have a robe. = civaraṁ me atthi. There is a robe to me.

I have children. = puttā me atthi. There are children to me (of me).

14 April 2023

Three Degrees of Adjective

Positive Adj. + **tara, iya, issika** > comparative adj.

E.g.,   Sukara (easy) + tara > sukaratara (easier)

Pāpa (wicked) + tara > pāpatara (more wicked)

Pāpa + iya > pāpiya

Pāpa + issika > pāpissika

Positive Adj. + **tama, iṭṭha** > superlative adj.

E.g.,   sukara + tama > sukaratama (easiest)

Pāpa + tama > pāpatama (most wicked)

Pāpa + iṭṭha > pāpiṭṭha

N.B., adj. -nt/-t (a) + tara/ tama

E.g., mahant (a) + tara > mahantatara

Mahant (a) + tama > mahantatama

Some Irregular Adj.

Vuḍḍha (old) Jeyya (elder)   Jeṭṭha (eldest)

{ja + iya}   {ja + iṭṭha}

Pasattha (praiseworthy)   Seyya (more-)   Seṭṭha (most-)

{sa + iya}   {sa + iṭṭha}

Yuvan (young)   Kaṇiya (younger)   Kaṇiṭṭha (youngest)

{kaṇ + iya}   {kaṇ + iṭṭha}

Sentence Structure with Com/Sup. Adj.
Noun. (Inst./Abl.) + Comparative Adj.

Ta (he) ~ tena/ tasmā/ tato

E.g., tena rukkhena/ tasmā rukkhamhā mahantataro (bigger than that tree)

ayaṁ rukkho tena mahantataro ~ this tree is bigger than that.

Noun. (Gen./Loc. Pl.) + Superlative Adj.

E.g., tesaṁ/ tesu seṭṭho (the most praiseworthy one of them/ among them)

-i/e > y + Vowel

Me + ayaṁ > myāyaṁ

Iti + etaṁ > ityetaṁ {ty > cc} > iccetaṁ

Adhi + attaṁ > adhyattaṁ {dhy > jjh} > ajjhattaṁ (individual, internal)

Abhi + uggacchati > abhyuggacchati {bhy > bbh} > abbhuggacchati

-u/ o > v + Vowel

Anu + eti > anveti

So + ahaṁ > svāhaṁ

So + ahaṁ > so'haṁ

Manas {as > o}+ viññāṇa > manoviññāṇā

Tejas + dhātu > tejodhātu

Ayas + guḷa > ayoguḷa

Ud (up) √gam (to go) > uggam (to go up)

Ud (high) + tara > uttara (higher)
Ud + tama > uttama (highest)

Uttama (highest) + aṅga (part of the body) > uttamaṅga (head)

Noun/Adj. + tā > state/ -ship
Kusala (skilful) + tā > kusalatā (skilfulness)
Sahāya (friend) + tā > sahāyatā (friendship)

Dur √kar + ta > dukkata/ dukkaṭa (done wrongly)

17 April 2023

√tap + a + ti > tapati ~ shines
√tap + ta {pt > tt} > tatta ~ hot

Vi √jñā + nā + ti > vijānāti ~ knows
Vijāna ~ knowing
Su + vijāna > suvijāna ~ easy to understand

Dur + vijāna {rv > bb} > dubbijāna ~ hard to understand

Saṁ + ā √ra(m)bh + a + ti > samārambhati ~ ārabhati ~ undertakes, attempt
Samārambha (n) ~ undertaking, effort
Appa (less) + samārambha > appasamārambha (adj) ~ of less effort
Appasamārambha + tara > appasamārambhatara

Ānisaṁsa (n) ~ advantage
Mahat > mahā + ānisaṁsa > mahānisaṁsa (adj.) great advantageous
Mahānisaṁsa + tara > mahānisaṁsatara ~ more advantageous
Numerals + vidha (fold)
Eka + vidha > ekavidha
Dvi > du + vidha > duvidha ~ twofold
Ti + vidha > tividha ~ threefold

Saṁ √yam + a + ti > saṁyamati {ṁy > ññ} > saññamati
Saṁ √yam + ta > saṁyata/ {ṁy > ññ} > saññata

Appa + aṭṭa > appaṭṭa (adj.)

Appaṭṭa + tara > appaṭṭatara

Sīla (n) virtue, morality
Dur + sīla (adj.) dussīla

Pa √mi + nā + ti > pamināti
Pa √mi + ta > pamita
Pa √mi + tvā > pametvā
Pa √mi + tuṁ > pametuṁ

Ud √tas + a + ti > uttasati
Uttasa + (i)ta > uttasita
Ud √tas + ta > uttasta

Saṁ √ṭhā + ti > saṇṭhāti
Saṁ √ṭhā > ṭhāṭhā > ṭhahā + a + ti > saṇṭhahati
Saṇṭhaha + (i)tvā > saṇṭhahitvā

√ruh (to grow) + a + ti > rūhati
√ruh + ta {u > ū, ht > ḷh} > rūḷha

√sad > sīd + a
Ni √sad > sīd + a + ti > nisīdati ~ sits
Pa √sad > sīd + a + ti > pasīdati ~ is devoted to

Ā √sad + ya + ti {dy > jj} > āsajjati ~ assils
Ā √sad + ā > āsadā ~ he sat

Ā √sad + ya {dy > jj} > āsajja (ger.)

√bhid + ṁ-a > bhinda + ti > bhindati
(a) √bhid + ā > bhidā > abhidā ~ abbhidā

Vi √sam + a + ti > visamati > vissamati

√gah {grah}+ nā + ti {n > ṇ, hṇ > ṇh} > gaṇhāti

Ā √pucch + a + ti > āpucchati
Ā √pucch + ta {ccht > cht > ṭṭh} > āpuṭṭha

Appa ~ less
Mahant ~ much

Phala ~ fruit
Mahat + phala > mahapphala ~ fruitful

19 April 2023

Exercise (A)
Translate into English

1. Sakkā samudde udakaṁ,
   pametuṁ āḷhakena vā,
   natveva tava sabbaññu,
   ñāṇaṁ sakkā pametave. Ap 219/ 220.

   Āḷhakena vā samudde udakaṁ pametuṁ sakkā.
   It is possible to measure water in the ocean with the Āḷhaka-measure.
   Natveva sabbaññu tava ñāṇaṁ pametave sakkā.
   O Omnicient One, It is certainly not possible to measure your knowledge.

2. Gambhīre uṭṭhitā ūmi na velaṁ ativattati. Ap 321.
   The wave risen up in the depth does not pass over the shore.

3. Sabbe migā uttatasanti migarājassa gajjato. Ap 336.
   Sabbe migā migarājassa gajjato uttatasanti.
   All animals are terrified when/while the lion is roaring/ at the roaring lion.
   √gajj + a + ti > gajjati
   Gajja + (a)nt/ at > gajjant/ gajjat + o > gajjato (gen.sl.)

4. Udake aggi na saṇṭhāti,
   bījaṁ sele na rūhati,
   agade kimi na saṇṭhāti,
   kopo buddhe na jāyati. Ap. 583/ 569.
   Fire does not remain on water.
   A seed does not grow on a stone.
   A germ does not remain in medicine.
   Anger does not arise in the Buddha.

21 April 2023

5. Garuḷo khadiramāsadā, yatthuttamaṅgamabbhidā. J 210.

Garuḷo khadiraṁ āsadā, yattha uttamaṅgaṁ abbhidā.
A woodpecker pecked an acacia tree, there (where) its head got broken.

acāri vatāyaṁ vitudaṁ vanāni, kaṭṭhaṅgarukkhesu asārakesu.
athāsadā khadiraṁ jātasāraṁ, yatthabbhidā garuḷo uttamaṅganti. J 120.

6. Yassa kāyena vācāya, manasā natthi dukkataṁ.
   urasiva patiṭṭhāya, taṁ bhajehi ito gato. J.
   Who has no mistake by body, word, or mind,
   gone from here, Having put (him) into one's chest, follow him.

7. Nāgo muhuttaṁ vissamitvā yena pabbato tena agamā. J.
   An elephant took rest for a while and went there where the mountain was.

8. Suvijānaṁ sigālānaṁ, sakuntānaṁ ca vassitaṁ.
   manussavassitaṁ rāja, dubbijānataraṁ tato. J.
   Sigālānaṁ sakuntānaṁ ca vassitaṁ suvijānaṁ.
   Manussavassitaṁ rāja tato dubbijānataraṁ.
   Noise of jackals and birds is easy to understand.
   O king, noise of human beings is more difficult to understand than that.

9. Dukkho vāso araññasmiṁ, raṭṭhaṁ icchāmi gantave. J.
   Living in a forest is painful, I want to go to the town.

10. Seyyo ayoguḷo bhutto, tatto aggisikhūpamo.
    Yañce bhuñjeyya dussīlo, raṭṭhapiṇḍaṁ asaññato. Dh 308.
    Aggisikhūpamo tatto ayoguḷo bhotto (tato) seyyo, yañce….

    (being) eaten an iron ball heated like flame is better than the food obtained from people, that unvituous unrestrained one would eat.

11. Caraṁ ce nādhigaccheyya, seyyaṁ sadisamattano.
    ekacariyaṁ daḷhaṁ kayirā, natthi bāle sahayatā. Dh 61.
    While walking, if he could not find one higher than or equal to himself, he should make firm living alone, there is no friendship with fools.

12. Atthi kho brāhmaṇa añño yañño imāya tividhāya yaññasampadāya imehi ca saraṇagamanehi appaṭṭataro appasamārambhataro ca mahapphalataro mahānisaṁsataro ca. D I 146.

There is, brahman, another sacrifice less troublesome and of less undertakings, more fruitful and more advantageous than this threefold sacrifice and these taking refuges.

24 April 2023

Exercise (B)
Translate into Pāḷi

1. This house is larger than that house.
   Idaṁ gehaṁ tato gehato mahantataraṁ.

2. The Ganges is the longest one of the rivers in India.
   Gaṅgā jambudīpe nadīnaṁ (nadīsu) dīghatamā.

3. The householder's son, on the death of his father, did all the work both in the farm and household by himself alone.
   Gahapatino putto tassa pituno accayena ubhaye khette ca gare ca sabbakiccāni ekakova (sayameva/ attanāva) akari.
   {yo vo ānanda mayā dhammo ca vinayo ca desito, so vo mamaccayena satthā}

4. "To what family are you going?" the son asked his mother.
   Kataraṁ kulaṁ tvaṁ gacchasīti putto tassa mātaraṁ pucchi.

5. After making his alms-round in Kosambī, without telling anybody, the Lord took his bowl and robe and went quite alone to the village Bālaka-loṇakāra.
   Bhagavā kosambiyaṁ piṇḍāya caritvā kassaci anāpucchitvā pattacīvaraṁ ādāya ekakova yena bālaka-loṇakāragāmo tadavasari.
   Makes his alms-round = goes for alms-round = piṇḍāya carati
   Gantvā ~ having gone, go and, after going
   a(n) + tvā ~ without
   Agantvā ~ without going
   Yena ….tena upasaṅkamati
   Yena ….taṁ avasarati

6. The elephant left his herd and entered this forest for the sole purpose of living alone.
   Hatthi (nāgo) tassa yūthaṁ pahāya ekakova vasanatthāya (ekakova vasituṁ) imaṁ vanaṁ pāvisi.
   {vasana ~ living, attha ~ purpose ~ āya ~ for}

Pa √vis + a + ti > pavisati ~ enters {pa (a)√vis + a + i > pāvisi}

7. When the monks had finished their meals, Mahākāla's wives thought to themselves: "Cullakāla's wives recovered (caught) their husband, let us also recover (catch) ours."

Bhikkhūsu bhattaṁ bhuttāvīsu mahākālassa bhariyāyo (sayameva) cintesuṁ cullakālassa bhariyāyo tāsaṁ sāmikaṁ gaṇhiṁsu, mayampi amhākaṁ sāmikaṁ gaṇhāmāti.

√bhuj (to eat)

√bhuj + ta > bhutta (eaten)

Bhutta + āvin > bhuttāvin (have eaten) > bhuttāvīsu

8. On a certain occasion the chief disciples took leave of the Lord and went from Sāvatthi to Rājagaha.

Ekaṁ samayaṁ aggasāvakā bhagavantaṁ āpucchitvā sāvatthiyā rājagahaṁ agamiṁsu.

Sāvaka ~ disciple

Mahāsāvaka ~ great disciple

Aggasāvaka ~ chief disciple

9. The thera thought: "these wandering ascetics are hostile to the dispensation of the Buddha."

Thero cintesi ime paribbājakā buddhasāsanassa paccāmittāti.

10. The younger brother repeated his suggestion several times. At last the elder brother said, "Very well, let us divide the field into two parts. Don't touch my portion, but do whatever you like with your portion."

Kaṇiṭṭho bhātiko punappunaṁ yāci. Pariyosāne (atha) jeṭṭho bhātiko āha, "tena hi khettaṁ dvidhā bhājema, mama bhāgaṁ mā āmasa, tava bhāgena yaṁ tvaṁ icchasi taṁ karohī"ti.

26 April 2023

Lesson 29

- **Prefix**

  Twenty prefixes are added to the root

  Prefix + √root > (1) verb, (2) gerund, (3) infinitive, (4) adjective; (i) present participle, (ii) past participle, (iii) future passive participle, (5) noun.

(1) modifier of the root's meaning (dhātvatthavisesaka- dhātu {root} + attha {meaning} + visesaka {modifier})

e.g.,   √gam ~ to go

Ud √gam ~ to go up, rise up, climb up

(2) changer of the root's meaning into opposition (dhātvatthabādhaka ~ dhātu + attha + bādhaka {oppressing})

E.g.,   √gam ~ to go

Ā √gam ~ to come

(3) follower of the root's meaning (dhātvatthānuvattaka ~ dhātu + attha + anuvattaka {follower})

E.g.,   √labh ~ to obtain

Paṭi √labh ~ to obtain

Twenty Prefixes: abhi, adhi, anu, apa, api, ati, ava, ā, u(d), upa (10)

du(s/r), ni, <u>nī</u> (nis/ nir), pa (pra), parā, pari, pati (praṭi), saṁ,

su, vi (10)

u(d)

du(s/r)

ni(s/r)

saṁ

Ud √gam {dg > gg} > uggam ~ goes up

Ava > o √gam > ogacchati ~ goes down

Dur √gam {rg > gg} > duggam ~ duggati

Nir √gam {rg > gg} > niggam ~ niggacchati

Nis √kam {sk > kkh} > nikkham

Nis √car {sc > cch} > nicchar

Ni √sad > sīd > nisīdati ~ he sits down.

Abhi √kam (kram) > abhikkam/ kamati, pakkamati, abhikkamati

Anu √gah (grah) > anuggah/ gaha/ gaṇhāti, anuggaṇhāti, paggaṇhāti

Pari √bham (bhram) > paribbham/ bhamati, paribbhamati, vibbhamati

Abhi + pa (pra) √sad + na > abhippasanna, pasīdati, pasanna, abhippasīdati, abhippasanna

Vr > vv > bb; nir + vāna > nibbāna

Vy > by; vyākaraṇa > byākaraṇā

- **Compounds (6 kinds)**
    (1) descriptive determinative compounds (kammadhāraya samāsa)
    (2) dependent determinative compounds (tappurisa samāsa)
    (3) copulative or aggregative compounds (dvanda samāsa)
    (4) possessive compounds (bahubbīhi samāsa)

    (5) numeral (descriptive determinative) compounds (digu samāsa)
    (6) governing or adverbial compounds (abyayībhāva samāsa)

28 April 2023

Nāma ~ noun, adjectives
Sabbanāma ~ pronoun
Samāsanāma ~ compound noun ~ Noun + Noun
Taddhitanāma ~ secondary derivative noun ~ Noun + Suffix
Kitanāma ~ primary derivative noun ~ √root + suffix

Compound (samāsa) < N + N
(1)   Descriptive Determinative Compound (kammadhāraya)
1st member → 2nd member
The first member describes and determinates the second one

(i)   1st member   +   2nd member [para. 137]
    Adj.   Noun
    Before compounding   after compouding
    E.g.,   setaṁ uppalaṁ   >   setuppalaṁ {seta-uppalaṁ}
            White lotus   white lotus
            Mahanto puriso   >   mahāpuriso **{mahat > mahā}**
            A great man

(ii)   1st member   +   2nd member [138]
    Noun   Noun
    Before compounding   After compounding
    E.g.,   ānando thero >   ānandatthero
            The elderly monk Ānanda
            Sumedho tāpaso   >   sumedhatāpaso
            The ascetic Sumedha

(iii)   1st member   +   2nd member **(change word-order) [139]**
    Noun (simile) {viya/ iva} **Noun**
    Before Compounding   After Compounding

E.g.,   osadhaṁ viya dhammo   > dhammosadhaṁ
      The Dhamma like a medicine/ the Dhamma like a medicine
      Sīho viya muni   >   munisīho
      A sage like a lion

(iv)   1st Member   +   2nd Member [140]
      Negative Particle Na (> a/ an)   **Noun/ Adj.**
      Before Compounding   After Compounding
      E.g.,   na karaṇaṁ   >   akaraṇaṁ **{na > a + k}**
      Not doing
      Na āgamo   >   anāgamo **{na > an + ā}**
      Not coming
      Na kataṁ   >   akataṁ
      Not done
      Na katvā   >   akatvā
      Having not done
      Pāpaṁ kammaṁ akataṁ ~ evil deed is not done.

(v)   1st Member   +   2nd Member [143]
      Noun   (iti, hutvā, saṅkhāta ~ being/ of)   Noun
      Before Compounding   After Compounding
      E.g.,   aniccā iti saññā   >   aniccasaññā
      Perception <u>being</u> impermanence ~
      perception <u>of</u> impermanence

      Ārammaṇaṁ hutvā paccayo   >   ārammaṇapaccayo
      The condition/ relation being an object of mind

      1 May 2023

(2)   Dependent Determinative Compounds (tappurisa)   [142]
      The first member [with an oblique case] depends on the second one [noun, adj, participle]. [oblique cases; acc. Inst. dat. Abl. gen. Loc.]
      e.g.,   gāmagato   [gāmaṁ gato] gone to a village
      buddhadesito [buddhena desito] expouded by the Buddha
      cīvaradussaṁ [cīvarassa dussaṁ] cloth for a robe
      corabhayaṁ [corasmā bhayaṁ] fear from the thief
      rājaputto [rañño putto] a son of the king, a prince
      vikālabhojanaṁ [vikāle bhojanaṁ] eating at wrong time

      gāmāgato [gāmasmā āgato] come from the village

(3) Copulative or Aggregative Compounds (dvanda samāsa)   [144]

Two or more substantives are conjoined by the 'ca' (and).

E.g.,   devā ca manussā ca devamanussā human and non human

Sāriputtamoggallānā Ven. S and M

cīvarapiṇḍapātasenāsanabhesajjāni   robe, amls, dwelling and medicine

Cakkhu ca sotaṃ ca cakkhusotaṁ   eye and ear

(4) Possessive Compounds (bahubbīhi samāsa)   [145]

1st Member + 2nd Member → other person/ thing

E.g.,   āgatasamaṇo the coming recluse (kammadhāraya)

Āgatasamaṇo a place where the recluses come/ a monastery (bahubbīhi)

Katapāpaṁ   evil deed that is done (kammadhāraya)

Katapāpo   One by whom evil deed is done/ one who has done evil deed (bahubbīhi)

Buddhena desito dhammo

Buddhadesito dhammo

Buddhadestadhammo

Ahaṁ hiyyo katapāpaṁ passiṁ.

Bhavantu antarāyā

Khudda anukhudda

Dhamma anudhamma

3 May 2023

(1)   setuppalaṁ (Nt.) ~ the white lotus [kammadhāraya]

Setuppalā (F.) → pokkharaṇī ~ a pond having white lotus [bahubbīhi]

(2)   cīvaradussaṁ (Nt.) ~ cloth for monk's robe [tappurisa]

Cīvaradusso (Masc.) → bhikkhu ~ a monk having cloth for robe [bahubbīhi]

(3)   pattacīvaraṁ (Nt.) ~ bowl and robe [dvanda]

Pattacīvaro (Masc.) → bhikkhu ~ a monk having bowl and robe

Sukhitā + attā > sukhitattā (masc.) ~ a happy mind [kammadhāraya]

Sabbasattā bhavantu sukhitattā ~ may all beings be happy minded

Sukhitattā (masc. Pl. nom.) → sabbasattā ~ all beings having happy mind. [bahubbīhi]

Bilaṁ iti āsayo > bilāsayo ~ a hole that is a dwelling place. [kammadhāraya]
Bilāsayo → migo ~ an animal having a hole as its dwelling place/ whose a dwelling place is a hole. [bahubbīhi]

Na + kiñcanaṁ > akiñcanaṁ ~ not anythin ~ nothing [kammadhāraya]
Akiñcanaṁ → jhānaṁ ~ the jhāna having nothingness (as its object) [bahūbbīhi]

Possessive compound + ka
Bahū nadīyo bahunadiyo ~ many rivers [kammadhāraya]
bahunadī + ka > bahunadiko → padeso ~ a region having many rivers. [bahubbīhi]

Saha vitakkena savitakkaṁ → pathamaṁ jhānaṁ ~ (1st jhāna) being with vitakka

Saha devehi sadevako ~ being together with deities.

Inf. tuṃ + kāmo [-ṁ is dropped] > -tukāmo ~ wishing to
Gantuṁ kāmo gantukāmo ~ wishing to go
Desetuṁ kāmo desetukāmo ~ wishing to expound
Dātuṁ kāmo dātukāmo ~ wishing to offer

05 May 2023

√bhū (to be) + ya (what should) {ū > o > av} bhavya > bhabba (what should be) ~ able
√pūr (to fill, to be full) + na > pūrna {n > ṇ, rṇ > ṇṇ} > puṇṇa
na > an + aṅgaṇa
suci + gavesin
vāla + agga > vālagga + matta
ati √i + ta {i + i > ī} > atīta
pati + ud + √pad + na {i > y, ty > cc, dp > pp, dn > nn} paccuppanna
na > an + ā + √gam + ta > anāgata

√pac (to cook) + a + ti > pacati ~ he cooks
√pac (to digest) + ya > pacca + ti > paccati ~ it is cooked, it digests.
√pac + e > pāce + ti > pāceti
pati + ā + √khā (khyā) + ti {i > y, ty > cc, ā > a, khy > kkh} > paccakkhāti
√jar > jīr + a + ti > jīrati/ jarati
√kṛ > √kar
√dṛś > √dis
√pṛ > √pūr
√jṛ > √jar/ jīr

ṛ > a, i, u, ar, ir/īr, ur/ūr, ra

√dis (to see)

√pas (to see) (skt) + ya + ti > pasyati

a √dṛś (dras > ddas)+ aṁsu > addasaṁsu

abhi + nir √vidh + ya + ti {rv > vv > bb, dhy > jjh} > abhinibbijjhati

pa √bhū > bho > ho + ti > pahoti

ava √har + a + ti > oharati/ ohāreti

pa √v(r)aj (vṛj) + a + ti {vr > vv > bb} > pabbajati

ni √vas + e + ti > nivāseti

ni + vāsa + e + ti > nivāseti

√is > icch + a + ti > icchati

√is + ta {st > ṭṭh} > iṭṭha

√gam > gacch

√yam > yacch

√is > icch

√bhū + ta > bhūta

√brū + ta > brūta

ā √vatt + ta > āvatta

ā √tap + ta {pt > tt} > ātatta

pari √tap + ta > paritatta

ud √pad + ya + ti > uppajjati ~ is born

        Loke uppajjati

upa √pad + ya + ti > upapajjati ~ is born in

        Saggaṁ lokaṁ upapajjati

08 May 2023

Exercise (A)

Translate into English

1. Sattā pathavīdhātuyā sārajjanti. S II 172.

            Loc. + sārajjanti

    Beings are attached to the earth element.

2. Kāsu puṇṇā aṅgārānaṁ. M II 74.

            Gen. + puṇṇa

    The pit is full of charcoal.

3. Yāgu khudaṁ hanti, pipāsaṁ vinodheti, vātaṁ anulometi, vatthiṁ sodheti, āmāvasesaṁ pāceti. A III 250.

   > Āma + avasesaṁ

   Gruel checks hunger, keeps off thirst, regulates inner air, cleanses the bladder, and digests remnants of undigested food.

4. Bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṁ padāletvā sotthinā abhinibbijjhituṁ. M I 357.

   > Bhabba + Dat./ Inf.
   >
   > Sotthi (N.) + Inst. > sotthinā (adv.)
   >
   > Gantvā kiṇituṁ icchāmi ~ I wish to go and buy

   Those chicks are surely able to break open the shell of the egg with their nail-tips of feet or their beaks and break forth safely.

5. Pahoti nu kho so puriso yāvatakā imissā nālandāya pāṇā (santi) te ekena muhuttena ekamaṁsakhalaṁ ekamaṁsapuñjaṁ kātuṁ? M I 377.

   > Pahoti (originates from) + Gen.
   >
   > Pahoti (is able to) + Inf.
   >
   > Verb + nu kho starts the sentence to make a quesftion.
   >
   > Yāvatakā imissā nālandāya pāṇā (santi,) te

   Is that man able to make whatever beings from Nālandā city into a single mass of flesh, a single heap of flesh within short time.

   10 May 2023

6. Icchāmahaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajituṁ. M II 56.

   > pa √v(r)aj + a + ti ~ to go forth
   >
   > Pabbajati ~ becomes a religious person.
   >
   > Agārasmā anagāriyaṁ pabbajati ~ goes forth from homelife to homeless life.
   >
   > I wish to shave hair and beard, dress the yellow robes, and go forth from homelife into homeless state.

7. Abhabbo kho raṭṭhapālo kulaputto sikkhaṁ paccakkhāya hināyāvattituṁ. M II 61.

   > hīnāya + āvattituṁ

   Raṭṭhpāla, a son of a good family, is not able to reject the training and return "the low".

8. So attānaṁ sukhakāmaṁ dukkhapaṭikūlaṁ ātāpeti paritāpeti. M I 341.

Adj. + Acc.sl. > adv.

Sukhakāma > sukhakāmaṁ

Dukkhapaṭikūla > dukkhapaṭikūlaṁ

He, longing for comfort, recoiling from discomfort, morifies and torments himself.

9. Attāpi maṁ upavadeyya pāṇātipātapaccayā. M I 361.

> Noun + paccaya (cause) + Abl. -ā ~ because of N

Even (my) conscience would blame me because of killing living being.

10. Atha kho ānanda kassapo bhagavā arahaṁ sammāsambuddho pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena kikissa kāsiranño nivesanaṁ tenupasaṅkami. M II 50.

> Yena + N (nom.) + tena ~ there where N is

Then Ānanda, the Blessed One Kassapa, the Worthy One, the Self Fully Enlightened One, dressed oneself in the morning, took alms-bowl and robe, and approached there where the palace of Kikī, a king of Kāsi, was.

11. Sumedhaṁ bhagavantaṁ, lokajeṭṭhaṁ narāsabhaṁ.

vūpakaṭṭhaṁ viharantaṁ addasaṁ lokanāyakaṁ. Ap 423.

> a √dṛś > dras > ddas + aṁ > addasaṁ ~ I saw

> I saw the Blessed One Sumedha, highest in the world, lord of men, dwelling in seclusion, leader of the world.

12. Mā vo khaṇaṁ virādhetha, khaṇātītā hi socare. Ap 583.

> Vi √rādh + e + tha
>
> Khaṇaṁ + atītā
>
> Ati √i + ta > atīta ~ gone beyond
>
> Socare = socanti

Don't miss the moment, beings who have gone beyond the moment grieve.

12 May 2023

13. Acarī vatāyaṁ vitudaṁ, vanāni kaṭṭhaṅgarukkhesu asārakesu,

Athāsadā khadiraṁ jātasāraṁ, yatthabbhidā garuḷo uttamaṅgaṁ.

J 210.

> a √car + i > acari > acarī ~moved about
>
> atha + āsadā
>
> ā √sad + ā > āsadā ~ pecked, knocked against
>
> yattha + abbhidā
>
> a √bhid + ā > abhidā > abbhidā ~ broke

Ayaṁ (garuḷo) vanāni vitudaṁ kaṭṭhaṅgarukkhesu asārakesu acarī.
Atha jātasāraṁ khadiraṁ āsadā, yattha garuḷo uttamaṅgaṁ abbhidā.

     This woodpecker, pecking trees, wandered among useless and rotten trees. Then this bird pecked the pithful acacia tree, there (where) this bird got its head broken.

14. Evaṁ gacchante kāle bodhisatto ekadivasaṁ pātova rathavaramāruyha uyyānakīḷaṁ gacchanto rukkhaggatiṇagga- sākhaggamakaṭakasuttajālādīsu lagge ussāvabindū disvā "samma sārathi, kinnāmetan"ti pucchitvā, "etaṁ deva, himasamaye patanaka- ussāvabindu nāmā"ti sutvā divasabhāgaṁ uyyāne kīḷitvā sāyaṇhakāle paccāgacchanto te adisvā "samma sārathi, kahaṁ te ussāvabindū? Na te passāmī"ti pucchi. "Deva, te suriye uggacchante sabbeva chijjitvā pathaviyaṁ patantī"ti sārathi āha. J IV 120.

- Evaṁ gacchante kāle ~ thus when the time went on,
- bodhisatto ekadivasaṁ pātova rathavaramāruyha {rathavaraṁ āruyha} ~ one day bodhisattva early morning got on the royal chariot,
- uyyānakīḷaṁ gacchanto rukkhaggatiṇaggasākhagga makaṭakasuttajālādīsu lagge ussāvabindū disvā ~ while going to sport in the park, saw dewdrops hanging on the top of trees, on the top of grass, on the top of branches, on threads of spiders and so on,
- "samma sārathi, kinnāmetan"ti pucchitvā, ~ asked "friend charioteer, what are they called?" [kiṁ nāma etaṁ]
- "etaṁ deva, himasamaye patanakaussāvabindu nāmā"ti sutvā ~ heard "King, this is dewdrop falling in the winter season"
- divasabhāgaṁ uyyāne kīḷitvā ~ sported in the park for the day part
- sāyaṇhakāle paccāgacchanto te adisvā ~ while coming back in the evening, did not see them and
- "samma sārathi, kahaṁ te ussāvabindū? Na te passāmī"ti pucchi. ~ asked "Friend charioteer, where are those dewdrops?"

"Deva, te suriye uggacchante sabbeva chijjitvā pathaviyaṁ patantī"ti sārathi āha. J IV 120. ~ the charioteer answered "King, when the sun rises up, all of them melt away and fall down on the ground".

15 May 2023

15. Rājā puttassa vacanaṁ sutvā, "gaccha bhadde, tava sivikāya nisīditvā pāsādaṁ yeva abhiruhā"ti āha. Sā tassa vacanaṁ sutvā ṭhātuṁ asakkontī nārīgaṇaparivutā

gantvā pāsādaṁ āruyha "kā nu kho puttassa pavattī"ti vinicchayaṭhānaṁ olokentī aṭṭhāsi. J IV 122.

- Rājā puttassa vacanaṁ sutvā, "gaccha bhadde, tava sivikāya nisīditvā pāsādaṁ yeva abhiruhā"ti āha.

  The king heard the son's speech and said "Go, lady, sit in your litter and go up to the palace".

- Sā tassa vacanaṁ sutvā ṭhātuṁ asakkontī nārīgaṇaparivutā gantvā pāsādaṁ āruyha "kā nu kho puttassa pavattī"ti vinicchayaṭhānaṁ olokentī aṭṭhāsi.

  She heard his speech, being unable to stand, surrounded by her retinue of women went, climbed up her palace and stood looking at the hall of judgement (wondering) "what is news about her son?".

Exercise (B)
Translate into Pāḷi

1. A person who is free from evil stains and seeks after purity sees a fault even tiny as hair-tips as large as cloud in the sky. J III 309.

   Anaṅgaṇo sucigavesī ekapuggalo vālaggamattampi vajjaṁ ākāse abbhamattaṁva passati.

   "anaṅgaṇassa posassa, niccaṁ sucigavesino.
   vālaggamattaṁ pāpassa, abbhamattaṁva khāyati.
                                   Thera 652 {khadiravaniyarevatattheragāthā}

   To a person who is free from evil stains and always seeking after purity, (an amount of) evil deed measured by a hair-tip appears like amount measured by a cloud. {evil deed as tiny as hair-tip appears like as large as cloud in the sky.}

17 May 2023

2. For the sake of next life our male and female servants and retainers apply their life to goodness. J IV 43.

   dāsā ca dāsyo anujīvino ca, paricārakā kammakarā ca sabbe.
   dhammaṁ caranti paralokahetu, [tasmā hi amhaṁ daharā na miyyare.]
                                   J 447 {mahādhammapālajātaka}

   Paralokassa atthāya/ hetu [paralokatthāya/ paralokahetu] amhākaṁ dāsā ca dāsiyo ca paricārakā ca dhammaṁ caranti.

3. Certainly the gaily decked royal chariots (king's chariots) wear out. Dh 151.
jīranti ve rājarathā sucittā, [atho sarīrampi jaraṃ upeti.
satañca dhammo na jaraṃ upeti, santo have sabbhi pavedayanti.]
Sucittā vata/ hi/ ve rājarathā jīranti.

4. Cowherds, goatherds, and farmers saw the Lord coming from afar, seeing him they said this to the Lord. Vin IV 108.
addasaṃsu kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ dūratova āgacchantaṃ. disvāna bhagavantaṃ etadavocuṃ.
Gopālā ca ajapālā ca kassakā ca dūratova āgataṃ (āgacchantaṃ) bhagavantaṃ addasaṃsu, (taṃ) disvā (te) bhagavantaṃ etaṃ avocuṃ (etadavocuṃ).
a√brū > o > av + uṃ > abravuṃ

5. The man who has children grieves on account of (his) children. S I 6.
"socati puttehi puttimā, [gomā gohi tatheva socati.
upadhīhi narassa socanā, na hi so socati yo nirūpadhī"ti.]
Puttimā puriso puttehi socati.
Yassa puttā santi, so puriso socati.

6. Then the monks, comrades of venerable Nanda call him by the name 'hireling' and also by the name 'menial'. Ud 23.
atha kho āyasmato nandassa sahāyakā bhikkhū āyasmantaṃ nandaṃ bhatakavādena ca upakkitakavādena ca samudācaranti.
Atha kho āyasmato nandassa sahāyakā bhikkhū taṃ bhatakoti nāmena ca upakkitakoti nāmena ca samudācaranti.

7. Monks, a certain person is born into the world for the profit, for the well-being, for the happiness of gods and men. A I 22.
"ekapuggalo, bhikkhave, loke uppajjamāno uppajjati [bahujanahitāya bahujanasukhāya lokānukampāya] atthāya hitāya sukhāya devamanussānaṃ.
Ekapuggalo bhikkhavo/ bhikkhave loke uppajjati atthāya hitāya sukhāya devamanussānaṃ.

8. If, in you, dear sirs, who are gone into the battle, fear or panic or horrification would arise, look up then at the crest of my banner. S II 219.
'sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmiṃ samaye dhajaggaṃ ullokeyyātha.
Sace mārisā saṅgāmagatānaṃ tumhākaṃ bhayaṃ vā chambhitattaṃ vā lomahaṃso vā uppajjeyya, tasmiṃ samaye (tumhe) mama dhajaggaṃ ullokeyyātha.

9. The observance which is defiled, the Brahma-faring which is stained are not producing good results. Dh 312.

[yaṃ kiñci sithilaṃ kammaṃ,] saṃkiliṭṭhañca yaṃ vataṃ.

saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.

Saṃkiliṭṭhaṃ vā vataṃ saṅkassaraṃ vā brahmacariyaṃ mahapphalāni na janeti.

10. Whosoever has no attachment to the past, future, and present, possessing nothing, him do I call a Brahmin. Dh 421.

yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ.

akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

Yassa atīte ca anāgate ca paccuppanne ca rāgo natthi, yo kiñci apariggaṇhāti, taṃ ahaṃ brahmaṇaṃ brūmi.

Kaṃ/ kiṃ ~ whom/ what?

Kaṃ/ kiṃ + ci > kañci/ kiñci ~ something/ anything

kaṃ/ kiṃ + cana > kañcana/ kiñcana ~ something/ anything

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Lesson 30
Numerals
- **Cardinal numbers**
- **Ordinal numbers**
- **Declansion of Numerals**
- **Numeral Adverbs**
- **Numeral Compounds**

Cardinals			Ordinals
1-9	**10-1,000,000**	**Intermediate Numbers 11 to 19 - 21-29 etc., 200 -900**	**Cardinal + tiya, tha, ma, tama**
1 = eka	10 = dasa	11 = ekādasa {eka + dasa} [1 + 10 = 11]	1st. = pathama*
2 = dvi	20 = vīsati, vīsā, (vīsaṃ, vīsa)	12 = dvādasa, bārasa {dvi + dasa}[2 + 10]	2nd. = dutiya {dvi + tiya}
3 = ti	30 = tiṃsati, tiṃsā	13 = terasa {ti + dasa}	3rd. = tatiya {ti + tiya}
4 = catu(r)	40 = cattālīsati, cattālīsā	14 = catuddasa, cuddasa {catur + dasa/	4th. = catuttha {catur + tha}

		c(at)uddasa}	
5 = pañca	50 = paṇṇāsa, paññāsa	15 = pannarasa {pañca + dasa}	5th. = pañcama {pañca + ma}
6 = cha (saṣ)	60 = saṭṭhi	16 = soḷasa {saṣ > so + dasa}	6th. = chaṭṭha {chaṣ + tha}
7 = satta	70 = sattati	17 = sattarasa {satta + dasa}	7th. = sattama
8 = aṭṭha	80 = asīti	18 = aṭṭhārasa {aṭṭha + dasa}	8th. = aṭṭhama
9 = nava	90 = navuti	19 = ekūnavīsati {eka + ūna (-) + vīsati}	9th. = navama
	100 = sata	21 = ekavīsa {eka + vīsa}	10th. = dasama
	1000 = sahassa	121 = ekavīsasata {eka + vīsa + sata} {1 + 20 + 100}	11th. = ekādasa(ma)
	100,000 = sata-sahassa, lakkha	200 = dvisata {2 x 100 = 200}	50th. = paññāsatama
	1,000,000 = dasa-sata-sahassa, dasa-lakkha {10 x 100 x 1000 =}	5000 = pañcasahassa {5 x 1000 = 5000}	

Pañcādhikena sahassaṁ = pañcādhikasahassa = 1005
pañca

Aṭṭhavīsaṁ ca
Dvādasañca sahassake
Pañcasatasahassāni sambuddhe

Cha(ṣ) + vīsati {ṣv > bb}
Cha + abhiññā > chaḷabhiññā
Cha (saṣ > saḷ)+ āyatanāni > chaḷāyatanāni/ saḷāyanaṁ

cha(s) + t(r)iṁsa > [chaṭṭhiṁsa] chatriṁsa > chattiṁsa
ti (tri)

cha

d of dasa > r, ḷ

Declansion of Numerals

Eka ~ sl. (one)   pl. (some)

N.B., Eka is declined like a 'aññā'

Masc. eka

	Sl.	Pl.
Nom.	eko	eke
Acc.	ekaṁ	eke
Inst.	ekena	ekebhi, ekehi
Abl.	ekasmā, ekamhā	ekebhi, ekehi
Dat. gen.	ekassa	ekesaṁ, ekesānaṁ
Loc.	ekasmiṁ, ekamhi, eke	ekesu

Neut. eka

	Sl.	pl.
Nom.	ekaṁ	eke, ekāni
Acc.	ekaṁ	eke, ekāni

Fem. ekā

	Sl.	pl.
Nom.	ekā	ekā, ekāyo
Acc.	ekaṁ	ekā, ekāyo
Inst. abl.	ekāya	ekābhi, ekāhi
Dat. gen.	ekāya, ekissā	ekāsaṁ, ekāsānaṁ
Loc.	ekāya, ekāyaṁ ekissaṁ	ekāsu

eka (masc.) → eka + ā > ekā (fem.)

Dat. gen.	ekassa > ekissa + ā > ekissā (fem.)
Loc.	ekissa + aṁ > ekissaṁ

Dvi (2) - aṭṭhārasa (18) only plural forms,

Ti (3) and catur (4) different forms in 3 genders,

but the rest are the same forms in 3 genders.

Dvi

	Pl.
Nom. Acc.	dve {like 'ye, te, sabbe'}
Inst. Abl.	dvībhi, dvīhi
Dat. Gen.	dvinnaṁ
Loc.	dvīsu

Pañca (5) up to aṭṭhārasa (18)

	Pl.
Nom. Acc.	pañca
Inst. Abl.	pañcabhi, pañcahi {unlike 'yebhi, tebhi'}
Dat. Gen.	pañcannaṁ
Loc.	pañcasu

Ti (3)

	Masc.	Neut.	Fem.
	Pl.	pl.	Pl.
Nom. Acc.	tayo (purisā, -e)	tīṇi (phalāni)	tisso (itthiyo)
Inst. Abl.	tībhi, tīhi	tībhi, tīhi	tībhi, tīhi
Dat. Gen.	tiṇṇaṁ, tiṇṇannaṁ	tiṇṇaṁ, tiṇṇannaṁ	tissannaṁ
Loc.	tīsu	tīsu	tīsu

t(r)i + naṁ > ṇaṁ > tīṇaṁ {īṇ > iṇṇ} > tiṇṇaṁ
Tiṇṇaṁ > tiṇṇa + naṁ > tiṇṇannaṁ
tiss(ā) + naṁ > tissannaṁ?

catu(r) (4)

	Masc.	Neut.	Fem.
	Pl.	pl.	Pl.
Nom. Acc.	cattāro (purisā, -e)	cattāri (saccāni)	catasso (itthiyo)
Inst. Abl.	catūbhi, catūhi catubbhi	catūbhi, catūhi	catūbhi, catūhi
Dat. Gen.	catunnaṁ	catunnaṁ	catassannaṁ
Loc.	catūsu	catūsu catūsu	

Catur + bhi {rbh > bbh} > catubbhi

Catur + naṁ {rn > nn} > catunnaṁ

Catasso > catass(ā) + naṁ > catassannaṁ

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Remark

- Eka (1) ~ 3 genders, 2 numbers, Dvi (2) to Aṭṭhārasa (18)~ 3 genders, Plural only {adjectives}
- (20) Vīsati, vīsā, vīsaṁ, vīsa
- -ti, -ā ~ fem. singular
- -aṁ (nom., acc.)
- -a ~ uninflected
- sata & sahassa ~ Neut. gender, 2 numbers

Numeral Adverbs

- Numeral + suffix > numeral adverb
    - **-dhā** (in/ by way or part)
      ekadhā ~ in one way/ by one way
      dvidhā ~ in two ways/ parts, by two ways/ parts

    - **-so** (- by -)
      ekaso ~ one by one
      pañcaso ~ five by five
      sattaso ~ seven by seven

    - **kkhattuṁ** (times)
      ekakkhattuṁ ~ one time
      dvikkhattuṁ ~ two times

Numeral Compounds
Numeral → Noun > Numeral Compound
(Digu Samāsa/ descriptive determinative compound)

Tayo purisā gacchanti ~ three people go.
Tipurisā gacchanti ~ three people go.

Verbal root as last member in **Tappurisa**
(**Dependent Determinative Compound**.)
(a) √root in consonant takes -a

Kammaṁ karoti ~ he does the work. → one who does the work, worker
Karoti ~ √kar + (ṇ)a > kara/ kāra (never used alone)
Kammakara ~ a worker
Dīpaṁ karoti ~ he sets light.
dīpa(ṁ > ṅ)kara > dīpaṅkara ~ a lightener
Kumbhaṁ karoti ~ he produces a pot.
kumbhakāra ~ a potter

(b) The roots in -i, -ī, -u, -ū remain unchanged.
Māraṁ jināti {√ji} ~ he conquers Māra.
Māraji ~ a conqueror of Māra
Senaṁ nayati {√nī} ~ he leads an army.
Senānī ~ a general of army
Sayaṁ bhavati {√bhū}~ he becomes by himself.
Sayambhū ~ self enlightened one.

(c)   Roots in -ā becomes short.
Majjaṁ pivati (√pā) ~ he drinks liquor.
Majjapa ~ a drinker

N.B., sabbaṁ jānāti (√jñā) ~ he knows every thing.
        Sabbaññū ~ the omniscient one

(d)   root in -n/ -m (n/m is dropped)
Kammena jāyati (√jan) ~ is born by kamma
Kammaja ~ kamma-born (matter)
Urena gacchati ~ it goes by chest.
Uraga ~ a snake

N.B., pāraṁ gacchati ~ he goes to the other shore.
Pāragū ~ an expert.

21 ~ ekavīsati ~ fem. sl.
22 ~ bāvīsati ~ bāvīsati indriyāni

Bhikkhuniyo sataṁ ~ a hundred nuns
Bhikkhuniyo dve satāni ~ two hundred nuns
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(e)   √kām (to wish) + a > kāma ~ who wishes

√car (to practise) + (ṇ)in > cārin ~ who practises
√kar (to do) + (ṇ)in > kārin ~ who performs
√dis {dṛś > dass} (to see) + (ṇ)in > dassin ~ who sees
√vas (to live) + (ṇ)in > vāsin ~ who lives

Sukhaṁ kāmeti ~ he wishes happiness
Sukhakāma ~ who wishes happiness
Brahmaṁ carati ~ he practises holy life
Brahmacārin ~ who practises holy life
Dhammacārin ~ who practises dhamma
Puññaṁ karoti ~ he performs merit
Puññakārin ~ who performs merit
Pāpakārin ~ evil-doer
Bhayaṁ passati ~ he sees danger
Bhayadassin ~ who sees danger {who realizes danger}
Gāme vasati ~ he lives in the village.
Gāmavāsin ~ who lives in the village (villager)
Nagaravāsin ~

156. Governing or Adverbial Compound (Abyayībhāva Samāsa)

1st Member   +   2nd Member
prefix/ indeclinable Noun/adj.

- Used as an adverb
- Always Neuter gender, Acc. sl.

Adhi (within) + atta (self)> ajjhatta > ajjhattaṁ ~ internally
Upa (near) + nagara (city) > upanagara > upanagaraṁ ~ near the city
Yathā (in accordance with) + kamma (kamma) > yathākamma > yathākammaṁ ~
Yathā (as) + bhūta (being) > yathābhūta > yathābhūtaṁ ~ as it is, as they are.
Pati + aha (day) > paccaha > paccahaṁ ~ daily
Yāva (as long as/ as far as) + jīva (life) > yāvajīva > yāvajīvaṁ ~ as long as one lives.

Yāva (as much as) + attha (need) > yāva(d)attha > yāvadatthaṁ ~ as much as one needs.

Anu (according to) + rūpa (form) > anurūpa > anurūpaṁ ~ according to form/ suitably

157. **Syntax** = the usage of the word with the case-ending
Yāva (ind.)(used as a (1) preposition/ (2) conjunction)

(1) **Used "yāva" as a preposition**

Yāva ~ as long as, up to, as far as, until,

In connection with "yāva(d)" + N ~ acc./ abl.

E.g.,   Yāva temāsaṁ (acc. sl.) ~ as long as three months
Yāva   brahmalokā (abl. sl.) ~ as far as/ up to the Brahma world
Yāva kesaggaṁ (acc. sl.) ~ up to the tip of hair

158. (2) Used "yāva" as a conjuntion

Yāva + sentence,   tāva + sentence
E.g.,   yāva ayaṁ puriso pāniyaṁ pivissati, ~Until this man will drink water,
tāva ayyo āgametu! ~ may the gentleman wait

159.   "**na**", as a filler, is suffixed to gerund ~ -tvā > tvāna
E.g.,   katvā > katvāna (having done
gantvā > gantvāna (having gone)

"**se**", as a filler, is suffixed to pp (verb)/ Verb (opt.).
E.g.,   avihaṁ upapannā(se) ~ they are born into Avihā. (adj. + se)
tasmā evaṁ vadema(se) ~ so let's say thus. (verb + se)

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160.   Sama, sadisa, tulya (similar to, looks like, as) + Noun (inst.)
E.g.,   buddhena samo ~ similar to the Buddha

162.   Phonetic combination
(a) -V + -V {dissimilar} ~ preceding vowel is often dropped, following vowel becomes long.
E.g.,   yassa + ete > yassete
Ekassa ca + eko > ekassa ceko
Catūhi + apāyehi > catūhapāyehi
Saṅgāmaji + uttamo > saṅgāmajuttamo
Nisīdi + ambavane > nisīdambavane

(b) -a/ā + -a/ā > ā, -i/ī + -i/ī > ī, -u/ū + -u/ū > ū, -e + e- > e, -o + o- > o
E.g.,   duve + eva > duveva {e + e > e}
Cha ca + abhiṭhānāni > cha cābhiṭhānāni {a + a > ā}
Na + abhavissa > nābhavissa {a + a > ā}

(c) -V + -iti "--" 'i' of 'iti' is dropped as 'ti', preceding short vowel > long.
E.g.,   pajahatha + iti > pajahathā'ti

(d) -V + -V (similar) former one is dropped.

   E.g.,   hi + idaṁ > hidaṁ

(e) -V + V- 'y' is sometimes inserted between them.

   E.g.,   na + idaṁ > nayidaṁ

   Pari + esati > pariyesati

   Sa + eva > sayeva

(f)

(g)   -V + C- > CC

   E.g.,   a + ñāto > aññāto {√jñā > jj > j/ > ññ > ñ}

   Ñāṇā

   Paññā

   Na + Pamajjati > nappamajjati

  Pa (pra > ppa > pa) √mad + ya + ti

   Khandha {skandha [sk > kkh > kh]}

   Nāma + khandha > nāmakkhandha

   Khaṇa {kśaṇa [kś > kkh > kh]}

   Citta + khaṇa > cittakkhaṇa

Buddhena sadiso sāvako ~ a disciple similar to the Buddha

Sīho viya buddho ~ the Buddha like a lion.

Ahaṁ buddhena sadisaṁ sāvakaṁ passāmi.

Ahaṃ sīhaṁ viya buddhaṁ namāmi.

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Vocabulary

Atthaṅgama < atthaṁ gacchati ~ disappears

Rūpakkhandha < rūpānaṁ khandho

Mahādīpa < mahanto dīpo

Mahāpurisa < mahanto puriso

Rūpakalāpa < rūpānaṁ kalāpo

Dānapati < dānassa pati

Gahapati < gehassa pati

Saṅgāmaji < saṅgāme jināti

Cittakkhaṇa < cittassa khaṇaṁ

Ambavana < ambānaṁ vanaṁ

Parisā (f)

   Nom. sl. Parisā

   Acc. sl. Parisaṁ

   Ins. abl. Dat. gen. Sl. parisāya

Loc. sl. parisāya, parisāyaṁ, parisati < parisad (skt) > parisat + i

Sakka > sakkiya > sākiya (adj. m.) + ānī > sākiyānī (adj. f.)
Dhanavant (adj. m.) rich > dhanavant + ī > dhanavantī (adj. f.)
evaṃbhāvī
eva(ṁ)rūpa < evaṁ rūpa
Patirūpa < pati rūpa
Anatta < na > an + atta
Anariya < na > an + ariya
Sve, suve (adv)~ tomorrow
Ajja (adv) ~ today
Hiyyo (adv) ~ yesterday
Ajja + tana > ajjatana (adj.) ajjatanāya (dat.sl.) for today
Sve + tana > svātana (adj.) svātanāya ~ for tomorrow
Hiyya(s) + tana > hiyyattana (adj.) ~ hiyyattanāya ~ for yesterday
Ubha ~ both + to > ubhato ~ from both sides
Ubhatomukha < ubhato mukhaṁ
√bhū ~ to be
√bhū > bho > bhav + ya > bhavya > bhabba ~ who should be ~ able
Na > a + bhabba > abhabba ~ not able

Paṭi + ā +√i > e + ti {i > y, ṭy > cc} > pacceti
Paṭi + ā √i + (t)ya > cca > paṭicca

Evarūpa
Patirūpa
Yathārūpa
tathārūpa
anurūpa

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√jñā + ta {jñ > ññ > ñ} > ñāta
√jan + ta {an > ā} > jāta
√kar {ar > ā} kā + tuṁ > kātuṁ
Taṇhānaṁ khayam'ajjhagā.
√gam {am > ā} [adhi (a)√gam {i > y, dhy > jjh, am > ā} > ajjhagā]
√dis + ta {st > ṭṭh} > diṭṭha
√bhū + ta > bhūta
√vid + (i)ta > vidita
√kar + ta {r is dropped} > kata

Sacchikaroti ~ realizes
Sacchi √kar + ta > sacchikata
Saṁ (s)√kar + ta {r is dropped} > saṅ(s)kata {sk > kkh > kh} > saṅkhata
Phassa (N.) + (i)ta > phassita
Vi √bhaj + ta {jt > tt} > vibhatta
Vi + p(r)a √muc + ta {pr > pp, ct > tt} > vippamutta
√labh + ta {bht > ddh} > laddha

Pa √jñā + nā + ti {jñ > jj > j} pajānāti
Pari √muc + ya + ti {cy > cc} > parimuccati
Veda (n. ~ feeling) + iya + ti > vediyati ~ feels, experiences
√vid > ved + (i)ya + ti > vediyati
Nir √mā > mi + nā + ti {rm > mm} > nimmināti
~ nimminā + (i)tvā > nimminitvā
√vad + a + e(yyā)ma > vadema ~ we should say
Pa √jñā + ya + etha (opt. 3rd. Sl. attanopada) ~ would be known, would appear.
Pa √jñā + ya + ti {jñ > ññ} > paññāyati ~ is known, appears
Pa √hā + a + ti {hā > hāhā > jahā} > pajahati
~pa √hā > hī + na > pahīna (pp)
Pari (y)√is > es + a + ti > pariyesati ~ seeks, searches
          √is (to wish) > icch + a + ti > icchati ~ wishes, wants
          √is (to seek) > es + a + ti > esati ~ seeks, searches
√ḍah (to burn) + a + ti > ḍahati ~ it burns.
√ḍah (to burn) + ya + ti {hy > yh} > ḍayhati ~ it is burnt.
√ji + nā + ti > jināti ~ he conquers.
√ji + a + ti {i > e > ay} > jayati ~ he conquers.
Jayati {aya > e} > jeti ~ he conquers.
√vid + ya + ti {dy > jj} > vijjati ~ exists, there is
√vid + ṁ-a > vinda + ti > vindati ~ he knows, he finds
√vid + e + ti {i > e} > vedeti ~ he feels, he experiences.

Exercise (A)
Translate into English
   1. Yassete honti gattesu, mahāpurisa-lakkhaṇā.
      Duveva tassa gatiyo, tatiyā hi na vijjati. Sn 1001.
      Yassa gattesu ete mahāpurisalakkhaṇā honti ~ in whose limbs of body there are those signs of great being.
      Duve (dve) eva tassa gatiyo vijjanti. For him there are only two destinies.
      Tatiyā (gati) hi na vijjati. Certainly there is no third one.

2. Sabhaggato vā parisaggato vā ekassa ceko na musā bhaṇeyya. Sn 397.
   Sabhaṁ gato > sabhaggato {sabhā + gato} ~ gone to the audience hall
   Parisaṁ gato > parisaggato {parisad + gato}~ gone to the assembly
   Gone to audience hall or assembly, one should not tell a lie to other.

3. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā imāsaṁ dvinnaṁ diṭṭhīnaṁ samudayañca atthaṅgamañca nappajānanti, te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. M I 65.

   Whoever, oh monks, recluses or brahamins do not perfectly know both origin and cessation (rise and fall) of these two views, they are not fully freed from birth, aging, death, sorrow, weeping, suffering, grief, despair.

   Na te muccanti maccunā, mārabandhanā

4. Catūhapāyehi ca vippamutto, cha cābhiṭṭhānāni abhabbo kātuṁ. Sn 231.

   He is fully free from four states of misery and impossible to commit six major evil deeds.

5. Ahaṁ hi kho bho gotama dāyako dānapati, dhammena bhoge pariyesāmi. Dhammena bhoge pariyesitvā dhammaladdhehi bhogehi ekassapi dadāmi, dvinnampi dadāmi, tiṇṇampi dadāmi, catunnampi dadāmi, pañcannampi dadāmi, channampi dadāmi, sattannampi dadāmi, aṭṭhannampi dadāmi, navannampi dadāmi, dasannampi dadāmi, vīsatiyāpi dadāmi, tiṁsāyapi dadāmi, cattārīsāyapi dadāmi, paññāsāyapi dadāmi, satassapi dadāmi, bhiyyopi dadāmi. Sn 487.

   Oh Gotama, I am generous and bountiful. I seek wealth rightly. Having sought wealth rightly, from wealth which has been obtained rightly I give even to a single person, to two, to three, to four, to five, to six, to seven, to eight, to nine, to ten, to twenty, to thirty, to forty, to fifty, to a hundred, even to more.

6. Yo sahassaṁ sahassena, saṅgāme mānuse jine.
   Ekaṁ ca jeyya attānaṁ, sa ve saṅgāmajuttamo. Dh 103.
   - Yo saṅgāme sahassena (guṇitaṁ) sahassaṁ mānuse jine (jineyya) ~ one would conquer a thousand men thousand times in a battle.
   Yo ekaṁ attānaṁ Jeyya ~ but one would conquer a single one, himself.
   Sa (so) ve saṅgāmajuttamo {saṅgāmaji + uttamo} ~ the latter one is the best of battle-conquerors. {better to conquer oneself would than to conquer others be.}

7. Māse māse sahassena, yo yajetha sataṁ samaṁ.
   Ekañca bhāvitattānaṁ, muhuttamapi pūjaye.

Sā yeva pūjanā seyyā, yaṁ ce vassasataṁ hutaṁ. Dh 106.

- Yo māse māse sahassena sataṁ samaṁ yajetha, ~ one would equally sacrifice spending a thousand for a hundred years month after month.
- Bhāvitattānaṁ Ekaṁ ca muhuttaṁ api Pūjaye, ~ but one would pay homage for a while to a person who has developed himself.
- Sā yeva pūjanā, yaṁ ce vassasataṁ hutaṁ (tato) seyyā. ~ only that homage is better than that what has been sacrificed for a hundred years.

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8. Sahassakkhattuṁ attānaṁ, nimminitvāna panthako.
Nisīdambavane ramme, yāva kālappavedanā. Dh II 248.
Nisīdi + ambavane
Panthako attānaṁ sahassakkhattuṁ nimminitvāna ramme ambavane nisīdi yāva kālappavedanā.
Panthaka created himself thousandfold and sat in a pleasurable mango-grove until the announcement of the time.

9. Yassa muhuttena sahassadhā loko saṁvidito, sa brahma-kappo. Th I 909.
- Subj. (nom.) +   obj. (acc.)   Active verb
  E.g., Buddho dhammaṁ   deseti.
- Subj. (inst/gen.)   +   obj. (nom.)   Passive verb
  E.g., Buddhena/ Buddhassa dhammo desiyati/ desito.
  He, by whom the world is known {who has known the world} in thousand ways in a moment, is like a brahmā god (resembles a brahma).

10. Tasmā evaṁ vademase, jinaṁ vandatha gotamaṁ.
Jinaṁ vandāma gotamaṁ. D Āṭānātiya sutta.
- Tasmā evaṁ vademase. ~ therefore, we should say thus.
- Jinaṁ gotamaṁ vandatha. ~pay homage to the Conqueror, Gotama.
- Jinaṁ gotamaṁ vandāma. ~ Let's pay homage to the Conqueror, Gotama.

11. Bhante, ubhato-mukhaṁ assaṁ addasaṁ, tassa dvīsu passesu yavasaṁ denti. So dvīhi mukhehi khādati. Ayaṁ me pañcamo supino. J I 338.
The Lord, I saw the horse with mouths on both sides. They gave grass to it (horse) on both sides. It (horse) ate by both mouths. This is my fifth dream.

12. Ajjhosānaṁ paṭicca pariggaho. Ajjhosānañca hi ānanda nābhavissa, api nu kho pariggaho paññāyetha? D II 60.

There arises grasping on account of attachment. Ānanda, would there not be attachment, could grasping appear?

13. No cetaṁ bhikkhave sakkā abhavissa akusalaṁ pajahituṁ, nāhaṁ evaṁ vadāmi 'akusalaṁ bhikkhave pajahathā'ti. A I 58.

Oh monks, if this unwholesome deed would not be possible to dispel, I would not say 'dispel, oh monks, unwholesome deed'.

14. Mayā cetaṁ anaññātaṁ **abhavissa** adiṭṭhaṁ aviditaṁ asacchikataṁ aphassitaṁ paññāya, 'idhekaccassa evarūpaṁ sukhaṁ vediyato akusalā dhammā abhivaḍḍhissanti, kusalā dhammā parihāyantī'ti, evamahaṁ ajānanto 'evarūpaṁ dukkhaṁ vedanaṁ pajahathā'ti vadeyyaṁ, api nu me bhikkhave etaṁ paṭirūpaṁ abhavissa? M I 475.

- Mayā ce etaṁ anaññātaṁ abhavissa,
- 'Idhekaccassa…..parihāyantī'ti ajānanto,
- Ahaṁ evaṁ ……. Vadeyyaṁ.
- Api nu …… abhavissa?

If this would not be known, seen, understood, realized, comprehended by means of wisdom by me,

not knowing 'in the world, to some who have experienced pleasant feeling unwholesome states will increase, wholesome states decrease',

if I would say thus 'dispel such and such unpleasant feeling',

Oh monks, would that be proper to me?

09 June 2023

15. Atthi bhikkhave ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ. No cetaṁ bhikkhave abhavissa ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ, na yidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṁ paññāyetha. Ud 80.
    - Atthi…..
    - ….. Abhavissa ……,
    - Na …… paññāyetha.
- There is, oh monks, a not-born, not-become, not-made, unconditioned.
- If there were not that not-born not-become not-made unconditioned,
- There would not be an escape from born, become, made and conditioned.

16. Rūpaṁ bhikkhave anattā, rūpañca hidaṁ bhikkhave attā abhavissa, na yidaṁ rūpaṁ ābādhāya saṁvatteyya. Vin I 12.

Body, oh monks, is nonself, if, oh monks, this body were the self, this body would not lead to disease.

Exercise (B)
Translate into Pāḷi

1. There are five aggregates of existence, of which four are called aggregates of mental states and the rest the aggregate of materiality.

   Pañcakkhandhā (honti), yesaṁ cattāro nāmakkhandhāti vuccanti, avaseso rūpakkhandhoti ca.

2. Ten beggars were standing at the gate of the guild-master's house.

   Dasa yācakā seṭṭhino gehassa dvāre aṭṭhaṁsu.

3. The earth consists of two parts of which one part is divided into five continents and the rest is water, which, too, is divided into five oceans.

   Mahāpaṭhavī dvīhi bhāgehi samannāgato, yesaṁ eko bhāgo mahādīpavasena pañcadhā (hoti), itaro ca bhāgo udakaṁ, yampi sāgaravasena sāpañcadhā.

4. The theravāda-dhamma is included in the three piṭakas (baskets), namely, Sutta-piṭaka, Vinaya-piṭaka, and Abhidhamma-piṭaka.

   Theravādadhammo suttapiṭakaṁ vinayapiṭakaṁ abhidhamma- piṭakanti tipiṭakesu antogadho.

5. The life-span of a unit of matter is as same as that of seventeen thought-moment.

   Ekassa rūpakalāpassa āyu sattarasa-cittakkhaṇānaṁ āyuppamāṇena samaṁ hoti.

6. Generally the life-span of a man of today is 100 years. But it is heard that there are some yogis in Himalaya district who are about 300 years.

   Yebhuyyena (sāmaññato) ajjatanānaṁ manussānaṁ āyu vassānaṁ sataṁ hoti. Api ca himavantappadese ye keci tisatāyukā yogino santi.

12 June 2023

7. In that monastery there were 30 persons, 10 monks and 20 novices in those days, though there are only 15 persons there today, of whom 5 are monks, and 10 are novices.

   Tasmiṁ vihārasmiṁ tadā dasa bhikkhū ca vīsati sāmaṇerā cāti tiṁsa puggalā ahesuṁ, kiñcāpi idāni tatra pannarasa yeva puggalā honti, yesu pañca bhikkhū ca dasa sāmaṇerā cāti.

8. Together with Pajāpati Gotamī, about 500 Sakyan ladies went to see the Lord who was then staying in the city of Vesālī.

   Pajāpatiyā gotamiyā saddhiṁ pañcasatamattā sākiyāniyo tadā vesāliyaṁ viharantaṁ bhagavantaṁ daṭṭhuṁ gacchiṁsu.

9. There are 10 classes in that school, in which there are 100 girls and 200 boys who study subjects of different variety.

   Tissaṁ pāṭhasālāyaṁ dasa seniyo honti, yassaṁ sataṁ kumārikāyo ca dve satāni kumārā ca honti, ye vividhe visaye sikkhanti.

10. When the house is being burnt with fire, what joy, what laugh, and what music of them who dwell therein!

    Gehe agginā ḍayhamāne tatra viharantānaṁ ko ānando ko hāso kiṁ gītaṁ!

    √ḍah + ya {hy > yh} + māna

11. Had this king not killed his father the virtuous person, today itself he would attain to the fruition of the Stream-winner.

    No ce ayaṁ rājā attano pitaraṁ dhammika-rājānaṁ avadhissā, ajjeva so sotāpattiphalaṁ pāpuṇissā.

12. Had he not been lazy during his young days, he would had been the richest man in this village.

    Sace so daharakāle kusīto nābhavissā, so imasmiṁ gāme dhanavantatamo abhavissā.

Lesson 31

1) Root + conjugational sign + vt > verb (active)
2) Root / verbal base + causative suffix + vt > causative verb (active)

   4 kinds of causative suffix
   -e, -aya, -āpe, -āpaya [causes to do]
(1) Root + Causative Suffix > causative verbal base + VT
(2) Present Verbal Base + Causative Suffix > causative verbal base + VT
(3) **N.B.,** In causative verb, radical vowel is optionally lengthened, such as *-a > ā, i/ī > e, u/ū > o*.

   -āpe and *-āpaya* are added to
(a) **Root ending in -ā** such as √dā, √hā, √jñā, and so on
   E.g., √dā + āpe + ti > dāpeti

√dā + āpaya + ti > dāpayati

(b) **Verbal base ending in -ā** such as kiṇā, suṇā, jānā, and so on
    E.g., kiṇā + āpe + ti > kiṇāpeti
            kiṇā + āpaya + ti > kiṇāpayati

(c) **7th group-verbal base -e/ -aya** ~ core/ coraya
    E.g.,   core + āpe + ti > corāpeti
              core + āpaya + ti > corāpayati
              coraya + āpe + ti > corayāpeti
              coraya + āpaya + ti > corayāpayati

d) The other roots and verbal bases take all the four suffixes to form causative verb.

    E.g.,   bhava + e + ti > bhāveti
    E.g.,   √kar + e, aya, āpe, āpaya + ti > kāreti, kārayati, kārāpeti, kārāpayati

14 June 2023

√kar + o + ti > karoti ~ he does
√kar + e/ aya/ āpe/ āpaya > kāre, kāraya, kārāpe, kārāpaya + ti
       ~ he causes sb to do
√bhu(ṁ)j + a + ti > bhuñjati ~ he eats.
√bhuj + e/ aya/ āpe/ āpaya + ti > bhojeti, bhojayati, bhojāpeti, bhojāpayati
       ~ he makes/ lets/ causes/ orders sb (to) eat

Bhuñjati ~ bhuñja + e/ aya/ āpe/ āpaya + ti > bhuñjeti, bhuñjayati, bhuñjāpeti, bhuñjāpayati

√ji (to conquer) + nā + ti > jināti
Caus- jin*āpe*ti, jin*āpaya*ti

jāpeti <√hā (to loss) > jā + āpe (to destroy)
√jan (to become) > jā + āpe > jāpe (to produce)
√jñā (to know) > jā + āpe > jāpe (to let sb know)

√nī + a + ti > nayati, neti ~ he leads
ā √nī + āpe > ānāpe + ti > ānāpeti

Adhi √i (to study) + a + ti > ajjhayati ~ he studies
Adhi √i + āpe + ti > ajjhāpeti ~ he causes sb to study/ recite/ chant

√pī + nā > ṇā + ti > pīṇāti ~ he is satisfied
pīṇā + e > pīṇeti ~ he satisfies sb.

(1)   **intransitve + causative > transitive** (with one obj.)
       √si (to lie down/ to sleep) + a + ti > sayati ~ he sleeps.
       E.g.,   putto sayati ~ a child sleeps.

       Saya + āpe + ti > sayāpeti
       E.g.,   mātā *puttaṁ* sayāpeti ~ a mother makes a child (to) sleep.

(2)   **transitive + causative > ditransitive (with two obj.s)**
       √pac (to cook) + a + ti > pacati ~ he cooks
       E.g.,   sevako *odanaṁ* pacati ~ a servant cooks rice.

       √pac + e + ti > pāceti ~ he causes sb to cook.
       E.g.,   sāmiko *sevakaṁ odanaṁ* pāceti ~ Master orders a servant to cook rice.

√vand + a + ti > vandati ~ he bows down
Dārako bhagavantaṁ vandati

√vand + āpe + ti > vandāpeti
Suppavāsā taṁ dāraka**ṁ** (dārak**ena**/ dāraka**ssa**) bhagavantaṁ vandāpeti.
   -   Bhagavantaṁ is the obj. Of √vand (root obj.)
   -   Dārakaṁ is the obj. Of causative suffix (agent obj. ~ acc. Inst. or gen.)

16 June 2023

(1)   active verb {root + conjugational sign + vt.}
(2)   causative verb {root/ base + causative suffix + vt.}
(3)   denominative verb {noun/ adj./ particle + denom. suffix + vt.}

       Denominative Verb
              Denominative suffixes;   *a, e/ aya, āya, iya (īya), ya*
Phassa (contact) + a + ti > phassati ~ he touches.
Sārajja (shyness) + a + ti > sārajjati ~ he is shy.
Āhāra (food) + e/ aya + ti > āhāreti/ āhārayati ~ he eats.
Mutta (urine) + e/ aya + ti > mutteti/ muttayati ~ he urinates.
Sukha (happy) + e/ aya + ti > sukheti/ sukhayati ~ he makes sb happy.

Kiṁ kiṁ/ kina kina > kiṅkina

Kiṅkina (tinkling sound) + āya + ti > kiṅkināyati ~ it tinkles.
Cit cit > cicciṭa (noise of cit)
Cicciṭa + āya + ti > cicciṭāyati ~ it makes the noise 'cit cit'.
Kukkucca (remorse) + āya + ti > kukkuccāyati ~ he feels remorse, he doubts.
Ciṅgula (windmill) + āya + ti > ciṅgulāyati ~ it revolves
Cira (long time) + āya + ti > cirāyati ~ it delays.
Piya (dear) + āya + ti > piyāyati ~ he holds dear.

Pabbata (a mountain) + āya + ti ~ pabbatāyati ~ it is strong as a mountain.
Mama (mine) + āya + ti > mamāyati ~ he regards it as his own.

Putta (a child) + iya + ti > puttiyati ~ he wants a child.

Putta + īya + ti > puttīyati ~ he wants a son./ he treats as a son.
Chatta (a parasol) + īya + ti > chattīyati ~ he treats as a parasol.

*Senā (an army) paṭisena (opposition)
*Paṭisenikaroti ~ he makes opposition.

Daḷha (firm) + ya + ti > daḷhayati ~ he makes firm. It becomes strong.
Namas (homage) + ya + ti > namassati ~ he pays homage to.
Kaṇḍu (scratching) + ya + ti > kaṇḍūyati / kaṇḍūvati ~ he scratches.
Hiri + ya + ti > hirīyati

(4)   Desiderative Verb (desire to do sth)
     Root + desiderative suffix; ***kha, cha, sa*** (***sa***) + ti
     (i) first syllable of root becomes double,
     In reduplicated syllable,
     (ii) aspirate letter > non aspirate, i.e., kh > k and so on
     (iii) gutteral <–> palatal consonant, i.e., k<–> c and so on
     (iv) a > i/ī
     (v) m > v

     √tij > titij + kha + ti {jkh > kkh} > titikkhati [j > k, ks > kkh*]
     √tij > titij + sa + ti {j > k, ks > kkh} > titikkhati
     √bhuj (to eat) > bubhuj + kha + ti > bubhukkhati ~ he desires to eat.
     √bhuj > bubhuj + sa + ti {j > k, ks > kkh} > bubhukkhati
     √ghas (to eat) > ghaghas > gaghas > jaghas > jighas + cha + ti > jighacchati ~ he
wants to eat.
     √ghas > jighas + sa + ti {s > c, cs > cch} > jighacchati.

√kit (to cure) kikit > cikit + cha + ti {tch > cch} > cikicchati/ tikicchati

√su (sru) (to listen/ hear) > (susru) sussu + sa + ti > sussusati ~ he wishes to listen ~ he obeys.

√man (to think) maman > vaman > vīman + sa + ti > vīmansati > vīmaṁsati ~ he investigates.

Gantuṁ icchāmi

19 June 2023

(5) Intensive Verb

√root (reduplicated) + a/ ya + VT.

√kam (to move) > kamkam {k > c, m > ṅ} > caṅkam + a + ti > caṅkamati ~ walks up and down

√lap (to talk) > laplap {ap > ā} + ya > lālapya {py > pp} > lālappa + ti > lālappati ~ talks incessantly

√cal (to move) > calcal {l > ñ} cañcal + a + ti > cañcalati ~ becomes shaky.

(6) Compound Verb ~ with √kar, √bhū, √dhā

Manasi (in one's mind) + √kar + o + ti > manasikaroti ~ pays attention to

Sacchi (with one's eye) + √kar + o + ti > sacchikaroti ~ realizes

[sa + akkhi > acchi > sacchi]

Kabaḷa (lump) + √kar + o + ti > kabaḷīkaroti ~ he lumps

Bahula (many) √kar + o + ti > bahulīkaroti ~ does repeatedly

Uttāna (manifest) √kar + o + ti > uttānīkaroti ~ makes it manifest

pātu(r) (evident) √kar + o + ti > pātukaroti ~ makes it evident

Āvi (evident) √kar + o + ti > āvikaroti ~ makes it evident

Sīta (cool) √bhū + a + ti > sītībhavati ~ becomes cool.

Tuṇhī (silent) √bhū + a + ti > tuṇhībhavati ~ becomes silent

Uttāna (manifest) √bhū + a + ti > uttānībhavati ~ becomes manifest

Eka (one) √bhū + a + ti > ekībhavati ~ becomes alone

pātu(r) (evident) √bhū + a + ti > pātubhavati ~ becomes evident

Āvi (evident) √bhū + a + ti > āvibhavati ~ becomes evident

Antara (inner) √dhā + ya + ti ~ antaradhāyati ~ hides, disappears.

Ta (that) + nom. Sl. > so > sa

E.g., sa sīlavā ~ he is virtuous.

Eta (this)   + nom. Sl. > eso > esa
        E.g., esa dhammo sanantano ~ this state is eternal.

        Āha (past. 3rd. sl.) ~ he said
        Āhu, āhaṁsu (past. 3rd. pl.) ~ they said

        Pāḷ ~ √brū > āh + ā > a > āha
                √brū > āh + ū > u > āhu
                √brū > āh + aṁsu > āhaṁsu

        Skt ~ (a)√ah + ā > a > āha/ āhu/ āhaṁsu

        Past participle + √bhū = perfect sense
        Gato hoti ~ he has gone.
        Gato ahosi ~ he had gone.
        Nisinno hoti ~ he has sat
        Tapa + uda > tapoda
        Sat + purisa > sappurisa
        Mātar + pitar > mātāpitaro (pl.)
        Kammaṁ karoti > kammakara
        Mahat satta > mahāsatta
        Mahat jana > mahājana
        Hima + vant > himavant (adj.) ~ snowy

23 June 2023

√su (sru) > susru {sr > ss} + sa + ā > sussusā ~ obedience, obedient
√ghas > jigas + cha + ā {sch > cch} > jigacchā ~ hunger
√pā (to drink) > pipā + sa + ā > pipāsā ~ thirst

Purāṇa (old, former) + dutiyaka > dutiyikā (companion, a wife) > purāṇadutiyikā
Dāyaka > dāyikā
Upāsaka > upāsikā

Deva (m.) a king, + ī > devī (f.) a queen

Isi (a seer) + pabbajja (renunciation) > isi (eva/ hutvā/ iti) pabbajjā > isipabbajjā

Santhā (saṁ √ṭhā) + āgāra (home, hall) > santhāgāra

Pari (around) √vatt (to be) {~ to turn round = exchange} + aka > parivattaka

Dhūma (smoke) + āya + ti > dhūmāyati ~ it smokes
Dhūmāya + (i)ta > dhūmāyita (pp) ~ smoky
Dhūmāyita + tta (state of sth) > dhūmāyitatta (abstr. n.) ~ being smoky

Timira + āya + ti > timirāyati ~ becomes dark
Timirāya + (i)ta > timirāyita ~ becoming dark
Timirāyita + tta > timirāyitatta ~ darkness

√bhū + ya > bhavya {vy > vv> bb} > bhabba ~ able
√hu + ya > havya

Aṅgūli (finger) + patodaka (nudging) {aṅguliyā patodakaṁ}

Ekaṁ cīvaraṁ yassa > ekacīvara (adj.) ~ who has a single robe ~ single-robed

Ekāha + mata {ekāhaṁ matassa assa (siyā) ~ for dead body there would be one day.}

Ud √dh(u)mā + ta > uddhumāta(ka) ~ swollen up

√ram + anīya > ramaṇīya ~ pleasant, beautiful
√yuj + ta > yutta
Evaṁ dhammo yassa > evaṁdhamma (adj.)
Evaṁ bhāvo > evaṁbhāvo ~ such nature
Evaṁbhāva + in > evaṁbhāvin

Ati √i + ta > atīta ~ passed over
Na > an + atīta > anatīta ~ not passed over
Etaṁ + anatīto > etamanatīto ~ not passed over this nature
Evaṁ + anatīto > evamanatīto ~ not passed over such nature
Channaṁ vaggiyo > chavaggiyo
Sattarasannaṁ vaggiyo > sattarasavaggiyo

Na > an + usuyyaka > anusuyyaka

Dur √tar + > duttara ~ difficult to get out
Su (very) + duttara > suduttara

Pa √vis + a + ti > pavisati

Pa √vis + ta {st > tth} > pavittha

Pa √vis + aya + ti {i > e} > pavesayati

Saṁ + dhūpa + āya + ti > sandhūpāyati

Saṁ + pa + dhūpa + āya + ti > sampadhūpāyati

Pari √si(ṁ > ñ)c + a > parisiñca + ti > parisiñcati ~

Pari √sic + ta {ct > tt} > parisitta

Pati + ud √tar + a + ti {i > y, ty > cc, dt > tt} > paccuttarati

Pubba (former) + āpe + ti > pubbāpeti/ pubbāpayati

Ni √pad + ya + ti {dy > jj} nipajjati ~ lies down

Ni √pad + e + ti {a > ā} > nipādeti

Parā √mas + a + ti > parāmasati

Parā √mas + ta {st > ṭṭh} > parāmaṭṭha

√gah + nā + ti {n > ṇ, hṇ > ṇh} > gaṇhāti

√gah + (i > e)tvā > gahetvā

√bhid + e + ti {i > e} > bhedeti ~ breaks down

Ni √ru(ṁ > n)dh + a > nirundha + ti > nirundhati ~ to be destroyed

Ni √rudh + a {u > o} > nirodha ~ cessation

Nirodha + e + ti > nirodheti ~ ceases

Pa √saṁs + a + ti > pasaṁsati ~ praises

Pa √saṁs + ta {(ṁ)st > tth} > pasattha ~ praised

√chaḍḍ + e + ti > chaḍḍeti ~ throws aside

Upa + saṁ √har + a + ti > upasaṁharati

Paṭi √chād + e + ti {ch > cch} > paṭicchādeti ~ covers

[word + ch- > cch]

Kāma + chando > kāmacchando

Seta + chattaṁ > setacchattaṁ

Rukkha + chāyā > rukkhacchāyā

Ā √mant + e + ti > āmanteti

√sudh + ya + ti {dhy > jjh} > sujjhati ~ is purified/ is clean

√sudh + e + ti {u > o} > sodheti ~ causes to be clean

√i > e + ti > eti ~ he goes.

Ā √i > e + ti > eti ~ he comes.

Pari √car + a + ti > paricarati ~

Pari √car + e + ti {a > ā} > paricāreti

Abhi √ruh + a + ti {u > ū} > abhirūhati

Ā √gam > gacch + i > āgacchi
Ā √gam > gañch + i > āgañchi

Paṭi √pad + ya + ti {dy > jj} > paṭipajjati ~ manages, practises
Paṭi √pad + a + ā > paṭipadā

√mā (to measure) + āpe + ti > māpeti ~ causes to measure, builds
√bhū + a + ti {ū > o > av} bhavati {b is silent, ava > o} > hoti
(a)ho + (s)i > ahosi ~ was

Saṁ + anu √sās + a + ti > samanusāsati
Nāmari {na + amari} amari < (a)√mar + i

√su {sru} > s(r)u(sr)u + sa + ti {sr > ss, u > ū} > sussūsati
Sussūsa + nt > sussūsant

√ram + a + ti > ramati
√ram + ta {m is dropped} > rata

√pat + a + ti > patati ~ falls down
Pata + (i)ta > patita ~ fallen
√pat + e + ti {a > ā} > pāteti ~ causes to fall down

Pāte + (i)ta > pātita ~ caused to fall down

√bhū + ta > bhūta
Bhāveti
Bhāve + (i)ta > bhāvita

√yuj + ya + ti {jy > jj} > yujjati ~ to yoke
√yuj + e/ āpe + ti {u > o} yojeti/ yojāpeti ~ causes to yoke
Ud √yā + ti {dy > yy} > uyyāti

28 June 2023

Exercise (A)
Translate into English

1. So migavisāṇena piṭṭhiṁ kaṇḍūvamāno santhāgāraṁ pavisati. M I 344.
    He scratching (his) back with a deer's horn enters the council hall.

2. Bhikkhū kukkuccāyantā bhikkhunīnaṁ pārivattakaṁ na denti. Vin IV 60.

Monks being doubtful do not give the exchanged robe to nuns.

3. Tena kho pana samayena dhūmāyitattaṁ timirāyitattaṁ gacchateva. S I 122.
At that time, it becomes smoky and dark. {smokiness and darkness is going on.}

4. So havyaseso udake pakkhitto cicciṭāyati cicciṭāyati sandhūpāyati sampadhūpāyati. S I 169.
That residual oblation, while thrown away in the water, makes noise as 'citcit' and 'citcit', makes smoky, and makes smoky heavily.

5. Putto me buddhaseṭṭhassa dhammaṁ suddhaṁ piyāyati. S I 210.
My son holds dear to the pure Dhamma of the greatest Buddha.

6. sussūsā(ya) labhate paññaṁ. S I 214.
One obtains wisdom by desire to listen.

7. Āyasmā samiddhi tapodake gattāni parisiñcitvā paccuttaritvā ekacīvaro (samāno) aṭṭhāsi gattāni pubbāpayamāno. S I 8.
Venerable Samiddhi bathed in a hot spring, came back out of water, and stood being single-robed and making the limbs dry.
[parisiñcati ~ sprinkles, gattāni parisiñcati ~ bathes]

8. Abhedi kāyo nirodhi saññā, vedanā sitībhaviṁsu sabbā. Ud 93.
The body broke, perception ceased, all feelings became cool.

9. Vādaṁ hi eke paṭiseniyanti, na te pasaṁsāma parittapaññe. Sn 398.
Certainly some fight the controversial argument, we don't praise those shallow headed.

Puriso odanaṁ pacati [ti is parassapada]
Puriso odanaṁ pacate. [te is attanopada]
Pubba {former, previous} + āpe + ti > pubbāpeti ~ makes sth as former, makes sth dry.
Pubbāpe + māna {e > aya} > pubbāpayamāna

Senā {army}~ paṭi + senā + e + ti > paṭiseneti {e > iya} > paṭiseniyati

30 June 2023

10. Sappuriso kho mahārāja ulāre bhoge labhitvā attānaṁ sukheti pīṇeti, mātāpitaro sukheti pīṇeti, puttadāre sukheti pīṇeti, dāsakammakaraporise sukheti pīṇeti, mittāmacce sukheti pīṇeti. S I 90.

A good man, great king, having obtained great wealth makes himself happy and pleases, makes (his) parent happy and pleases, makes (his) wife and children happy and pleases, makes servants and workers happy and pleases, makes friends and colleagues happy and pleases.

11. Puna ca paraṁ bhikkhave bhikkhu seyyathāpi passeyya sarīraṁ sivathikāya chaḍḍitaṁ ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā uddhumātakaṁ vinīlakaṁ vipubbajātakaṁ, so imameva kāyaṁ upasaṁharati 'ayampi kho kāyo evaṁdhammo evaṁbhāvī etamanatīto'ti. M I 58.

And further, monks, as if a monk would see the body which was thrown out in a cemetery, dead for one day, for two days, or for three days, swollen, discoloured, and festering, he just reflects on his body "this body also has this nature, is becoming thus in nature, has not passed over this nature".

12. Tena kho pana samayena āḷavikā bhikkhū navakammaṁ karontā rukkhaṁ chindantipi chindāpentipi. Vin IV 34.

At that time, āḷavian monks repairing cut down the tree (by themselves) and also make others cut down the tree.

13. Te bhikkhū āyasmantaṁ sāgataṁ ārāmaṁ netvā yena bhagavā tena sīsaṁ katvā nipādesuṁ. Vin IV 110.

Those monks led the venerable sāgata to the monastery, directed his head towards there where the Blessed One was, and made him lie down. {made him lie down with his head towards the Lord}

14. Tena kho pana samayena chabbaggiyā bhikkhū sattarasavaggiye bhikkhū aṅgulipatodakena hāsesuṁ. Vin IV 110.

At that time, chabbaggiya monks made sattarasavaggiya monks laugh by nudging with their fingers.

15. Atha kho āyasmato raṭṭhapālassa pitā mahantaṁ hiraññasuvaṇṇassa puñjaṁ kārāpetvā kilañjehi paṭicchādāpetvā āyasmato raṭṭhapālassa purāṇadutiyikaṁ āmantesi. M II 63.

Then the venerable Raṭṭhapāla's father, made them a great heap of gold and bullion, made them cover with mats, and called upon the venerable Raṭṭhapāla's former wife.

16. Kiṁ bhante thero kārāpeti "pabbhāraṁ mahārāja sodhāpemi". Vin I 207.
    What, honored sir, does the thera ask to do? "Great king, I make the cave clean".

17. Ehi tvaṁ, raṭṭhapāla, bhuñja ca piva ca paricārehi ca. M II 56.
    Come, Raṭṭhapālā, eat, drink, and amuse yourself.

03 July 2023

18. Atha kho ānanda kikī kāsirājā bhadrāni bhadrāni yānāni yojāpetvā bhadraṁ yānaṁ abhiruhitvā bārāṇasiṁ uyyāsi mahatā rājānubhāvena. M II 49.
    Then, Ānanda, Kikī, the king of Kāsi country, having many excellent vehicles harnessed, having got into an excellent vehicle, set off for Bārāṇasī (Benares) with his great royal glory.

19. Bhagavā tattha āgañchi, sīsaṁ mayhaṁ parāmasi,
    Bāhāya maṁ gahetvāna, saṅghārāmaṁ pavesayi. Apa 723.
        The Blessed One came there, (he) touched my head, holding my arm allowed me to enter the monastery.

20. Mahāsatto deviyā dhammaṁ desetvā, amacce sannipātetvā "bho amaccā tumhe rajjaṁ paṭipajjatha, ahaṁ pabbajissāmīti vatvā, mahājanassa rodantassa paridevantassa uṭṭhāya himavantaṁ gantvā, ramaṇiye padese assamaṁ māpetvā isipabbajjaṁ pabbajitvā āyupariyosāne brahmalokaparāyaṇo ahosi. J IV 11.

    Mahāsatto ~ a great being
    deviyā dhammaṁ desetvā, ~ expouded the Dhamma to the queen,
    amacce sannipātetvā ~ gathered ministers,
    "bho amaccā tumhe rajjaṁ paṭipajjatha, ahaṁ pabbajissāmī"ti vatvā, ~ said "Oh ministers, you may manage the kingdom, I will renounce",
    mahājanassa rodantassa paridevantassa uṭṭhāya ~ while many people were crying and wailing got up,
    himavantaṁ gantvā, ~ went to himalaya,
    ramaṇiye padese assamaṁ māpetvā, ~ built a hermitage in a delightful place,
    isipabbajjaṁ pabbajitvā, ~ ordained (himself) as an ascetic ordination, and
    āyupariyosāne brahmalokaparāyaṇo ahosi. ~ was destined in the brahma world in the end of his life-span.

21. Te maṁ dhammaguṇe yuttaṁ, sussūsaṁ anusuyyakaṁ
    samaṇā samanusāsanti, isidhammaguṇe ratā. J IV 134.

Isidhammaguṇe ratā te samaṇā ~ those recluces who are delighted in the virtues of seers

Dhammaguṇe yuttaṁ sussūsaṁ anusuyyakaṁ maṁ ~ me who is not envious, but obedient and endowed with virtues (virtuous),

Samanusāsanti ~ instruct.

05 July 2023

Uyyāsi < ud √yā + (s)i {dy > yy}

(a)√ṭhā {sthā > ṭṭhā} + (s)i > aṭṭhāsi

(a)√dā + (s)i > adāsi

(a)√hā + (s)i > ahāsi

(a)√kar > kā + (s)i > akāsi

22. Anekatāle narake, gambhīre ca suduttare.

    Pātito giriduggasmiṁ, kena tvaṁ tattha nāmari. J IV 195.

Tvaṁ Anekatāle gambhīre suduttare narake giriduggasmiṁ pātito,

    Na + eka > aneka + tāla > anekatāla ~ with many palm trees

    Dur √tar + a > duttara, su + duttara > suduttara ~ quite difficult to cross over

    Dur √gam > dugga ~ difficult to go = difficult to access

    Giri + dugga > giridugga ~ a mountain which is difficult to access

You were dropped into a pit which is many-palm-tree deep and quite difficult to cross over in a mountain which is difficult to access.

    Kena tvaṁ tattha nāmari?

    Nāmari <Na + amari < (a)√mar + i

    Why did you not pass away there?

    Kena < kiṁ > ka + ena

Kena Tvaṁ Anekatāle gambhīre suduttare narake giriduggasmiṁ pātito tattha nāmari? being dropped into a pit which is many-palm-tree deep and quite difficult to cross over in a mountain which is difficult to access, Why did you not pass away there?

Lesson 32

Verbal Terminations

Parassa Pada ~ Pada for others

Attano Pada ~ Pada for oneself

-   Puriso odanaṁ paca*ti* ~ a man cooks rice. (for othere)
-   Puriso odanaṁ paca*te* ~ a man cooks rice. (for himself)

But Now In Pāḷi there is no any distinction at all between them.

Present Tense [Vattamānā Vibhatti]

Person	Parassa Pada		Attano Pada	
	Singular	Plural	Singular	Plural
3rd	ti	anti	te	ante
2nd	si	tha	se	vhe
1st	mi	ma	e	mhe

Example ~ √vad (to say) + a > vada {active voice}

Person	Parassa Pada		Attano Pada	
	Singular	Plural	Singular	Plural
3rd	vadati	vadanti	vadate	vadante
2nd	vadasi	vadatha	vadase	vadavhe
1st	vadāmi	vadāma	vade	vadāmhe

Future Tense [Bhavissanti Vibhatti]
{(i)ssa + present tense}

Person	Parassa Pada		Attano Pada	
	Singular	Plural	Singular	Plural
3rd	ssati	ssanti	ssate	ssante
2nd	ssasi	ssatha	ssase	ssavhe
1st	ssāmi	ssāma	ssaṁ	ssāmhe

Example ~ √vad + a > vada

Person	Parassa Pada		Attano Pada	
	Singular	**Plural**	**Singular**	**Plural**
3rd	*vadissti*	*vadissanti*	*vadissate*	*vadissante*
2nd	*vadissasi*	*vadissatha*	*vadissase*	*vadissavhe*
1st	*vadissāmi*	*vadissāma*	*vadissaṁ*	*vadissāmhe*

Imperative Mood [Pañcamī Vibhatti]

Person	Parassa Pada		Attano Pada	
	Singular	**Plural**	**Singular**	**Plural**
3rd	*tu*	*antu*	*taṁ*	*antaṁ*
2nd	*hi*	*tha*	*ssu*	*vho*
1st	*mi*	*ma*	*e*	*āmase*

Example ~ √vad + a > vada

Person	Parassa Pada		Attano Pada	
	Singular	**Plural**	**Singular**	**Plural**
3rd	*vadatu*	*vadantu*	*vadataṁ*	*vadantaṁ*
2nd	*vada, vadāhi*	*vadatha*	*vadassu*	*vadavho*
1st	*vadāmi*	*vadāma*	*vade*	*vadāmase*

Optative Mood [Sattamī Vibhatti]

Person	Parassa Pada		Attano Pada	
	Singular	**Plural**	**Singular**	**Plural**
3rd	*eyya*	*eyyuṁ*	*etha*	*eraṁ*

| 2nd | eyyāsi | eyyātha | etho | eyyāvho |
| 1st | eyyāmi | eyyāma | eyyaṁ | eyyāmhe |

Example ~ √vad + a > vada

Person	Parassa Pada		Attano Pada	
	Singular	Plural	Singular	Plural
3rd	vadeyya	vadeyyuṁ	vadetha	vaderaṁ
2nd	vadeyyāsi	vadeyyātha	vadetho	vadeyyāvho
1st	vadeyyāmi	vadeyyāma	vadeyyaṁ	vadeyyāmhe

Aorist {Past Definite} [Ajjattanī Vibhatti]

Person	Parassa Pada		Attano Pada	
	Singular	Plural	Singular	Plural
3rd	i, ittha	uṁ, iṁsu, aṁsu	ā	ū
2nd	o, i	(i)ttha	(i)se	(i)vhaṁ
1st	iṁ	(i)mhā	aṁ	(i)mhe

Example ~ √vad + a > vada

Person	Parassa Pada		Attano Pada	
	Singular	Plural	Singular	Plural
3rd	(a)vadi, (a)vadittha	(a)vaduṁ, (a)vadiṁsu, (a)vadaṁsu	(a)vadā	(a)vadū
2nd	(a)vado,	(a)vadittha	(a)vadise	(a)vadivhaṁ

	(a)vadi			
1st	(a)vadiṁ	(a)vadimhā	(a)vadaṁ	(a)vadimhe

Past Indefinite [Hiyyattanī Vibhatti]

Person	Parassa Pada		Attano Pada	
	Singular	**Plural**	**Singular**	**Plural**
3rd	ā	ū	ttha	tthuṁ
2nd	o	ttha	se	vhaṁ
1st	aṁ, a	mhā	iṁ	mhase

Example √vad + a > vada

Person	Parassa Pada		Attano Pada	
	Singular	**Plural**	**Singular**	**Plural**
3rd	(a)vadā	(a)vadū	(a)vadattha	(a)vadatthuṁ
2nd	(a)vado	(a)vadattha	(a)vadase	(a)vadavhaṁ
1st	(a)vadaṁ, (a)vada	(a)vadamhā	(a)vadiṁ	(a)vadamhase

Conditional Mood [Kālātipatti Vibhatti]
[(i)ssa + past tense]

Person	Parassa Pada		Attano Pada	
	Singular	**Plural**	**Singular**	**Plural**
3rd	ssā, ssa	ssaṁsu	ssatha	ssiṁsu
2nd	sse	ssatha	ssase	ssavhe
1st	ssaṁ	ssamhā	ssaṁ	ssāmhase

Example √vad + a > vada

Person	Parassa Pada	Attano Pada

	Singular	Plural	Singular	Plural
3rd	*(a)vadissā, (a)vadissa*	*(a)vadissaṁsu*	*(a)vadissatha*	*(a)vadissiṁsu*
2nd	*(a)vadisse*	*(a)vadissatha*	*(a)vadissase*	*(a)vadissavhe*
1st	*(a)vadissaṁ*	*(a)vadissamhā*	*(a)vadissaṁ*	*(a)vadissāmhase*

Bodhiyā aṅgaṁ > bojjhaṅgaṁ {bodhi + aṅga} [i > y, dhy > jjh]
Pāda (foot) + ya > pādya {ā > a, dy > jj} > pajja ~ related to feet
Timisa (adj.) {dark} + ika + ā > timisikā (ratti)~ dark night
Na > an + āsava > anāsava ~ free from mental cankers
Siri (glory) + mant > sirimant ~ glorious
√sam + ya + ti > sammati ~ calms down
√sam + ta > santa (pp.) ~ calmed
Na > a + santa > asanta ~ not calmed
Andha + karaṇa > andhakaraṇa

Na > a + piya {priya ~ pr > pp} > appiya

Na > an + Vowel
        E.g., na > an + āsava > anāsava

Na > a + Consonant
        E.g., na > a + santa > asanta

Saha bandhanena > sabandhanaṁ {< saha >sa + bandhana}
√ram + ya > ramma

Sokena pareto > sokapareto {soka + pareta}

Nir √var (vṛ) > vā + ya + ti {rv > vv > bb} > nibbāyati
√kar = √kṛ
√tar = √tṛ
isi = ṛśi
uju = ṛju
Nir √vṛ + ta {vṛ > vu, rv > vv > bb} > nibbuta

Ava √dhā + a + ti {ava > o, dhā > d*h*ā*d*hā > dahā > dah} > odahati
√bhas + ya + ti {sy > ss} > bhassati

√kar + o + ti > karoti {o (strong)}
√kar > kur + u + te > kurute {u (weak)}

Guru (a teacher) {Pāḷ} = garu (a teacher) {Skt.}

Pa √mad + ā > pamadā
√kup + ya + ti {py > pp} > kuppati

(a) √*b*hū > uv + ā > ahuvā

    Senānī {ī > in}+ o > senānino
    Sabbaññū {ū > un} + o > sabbaññuno

√chid + ssati {i > e, dss > ds > cch} > checchati
√cu {cyu > ccu > cu} + a + ti {u > o > av} > cavati
Pari √jar > jī (jṛ) + ya + ti > parijīyati
Saṁ √ghaṭṭ + e/ aya + ti > saṅghaṭṭeti/ saṅghaṭṭayati

10 July 2023

Exercise (A)
Translate into English
    1. Bhāvetvāna bojjhaṅge, nibbāyissaṁ anāsavo. Th 162.
        Bojjhaṅge bhāvetvāna anāsavo (samāno) (ahaṁ) nibbāyissaṁ.
        Having developed the factors of Enlightenment, being free of mental cankers, I shall enter perfect peace.

    2. Tena hi brahmaṇa odahassu sotaṁ.
        Well then, brahmin, give ear (to).

    3. Tassa sokaparetassa, vīṇā kacchā abhassatha. Sn 446.
        Sokaparetassa tassa kacchā vīṇā abhassatha.
        From the armpit of one who is afflicted with sorrow, the lute dropped down.

    4. Otāraṁ nādhigacchissaṁ, sambuddhassa satimato. Sn 446.
        I shall not find any fault of the Supreme Enlightened One who is alert.

    5. Raṭṭhā raṭṭhaṁ vicarissaṁ, sāvake vinayaṁ puthū. Sn 444.
Sāvake puthū vinayaṁ (vinayanto) raṭṭhā raṭṭhaṁ vicarissaṁ.
Instructing many disciples, I shall wander from country to country.

6. Rāgaṁ vinayetha mānusesu, dibbesu kāmesu cāpi bhikkhu. Sn 361.
A bhikkhu should remove attachment to human and celestial sensualities.

7. Mitte bhajassu kalyāṇe, pantaṁ ca sayanāsanaṁ. Sn 337.
   Associate with good friends and resort to remote residence.

8. Yajassu bahu te vittaṁ, yajassu bahu te dhanaṁ. Sn 31.
   Offer much your wealth, offer much your property.

9. So lokaṁ bhajate sivaṁ. Sn 114.
   He resorts to the blissful world.

10. Asantā'ssa piyā honti, sante na kurute piyaṁ. Sn 93.
    Bad ones are dear to him. He does not hold good ones dear.

12 July 2023

Abl. + Acc. {from….to…}
Gāmā gāmaṁ
Nagarā nagaraṁ
Raṭṭhā raṭṭhaṁ

Inst. + Acc. {...by …}
Kālena kālaṁ ~ time to time
Hatthena hatthaṁ ~ hand by hand
Pādena pādaṁ ~ foot by foot

Āhāraṁ āhāreti ~ eats
Vedanaṁ vedeti ~ experiences
Cittaṁ cinteti ~ thinks

11. Esa'smākaṁ kule dhammo, āsanaṁ udakaṁ pajjaṁ.
       Sabbametaṁ nippadāmase. J III 120.
    Nir + pa √dā + ma (se) ~ we provide
    Eso asmākaṁ kule dhammo ~
    It is the custom to our family that we provide all of these; seat, water, foot-oil {to a guest}

12. Na te pīṭhaṁ adāsimhā, na pānaṁ nāpi bhojanaṁ.
       Brahmacārī khamassu me, etaṁ passāmi accayaṁ. J III 120.
    We did not give a chair to you, nor drinking water, nor a meal.

May you, one who lives holy life, forgive me, I see this is (my) fault.

13. Tasmā evaṁ vademase, jinaṁ vandatha gotamaṁ.

     Jinaṁ vandāma gotamaṁ. D III 197.

   Therefore, we would say thus, you worship the conqueror, Gotama,

   Let us worship the Conqueror, Gotama.

14. Ime na kiñci jānanti maññe.

   I guess (that) these people do not know anything.

15. Nevābhisajjāmi na vāpi kuppe, na vāpi me appiyamāsi kiñci. J 120.

   Kuppe = kuppāmi

   Vāpi {vā + api}

   Appiyaṁ + āsi {a √as + i} ~ was, occured

   I am not angry, nor am I wrathful, and anything disagreeable did not occur to me.

16. Nikkhamassu vanā tuvaṁ. Apa 818.

        Nis √kam + a + ssu (imp. 2nd. Sl. attanopada) ~ go away

        t(u)vaṁ ~ you

        May you go away from the forest.

17. Akaramhase te kiccaṁ, yaṁ balaṁ ahuvā'mhase.

      Migarāja namo tyatthu, api kiñci labhāmase. J III 26.

        Ahuvā'mhase {ahuvā + amha(ṁ) (se)}

        amha(se) = Amha(ṁ) = amhākaṁ

        Yassa (gen.) atthi/ hoti ~ who has

        Amhaṁ (gen.) ahuvā = we had

        Tyatthu {te + atthu}

   We did (our) service to you, {whatever strength we had =} as much as we could.

   May there be homage to you, king of beast. We may also obtain something.

14 July 2023

18. Te andhakaraṇā kāmā, bahudukkhā mahāvisā.

      Tesaṁ mūlaṁ gavesissaṁ, checchaṁ rāgaṁ sabandhanaṁ. J III 500.

        Gavesissaṁ < gava + √is > es + (i)ssaṁ = ssāmi

        Checchaṁ < √chid + ssaṁ {i > e, dss > ds > cch}

        Sabandhana = saha bandhanehi

   Those sensual pleasures are blinding, with much suffering, and much venomous.

   I will seek their root, and cut off lust with its ties.

19. Adhipatati vayo khaṇo tatheva,
    Ṭhānaṁ natthi dhuvaṁ cavanti sattā.
    Parijīyati addhuvaṁ sarīraṁ,
    Udaye mā pamadā carassu dhammaṁ. J IV 111.

    Age passes by, similarly moment passes by, there is no firm spot, (all) beings always pass away, the body decays and is impermanent. Udayā, don't be negligent, practise the Dhamma.

20. Gandhārarājassa puramhi ramme, avasimhase takkasīlāya deva.
    Tatthandhakāramhi timisikāyaṁ, aṁsena aṁsaṁ samagaṭṭayimha. J IV 98.
    Samagaṭṭayimha < saṁ + (a)√ghaṭṭ + e/aya + imha
    (mayaṁ) deva, gandhārarājassa puramhi ramme takkasīlāya avasimha(se).

~ King, we lived in Takkasīlā, the delightful city of the king of Gandhāra. There in the pitch darkness of the night, we struck (by accident) each other shoulder to shoulder.

Exercise (B)

Conjugate the following verbs in all the afore-given tenses and moods.
harati, kiṇāti, karoti, pamajjati {pa √mad}

Lesson 33
(1)   Passive Voice {Passive Verb}
(2)   Passive Present Participle
(3)   Future Passive Participle {Gerundive}

Seven Kinds of Verb			
1.	Active Verb	Root + Conjug. Sign + VT	dhāvati, bhuñjati, ghāyati, kiṇāti, suṇāti, karoti, deseti
2.	Causal Active Verb	(a) Root + Caus. Suffix + VT (b) Present Verbal Base + Caus. Suffix + VT	kāreti, kārayati, kārāpeti, kārapayati, nisīdāpeti, suṇāpeti,
3.	Desiderative Verb	Root + Desid. Suffix + VT	bubhukkhati, jighacchati, pipāsati
4.	Intensive Verb	Root + Sign- a/ ya + VT	caṅkamati, cañcalati, lālappati
5.	Denominative Verb	Noun, Adj, Indec. + Denom. Suffix + VT	phassati, sukheti, cicciṭāyati, cirāyati, namassati
6.	Passive Verb	(a) Root + ya + VT	Paccati, paccate

		(b) Present Verbal Base + (i/ī)ya + VT	Pacīyati, pacīyate
7.	Causal Passive Verb	Causal Verbal Base + (i/ī)ya + VT	pācīyati/ pācīyate

Passive Verb
   (1) Present verbal base + (i/ī)ya + VT
   (2) Root + ya + VT (assimilation)

Bhuñjati ~ he eats
Bhuñja + (ī)ya + ti/te > bhuñjīyati/ bhuñjīyate ~ is eaten
Pacati ~ he cooks
Paca + (ī)ya + ti/te > pacīyati/ pacīyate

√bhuj + ya + ti/te {jy > jj} > bhujjati/ bhujjate ~ is eaten
√pac + ya + ti/te {cy > cc} > paccati/ paccate ~ is cooked
Pacati ~ he cooks
Pāceti ~ causes/ commands him to cook

Causal Active Verbal Base + (ī)ya + ti/te > Causal Passive

Pāce + (ī)ya + ti/te > pācīyati ~ he is caused/commanded to cook

Consonant + y

   (1) Group Consanant + y
   Assimilation
   Ky > kk,   khy > kkh,   gy > gg,   ghy > ggh
   Cy > cc,   chy > cch,   jy > jj, jhy > jjh   ñy > ññ
   Py > pp,   phy > pph   by > bb   bhy > bbh   my > mm

   Palatalization
   Ṭy > cc,   ṭhy > cch,   ḍy > jj,   ḍhy > jjh,   ṇy > ññ
   Ty > cc,   thy > cch,   dy > jj,   dhy > jjh,   ny > ññ

   √budh + ya + ti/te {dhy > jjh} > bujjhati
   √chid + ya + ti/ te {dy > jj} > chijjati

(2) Groupless Consonant + y

Ry > yr   {changing their position}
Ly > ll {assimilation}
Vy > vv > bb {assimilation}
Sy > ss   {assimilation}
Hy > yh   {changing their position}

Exception

√kar + (i)ya + ti/ te > kariyati/ kariyate {r-y > y-r} > kayirati/ kayirate ~ is done

Root ending in vowel + ya

√nī + ya + ti/te > nīyati/ nīyate ~ is led
        {īy > iyy} > niyyati/ niyyate
√su + ya + ti/ te {u > ū} > sūyati/ sūyate ~ is heard
        {ūy > uyy} > suyyati/ suyyate
anu √bhū + ya + ti/te > anubhūyati/ anubhūyate ~ is experienced
[Long vowel + single consonant = Short vowel + double consonants]
[Long vowel = Short vowel + single consonant]

√dā + ya + ti/te {ā > ī} > dīyati/ dīyate ~ is given
√pā + ya + ti/te {ā > ī} > pīyati/ pīyate ~ is drunk
√mā + ya + ti/te {ā > ī} > mīyati/ mīyate ~ is measured
√ge + ya + ti/te {e > ī} > gīyati/ gīyate ~ is sung
√ve + ya + ti/ te {e > ī} > vīyati/ vīyate ~ is woven

Exception

√ñā + ya + ti/ te > ñāyati/ ñāyate ~ is known
ā √khā + ya + ti/ te > akkhāyati/ akkhāyate ~ is said

Va of the root > vu

√vac + ya + ti/ te {va > vu, cy > cc}> vuccati/ vuccate ~ is said
√vas + ya + ti/ te {va > vu, sy > ss}> vussati/ vussate ~ is lived
√vah + ya + ti/ te {va > vu, hy > yh} > vuyhati/ vuyhate ~ is carried

Subject	Object	Verb
Nom.	**Acc.**	**Active Verb**
Puriso	odanaṁ	pacati. {a man cooks rice.}

Puriso   kammaṁ   karoti

Puriso kammāni   karoti.

Inst.   **Nom.**   **Passive Verb**

Purisena/ Purisehi   odano pacīyati/ paccati.

{rice is cooked by a man/ by men.}

Rājā maṁ daṇḍeti (active)

Rāj(i)nā > rājnā {ā > a, jn > jñ > ññ} raññā

Raññā ahaṁ daṇḍīyāmi ~ I am punished by the king.

Puriso odanaṁ pacati.

Purisena odano paccati/ paccatu/ pacceyya.

Purisena odano pacito hoti/ ahosi/ bhavissati

√bhuj + ya > bhujja (passive verbal base) + all verbal terminations

Bhuñja + īya > bhuñjīya (passive verbal base) + all verbal terminations

Purisehi odano pacīyati

Purisā odanaṁ   pacanti.

19 July 2023

(1)   Passive Present Pariticiple

PPP → object {they agree in gender, number, and case}

Passive Verbal Base + -māna > passive present participle

Bhuñjīyati

Bhuñjīya + māna > bhuñjīyamāna ~ being eaten

Bhattaṁ bhuñjīyamānaṁ ~ while a meal is being eaten

Deseti ~ he expounds

Desīyati ~ it is expounded

Desīyamāna ~ being expounded

Karoti ~ he does

karīyati/ kayirati ~ it is done

karīyamāna/ kayiramāna ~ being done

Chindati ~ he cuts down

Chijjati ~ it is cut down

Chijjamāna ~ being cut down

(2)   Future Passive Participle or Gerundive

    -tabba, -anīya, -ya

    -(what/ who) should be

(a)   **√root + -tabba, -anīya, -ya**

(b)   **active verbal base + tabba**

-tabba

    (a)   **root + tabba {assimilation, change of consonant}**

    √kar + tabba {rt > tt} > kattabba ~ what should be done

    √gam + tabba {m > n} > gantabba ~ what should be gone

    √bhuj + tabba {u > o, jt > tt} > bhottabba ~ what should be eaten

    (b)   **active verbal base + (i)tabba {'i' is inserted before 'tabba'}**

    Bhuñjati

    Bhuñja + (i)tabba > bhuñjitabba ~ what should be eaten

    Chindati

    Chinda + (i)tabba > chinditabba ~ what should be cut down

    Bhavati

    Bhava + (i)tabba > bhavitabba ~ what should be

    Deseti

    Dese + tabba > desetabba ~ what should be expounded

-anīya, -ya

    √root + -anīya

    √kar + anīya > karaṇīya ~ what should be done

    √gam + anīya > gamanīya ~ what should be gone

    √bhuj + anīya {u > o} > bhojanīya ~ what should be eaten

    √bhū > bho > bhav + anīya > bhavanīya ~ what should be

    √root + ya {radical vowel changing as a > ā, i/ī > e, u/ū > o}

    √kar + ya > kār(i)ya > kāriya

    √vac + ya {cy > cc} > vācca

    √bhū > bho > bhav + ya > bhavya {vy > vv > bb} > bhabba

    √gam + ya > gamya {my > mm} > gamma

  - **Root -ā + ya {ā > e, y > yy}**

    √dā + ya > deyya ~ what should be given

    √ñā + ya > ñeyya ~ what should be known

    √pā + ya > peyya ~ what should be drunk

    √si + ya {i > e, y > yy} > seyya (adj.) ~ where should lie down,

    Seyya + ā > seyyā (f.) a bed

Khādanīya, bhojanīya
√khād + anīya
√bhuj + anīya
√khād + ya {dy > jj} > khajja
√bhuj + ya {jy > jj} > bhojja

Buddho dhammaṁ deseti. ~ the Buddha expounds the Dhamma.
Buddhena dhammo desetabbo ~ the Dhamma should be expounded by the Buddha.

Gerundive used impersonally, takes neuter gender, singuler number.
Agent is with inst.
Gāmaṁ gacchati. He goes to the village.
Purisena gantabbaṁ ~ a man should go.
Mayā gantabbaṁ ~ I should go.

Bhavati
Bhavitabbaṁ
Purisena bhavitabbaṁ ~ a man should be.
Mayā bhavitabbaṁ ~ I should be.

Pariññeyyaṁ < pari √jñā + ya
Pahātabbaṁ < pa √hā + tabba
Sacchikātabbaṁ < sacchi √kar {ar > ā} + tabba
Bhāvetabbaṁ < bhāve + tabba

Gerundive {passive}

Subj. (inst.)	obj. (nom.)	gerundive (nom.)
Buddhena	dhammo	desetabbo.

{the Dhamma should be expounded by the B.}

Gerundive {impersonally}

Subj. (inst.)	obj. (acc.)	gerundive (nt. Sl. nom.)
Buddhena	dhammaṁ	desetabbaṁ.

{Expounding the Dhamma by the B.}
{the Buddha should expound the Dhamma.}

21 July 2023

Pāṭikaṅkha ~ to be expected
Sujīva ~ easy to live

Dujjīva ~ hard to live
Sukara ~ easy to do
Dukkara ~ difficult to do

These adjectives are used impersonally {nt. sl.} and Their agent takes Inst. or genitive case.

E.g.,   kalyāṇamittassa (kalyāṇamittena) etaṁ **pāṭikaṅkhaṁ**
~ this is to be expected by one who is a good friend.

E.g.,   **sujīvaṁ** ahirikena ~ it is easy to live for the shameless one.

E.g.,   hirīmatā ca **dujjīvaṁ**, niccaṁ sucigavesinā. ~ it is difficult to live for one who is shameful, and seeking for purity.

E.g.,   nayidaṁ **sukaraṁ** agāraṁ ajjhāvasatā. ~ this is not easy to do for one who inhabits the household life.

E.g., **sukaraṁ** sādhunā sādhuṁ, sādhuṁ pāpena **dukkaraṁ**. ~ it is easy to do good deed for the good one, but it is difficult to do good deed for the evil one.

-to {inst. / abl., / loc.}

- Aniccato, dukkhato, anattato ~ by means of impermanence, suffering, nonself. (Inst.)
- Gāmato, nagarato, rukkhato ~ from the village, from the town, under the tree. (Abl.)
- Ādito, pariyosānato ~ in the beginning, in the end. (Loc.)

The Agent of Past Passive Participle takes Inst. or Gen.
-kata ~ done
Kammaṁ kataṁ ~ the work is done.
Purisena/ purisassa kammaṁ kataṁ. ~ the work is done by a man.

Attha + ṁ (acc.) is used as a preposition ~ in order to {infinitive sense}
Dassana ~ seeing
Dassanatthaṁ ~ in order to see {passituṁ, daṭṭhuṁ}
Gamana ~ going
Gamanatthaṁ ~ in order to go {gantuṁ}
Karaṇa ~ doing
Karaṇatthaṁ ~ in order to do {kātuṁ}

Attha + āya (dat. For purpose) is used as a preposition ~ for the sake of
Dassanatthāya ~ for the sake of seeing
Gamanatthāya ~ for the sake of going

Karaṇatthāya ~ for the sake of doing

Double Pronouns are used to give emphasis to the sense of the form.
Yo yo ~ whatever
Yo so ~ whatever
Ye ye
Yo koci
Ye keci
Sabbe te ~ every, all
Te te
Tesaṁ tesaṁ

24 July 2023

Vocabulary
Gaṇa + in > gaṇin

Mahat ~ great
Mahat + purisa > mahāpurisa ~ a great man
Mahat + dhana {tdh > ddh} > mahaddhana ~ great wealth, wealthy, rich
Mahat + phala > mahapphala ~ fruitful, great result
Mahat + ogha > mahogha ~ great flood

Māṇava ~ young, youth, young gentleman
Māṇavaka ~
Mānusa ~ human
Mānusaka ~ human

Assa ~ a horse
Assaka ~ a baby horse

Bāla ~ foolish
Bālaka ~ a child

Saṁ + parā √i + a > samparāya
Pati √vah + a {va > ū, i > y, ty > cc} > paccūha

Ācariyena saddhiṁ viharati > saddhivihāriko ~ a fellow monk, pupil
Saddhi(ṁ) + vi √har + (ṇ)ika > saddhivihārika

Upa + adhi + √i + (ṇ)a {i > y, dhy > jjh, i > e > āy} > upajjhāya
Uttara (higher) + āsaṅga (clothing) > uttarāsaṅga ~ an upper robe

Mahintale (Sinhālese) < mahinda + thala
Macchariya {r-y > y-r} > [macchayira] {ayi > e} > macchera
Ācariya {r-y > y-r} > [ācayira] {ayi > e} > ācera

Mukha (face, mouth) + udaka {au > o} > mukhodaka

√bhū + e > bhāve + ana > bhāvana + ā (f.) > bhāvanā
√vid + e > vede + ana > vedana + ā (f.) > vedanā ~ feeling
√cit + e > cete + ana > cetana + ā (f.) > cetanā ~ volition

Cakkhu + vi √jñā + ya {ā > e, y > yy} > cakkhuviññeyya
Dur + abhi + saṁ √bhū + a > durabhisambhava

Dvi (two) + aṅgula (finger) + paññā (wisdom) ~
Vītarāga ~ passionless

Sat √kar + tabba {tk > kk, ar > ā} > sakkātabba
garu(ṁ) √kar + tabba {ar > ā} > garukātabba

√man + e > māne + tabba > mānetabba

26 July 2023

Sāmaṁ, sayaṁ, attanā ~ by oneself
Kāla ~ time
Kālo ~ right time
Kālena ~ at right time
Kālaṁ karoti ~ dies, passes away
Kāle kāle ~ from time to time
Kālassa ~ in the morning
Kālasseva ~ in the early morning

Puna ~ again
Punappunaṁ ~ again and again, repeatedly

Ttha, tra, hiṃ, haṁ ~ at place
Ta ~ that

Tattha, tatra, tahiṁ ~ at that place = there

Dā, dācanaṁ, rahi ~ at time
Tadā ~ at that time ~ then
Kadā ~ at what time? When?
Yadā ~ at what time, when
Kudācanṁ ~ when?
Tarahi/ carahi ~ at that time, then
Etarahi ~ at this time, now

Sota ~ current of water
Anu + sota > anusotaṁ ~ along with the current
Pati + sota > patisotaṁ ~ against the current

Khudda ~ minor
Khudda + anukhudda > khuddānukhudda (adj.) ~ lesser and minor

Sama (adj.) ~ even, justice, right
Visama (adj.) ~ uneven, injustice, wrong
Samavisama (adj.) right and wrong
Samavisama + ṁ (adv.) rightly and wrongly

√han + ya + ti {ny > ññ} > haññati
√bhaj + a + ti > bhajati ~ to associate
√bhaj + (ī)ya + ti > bhajīyati ~ to be associated
√bhaj + e + ti > bhājeti ~ to divide
Bhāje + (ī)ya + ti > bhājīyati ~ to be divided

√tud + ya + ti {dy > jj} > tujjati
(a)√sak + (s)iṁ {ks > kkh} > asakkhiṁ

√vah + ya + ti {va > vu, hy > yh} > vuyhati
Paṭi √vidh + ya + ti {dhy > jjh} > paṭivijjhati
Pariyatti, paṭipatti, paṭivedha
Paṭi √vidh + ta {dht > ddh} > paṭividdha (pp)

Saṁ √dis + ya + ti {sy > ss} > sandissati ~ is seen, is found
Anu √yuj + ṁ-a > anuyuñja + ti > anuyuñjati ~

Vi + upa √sam + ya + ti {i is dropped, u > ū, my > mm} > vūpasammati

Vi + upa √sam + ta {m > n} > vūpasanta (pp)

Paṭi + saṁ √khā (khyā) + ti > paṭisaṅkhāti
Paṭi + saṁ √khā {cikkhā} + a + ti > paṭisañcikkhati ~ thinks over, reflects
        √khyā > khākhyā {h is silent, ā > i}> kikhyā {k > c, khy > kkh}> cikkhā

nis/ nir √√vā + ti {sv/ rv > vv > bb} > nibbāti
nis/ nir √√vā + āpe + ti > nibbāpeti

Saṁ √yam + a + ti {ṁy > ññ}> saññamati

Pa √hā > jah + a +ti > pajahati
Pa √hā + (ī)ya + ti > pahīyati

Ud √dhar + a + ti > uddharati

Pari √khi (kṣī > (k)khī) + a + ti {i > e > ay}> pari(k)khayati
Pari √khī (kṣī > kkhī) + ya + ti > parikkhīyati ~ to be exhausted

√k(i)lis + ya + ti {sy > ss} > kilissati ~

Pati + ava √ikkh + a + ti {i > y, ty > cc, ai > e} > paccavekkhati
Ava > o √muc + ṁ-a > muñca + ti > omuñcati

Pa √ap + aya + ti > pāpayati

28 July 2023

Exercise
Translate into English
1. Ambho, kimevidaṁ, (yaṁ) harīyati jañña-jaññaṁ viya? M I 31.
   Kimevidaṁ < kiṁ + eva + idaṁ
   Friend, what is this (that is) carried like a beautiful thing?

2. Idaṁ vuccatāvuso dukkhaṁ. M 148.
   Vuccatāvuso < vuccati + āvuso
   Friend, this is called suffering.

3. Dadato puññaṁ pavaḍḍhati, saññamato veraṁ na cīyati. Ud 85.
   Dadato ~ dadant/ dadat + o (dat. sl.) ~ to one who gives
   Saññamato ~ saññamant/ saññamat + o ~ to one who restraints

To one who gives merit increases, to one who restraints enmity is not stored up.

4. Tasmiṁ kho brāhmaṇa yaññe neva gāvo haññiṁsu, na rukkhā chijjiṁsu yūpatthāya, na dabbhā lūyiṁsu barihisatthāya. D I 141.
   Hanati (active) → haññati (passive. pr.)→ haññiṁsu
   Chindati (active) → chijjati (passive. pr.) → chijjiṁsu
   Lunāti (active) → lūyati (passive. pr.) → lūyiṁsu
   Brahmin, in that festival of feeding, neither oxen were killed, nor trees were cut off for a sacrificial post, nor Kusa grass were reaped for sacrificial grass.

5. Atha kho so bhikkhu taṁ bhikkhuniṁ etadavoca "Gaccha, bhagini, amukasmiṁ okāse bhikkhā dīyatī"ti. Vin IV 59.
   Dadāti (active) → dīyati (passive)
   Then the monk said this to the nun "Go, sister, in such a place meal is offered."

6. Tena kho pana samayena saṁghassa cīvaraṁ bhājīyati. Vin IV 59.
   Bhājeti (causal active) → bhājīyati (causal passive)
   At that time, to the Order of Saṁgha, robe is divided.

7. So ḍayhati sūlehi tujjamāno. M II 73.
   Ḍahati (active) → ḍayhati (passive)
   Tudati (active) → tujjati (passive) → tujjamāna (passive, pr.p)
   He is burnt being pricked by the sharp-pointed instrument.

8. Kassa sodhīyati maggo? Buddh A 85.
   Sodheti (causal active) → sodhīyati (causal passive)
   For whom is the road cleaned?

9. Asakkhiṁ vata attānaṁ uddhātuṁ udakā thalaṁ, vuyhamāno mahoghena saccāni paṭivijjhituṁ. Th I 88.
   Asakkhiṁ < (a)√sak + (s)iṁ {ks > kkh}
   Uddhātuṁ < ud √dhar > dhā + tuṁ
   Vahati (active) → vuyhati (passive) → vuyhamāna (passive pr.p)
   Paṭivijjhituṁ < paṭi √vidh + ya > vijjha + (i)tuṁ
   I was able, indeed, to draw myself out of water to the land and to penetrate the noble truths, while carried away by great flood,.

10. Na kho brāhmaṇa sandissanti etarahi brāhmaṇā porāṇānaṁ brāhmaṇānaṁ brāhmaṇa-dhamme. Sn 50.
    Sampassati (active) → sandissati (passive)

Brahmin, now brahmins are not found in the brahmanic lore of the ancient brahmins.

11. Atha kho so mānavo āyasmatā upālinā anuyuñjiyamāno etamatthaṁ ārocesi. Vin I 88.

   Anuyuñjati (active) → anuyuñjiyati (passive) → anuyuñjiyamāna (passive pr.p)

   Then the young man, being asked by Venerable Upāli, replied this information.

12. So tattha nadiyaṁ patati, so tattha anusotampi vuyhati, paṭisotampi vuyhati. M III 185.

   He falls in the river there, he is carried along the current as well as against the current.

02 Aug 2023

13. Cakkhuṁ kho bhikkhave aniccato jānato passato avijjā pahīyati vijjā uppajjati. S IV 31.

   Pajahati (active) → pahīyati (passive)

   Jānāti → jānant/ jānat (pr.p) + -ssa/ -o > jānantassa/ jānato

   Passati → passant/ passati (pr.p) + -ssa/ -o > passantassa/ passato

   Oh monks, Ignorance is removed, wisdom arises to one who sees and understands the eye as (by means of) impermanence.

14. Na hiraññena suvaṇṇena parikkhīyanti āsavā. Th II 347.

   Pari √khī + ya + anti {kh > kkh} > parikkhīyanti

   Mental defilements are not exhausted by means of bullion or gold.

15. Sujīvaṁ ahirikena, kākasūrena dhaṁsinā. Dhp 244.

   It is easy to live for the shameless one (who is) as cleaver as a crow and obtrusive.

16. Gamanīyo samparāyo, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ. S I 108.

   √gam + anīya > gamanīyo ~ should be gone

   Life after death should be gone {is to be gone}, meritorious deed should be performed, holy life should be lived, there is no deatlessness to one who is born.

17. Bahū hi saddā paccūhā, khamitabbā tapassinā.

   na tena maṅku hotabbaṁ, na hi tena kilissati. S I 201.

   Hoti → ho + tabba > hotabba ~ should be

   So hotabbo → tena hotabbaṁ ~ he should be

√k(i)lis + ya + ti {sy > ss} > kilissati

There are many noises that disturb, that should be endured by a recluse, he should not be discouraged, he is not impure with that.

18. Yaṁ taṁ isīhi pattabbaṁ, ṭhānaṁ durabhisambhavaṁ.
    Na taṁ dvaṅgula-paññāya, sakkā pappotumitthiyā. S I 129.
    Yaṁ taṁ ṭhānaṁ isīhi pattabbaṁ durabhisambhavaṁ

Whatever state difficult to achieve should be attained by the seers, that state is not possible to be attained by a woman who has knowledge of two finger breadths.

"That state so hard to achieve
Which is to be attained by the seers,
Can't be attained by a woman
With her two-fingered wisdom.

19. Maccherā ca pamādā ca, evaṁ dānaṁ na dīyati.
    Puññamākaṅkhamānena deyyaṁ hoti vijānatā. S I 18.

Due to stinginess or negligence, thus offering is not given. Offering should be given by a wise one who wishes merit.

Pañcasatāni bhikkhu
Pañcamattehi bhikkusatehi

04 Aug 2023

20. Saddhivihārikena bhikkhave bhikkhunā upajjhāyamhi sammā vattitabbaṁ. Vin I 46.
    Vattati → vatta + (i)tabba > vattitabbaṁ (impersonally)
    Oh monks, a fellow monk should behave (himself) well towards the preceptor.

21. Kālasseva vuṭṭhāya upāhanā omuñcitvā ekaṁsaṁ uttarāsaṅgaṁ karitvā dantakaṭṭhaṁ dātabbaṁ, mukhodakaṁ dātabbaṁ, āsanaṁ paññāpetabbaṁ. Sace yāgu hoti, bhājanaṁ dhovitvā yāgu upanāmetabbā. Vin I 46.
    Having got up early in the morning, having taken off slippers, having arranged the upper robe over one shoulder, tooth pick should be offered (by him), water to wash the face should be offered (by him), the seat should be prepared (by him). If there is rice gruel, having washed the bowl, rice gruel should be offered.

22. Ye te samaṇa-brahmaṇā cakkhuviññeyyesu rūpesu avītarāgā avītadosā avītamohā ajjhattaṁ avūpasanta-cittā sama-visamaṁ caranti kāyena vācāya manasā, evarūpā samaṇa-brahmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. M III 291.

Vijānāti → vi √jñā + ya (ā > e, y > yy) > viññeyya

Sakkaroti {sat √kar + o + ti} → sat √kar > kā + tabba > sakkātabba

Garukaroti {garu √kar} → garu √kar > kā + tabba > garukātabba

Māneti {√man + e} → māne + tabba > mānetabba

Vūpasantā cittā yesaṁ > vūpasantacittā

Whoever recluses and brahmins, who are not free from lust, anger, delusion in regard to visible forms which are to be perceived by eye, whose minds are not inwardly calmed, both rightly and wrongly conduct themselves bodily, verbally and mentally. Such recluses and brahmins should not be treated with respect, honoured, revered, or worshipped.

23. Puna ca sāriputta bhikkhunā iti paṭisañcikkhitabbaṁ, "bhāvitā nu kho samatho ca vipassanā cā?"ti. Sace sāriputta bhikkhu paccavekkhamāno evaṁ jānāti "abhāvitā kho me samatho ca vipassanā cā"ti, tena sāriputta bhikkhunā samatha-vipassanānaṁ bhāvanāya vāyamitabbaṁ. M III 297.

Paṭisañcikkhati → paṭisañcikkha + (i)tabba > paṭisañcikkhitabbaṁ (impersonally)

Vāyamati → vāyama + (i)tabba > vāyamitabbaṁ (impersonally)

samathavipassanānaṁ bhāvanāya = samathavipassanaṁ bhāvetuṁ

Again, Sāriputta, A monk should reflect (himself) thus "have tranquility and insight meditation been developed (by me)?" Sāriputta, if a monk, while reflecting, knows thus "tranquility and insight meditation have not been developed yet (by me)." the monk, Sāriputta, should make effort to develop tranquility and insight meditation.

24. Ye keci gaṇino loke satthāro'ti pavuccare,
Paramparābhataṁ dhammaṁ desenti parisāya taṁ.
Na hevaṁ tvaṁ mahāvīra dhammaṁ desesi pāṇinaṁ,
Sāmaṁ saccāni bujjhitvā kevalaṁ bodhipakkhiyaṁ. Ap 340.
Pavuccare = pavuccanti

They whoever are called teachers who have host of followers in the world expound the Dhamma handed down by tradition in the assembly. Mahāvīra, after realizing the truths and all the Enlightenment factors by yourself, you did not expound the Dhamma to beings in this way.

25. Ajjāpi maṁ mahāvīra, ḍayhamānaṁ tihaggihi. (tīhi aggīhi)

Nibbāpesi tayo aggī, sītibhāvañca pāpayi. Ap 580.

pāpeti/ pāpayati ~ pāpaya + i > pāpayi

Tvaṁ tīhi aggīhi ḍayhamānaṁ maṁ sītibhāvaṃ pāpayi, tvaṁ tayo aggī nibbāpesi. {nir √vā + āpe + (s)i}

Mahāvīra, even today you have cooled me being burnt by three kinks of fire, and have extinguished three kinds of fire.

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Lesson 34

7 conjugational signs; *'a', 'ṃ-a', 'ya', 'ṇu*, ṇā, uṇā', 'nā', 'o, u',* and *'e, aya'*

(1)   **1st conjugational sign 'a'**

Root + Conjugational sign + VT > Verb

(a) Radical vowel 'a, ā' remains unchanged.

E.g.,   √pac + a > paca {to cook}

√dhāv + a > dhāva {to run}

(b) 'i, ī' > e, 'u, ū' > o.

E.g.,   √i > e {to go}

√is + a > isa > esa {to seek}

√ruh + a > ruha > roha {to grow up}

√rud + a > ruda/ roda {to cry}

(c) 'e' followed by a vowel > 'ay', 'o' followed by a vowel > 'av'

E.g.,   √i + a > ia > ea > aya {to go}

√nī + a > nīa > nea > naya {to lead}

√bhū + a > bhūa > bhoa > bhava {to become}

(d) Radical vowel of some roots remains unchanged.

E.g.,   √kir + a > kira {to scatter}

√tud + a > tuda {to pierce}

√īr + a > īra {to shake}

(2)   **2nd conjugational sign *'ṁ-a'***

- *'ṁ'* **is inserted before the ending consonant of the root**

- *'ṁ' > ṅ, ñ, ṇ, n,* **or** *m* **based on the following consonant**

E.g.,   √chid + ṃ-a > chiṃda > chinda {to cut}

√bhuj + ṃ-a > bhuṃja > bhuñja {to eat}

(3)   **3rd conjugational sign 'ya'**

- **If the root is ending in vowel, 'y' remains unchanged.**

- **'Y' is assimilated to the ending consonant of the root.**

- **'Y' is palatalized preceded by the ending dantal consonant of the root.**

E.g.,   √ghā + ya > ghāya {to smell}

√sā + ya > sāya {to taste}

√jhā + ya > jhāya {to burn, to meditate}

√siv + ya > sivya > sibya > sibba {to sew}

√budh + ya > budhya {dhy > jjh} > bujjha

(4)   4th conjugational sign 'ṇu*, ṇā, uṇā'
- **'ṇu' > ṇo**

E.g.,   pa √ap + ṇu{ > ṇo} > paapṇo > pāpṇo > pāppo > pappo {to reach, to obtain}

√su + ṇā > suṇā {to listen, to hear}

pa √ap + uṇā > pāpuṇā {to reach, to obtain}

(5)   5th conjugational sign 'nā'
- **Long vowel 'ī' before 'nā' becomes short.**
- **After some roots 'n' > 'ṇ'**
- **'hn' > 'hṇ' > 'ṇh'**

E.g.,   √ci + nā > cinā {to collect}

√ji + nā > jinā {to win}

√jñā + nā > jñānā {jñ > jj > j} > jānā {to know}

√kī + nā > kīnā > kinā > kiṇā {to buy}

√gah + nā > gahnā > gahṇā > gaṇhā {to take, to grasp}

NB.,   √kī = krī (skt) ~ n > ṇ

√gah = grah (skt) ~ n > ṇ

(6)   6th conjugational sign 'o'

With attanopada 'o' > 'u'

E.g.,   √kar + o > karo ~ karoti {he makes}

√kar + o > karo > karu > kuru + te > kurute {he makes}

√tan + o > tano ~ tanoti {he spreads}

√tan + o > u > tanu + te > tanute {he spreads}

(7)   7th conjugational sign 'e' 'aya'
- **The radical vowel 'a' > 'ā', 'i' > 'e', 'u' > 'o' when followed by a single consonant.**
- **The radical vowel remains unchanged when followed by a conjunct consonant.**

E.g.,   √bhū > bho > bhav + e > bhave > bhāve {to develop}

√bhū > bho > bhav + aya > bhavaya > bhāvaya

√dis + e > dise > dese {to expound}
√dis + aya > disaya > desaya
√cur + e > cure > core {to steal}
√cur + aya > curaya > coraya
√cint + e > cinte {to consider}
√cint + aya > cintaya

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Lesson 35
Word-building
Three ways of word-building in Pāḷi

1) **Substantives + Substantives > Word {Samāsa ~ Compounded Word} [Lesson 29, 30]**
2) **Substantive + Suffix > Word {Taddhita ~ Secondary Derivative}**
3) **Root/ Verbal Base + Suffix > Word {Kita ~ Primary Derivative}**

2) Taddhita ~ Secondary Derivative;
1. Patronymics [Apacca-taddhita]
2. Words Expressive of Possession [Assatthi-taddhita]
3. Abstract Nouns [Bhāva-taddhita]
4. Numeral Derivatives [Saṅkhyā-taddhita]
5. Pronominals,
6. Feminine Bases, and
7. Misacellanous

1) **Patronymics**

The suffixes in Patronyimic are -(ṇ)a, (-ava,) -(ṇ)āyana, -(ṇ)āna, -(ṇ)eyya, -(ṇ)era, and -(ṇ)ya. These suffixes express descendency.

N.B; In the suffix with 'ṇ' such as (ṇ)a and so on, 'ṇ' is just the indicatory latter (anubandha). It is not used in word-formation. But the indicatory latter lets us know the beginning vowel changing in the word {a > ā, i/ī > e, u/ū > o} (vuddhi).

- **-(ṇ)a,**
Vasudeva + a > vāsudeva
{3 genders}; vāsudevo (m.) ~ the son of Vasudeva,
          vāsudevaṁ (n.) ~ the family of Vasudeva,
          vāsudevī (f.) ~ the daughter of Vasudeva

Baladeva + a > bāladeva ~ the son of Baladeva

- If a substantive ends in 'u', the 'u' before 'a' is changed to 'o' and to 'av'.
- **(-(ṇ)ava)**

Manu {u > o > av} + a > mānava ~ descendent of Manu
Upagu + a > opagava ~ descendent of Upagu
Paṇḍu + a > paṇḍava ~ descendent of Paṇḍu

- **-(ṇ)āyana, -(ṇ)āna**

Kacca + āyana/ āna > Kaccāyana, Kaccāna ~ Son or descendent of Kacca
        Kati + āyana
Moggali {-li > ly > ll} + āyana/ āna > Moggallāyana, Moggallāna ~ Son or descendent of Moggali
Aggivessa + āyana, āna > Aggivessāyana, Aggivessāna ~ Son or descendent of Aggivessa

- **-(ṇ)eyya**

Bhaginī (sister) + eyya > bhāgineyya ~ the son of the sister: nephew

- **-(ṇ)era**

Samaṇa (recluse) + era > sāmaṇera ~ the son of the recluse: a novice
Vidhavā (a widow) + era > vedhavera ~ the son of the widow

- **-(ṇ)ya**

Kuṇḍanī + ya > koṇḍanya {ny > ññ} > koṇḍañña ~ the son of Kuṇḍanī

2) **Expressive of Possession;** *possessing or having sth*

-a   saddhā (f.) + a > saddha (adj.) ~ possessing faith, having faith, devoted, a devotee
-āla   vācā (f.) {word} + āla > vācāla (adj.) ~ talkative
-ālu   dayā (f.) {mercy} + ālu > dayālu (adj.) ~ merciful
-ava   kesa (n.) {hair} + ava > kesava (adj.) ~ hairy: having too much hair on one's head
-ita   phala (n.) {fruit} + ita > phalita (adj.) ~ fruitful
        dukkha (n.) {sorrow, grief} + ita > dukkhita (adj.) ~ sorrowful, grievous
-ika   dhamma + ika > dhammika (adj.) ~ possessing Dhamma, righteous
-in   ñāṇa (n.) {wisdom} + in > ñāṇin (adj.) ~ wise
        Pakkha {wing} + in > pakkhin ~ having wings: a bird
        Dukkha + in > dukkhin ~ sorrowful
-ila   paṅka {mud} + ila > paṅkila ~ muddy

Sikatā {sand} + ila > sikatila ~ sandy

-mant dhiti {courage} + mant > dhitimant ~ courageous

-vant bala {power} + vant > balavant ~ powerful

-vin medhā {wisdom} + vin > medhāvin ~ wise

Māyā {deceit} + vin > māyāvin ~ deceitful

Tejas {glory} + vin {sv > ss} > tejassin ~ glorious

Yasas {fame} + vin > yasassin ~ famous

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Abstract Nouns {bhāva}

Noun/ Adjective + -(ṇ)a, -ka(ṇ), -tta, -ttana, -tā, or -(ṇ)ya > Abstract Noun (State of Sth)

-(ṇ)a garu (heavy, teacher) + a {a > ā, u > o > av} > gārava {heaviness, respect}

gārava = garubhāva ~ heaviness, respect

Paṭu (clever) + a > pāṭava (cleverness)

Visama (uneven) + a {i > e} > vesama (unevenness)

Uju (straight) + a > ajjava (straightness)

Uju (ṛju) + a > ṛjava {ṛ > ar} > arjava {rj > jj} > ajjava

Mudu (soft) + a > maddava (softness)

Mudu (mṛdu) + a > mṛdava {ṛ > ar} > mardava {rd > dd} > maddava

-ka(ṇ) ramaṇīya (attractive) + ka {a > ā, ī > e, ey > eyy}> rāmaṇeyyaka (attractiveness)

Manuñña (lovely) + ka > manuññaka (loveliness)

-tta, -ttana buddha (the Buddha) + tta > buddhatta (Buddhahood)

Manussa (human being) + tta > manussatta (state of human being)

Jāyā (a wife) + tta, ttana > jāyatta, jāyattana (state of a wife)

Jāra (paramour) + tta, ttana > jāratta, jārattana (state of a paramour)

-tā sabbaññu (omniscient) + tā > sabbaññutā (omniscience)

Mudu (soft) + tā > mudutā (softness)

Lahu (light) + tā > lahutā (lightness)

Surūpa (handsome, beutiful) + tā > surūpatā (handsomeness, beauty)

-(ṇ)ya dubbala (weak) + ya> dubbalya (weakness)

Vikala (deformed) + ya {i > e, ly > ll}> vekalla (deformity)

Alasa (lazy) + ya {a > ā} ālasya ~ ālas(i)ya > ālasiya (laziness)

Kusala (skillful) + ya {u > o, ly > ll} > kosalla (skillfulness)

Jāgara (wakeful) + ya > {jāgar(i)ya} > jāgariya (wakefulness)

Macchara (stingy) + ya > {macchar(i)ya} > macchariya (stinginess)

Karuṇā + ya > kāruṇya > kāruñña
Isi (ascetic) + ya > ārisya (state of an ascetic)
Ṛśi > ṛsi + ya > ṛsya > arsya > ār(i)sya > ārisya

Miscellaneous Derivatives

-(ṇ)ika   ghata (ghee) + ika > ghātika (mixed with ghee)
Nāvā (boat) + ika > nāvika (connected with a boat, boatman)
Dvāra (door) + ika > dovārika (connected with a door, gatekeeper)
        D(u)vāra + ika {u > o} > dovārika
Abbhokāsa (open space) + ika > abbhokāsika (living in the open space)
Rājagaha (a name of city) + ika > rājagahika (born or living in the Rājagaha city)
Apāya (woeful state) + ika > āpāyika (destined to a woeful state)
Abhidhamma + ika > ābhidhammika (who learns the Abhidhamma)
Suttanta + ika > suttantika (who learns the discourses)
Vinaya + ika > venayika (who learns the Vinaya)
Balisa (fish-hook) + ika > balisika (a fisherman)
Abhidosa (the evening before, last night) + ika > ābhidosika (belonging to the evening before, last night)
Saṁgha (religious order) + ika > saṁghika {belonging to the Saṁgha}
Kāya (body) + ika > kāyika (bodily)
Vacas (word) + ika {a > ā} > vācasika (verbal)

-ima   pacchā (later) + ima > pacchima (latest, last)

(-imant)   Putta (children) + imant > puttimant (who has children)
          Canda (the moon) + imant > candimant (the moon)

-iya   putta (children) + iya > puttiya (having children)
Loka (world) + iya > lokiya (worldly)

-(ṇ)eyya   pitar (father) + eyya > petteyya (looking after one's father)
Pitar (pitṛ) {i > e, ṛ > ra ~ petra, tr > tt} + eyya > petteyya
√kṛ > √kar
ṛ > a, i, u, ar, ra
mātar (mātṛ) + eyya > matteyya (looking after one's mother)

-(ṇ)eyya, -(ṇ)eyyaka   Campā + eyya, eyyaka > campeyya, campeyyaka
                (living in the city Campā)

Kula (family, house) + eyya, eyyaka > koleyya, koleyyaka
(belonging to the family or house)

-tara (more than) {comparative adj. suffix}
paṭu (clever) + tara > paṭutara (cleverer)
-tama (most) {superlative adj. suffix}
paṭu + tama > paṭutama {cleverest}

-iya, issika (more than) {comparative adj.}
pāpa (bad) + iya, issika > pāpiya, pāpissika (worse)

-iṭṭha (most) {superlative adj.}
Pāpa + iṭṭha > pāpiṭṭha {worst}

-(ṇ)a kasāva (colour of boiled bark) + a > kāsāva {dyed with a colour of boiled bark}
ayas (iron) + a > āyasa (made of iron)

-maya (made of)
ayas {as > o} (iron) + maya > ayomaya   (made of iron)
manas {as > o} (mind) + maya > manomaya (made of mind)
rajata (silver) + maya > rajatamaya (made of silver)
kaṭṭha (wood) + maya > kaṭṭhamaya (made of wood, wooden)

-tā jana (being, a person) + tā > janatā (folk, group of people)
deva (deity) + tā > devatā (deity)
dhamma (nature) + tā > dhammatā (nature)

-ka(ṇ) virajja (foreign country) + ka > verajjaka (belonging to a foreign country)
Kosala + ka > kosalaka (belonging to Kosala country)
nagara + ka > nāgaraka (belonging to the city)
Parivatta (exchange) + ka > pārivattaka (that which is exchanged)

Putta (son) + ka > puttaka (a young son)
Paṇḍita (wise, learned) + ka > paṇḍitaka (a pedant)

Samaṇa (monk) + ka > samaṇaka (a contemptible monk, a young monk)
Muṇḍa (shaven) + ka > muṇḍaka (a shaveling)

-īna uccākula (high family) + īna > uccākulīna (descent from high family)

Numeral Derivatives;

       -tiya, tha, ma (for ordinal numbers)

       Cardinal number + tiya, tha, ma > ordinal number

-tiya   dvi {> du} (two) + tiya > dutiya (second)

       ti {> ta} (three) + tiya > tatiya (third)

-tha   catur (four) + tha > caturtha {rth > tth} > catuttha (fourth)

       chas (six) + tha > chastha {sth > ṭṭh} > chaṭṭha (sixth)

-ma   pañca (five) + ma > pañcama (fifth)

       Satta > sattama

       Aṭṭha > aṭṭhama

       Nava > navama

       Dasa > dasama, and so on

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-kkhattuṁ (times)

       eka (one) + kkhattuṁ > ekakkhattuṁ (one time, once)

       dvi (two) + kkhattuṁ > dvikkhattuṁ (twice, two times)

       sata + kkhattuṁ > satakkhattuṁ (a hundred times)

       sahassa + kkhattuṁ > sahassakkhattuṁ (a thousand times)

Vāra (time) ~ paṭhamo vāro, dutiyo vāro, and so

-ka (collection)

       eka + ka > ekaka (collection of one)

       dvi + ka > dvika, duka (collection of two)

       tika, catukka, pañcaka, chakka, sattaka, aṭṭhaka, navaka, dasaka, and so on

-dhā (parts, ways, fold)

       eka + dhā > ekadhā (in one part)

       dvi + dhā > dvidhā, duvidhā (twofold, in two ways, in two parts)

       tidhā, catudhā, pañcadhā, chadhā, sattadhā, and so on

-aya (collection) {only with *dvi* and *ti*}

       dvi + aya > dvaya (couple, collection of two, pair)

       ti + aya > taya (triple, collection) ~ ratanattaya ~ triple gems

-so (sa) {by, into}

       pañca + so > pañcaso (by five, into five), sattaso (by seven, into seven)

Pronominals {Pronoun + suffix > adv.}

-so (by means of)

      sabba (all) + so > sabbaso (by means of all, altogether, entirely, wholly, completely)

-thā (in way)

      sabba + thā > sabbathā (in all ways, in every way, thoroughly)

      ta (that) + thā > tathā (in that way, as, such as, thus, so)

      añña (another) + thā > aññathā (in another way, otherwise)

      ya (what) + thā > yathā (in what way, just as, in the following way)

-(t)thaṁ (in way)

      kiṁ (what?) > ka + thaṁ > kathaṁ (in what way? how?)

      ima (this) > i + tthaṁ > itthaṁ (in this way, thus, so), itthatthaṁ (in this way, thus)

-tra, ttha (in place)

      (im)a (this) > a + tra > atra (in this place, here)

      ima > i > e + ttha > ettha (in this place, here)

      ta (that) + tra, ttha > tatra, tattha (in that place, there)

      ya (what) + tra, ttha > yatra, yattha (in what place, where)

      kiṁ (what?) > ku + tra > kutra (in what place? where?)

      kiṁ > ka + ttha > kattha

      Sabba (all, every) + tra, ttha > sabbatra, sabbattha (in all places, everywhere)

-haṁ, hiṁ (in place) {only with *ya* and *kiṁ*}

      Ta + hiṁ > tahiṁ (there)

      ya + hiṁ > yahiṁ (where)

      kiṁ > ka + haṁ > kahaṁ (where?)

      kiṁ > ku + hiṁ > kuhiṁ (where?)

-dha (in place)

      Ima > i + dha > idha (here), i(d)ha > iha (here)

-dā (at time)

      ta + dā > tadā (at that time, then)

      ya + dā > yadā (when)

      Kiṁ > ka + dā > kadā (when?)

Sabba + dā > sabbadā (at all time, forever), sa(bba)dā > sadā (forever)

-dāni (at time)
Ima > i + dāni > idāni (at this time, now), (i)dāni > dāni (now)
Ta (that) + dāni > tadāni (at that time, then)

-rahi (at time) {only with eta}
Eta (this) + rahi > etarahi (at this time, now, nowadays)

-dhunā (at time)   {only with ima}
Ima > a + dhunā > adhunā (now)

-jja   ima > a + jja > ajja (today)

-jju
samāna (being) > sa + jju > sajju (for the time being, instantly)
apara (following) + jju > aparajju (on the following day)

-to   (from place, from time, reason)
ta + to > tato (from that place, therefrom, from that time, therefore)
Ima > i/ a + to > ito, ato (from this place, from this time, from here)
Ya + to > yato (from where)
Kiṁ > ku + to > kuto (from where?)
Sabba + to > sabbato (from every side)

-dhi   {only with sabba}
Sabba + dhi > sabbadhi (everywhere)

Formation of Feminine Bases {masc. > fem.}

-ā, ī, ānī, inī, nī, aka > ikā

-ā   vaṭṭaka (partridge) + ā > vaṭṭakā (hen partridge)
kokila (cuckoo) + ā > kokilā (hen cuckoo)
aja (goat) + ā > ajā (she goat)
Kata (done) + ā > katā (done)

-ī   aja (goat) + ī > ajī (she goat)
miga (deer) + ī > migī (doe)
Brahmaṇa (brahmin) + ī > brahmaṇī (female brahmin)
Taruṇa (young {boy}) + ī > taruṇī (young {girl})

Kukkuṭa (cock) + ī > kukkuṭī (hen)
Dhamma (doctrinal) + ī > dhammī {kathā} (doctrinal discourse)

-     - 'ī' is added to a consonantal noun such as dhanavant, dhanavat, dhanin, gacchant and so on to form a feminine base.

Dhanavant + ī > dhanavantī
Dhanavat + ī > dhanavatī
Dhanin + ī > dhaninī
Gacchant + ī > gacchantī
Gacchat + ī > gacchatī

-nī   pati (a husband) + nī > patinī (a wife, a lady)
Bhikkhu (a monk) + nī > bhikkhunī (a nun)

-ānī   mātula (ancle) + ānī > mātulānī (aunt)
Gahapati (a householder) + ānī > gahapatānī (a housewife)

-      **-an > in + ī**
rājan (a king) > rājin + ī > rājinī (a queen)

-      mālā (a garland) + in > mālin (having a garland) + ī > mālinī itthī (a woman wearing a garland)

-inī   yakkha (a male demon) + inī > yakkhinī (a female demon)

-      **-aka > ikā**
Upāsaka (a male devotee) > upāsikā (a female devotee)
Dāyaka (a male donor) > dāyikā (a female donor)
Sāvaka (a male follower) > sāvikā (a female follower)

√vid ~ to experience, feel
Vedeti, vedayati ~ he experiences
√vid + ana (-ing) > vedana (experience, feeling) + ā > vedanā (cetasika)
Vi √dis > pass + ana > vipassana (seeing in various ways) + ā > vipassanā (insight meditation)

Primary Derivatives (Kitanta)
   [√root + suffix; infinitive, absolute, present participle, past participle, agent, gerundive, and so on]

(1) -(ṇ)a {agent, abstract} in root *a > ā, i/ī > e, u/ū > o*
   √cur (to steal) + (ṇ)a > cora (a thief)
   √mar (to kill) + (ṇ)a > māra (a killer)
   √yudh (to fight) + (ṇ)a > yodha (a soldier)
   √kup (to get angry) + (ṇ)a > kopa (anger)
   √kudh (to get angry) + (ṇ)a > kodha (anger)

   The ending consonant of the root *c > k, j > g*
   √pac (to cook) + (ṇ)a > pāka (the cook)
   √yaj (to sacrifice, offer) + (ṇ)a > yāga (sacrifice, offering)
   √yuj (to meditate) + (ṇ)a > yoga (meditation practice) ~ yoga + in > yogin
   √kī (to purchase) + (ṇ)a {ī > e > ay + a}> kaya (buying, purchasing)
   Vi √kī (to sell) + (ṇ)a > vikkaya (selling)
         Kaya + vikkaya > kayavikkaya (buying and selling, trading)
   √bhū (to exist) + (ṇ)a {ū > o > av}> bhava (existance)

(2) -(ṇ)u   {agent}
   √kar (to do, to make) + (ṇ)u > kāru (a carpenter)
   √vā (to blow up) + (ṇ)u > vā(y)u > vāyu (wind)

(3) -ti   {abstract, mostly feminine gender}
            [the ending consonant of the root *r*, *m, n* are dropped]
   √gam (to go) + ti > gati (destination)
   √ram (to be delighted) + ti > rati (delight)
   √man (to think) + ti > mati (opinion, idea)
   √sak (to be able) + ti {kt > tt} > satti (ability)
   √bhaj (to follow, to be devoted to) + ti {jt > tt} > bhatti (devotion)
   √sar (to remember) + ti > sati (rememberance, mindfulness)
   √var (to prevent) + ti > vati (fence)
   √bhī (to be afraind) + ti > bhīti (fear)

Tapas + (s)in > tapassin + ī > tapassinī
Yasas + (s)in > yasassin + ī . yasassinī

(4) -ana. (-ing)

Almost all nouns ending in -ana are neuter in gender, except a few nouns.

√kar (to do) + ana > karaṇa (doing, deed)

√mar (to die) + ana > maraṇa (dying, death)

√ñā (to know) + ana > ñāṇa (knowing, knowledge)

√chid (to cut off) + ana > chedana (cutting)

√bhid (to break) + ana > bhedana (breakage)

√sudh (to purify) + ana > sodhana (purifying, purification)

√vid (to feel) + ana > vedana + ā > vedanā (feeling)

√cit (to will) + ana > cetana + ā > cetanā (volition)

√dis (to expound) + ana > desana + ā > desanā (discourse)

√bhū (to develop) + ana {ū > o > av > āv}> bhāvana + ā > bhāvanā (developing, meditation)

√gam (to go) + ana > gamana (going)

√si (to lie down) ana > sayana (lying down, seat)

(5) -tar (agent, doer, and so on)

This suffix is added to the root and to the verbal base to form an agent noun.

√kar (to do) + tar {rt > tt} > kattar (doer)

√sās (to instruct) + tar {st > tth, ā > a} > satthar (the instructor)

√nī (to lead) + tar {ī > e} > netar (a leader)

√su (to listen, hear) + tar {u > o} > sotar (a listener, hearer)

Verbal base ~ bhāve (to develop) + tar > bhāvetar (developer)

Verbal base ~ dese (to preach) + tar > desetar (preacher)

Verbal base ~ kāre (to cause to do) + tar > kāretar (one who causes sb to do, commander)

(6) -(ṇ)in

This suffix is added to the root prefixed by a noun to form an agent.

Pāpa (evil) + √kar + (ṇ)in {a > ā} > pāpakārin (evil-doer)

Dhamma + √car + (ṇ)in > dhammacārin (dhamma-practitioner)

Dhamma + √vad + (ṇ)in > dhammavādin (one who speaks in accordance with the Dhamma)

Brahma (holy life) + vi √har + (ṇ)in > brahmavihārin (one who lives holy life)

Dīgha (long) + √jīv + (ṇ)in > dīghajīvin (one who lives long life)

Ante (nearby) √vas + (ṇ)in > antevāsin (one who stays nearby, pupil)

(7) -a

This suffix is also added to the root prefixed by a noun to form an agent.

Dhamma + √dhar (to bear) + a > dhammadhara (dhamma-bearer)
Tipiṭaka + √dhar + a > tipiṭakadhara (one who bears Tipiṭaka)

Some monosyllabic root ending in a vowel is added to a noun, the ending vowel 'ā' becomes 'a'.

Dhamma + √ṭhā > dhammaṭṭha (standing in a Dhamma, righteous)
        √ṭhā (Pāḷi) = √sthā (Skt)
Majja (liquor) + √pā (to drink) > majjapa (drunkard)
Anna (meal) + √dā (to offer) > annada (giver of food)
Senā (army) + √nī (to lead) > senānī (general of the army)
Sayaṁ (by oneself) + √bhū (to become) > sayambhū (self-dependent, Buddha)

Compound Noun

Senā + pati > senāpati (general of army)
Geha + pati > gahapati (owner of a house, householder)
Dāna + pati > dānapati

(8) -(r)ū

{the indicatory latter 'r' indicates that sometimes the ending consonant of the root is dropped}
This suffix is added to the root prefixed by a noun.
Pāra (further shore) + √gam + (r)ū > pāragū (one who has gone to a further shore)
Veda (knowledge) + √gam (to go) + (r)ū > vedagū (one has attained the Perfect Wisdom)
Loka (the world) + √vid (to know) + (r)ū > lokavidū (one who knows the world)
Sabba (all) + √ñā (to know) + (r)ū > sabbaññū (knowing everything)
        √ñā (Pāḷi) = √jñā (Skt)
Dhamma + √ñā + (r)ū > dhammaññū (knowing the Dhamma)

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(9) -ta / -na   {Past Participle}
    (1) √root + ta {elision of consonant or consonant assimilation takes place}
    (2) √root or verbal base + (i)ta {'i' is inserted between base and suffix}
    (a) if the root is intransitive, the past participle so formed is Active.
    (b) if the root is transitive, the past participle so formed is Passive.

√pat (to fall) + (i)ta > patita (fallen)
        Rukkho patati ~ a tree falls
        Patito rukkho ~ the fallen tree

√kath (to speak) + (i)ta > kathita (spoken)
  So dhammaṁ katheti ~ he speaks the Dhamma.
  Tena kathito dhammo ~ the Dhamma spoken by him

kāre (to cause to do) + (i)ta > kārita (caused to do)
kiṇā (to buy) + (i)ta > kiṇita ~ bought
√kī (to buy) + ta > kīta (bought)

  The ending consonant of the root is assimilated to 't' of the suffix.
√muc (to release) + ta *{ct > tt}* > mutta (released)
pa √ap (to reach, to attain) + ta {paapta ~ a is dropped, *pt > tt*} > patta (reached, attained)
√vap (to sow) + ta {*pt > tt*, a > u} > vutta (sown)
√vac (to say) + ta {*ct > tt*, a > u} > vutta (said)
√vas (to live) + ta {*st > tth*, a > u} > vuttha (lived)

  The ending consonants of the root, *m, r, n* are dropped.
√gam (to go) + ta {m is dropped} > gata (gone)
√ram (to delight) + ta > rata (delighted)

√sar (to remember) + ta > sata (remembered, mindful)
√kar (to do) + ta > kata (done)
√mar (to pass away) + ta > mata (dead, passed away)

√han (to kill) + ta > hata (killed)
√khan (to dig) + ta > khata (dug)
√tan (to spread) + ta > tata (spread)
√man (to know, think) + ta > mata (known, thought)

  The ending consonant *'m'* of the root is changed to *'n'*.
√sam (to appease) + ta {m > n} > santa (appeased)
√vam (vomit) + ta {m > n} > vanta (vomitted)

  The ending consonant *'r'* of the root is dropped and radical vowel *'a'* is changed to *'u'*.
√phar (to pervade) + ta {r is dropped, a > u, t > ṭ} > phuṭa (pervaded)
nir √var (to cease) + ta {r is dropped, a > u, rv > vv > bb} > nibbuta (ceased)

  In the root ending in vowel, that ending vowel is changed to *'i/ī'*.
√ṭhā (to stand) + ta {ā > i} > ṭhita (stood)

√pā (to drink) + ta {ā > ī} > pīta (drunk)
√ge (to sing) + ta {e > ī} > gīta (sung)

-na   {past participle}
√hā (to give up) + na {ā > ī} > hīna (given up, inferior)
√dā (to give) + na {ā > ī} > dīna {īn > inn} > dinna (given, offered)

√bhī (to fear) + ta > bhīta (feared)
√khī (to waste) + na {n > ṇ} > khīṇa (wasted)
        {√kṣī + na > ṇa}

        {-r + n > ṇ, n > ṇ, rṇ > ṇṇ, a > i}
√tar (to cross over) + na > tiṇṇa (crossed over)
ā √car (to habitually practise) + na > āciṇṇa (habitually practised)
pa √kir (to scatter) + na > pakiṇṇa (scattered)

        {-d + n > nn}
√bhid (to break down) + na > bhinna (broken)
√chid (to cut) + na > chinna (cut)
√chad (to cover) + na > channa (covered, roof)
ni √sad > sīd (to sit) + na > nisinna (sat)
pa √sad (to be devoted) + na > pasanna (devoted)

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(10) Past Participle
        pa √khad (to jump on) + na {dn > nn, kh > kkh}> pakkhanna (jumped forward)
                √khad (Pāḷ) = √skadh {sk > (k)kh}
        √kir (to scatter) + na {r ~ n > ṇ, rṇ > ṇṇ} > kiṇṇa (scattered)
        √pur (to be full, to fill) + na {r ~ n > ṇ, rṇ > ṇṇ} > puṇṇa (full, filled)
        √jar (to be old, to decay) + na {r ~ n > ṇ, rṇ > ṇṇ, a > i} > jiṇṇa (old, decayed)
        √car (to practise) + na {r ~ n > ṇ, rṇ > ṇṇ, a > i} > ciṇṇa (practised)
        √tar (to cross over) + na {r ~ n > ṇ, rṇ > ṇṇ, a > i} > tiṇṇa (crossed over)
        √lū (to mow, to reap) + na > lūna (mown, reaped)
        √hā (to decay) + na {ā > ī} > hīna (decayed)

        The radical vowel of some roots remain unchanged.
        √ñā (to know) + ta > ñāta (known)
        ā √khyā > kkhāt (to say) + ta > ākkhāta (said)
        su + ā √khyā > kkhā + ta > svākkhāta (well said)
        √yā (to go) + ta > yāta (gone)

√ji (to conquer) + ta > jita (conquered)
√bhī (to fear) + ta > bhīta (feared)
√jan (to produce) {an > ā} + ta > jāta (produced, born)

[dht > ddh, bht > ddh]

√budh (to enlighten) + ta {dht > ddh} > buddha (enlightened, the Buddha)
√sudh (to purify) + ta {dht > ddh} > suddha (purified)
      vi √sudh + ti {dht > ddh} > visuddhi (purification)
ā √rabh (to begin) + ta {bht > ddh} > āraddha (begun)

[ht {t > ḷ, hḷ > ḷh}, u > ū]

√guh (to hide) + ta {t > ḷ, hḷ > ḷh, u > ū} > gūḷha (hidden)
√ruh (to grow) + ta {t > ḷ, hḷ > ḷh, u > ū} > rūḷha (grown)
√muh (to be deluded) + ta {t > ḷ, hḷ > ḷh, u > ū} mūḷha (deluded)
      √muh + (ṇ)a {u > o} > moha (delusion)
√vah (to carry) + ta {t > ḷ, hḷ > ḷh, u > ū} vūḷha (carried)

Some anomalous forms;

√pac (to cook) + ta {c > k, kt > kk} > pakka (cooked, boiled)
√luj (to break up) ta {j > g, gt > gg} > lugga (broken up)
√la(g)g (to stick) + ta {ggt > gt > gg} > lagga (stuck)
√bha(ñ)j (to break down) + ta {j > g, gt > gg} > bhagga (broken down)

Passive Past Participle + -vant, -āvin > perfect active participle

√kar (to do) + ta > kata (done)
kata + vant > katavant (who has done)
kata + āvin > katāvin (who has done)

pa √ap (to attain) + ta {pt > tt} > patta (attained)
patta + vant > pattavant (having attained)
patta + āvin > pattāvin (having attained)

gata (gone)
gatavant (having gone)
gatāvin (having gone)

hata (killed)
hatavant/ hatāvin (having killed)

chinna (cut)

chinnavant/ chinnāvin (having cut)

bhutta (eaten)
bhuttavant/ bhuttāvin (having eaten)

√vas (to live) + a + ti > vasati
√vas + (i)ta {a > u} > vusita (lived)
vusitavant/ vusitāvin (having lived)

(11) -ant, -māna, -āna {present participle}

Mostly by adding -ant, -māna, -āna to the verbal base, present participle is formed

Active Verbal Base + -ant, -mān > Active Pr.P
Gacchati (he goes)
Gaccha + ant > gacchant
Gaccha + māna > gacchamāna
Gaccha + āna > gacchāna   (going)

Pacati (cooks)
Pacant
Pacamāna
Pacāna (cooking)

Deseti (expounds)
Decent
Desemāna {e > aya} > desayamāna (expounding)

Passive verbal base + pr.p suffix *-māna* > passive pr.p
√pac (to cook) + (ī)ya + ti > pacīyati (is cooked)
Pacīya + māna > pacīyamāna (being cooked)

(12) -tabba, -anīya, -ya   {Gerundive, Future Passive Participle}

Root + -tabba, -anīya, -ya
√pac + (i)tabba > pacitabba (should be cooked)
√pac + anīaya > pacanīya (should be cooked)
√pac + ya {cy > cc} > pacca (should be cooked)

√bhid (to break) + na {dn > nn} > bhinna
Bhindati ~ bhinda + (i)ta > bhindita

Gata

He has gone. So gato hoti.

He had gone. So gato ahosi.

√vad (to say) + ta {dt > tt, a > u} > vutta (said)

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Vocabulary

ni √dhā + i > nidhi

ni √dhā > dhe + ti > nidheti ~ buries

Dhamma + anudhamma > dhammānudhamma

Sākī + (ṇ)a > sākya > sakya

sa- < saha (together); savitakka ~ being together with vitakka

Sa- < saka (one' own); sahattha ~ one's own hattha

sa - < samāna/ sadisa (similar to);

Pāṇa (life) + in > pāṇin ~ living being

√su (to listen) {u > o > av > āv} + (ṇ)vu > aka > sāvaka

pari √vaj {√vraj} (to go about) + (ṇ)vu > aka {v > vv, vv > bb, a > ā} > paribbājaka

saṁ √lap {to converse} + (ṇ)a {ṁl > ll, a > ā} sallāpa

Diṭṭhadhamma ~ present life, belonging to the present life

Samparāyika ~ future life, next life, belonging to the next life

√k(i)lis (to defile) + (ṇ)a > k(i)lesa > kilesa ~ defilement

√kilis + ya + ti {sy > ss} > kilissati ~ defiles

Dukkha + khandha > dukkha(k)khandha

Khandha = skandha {sk > kkh, > kh}

√dā (to give) + (ṇ)vu > aka > dā(y)aka > dāyaka ~ giver, donor

Dāyaka {aka > ikā} > dāyikā ~ female donor

√kar (to do) + (ṇ)vu > aka > kāraka ~ a doer

Saṁgha + upaṭṭhāka > saṁghupaṭṭhāka

Upa √ṭhā (to attend) + (ṇ)vu > aka >upaṭṭhāka

Dvi/ du + hadaya (mind) > duhadaya ~ twofold minded, bad minded

Du + Hadaya {hṛda} > duhada > dohada > dohaḷa

Yakkha (ghost) + inī > yakkhinī (female ghost)

Maha(t) + iddhi > mahiddhi ~ great psychic power
Mahiddhi + ika > mahiddhika ~ having great psychic power
Mahiddhika + tā > mahiddhikatā ~ possession of great psychic power

√car (to go) + (ṇ)vu > aka > cāraka {aka > ikā} > cārikā

√arh (to be worthy) + a + ti > ar(a)hati > arahati
Araha + ant > arahant (being worthy, one being worthy)
Araha + at > arahat (being worthy, one being worthy)
araha(t) + tta > arahatta (arahatship)

Udara ~ stomach
Udara + (ṇ)ika > odarika ~ who has a big stomach; who eats too much
Odarika + tta > odarikatta

√khād (to chew) + anīya > khādanīya ~ what should be chewed, solid food
√bhuj (to eat) + anīya > bhojanīya ~ what should be eaten, soft food

Vi + ā √kar + o + ti {i > y} > vyākaroti {v > b} byākaroti ~ explains, answers
Vi + ā √kar + yu > ana > vyākaraṇa > byākaraṇa ~ explanation, an answer
v(i)yākaraṇa {> viyākaraṇa {i > e, y > yy} > veyyākaraṇa ~ explanation, an answer

√pā (to drink) + anīya > pānīya ~ what should be drunk, drinking water

01 Sep 2023

Itthaṁ nāmo yassa > itthannāma
Ābādha (n) ~ disease
Ābādha + in > ābādhin ~ having a disease; sick, ill
Ābādhin + ī > ābādhinī (adj. f.)
Dukkha (n.) suffering, pain
Dukkha + ita > dukkhita ~ afflicted, suffering
Bāḷha ~ strong, serious
Gilāna ~ sick, ill
Bāḷhagilāna ~ seriously ill

√tha(m)bh + ta {bht > ddh} > thaddha

√lap (to converse) + a > lapa

Siṅga ~ a horn

Siṅga + in > siṅgin ~ having a horn

Samāhita < saṁ + ā √dhā + ta {(d)hā, ā > i}

Na samāhita > asamāhita

Mama ~ mine

Mama + ka(ṇ) {a > ā} > māmaka

Cātumā + eyyaka > cātumeyyaka

Arañña (forest)

Arañña + ka(ṇ) {a > ā} > āraññaka

Nir (non) + upadhi (attachment) + ika (having) > nirupadhika

Na + kiñcana (something) > akiñcana ~ nothing

Natthi kiñcanaṁ yassa ~ who has no something; possessing nothing

Na + añña + √pus + (ṇ)in

Aññaṁ na poseti > anaññaposin ~ who does not nourish other

Aṭṭhaka-nagara ~ a city named Aṭṭhaka

Aṭṭhakanagara + (ṇ)a > aṭṭhakanāgara ~ belonging to the city Aṭṭhaka

Pāṭaliputta ~ a city so named

Pāṭaliputta + aka > pāṭaliputtaka

Vesālī ~ a city so named

Vesālī + ika > vesālika

Pa √nī + ta {n > ṇ} > paṇīta

√yaj + a + ti > yajati ~ sacrifices, offers

Yaja + māna > yajamāna

Puñña (merit) + pa √ikkh + a {ai > e} > puññapekkha

Upadhi + (ṇ)ika {u > o} > opadhika

Mahat + phala {tph > pph} > mahapphala

Abhi + cetas + (ṇ)ika > ābhicetasika/ abhicetasika

Nikāma √labh + (ṇ)in {a > ā} > nikāmalābhin

Nikāmaṁ labhati nikāmalābhī

Akicchena labhati akicchalābhī
Akiccha + √labh + (ṇ)in

Akasirena labhati akasiralābhī

Kapilavatthu ~ a city so called
Kapilavatthu + (ṇ)a {a > ā, u > o > av} > kāpilavatthava

Na cirasseva kārāpeti acirakārāpito (vihāro)
Na cira + kārāpe + (i)ta > acirakārāpita

Eka + tya {ty > cc} > ekacca
Ekacca + sassata + ika > ekaccasassatika

Uḷāra + (ṇ)ika > oḷārika

Saha vitakkena yo vattati savitakko
Saha vicārena yo vattati savicāro

Vivaka √jan > vivekaja

Dukkhena otaratīti dukkhotiṇṇo
Dukkha + ava √tar + na {ava > o, rn ~ n > ṇ, rṇ > ṇṇ} > dukkhotiṇṇa

Dukkha + para √i + ta {ai > e} > dukkhapareta

Gilāna + (ṇ)ya {i > e, ny > ññ, ā > a} > gelañña

Bahu
Bahula
Saṁ + bahula > sambahula

Niṭṭhita (ended, finished) + cīvara
Niṭṭhita < ni √ṭhā + ta {ṭh > ṭṭh, ā > i}

Pīti + sukha > pītisukha ~ rapture and ease [dvandasamāsa]
Pīti + sukha > pītisukha ~ which has rapture and ease [bahubbīhisamāsa]

Deva ~ deity
Dev(a) + (ṇ)ya > devya {vy > vv > bb} > debba {e > i} > dibba ~ belonging to deity, divine

vi √sudh + ta {dht > ddh} > visuddha ~ purified

Atikkanta + mānusaka
Ati √kam + ta {k > kk, m > n} > atikkanta
mānusa/ mānusaka ~ human

Attan + tapa > attantapa ~ tormenting oneself

Na + paraṁ + tapa > aparantapa ~ not tormenting other

nis + chāta {s + ch > cch} > nicchāta

nir √vā + ya + ti {rv > vv > bb} > nibbāyati ~ calmes, ceases

nir √vā (vṛ > vu) + ta > nirvuta {rv > vv > bb} > nibbuta

Sukha + paṭi + saṁ √vid + (ṇ)in > sukhapaṭisamvedin > -dī

Manas(i/ī) + karoti > manasikaroti/ manasikāra

Sa + akkha > sakkha > saccha(i) + karoti > sacchikaroti, sacchikaraṇa, sacchikata

Sīta (cool) (ī) + √bhū + ta > sītībhūta

Brahma + bhūta

Dhamma + anudhamma + pati √pad + na {dn > nn} > dhammānudhammapaṭipanna

√sar (to remember) + a + ti > sarati
√sar + ti > sati ~ rememberance, mindfulness
√sar + ta > sata ~ remembered, mindful

saṁ + pa √jñā + ana {jñ > jj > j} > sampajāna

Pasattha ~ good
Seyya ~ better

Seṭṭha ~ best

pa + ā √kar + ta > pākaṭa

pa √sad + na {dn > nn} > pasanna

Verbs

Su + ni √dhā + ti {ā > e} > sunidheti ~ well buries
Su + ni √dhā + ta {d is silent, ā > i} > sunihita ~ well buried

√tus (to be glad) + (ṇ)e + ti > toseti ~ makes sb glad; gladens someone

√ba(ṁ)dh (to tie, to bind) + a + ti > bandhati

Ā √nī + a + ti > ānayati/ āneti
Ā √ni + ta > ānīta

Pa √vis + a + ti > pavisati
Pa √vis + ta {st > ṭṭh} > paviṭṭha

Saṁ + ni √pat + a + ti > sannipatati ~ gathers
Saṁ + ni √pat + (ṇ)e + ti > sannipāteti ~ causes to gather

Saṁ + pa √var + (ṇ)e + ti > sampavāreti

√dā + ti {dādā > dadā} > dadāti
√dā + na {ā > ī} > dīna {īn > inn} > dinna
√dā > dad(ā) + ta > dadta {dt > tt} > datta
        Devadatta ~ given by a deity
        Brahmadatta ~ given by the Brahmā
        Buddhadatta ~ given by the Buddha

Pa √jñā + (ṇ)āpe + ti {jñ > ññ} > paññāpeti

Saṁ + ā √dhā + a + ti {dhādhā > dahā} > samādahati
Saṁ + ā √dhā + ti {d is silent, ā > i} > samāhita

Anu √yu(ṁ)j + a + ti > anuyuñjati
Anu √yuj + ta {jt > tt} > anuyutta

Nir √vā + ti {rv > vv > bb} > nibbāti
Nir √vā (vṛ > vu) + ta {rv > vv > bb} > nibbuta

Saṁ + pa √jñā + nā + (ṇ)ya {jñ > jj > j} > sampajān(ā) + ya {ny > ññ} > sampajañña

Adhi √ṭhā ~ adhiṭṭhāti, adhiṭṭhahati
Pa √hā ~ pajahati
√dā ~ deti, dadāti
√dhā ~ nidheti, nidahati

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Pati √pad + ya + ti {pati > paṭi, dy > jj} > paṭipajjati
Paṭipatti < pati √pad + ti {pati > paṭi, dt > tt}
Pati √pad + na {pati > paṭi, dn > nn} > paṭipanna

Vitakka + e/aya + ti > vitakketi/ vitakkayati

√gah + nā + ti {n > ṇ, hṇ > ṇh} > gaṇhāti ~ takes, grasbs
√gah + (ṇ)e + ti {a > ā} > gāheti ~ causes to obtain

Vi √vic + ya + ti {cy > cc} > viviccati
Vi √vic + ya > vivicca ~ having secluded {gerund, absolutive}

Upa + saṁ √pad + ya + ti {dy > jj} > upasampajjati ~ attains, reaches, is ordained
Upa + saṁ √pad + na {dn > nn} > upasampanna ~ ordained
Upa + saṁ √pad + ya {dy > jj} > upasampajja ~ having ordained {gerund, absolutive}

Vi √har + a + ti > viharati
Vi √har {ar > ā} + (s)iṁ > vihāsiṁ
√kar + o + ti > karoti
(a)√kar {ar > ā} + (s)iṁ > akāsiṁ

Ava √tar + a + ti {ava > o} > otarati
Ava √tar + na {ava > o, n > ṇ, a > i, rṇ > ṇṇ} > otiṇṇa

√tar (Pāḷi) = √tṛ (Skt){ṛ > ar, ir}

Pa √jñā + nā + ti {jñ > jj > j} > pajānāti ~ knows thoroughly
Pa √jñā + ta {jñ > ññ} > paññāta
Pa √jñā + ya + ti {jñ > ññ} > paññāyati ~ is known

Pa √kam + a + ti {k > kk} > pakkamati
        √kam (Pāḷi) = √kram (Skt) {kr > kk > k}
Pa √kam + ta {k > kk, m > n} > pakkanta

√su + ṇā + ti > suṇāti ~ listens, hears
(a)√su + (s)i {u > o, s > ss} > assosi ~ listened, heard
        √su (Pāḷi) = √śru (Skt) {ś > s, sr > ss > s}

√pā + a + ti {pā > pāpā, ā > i, p > v} > pivati ~ drinks
Piva + (i)tvā > pivitvā

Upa √dhar + (ṇ)e + ti {a > ā} > upadhāreti

Saṁ + ni √ṭhā {ṭhahā} + a + ti {ṁn > nn, ṭh > ṭṭh}> sanniṭṭhahati
        √ṭhā > ṭhāṭhā > ṭha(t)hā > ṭhahā
        √ṭhā (Pāḷi) = √sthā (Skt) {sth > ṭṭh > ṭh}

√nī + a + ti {ī > e > ay} > nayati {aya > e} > neti

Vi √sajj + (ṇ)e + ti > visajjeti/ vissajjeti
        √sajj (Pāḷi) = √sṛj (Skt) {ṛ > ar ~ sarj > sajj}

Ud √sajj + e + ti {ds > ss} > ussajjeti
Nis √sajj + e + ti > nissajjeti
Vi √sajj + e + ti > visajjeti > vissajjeti
Ava √sajj + e + ti {ava > o} > osajjeti > ossajjeti

(Pāḷi) (a)√brū > ah + a {aa > ā} > āha ~ he said
        (a)√brū > ah + u > āhu ~ they said

                Abravi, abravuṁ
                Abravi, abravittha
                Abraviṁ, abravimhā

(Skt) (a)√ah + a > āha
        (a) √ah + u > āhu

Ā √har + a + tu > āharatu ~ he may take
Ā √har + (i)ya + tu > āhariyatu ~ it may be taken

Thena + e/aya + ti > theneti/thenayati

√bhū + a + ti {ū > o > av} > bhavati {b is silent, ava > o} > hoti
√bhū + tvā > (b)hūtvā {ū > u} > hutvā

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√khip + a + ti > khipati
√khip + ta {pt > tt} > khitta
Nir √gah + nā + ti {rg > gg, n > ṇ, hṇ > ṇh} > niggaṇhāti
Nir √gah + (i)ta {rg > gg} > niggahita
Nir √vatt + e + ti {rv > vv > bb} > nibbatteti
Pati √labh + a + ti {pati > paṭi} > paṭilabhati
Pati > paṭi √labh + ta {bht > ddh} > paṭiladdha
(a)√ṭhā + (s)i {ṭh > ṭṭh} > aṭṭhāsi
√pucch + a + ti > pucchati
√pucch + ta {ccht > cht > ṭṭh} > puṭṭha

√man (to think) + sa + ti {man > maman ~ m > v, a > ī, n > ṁ} > vīmaṁsati
vīmaṁsa + ā > vīmaṁsā ~ wisdom

Pati > paṭi + pa > pp √sambh + a + ti > paṭippassambhati
Prati > ppaṭi > paṭi
Pra > ppa
√sambh = √śrambh {ś > s, sr > ss > s}

Pati > paṭi + pa > ppa √sa(m)bh + ta {bht > ddh} > paṭippassaddha

√dā + ti > deti, dadāti ~ gives
Ā √dā + ti {ā > e} > ādeti ~ takes
Ā √dā + ya > ādāya

Pa √sad > sīd + a + ti > pasīdati ~ is pleased with
Ni √sad > sīd + a + ti > nisīdati ~ sits

Pa √sad + na {dn > nn} > pasanna
Ni √sad > sīd + na {dn > nn} > nisinna

Ā √sad > sīd + a + ti > āsīdati ~ sits near, goes by
Ā √sad + na {dn > nn} > āsanna ~ near

Cira (adj.) long
Cira + ṁ (acc.) > ciraṁ (adv.)~ for a long time
Na > a + ciraṁ > aciraṁ (adv.) ~ before long

Dhammaṁ (y)eva > dhammaṁ yeva {ṁy > ññ} > dhammaññeva
Taṁ ubhayaṁ {ṁ > d} > tadubhayaṁ
Nagaraṁ (i)ti > nagaraṁ ti {ṁ > n} > nagaran'ti
Āharīyatu iti {i is dropped, u > ū} > āharīyatū'ti

Dhamma-vitakkaṁ (y)eva > dhamma-vitakkaṁ yeva {ṁy > ññ} > dhamma-vitakkaññeva

Pānīyaṁ ādāya {ṁ > m} > pānīyamādāya

Ito eva {e is dropped} > ito'va

Seyyo iti {i is dropped} > seyyo'ti

Etaṁ buddhāna(ṁ) sāsanaṁ > etaṁ buddhāna sāsanaṁ
Ariyasaccāna(ṁ) dassanaṁ > ariyasaccāna dassanaṁ
Puññapekkhāna(ṁ) pāṇīnaṁ > puññapekkhāna pāṇīnaṁ

Samaya (N) ~ time
Tena kho pana samayena (Inst.)~ at that time, on that occasion {in Vinaya Piṭaka mostly}
Ekaṁ samayaṁ (Acc.)~ at one time {mostly in Suttanta Piṭaka}
Tasmiṁ samaye (Loc.) ~ at that time {mostly in Abhidhamma}

Cārika ~ a long journey
        Caratha bhikkhave cārikaṁ
        Cārikaṁ pakkāmi
        Cārikaṁ āhiṇḍanto

        Inst + Acc. ~ from - to
Gāmena gāmaṁ
Nagarena nagaraṁ
Vihārena vihāraṁ
Pariveṇena pariveṇaṁ

Exercise

1. Eso nidhi sunihito, ajeyyo anugāmiko. Kh 7.

    Nidhi (m.)~ buried treasure

    Sunihita (pp.) < su + ni √dhā + ta {d silent, ā > i} ~ well buried, well put

    Ajeyya (fpp.) <na √ji + (ṇ)ya {na > a, i > e, y > yy} ~ not won

    Anugāmika (adj.) < anu √gam + (ṇ)ika {a > ā} ~ following

This buried treasure is well buried, cannot be won (by others), and following (to him).

2. So bhagavā arahā ceva, arahattāya ca dhammaṁ desesi. Ud 7.

    Arahat (pr.p, n) < √ar(a)h + at ~ being worthy, an arahant

    Arahatta (abstr. n) < arahat + tta ~ arahatship

The Blessed One was also an Arahant, and expounded the Dhamma for (the attainment of) the arahatship.

3. Itthannāmā, bhante, bhikkhunī ābādhinī dukkhitā bāḷhagilānā āyasmato ānandassa pādesu sirasā vandati. A II 145.

    Itthannāma (adj.) itthaṁ + nāma ~ named so and so

    Ābādha ~ disease ~ ābādha + in > ābādhin + ī ~ sick

    Dukkhita (adj.) < dukkha + ita ~ suffered, painful

    Bāḷhagilāna (adj.) bāḷha + gilāna ~ seriously ill

Venerable Sir, a nun named so and so, who is sick, suffered, and seriously ill, worships with (her) head to the feet of venerable Ānanda.

4. Ye te bhikkhave bhikkhū kuhā thaddhā lapā siṅgī unnaḷā asamāhitā, na me te bhikkhū māmakā. A II 26.

    Kuha (adj.) decietful

    Thaddha (adj.) stubborn, selfish

    Lapa (adj.) talkative

    Siṅgin (adj.) astute

    Unnaḷa (adj.) proud

    Asamāhita (pp.) < na + saṁ √dhā + ta {na > a, d silent, ā > i} ~uncontrolled

    Māmaka (adj.) < mama + (ṇ)aka {a > ā} ~ devoted, loving, making one's own

Monks, whatever monks are deceitful, stubborn, talkative, astute, proud, and uncontrolled. Those monks are not devoted to me.

5. Tena kho pana samayena āyasmato raṭṭhapālassa ñātī-dāsī ābhidosikaṁ kummāsaṁ chaḍḍetukāmā hoti. M II 62.

Ābhidosika (adj.) belonging to last evening

Kummāsa (n.) ~ cake

Chaḍḍetukāma (adj.) < chaḍḍetuṁ + kāma ~ wishing to throw away

At that time, a female servant of relatives of venerable Raṭṭhapāla is wishing to throw away a cake belonging to last evening.

6. Tena kho pana samayena cātumeyyakā sakyā santhāgāre sannipatitā honti. M I 456.

Cātumeyyaka (adj.) < cātuma + (ṇ)eyyaka ~ belonging Cātuma city

Sakyā (adj. n.) Sakyan people

Santhāgāra (n.) a council hall

Sannipatita (pp.) < saṁ + ni √pat + (i)ta ~ gathering, gathered

At that time Sakyan people living in Cātuma city are gathering in a council hall.

7. Piyaṅkara-mātā yakkhinī puttakaṁ evaṁ tosesi. S I 209.

Piyaṅkara-mātar ~ a mother of Piyagkara

Yakkha (m.) a male demon, + inī > yakkhinī ~ a female demon

Tosesi < √tus + (ṇ)e + (s)i ~ pleased

A female demon who is Piyaṅkara's mother pleased (her) young child in this way.

8. Taṁ rāga-pāsena āraññamiva kuñjaraṁ bandhitvā ānayissāmi. S I 124.

Rāga-pāsa (n.) a snare of lust

Ārañña (adj.) < arañña + (ṇ)a ~ wild

Ānayissāmi < ā √nī + a + ssāmi ~ I will bring towards

I will catch him with a snare of lust and bring towards just like a wild elephant.

Āraññaṁ kuñjaraṁ (pāsena bandhitvā ānayati) iva, taṁ rāgapāsena bandhitvā ānayissāmi.

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9. Abbhutaṁ vata bho samaṇassa mahiddhikatā mahānubhāvatā. S I 141.

Abbhuta (nt.) marvellous

Mahiddhikatā (abstr. f.) state of having psychic power,

{mahat + iddhi > mahiddhi + ika > mahidhhika + tā > mahiddhikatā}

Mahānubhāvatā (abstr. f.) majesty

Marvellous, certainly, friends, Possession of psychic power and majesty of the recluse!

10. Eso hi te brahmaṇi brahmadevo,

nirupadhiko atidevaputto.

Akiñcano bhikkhu anañña-posī,

Yo te so piṇḍāya gharaṁ paviṭṭho. S I 141.

       Nirupadhika (adj.) free from attachment to rebirth

       Atidevaputta (m.) a son of the Buddha

       Akiñcana (adj.) having no possession

       Anaññaposin (adj.) not maintaining any other

       Paviṭṭha (pp.) ~ entered {pa √vis + ta}

       Yo so piṇḍāya te gharaṁ paviṭṭho, akiñcano anaññaposī bhikkhu.

       Eso hi brahmaṇi brahmadevo te nirupadhiko atidevaputto.

He who entered your home for alms is a monk having no possession, not maintaining any other.

Oh female brahmin, for you, he is Brahmadeva free from attachment to rebirth, a son of the Buddha.

11. Kumbhīla-bhayanti bhikkhave odarikattassetaṁ adhivacanaṁ. M I 146.

       Kumbhīlabhayanti etaṁ (padaṁ), bhikkhave odarikattassa adhivacanaṁ.

Oh monks, The word 'kumbhīlabhaya' is the term for gluttony.

'Peril of crocodile' is designation of gluttony.

'The fear of crocodile' is metaphorical expression of gluttony.

12. Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputtake ca vesālike ca bhikkhū sannipātāpetvā paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. M I 353.

       Atha kho ~ then

       Aṭṭhakanāgara (adj.) living in Aṭṭhaka city

       Saṁ + ni √pat + (ṇ)āpe + tvā ~ having made them gathered

       Sahattha (m.) one's own hand + ā (inst./abl.) with one's own hand

       Saṁ √tapp + (ṇ)e + (s)i ~ pleased, satisfied

       Saṁ + pa √var + (ṇ)e + (s)i ~ served with

Then the householder, Dasama living in Aṭṭhaka city gathered monks living in Pāṭaliputta and in Vesālī and with his own hand pleased (them) and served with excellent soft and solid food.

13. Yajamānanaṁ manussānaṁ, puññapekkhāna pāṇinaṁ.

Karotamopadhikaṁ puññaṁ, saṁghe dinnaṁ mahapphalaṁ. S I 233.

       Yajamānānaṁ manussānaṁ, {√yaj + a + māna} ~ for men who are giving an alms

       Puññapekkhānaṁ pāṇīnaṁ, ~ for beings who expect for merit

       Opadhikaṁ puññaṁ karotaṁ, {√kar + o + at} ~ performing worldly merit

Saṃghe dinnaṁ mahapphalaṁ ~ an offering given to Saṃgha is great fruitful.

14. Ariyasāvako evaṁ catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī akicchalābhī akasiralābhī. M I 357.

> Ariyasāvako (m.) the noble disciple
> Ābhicetasika (adj.) depending on higher consciousness
> Diṭṭhadhamma ~ the present life
> Sukhavihāra ~ dwelling at ease
> Nikāmalābhin ~ (one who is) acquiring at will
> Akicchalābhin ~ gaining without difficulty
> Akasiralābhin ~ gaining with no trouble
> Catu + naṁ {u > ū} > catūnaṁ {ūn > unn} > catunnaṁ

The noble disciple is one who is acquiring at will, gaining without difficulty, gaining with no trouble four jhānas depending on higher consciousness, leading to dwelling at ease at the present life.

15. Tena kho pana samayena kāpilavatthavānaṁ sakyānaṁ navaṁ santhāgāraṁ acirakārāpitaṁ hoti. M I 353.

> Kārāpita (pp.) ~ built <{ kārāpeti ~ builds}
> Cira ~ long
> Acira ~ not so long
> Acirakārāpita ~ not built so long

Then new council hall has been built not so long for Sakyans living in Kapilavatthu city.

16. Santi hi bhikkhave eke samaṇabrahmaṇā ekaccasassatikā (ye) ekaccaṁ sassataṁ lokaṁ attānaṁ ca paññapenti. D I 17.

> Ekaccasassatika (adj.) eternalistic with regard to certain things
> Ekacca ~ some
> Sassata ~ eternalism
> Loka ~ the world
> Attan ~ oneself
> Paññapeti < pa √jñā + āpe + ti ~ paññāpeti/ paññapeti ~

There are, oh monks, some recluses and brahmins who are eternalistic with regard to certain things, they declare the world as well as soul as partly eternal {they declare that the world as well as soul is partly eternal}.

17. So kho ahaṁ aggivessāna oḷārikaṁ āhāraṁ āhāretvā balaṁ gahetvā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ pathamaṁ jhānaṁ upasampajja vihāsiṁ. M I 247.

> Oḷārikaṁ āhāraṁ āhāretvā ~ having eaten gross food
> Balaṁ gahetvā ~ becoming strong
> Vivicceva kāmehi ~ being secluded from sensualities
> Vivicca akusalehi dhammehi ~ being secluded from unwholesome states

Savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja ~ being endowed with first jhāna with vitakka and vicāra, produced by detachment, possessed of rapture and ease,

> Agginvessāna so ahaṁ vihāsiṁ ~ Aggivessāna, I dwelt.

18. Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṁ pabbajito hoti 'otiṇṇo'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā'ti. M I 192.

> agārasmā anagāriyaṁ pabbajito (pp.) hoti ~ has gone forth from homelife to homeless life
> Saddhā (f.) faith, saddhā + ā (abl.) > saddhā ~ due to faith

Here, oh monks, some young son of family has gone forth from homelife to homeless life due to faith, (having thought)

> Otiṇṇa (pp.) ava √tar + na ~ crossed over, beset with

"I am beset with birth, decay, death, sorrow, lamentation, physical pain, mental pain, and despair, I am beset with suffering, and invaded with suffering,

Appeva nāma (it would be better if) + Optative verb

It would be better if the end of this whole mass of suffering (would) be known."

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19. Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṁ karonti 'niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī'ti. M I 428.

> Cīvarakamma ~ robe-making
> Cīvarakammaṁ karoti ~ makes robe-making = works in robe-making, is busy with robe-making.
> Niṭṭhitacīvara (adj.) whose robe has been made
> Temāsa + accayena ~ after three months
> Cārikaṁ pakkamati ~ sets out for a long journey
> Pa √kam + a + ti {k > kk (√kam = √kram)} > pakkamati

At that time, many monks are busy with robe-making for the Blessed One, (having thought) that the Blessed One whose robe has been made will set out for a long journey after three months.

20. Assosi kho bhagavā dibbāya sotadhātuyā visuddhikāya atikkanta-mānusikāya bhāradvājagottassa brahmaṇassa māgadhiyena paribbājakena saddhiṁ imaṁ sallāpaṁ kataṁ. M I 502.

         Assosi < (a)√su + (s)i {su = śru ~ s > ss, u > o} ~ heard

         Visuddhika ~ purified

         Atikkanta < ati √kam + ta {k > kk, m > n} surpassed

         Mānusika ~ belonging to human

         Māgadhiya ~ living in Magadha

         Sallāpa ~ conversation

Bhagavā dibbāya sotadhātuyā imaṁ sallāpaṁ assosi.

The Blessed One with element of divine ear purified and surpassed humen's ear, heard this conversation of the brahmin of Bāradvāja-clan, talked with the wandering ascetic living in Magadha.

21. Katamo ca gahapati puggalo neva attantapo nātta-paritāpanānuyogamanuyutto, yo anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhapaṭisaṁvedī brahmabhūtena attanā viharati? M I 412.

         Attan + tapas ~self-tormentor

         Na + atta + paritāpana + anuyogaṁ + anuyutto

         Anuyogaṁ anuyutto ~ practising

         Attaparitāpana ~ self-tormenting

         neva attantapo nātta-paritāpanānuyogamanuyutto ~ who is neither self-tormentor nor practising self-tormenting

         Na + attantapo > anattantapo ~ not a self-tormentor

         Na + paraṁ + tapo > aparantapo ~ not a tormentor of others

         Nis + chāta > nicchāta (adj.) having no craving

         Nibbuto ~ calmed, pleased

         Sītībhuta ~ cooled

         Sukhapaṭisaṁvedin ~ experienced bliss

         Katamo puggalo + neve attantapo …..

         Katamo puggalo + yo viharati ← anattantapo….

Householder, which person is neither a self-tormentor nor practising self-tormenting, one who is not a tormentor of oneself or other, desireless, calmed, cooled, and dwells experiencing bliss, being himself a noble one in this very life?

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22. Dhammānudhammapaṭipannassa   bhikkhuno   ayamanudhammo   hoti veyyākaraṇāya 'dhammānudhammapaṭipannoyanti. Bhāsamāno dhammaññeva bhāsati no adhammaṁ, vitakkayamāno dhammavitakkaññeva vitakketi no adhammavitakkaṁ. Tadubhavaṁ ca abhinivajjetvā upekkhako viharati sato sampajāno. Iti 81.

   (a) Dhammānudhammapaṭipannassa   bhikkhuno   ayamanudhammo   hoti veyyākaraṇāya 'dhammānudhammapaṭipanno'(yan)ti.

   Ayaṁ + anudhammo

   Ayaṁ   {dhammānudhammapaṭipannassa}   bhikkhuno {"dhammānudhammapaṭipanno"ti}   veyyākaraṇāya   anudhammo   hoti. {(because he has practised the Dhamma) this is proper to the monk <u>(who follows the Dhamma)</u> to declare "I am a follower of the Dhamma"}
   Veyyākaraṇa (explanation, answer) + āya (for)
   Yaṁ ~ yena kāraṇena anudhammena (Cty)

   (b) Bhāsamāno dhammaññeva bhāsati no adhammaṁ, vitakkayamāno dhammavitakkaññeva vitakketi no adhammavitakkaṁ.
   When he speaks, he just speaks right (speech), not wrong one, when he considers he just consider right thought, not wrong thought.

   (c) Tadubhayaṁ ca abhinivajjetvā upekkhako viharati sato sampajāno.
   after avoiding these two ways, he also dwells being equanimous, mindful, and thoughtful.
   - Abhi + ni √vajj + e + tvā ~ having avoided
   - Dhammānudhammapaṭipanna (adj) who has got into the path of Dhamma in its fullness ~ who has followed the Dhamma in accordance with Dhamma
   - Veyyākaraṇa ~ explanation, answer
   - Upekkhaka (adj.) neutral, equanimous
   - Sata (adj.) mindful
   - Sampajāna (adj.) ~ thoughtful, being aware of

23. Tesu eko pānīyatthāya agantvā attano pānīyaṁ rakkhamāno itarassa tumbato pivitvā sayaṁ araññā nikkhamitvā nahāyitvā ṭhito, 'atthi nu kho me kāyadvārādīhi ajja kiñci pāpaṁ katanti upadhārento thenetvā pānīyassa pītabhāvaṁ disvā saṁvegappatto hutvā ayaṁ vaḍḍhamānā maṁ apāyesu khipissati, imaṁ kilesaṁ niggaṇhissāmī'ti pānīyassa thenetvā pītabhāvaṁ ārammaṇaṁ katvā vipassanaṁ vaḍḍhetvā paccekabodhiñāṇaṁ nibbattetvā paṭiladdhañāṇaṁ āvajjento aṭṭhāsi. J, A, IV 114.
   - Tumba ~ a pot

- Saṁvegappatta (adj.) ~ reached agitation

- Tesu eko ~ one of them
- pānīyatthāya agantvā ~ did not go for the sake of drinking water
- attano pānīyaṁ rakkhamāno ~ maintained his own drinking water,
- itarassa tumbato pivitvā ~ drunk from other's pot
- sayaṁ araññā nikkhamitvā ~ left the forest by himself
- nahāyitvā ṭhito, took a shower and stood.
- 'atthi nu kho me kāyadvārādīhi ajja kiñci pāpaṁ katanti upadhārento ~ while reflecting (himself) 'today, is there any evil deed bodily, verbally or mentally done by me?' [kāyadvāra + ādi]
- thenetvā pānīyassa pītabhāvaṁ disvā ~ saw '(the evil of) stealing and drinking water'
- saṁvegappatto hutvā ~ (had) reached religious emotion
- 'ayaṁ vaḍḍhamānā maṁ apāyesu khipissati, imaṁ kilesaṁ niggaṇhissāmī'ti (cintetvā) ~ thought 'this evil will increase and throw me down in woeful states, I will oppress this defilement'
- pānīyassa thenetvā pītabhāvaṁ ārammaṇaṁ katvā ~ took the object of (the evil) 'stealing water and drinking'
- vipassanaṁ vaḍḍhetvā ~ developed insight meditation
- paccekabodhiñāṇaṁ nibbattetvā ~ arose (attained) the knowledge of lesser Enlightenment,
- paṭiladdhañāṇaṁ āvajjento aṭṭhāsi. ~ stood reflecting the knowledge that he obtained.

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24. Atha naṁ mahāsatto 'kiṁ pana tvaṁ samma maṁ attano atthāya bandhi udāhu aññassāṇattiyā'ti pucchitvā tena tasmiṁ kāraṇe ārocite, 'kinnu kho me itova cittakūṭaṁ gantuṁ seyyo udāhu nagaran'ti vīmaṁsanto 'mayi nagaraṁ gate luddaputto dhanaṁ labhissati deviyā dohaḷo paṭippassambhissati sumukhassa mittadhammo pākaṭo bhavissati, tathā mama ñāṇabalena khemañca saraṁ abhayadakkhiṇaṁ katvā labhissāmi, tasmā nagarameva gantuṁ seyyo'ti sanniṭṭhānaṁ katvā luddaṁ 'amhe kājenādāya rañño santikaṁ nehi, sace rājā vissajjetukāmo bhavissati, vissajjissatī'ti āha. J, A, IV, 427.

Atha naṁ mahāsatto (obj.) pucchitvā ārocite (obj.) vīmaṁsanto sanniṭṭhānaṁ katvā (obj. + obj.) āha. ~ then a great being asked him, if (it) is said, while investigating, determined, and said.

- Atha naṁ **mahāsatto** ~ then a great being

- 'kiṁ pana tvaṁ samma maṁ attano atthāya bandhi udāhu aññassāṇattiyā'ti **pucchitvā** ~ asked 'friend, did you tied me for your own business or for other's order?'
- tena tasmiṁ kāraṇe **ārocite**, ~ when the fact is replied by him {the hunter}
- 'kinnu kho me itova cittakūṭaṁ gantuṁ seyyo udāhu nagaran'ti **vīmaṁsanto** ~ while investigating (himself) 'for me, from here is it better to go back to Cittakūṭa or to a town?'
- 'mayi nagaraṁ gate luddaputto dhanaṁ labhissati, deviyā dohaḷo paṭippassambhissati, sumukhassa mittadhammo pākaṭo bhavissati, tathā mama ñāṇabalena khemañca saraṁ abhayadakkhiṇaṁ katvā labhissāmi, tasmā nagarameva gantuṁ seyyo'ti sanniṭṭhānaṁ **katvā** ~ decided 'when I go to a town, a young hunter will gain property, the loning of the queen will be allayed, Sumukha's friendly duty will become obvious, similarly with the virtue of my intelligence, I will make the Khema lake as a safe-gift and obtain, therefore, it is just better to go to the town'
- luddaṁ 'amhe kājenādāya rañño santikaṁ nehi, sace rājā vissajjetukāmo bhavissati, vissajjissatī'ti **āha**. ~ said to the hunter 'take us with (your) carrying pole and bring to a king, if the king wishes to release, he will release.'

25. Tena kho pana samayena bārāṇasiyaṁ suppiyo ca upāsako suppiyā ca upāsikā ubho pasannā honti dāyakā kārakā saṁghupaṭṭhākā. Atha kho suppiyā upāsikā ārāmaṁ gantvā vihārena vihāraṁ pariveṇena pariveṇaṁ upasaṅkamitvā bhikkhū pucchati, 'ko bhante gilāno, kassa kiṁ āharīyatū'ti. Vin I 216.

- Tena kho pana samayena bārāṇasiyaṁ suppiyo ca upāsako suppiyā ca upāsikā ubho pasannā honti dāyakā kārakā saṁghupaṭṭhākā. ~ at that time, in Bārāṇasī, the layman Suppiya and laywoman Suppiyā are both devoted, donors, those who give service, and the attendances of the Saṁgha.
- Atha kho suppiyā upāsikā ārāmaṁ gantvā vihārena vihāraṁ pariveṇena pariveṇaṁ upasaṅkamitvā bhikkhū pucchati, 'ko bhante gilāno, kassa kiṁ āharīyatū'ti. ~ then laywoman Suppiyā goes to the park, approaches from a dwelling place to a dwelling place, from a room to a room, and askes the monks 'Sir, who is sick?, for whom what should be brought?'

Lesson 36
Syntax

A noun is placed in one case or in another depending on its relation to a verb, another noun, an adjective, a preposition, or a prepositional adverb. The only exception is the vocative case, which usually stands by itself.

(A grammar of the Pali Language, Ven. Perniola, P.150)

Nominative Syntactic Relation/ Function

(1) To express the stem form (liṅga) ~ buddho, cittaṁ, itthī

(2) To express the subject of the active verb.

E.g.,   *so puriso* nisīdati. The man sits down.

Buddho dhammaṁ deseti. The Buddha expounds the Dhamma.

Subject = kattar < √kar + tar ~ doer (of the action)

Accusative Syntactic Relation/ Function

(1) To express the direct object of the active verb/ participle and so on.

E.g.,   buddho *dhammaṁ* deseti. The Buddha expouds the Dhamma.

Object = kamma ~ work < √kar + ma {what is done}

Buddho *dhammaṁ* desitavā. The Buddha has expounded the Dhamma.

(2) To express the goal of motion.

E.g.,   puriso *gāmaṁ* gato. The man went to the village.

(3) To express duration of time.

E.g.,   *satta* me *vassāni* lohitakumbhiyaṁ vutthāni. I lived in a vessel of blood (womb) for seven years.

Imasmiṁ vihāre *imaṁ temāsaṁ* vassaṁ upemi. I (will) live in this dwelling place for these three months.

(4) To express extension of space

E.g.,   ābhā yojanaṁ phuṭā ahosi. The light had spread (for) about a league.

(5) These roots '√*si*', to lie down, '√*ṭhā*', to stand, '√*vas*', to dwell, '*ni* +√*sad*', to sit, compounded with these prefixes; *adhi, anu, ā, upa, abhi* govern the accusative case.

E.g.,   √ṭhā ~ to stand

adhi √ṭhā ~ to attend to

Pāpaniko *kammantaṁ* adhiṭṭhāti. The shopkeeper attends to (his) work.

Ni √sad ~ to sit ~ mañce nisīdati ~ he sits down on bed.

Abhi + ni √sad ~ abhinisīdati ~ sits down.
Mañcaṁ abhinisīdati. He sits on a bed.

√vas ~ to dwell ~ gehe vasati ~ he dwells in a house.
Ā + √vas ~ to dwell ~ āvasati. He dwells.
Gharaṁ āvasanto ~ dwelling in a house.

Ud + √pad ~ to be born, to appear ~ buddho loke uppajjati. The Buddha appears in the world.
Upa + √pad ~ to be born in~ upapajjati. He is born in
Saggaṁ lokaṁ upapajjati. He is born in a heaven world.

(6) The prefix 'adhi', 'pati' stand as a preposition and govern the accusative case.
E.g.,   suriyaṁ pati ~ towards the sun

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(7) The indeclinables *'anto, tiro, abhito, parito, samantā, dhī, vinā, antarā, uddissa, upanidhāya, paṭicca, āgamma,'* and the like govern the accusative case.

Anto (indec.) ~ inside, into
        E.g.,   anto gāmaṁ ~ inside the village
                Anto gehaṁ ~ into the house
                Anto jālaṁ ~ into the net
N.B   anto governs the locative case as well
        E.g.,   anto gabbhe ~ into the chamber
                Anto gehe ~ into the house
                Anto vasse ~ in the rainy season
                Anto sattāhe ~ inside of a week

Tiro (indec.)~ outside, beyond, over, across
        E.g.,   tiro pabbataṁ ~ across the mountain
                Tiro pākāraṁ ~ outside the fence

Abhito (adv.) ~ round about, near, in the presence of
        E.g.,   uyyānabhūmiṁ abhito ~ by the grove, near the grove
                Abhito gāmaṁ ~ round about the village

Parito (adv.) ~ round about
        E.g.,   parito gāmaṁ ~ round about the village

N.B.,   found just it with the locative case in Pāḷi canon.
E.g.,   parito parito janapadesu ~ round about the countrysides
Parito gāmesu ~ round about the villages

Samantā {samanta (adj.) + abl. ā}~ round about
E.g.,   samantā vesāliṁ ~ round about Vesālī

N.B.,   with the locative also
E.g.,   samantā cakkavāḷesu ~ all round the universe

Dhī (indec.)~ shame, woe, fie, disgust {an exclamation of reproach and disgust}
E.g.,   *dhī brāhmaṇassa hantāraṁ* ~ shame on him, the killer of the brahmin.
Dhīratthu'maṁ pūtikāyaṁ {dhī + atthu + imaṁ pūtikāyaṁ} ~ disgust on this foul body

Vinā (indec.)~ except, without, apart from {+ acc./ inst./ abl.}
E.g.,   na sakkā hi taṁ vinā ~ it is not possible (to do) without him/ that.
Purisehi vinā ~ without men
Antarā {antara (adj.) + abl. ā} ~ between, inside, during {acc./ gen./ loc.}
E.g.,   antarā ca rājagahaṁ antarā ca nālandaṁ ~ between R. and N.
Antarā magge ~ on the road
Bhikkhuniyā antarā ~ inside the nun

Uddissa (ger ~ adv.) {< ud √dis + ya} ~ as a ger ~ having pointed out, (adv. pre.p) ~ on account of, with reference to
E.g.,   bhagavantaṁ uddissa ~ on account of the Lord

Upanidhāya (ger ~ prep.) {< upa + ni √dhā + ya} ~ compared with
E.g.,   himavantaṁ pabbatarājānaṁ upanidhāya ~ compared with Himalayas, the king of mountains

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Upanissāya {upa + nis √si + a īya} ~ depending on, relying on
√si + a + ti > sayati ~ sayitvā
E.g.,   na ca pūraṇaṁ kassapaṁ sāvakā upanissāya viharanti ~ and the disciples do not dwell depending on Pūraṇa Kassapa.
Nissāya (nis √si + a + ya) ~ on, near
E.g.,   pāsāṇa-piṭṭhiṁ nissāyo ~ on a top of the rock.
E.g.,   sāvatthiṁ nissāya ~ near Sāvatthi

Upādāya {upa + ā √dā + ya} ~ taking it up (lit), out of, as, for, according to, compared with

        E.g.,   anukampaṁ upādāya ~ out of pity,

               Kālaṁ ca samayaṁ ca upādāya ~ according to time and convenience,

               Manussalokaṁ upādāya ~ compared with the world of men.

Paṭicca {paṭi √i + (t)ya} ~ on account of

        E.g.,   cakkhuṁ ca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ ~ seeing consciousness arises on account of eye base and visible forms.

Āgamma {ā √gam + ya} ~ referring to, concerning, about
Ārabbha {ā √rabh + ya} ~

        E.g.,   kiṃ āgamma kiṁ ārabbha ~ depending on what?

Skt. √argh ~ (a) √aggh {rgh > ggh},   (b) √arah {ar(g)h > ar(a)h} ~ to be worth, to deserve
-agghati, arahati ~ to be worth, to deserve,

        E.g.,   kalaṁ nagghati soḷasiṃ ~ it is not worth 16th part of kalā.

Paṭibhāti ~ paṭi √bhā + ti ~ to be bright, ~ to come to one's mind

        E.g.,   paṭibhāti maṁ bhagavā ~ it is revealed to me, Lord.

               Upamā maṁ paṭibhāti ~ the simile comes to my mind.

               Maṁ paṭibhāti pañhaṁ pucchituṁ ~ a question to ask comes to my mind.

Dassana + āya ~ for seeing = to see
√dis > dass + ana
√dṛś {ṛ > ar} > darś {rś > ss} > dass + ana > dassana ~ seeing

        E.g.,   bhagavantaṁ dassanāya ~ for seeing the Lord, to see the Lord

               {bhagavantassa dassanaṁ}

               {ariyasaccānaṁ dassanaṁ}

               Akālo dāni tathāgataṁ yācanāya ~ it is not the right time for asking the Tathāgata, to ask the Tathāgata.

Adj. + Acc. = adv.
E.g.,   sukha (adj.) happy, comfortable, easy

        Sukhaṁ (adv.) happily, comfortably, at ease

        Dīgha (adj.) ~ long

        Dīghaṁ (adv.) ~ long

Cognate object ~ having the same meaning and source with the verb, at least the same meaning

~ āhāraṁ āhāreti ~ eats

~ vitakkaṁ vitakketi ~ thinks

~ cārikaṁ carati ~ travels

~ jaṅghāvihāraṁ anucaṅkamati ~ walks up and down

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Instrumental Case

(a)   to express the instrument while performing an action

E.g.,   yānena gantvā ~ going by a vehicle.

Cakkhunā rūpaṁ disvā ~ seeing the visible form with an eye.

(b)   to express an agent of passive verb.

E.g.,   buddhena desito dhammo ~ the Dhamma expounded by the Buddha

(c)   In connection with some indeclinable particles such as 'saha, saddhiṁ,' and so on

E.g.,   isidāsiyā **saha** na vacchaṁ ~ I will not live together with Isidāsi.

{√vas + ssaṁ [sss > ss > cch] > vacchaṁ}

Bhikkhusaṁghena **saddhiṁ** ~ together with the company of monks.

Vinā daṇḍena ~ without a stick

Aññatra tathāgatena ~ without the Perfect One

Rāgena **samo** aggi nāma natthi ~ there is no fire like lust.

(d)   In connection with the words that express defects in limbs

E.g.,   akkhiṇā kāṇo ~ blind of one eye.

Pādena khañjo ~ lame of one foot ~ bow-legged, bandylegged

(e)   The family names govern the instrumental case. {Khattiya, Gotama}

E.g.,   khattiyo jātiyā … gottena gotamo ~ the Lord is a warrior caste by birth, Gotama by family.

Sippena vaḍḍhakī ~ as a profession, he is a carpenter.

Vayasā ekūnattiṁso ~ by age, he is 29.

Suvaṇṇena abhirūpo ~ in golden appearance he is handsome.

Tidaṇḍakena tāpaso ~ an ascetic with a tripod

A man with the black coat

(f)   The direction in which sth exists is expressed by the Inst. {loc. meaning}

E.g.,   puratthimena dhataraṭṭho, dakkhiṇena virūḷhako, pacchimena virūpakkho ~ Dhataraṭṭha in the east, Virūḷhaka in the south, Virūpakkha in the west.

Uttarena kapivanto ~ Kapivanta {is situated} in the north.

(g)   The words expressing direction is put in Inst. case followed by Acc. case.

E.g.,   uttarena setabyaṁ ~ to the north of Setabya.

(h)   The words 'aṭṭīyati, harāyati, jigucchati' and the like are used with the nouns in instrumental case.

E.g.,   iddhipāṭihāriyena aṭṭīyāmi harāyāmi jigucchāmi ~ I loathe, abhor, and am ashamed of the wonderer of manifestation.

(i)   The time during which something happens is expressed by Inst.

E.g.,   Tena samayena buddho bhagavā nerañjarāyaṁ viharati ~ during that time the Lord Buddha was staying nearby the river Nerañjara.

(j)   To express the proper time inst. is used

E.g.,   kālena dhammasavanaṁ ~ listening to the Dhamma at proper time

Dhammasavanakālo ayaṁ bhaddantā ~ Sir, this is the proper time for listening to the Dhamma.

√gam (to go) –   ā √gam (to come)
√yā (to go)
√i (to go)   –   ā √i (to come)

eti ~ he goes, he comes.
√i > e + ti > eti ~ he goes.
ā √i > e + ti > eti ~ he comes.

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(k)   in connection with some words such as 'pubba' and so on

Pubba ~ before

E.g.,   māsena pubbo ~ a month before

Sama, sadisa, tulya ~ similar, equal, like

E.g.,   agginā samo rāgo ~ lust like fire

Matarā sadiso ~ like a mother

Pitarā tulyo ~ like a father

Puṇṇa ~ full of

E.g.,   annena puṇṇo ~ full of alms

Sampanna, samannāgata ~ endowed with

E.g.,   pañcahi aṅgehi samannāgato ~ endowed with five factors

Vijjāhi ca caraṇehi ca sampanno ~ endowed with knowledges and practices

attha (there is a need of) **{person-dat. + state/thing-inst. + attho}**
· *sace te bhante piṇḍakena attho...* M I.380 "if Sir, there is a need of alms for you ...";
· *attho me gahapati hirañña-suvaṇṇena* D II.176 "there is a need of gold and wealth, householder, for me";
· *na ca me attho tādisena purisena* S I.99 "to me there is no use of such a person".

(l)   In some examples the instrumental case can be understood in other cases' meaning.

Nominative meaning

E.g.,   *attanā* attānaṁ sammanati. ~ he selectes himself.

Accusative meaning

E.g.,   *tilehi* khette vapati.   He sows sasame in the field.

(m)   'at what price' expressed by Inst.

E.g.,   satena kīto dāso ~ a slave bought for a hundred pieces.

(n)   The agent of infinitive verbs going together with the particles **'sakkā'**, able, **'labbhā'**, possible, is expressed by Inst sometimes.

E.g.,   na hi sakkā supantena koci attho pāpuṇituṁ. ~ a sleeping one is not able to attain any success. [any success is not possible to be obtained by a sleeping one]

E.g.,   na labbhā tayā pabbajituṁ. ~ you are not possible to be ordained.

Pa √ap + uṇā + (i)tuṁ > pāpuṇituṁ ~ to attain
Pa √vaj + (i)tuṁ > pabbajituṁ ~ to ordain

When Infinitive word with -tuṁ goes with 'sakkā' and 'labbhā' it sometimes can be understood in passive sense.

Active ~ na hi sakkā **supanto {subj. nom.} kiñci atthaṁ {obj. acc.}** pāpuṇituṁ ~ a sleeping one is not able to attain any success.

Passive ~ na hi sakkā **supantena {subj. Inst.} koci attho {obj. nom.}** pāpuṇituṁ.

Dative Case

Sampadāna {saṁ + pa √dā + ana}~ a person/ a thing to that something is offered (lit.); recipient (understandable); indirect object (Eng- Grammar)

(a)   dative case expresses 'recipient, indirecto object' of some verbs.

√dā ~ to give, to provide, to offer

E.g.,   bhikkhussa cīvaraṁ dadāti. ~ he offers a robe to a monk.

Ā √ruc ~ to inform, to report

E.g.,   bhikkhū bhagavato etamatthaṁ ārocesuṁ. ~ monks informed this matter to the Lord.

(b)   In special connection with some verbs dative case is used.

√kudh ~ to get angry

E.g.,   Tassa kujjhāhi. ~ you may get angry with him.

Pa √sad ~ to have faith, to be devoted, to be pleased

E.g.,   evaṁ pasanno ahaṁ bhoto gotamassa. ~ thus I am pleased with the ven. Gotama.

(c)   In connection with some words dative case is used.

Alaṁ ~ what is the use of   {*alaṁ + person-dat. + state/thing-inst.*}

E.g.,   alaṁ te idha vāsena. ~ what is the use of living here for you.

Namo ~ homage

E.g.,   namo tassa bhagavato arahato sammāsambuddhassa. Homage to Him, to the Lord, to the Worthy One, to the Fully Self-Enlightened One.

sotthi/ suvatthi ~ safety

E.g.,   sotthi te hotu sabbadā. ~ may there be safety all the time for you!

Svāgata {su + āgata} ~ well coming = welcome

E.g.,   svāgataṁ te hotu ~ may there be well coming to you! = you're welcome!

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Ablative Case

Ablative Case is used to express

- Starting Point
- Cause
- Separation
- Distance

- In connection with some prepositions
- Comparison

E.g.,   so **suppārakā** pakkāmi. He departed from Suppārāka.
Pakkamati < pa √kam + a + ti ~ to go away

So **agārasmā** anagāriyaṁ pabbaji. He went forth from the household life to the homeless life.
Pabbajati < pa √vraj + a + ti {vr > vv > bb} ~ to become a religious person
Agārasmā anagāriyaṁ pabbajati ~ to go forth from home to homelessness

Kacchehi sedā muccanti. Sweat comes out of armpits.

Avijjāpaccayā saṅkhārā ~ because of avijjā saṅkhāras arise.

Sāno **bhojanā** vārenti sūkare. Dogs derive off swine from their crib.

Upajjhāyā antaradhāyati sisso. A student hides himself from his teacher.

Sīlaṁ eva **sutā** seyyo. Good conduct is higher than learning.

Ayaṁ eva **tato** mahantataro kaṭaggaho. ~ this is the winning throw greater than that.

Uddhaṁ (upward), *adho* (below), *ārā, ārakā* (far), *oraṁ* (within), *vinā* (without), *yāva, ā* (as far as), *purā* (before), *aññatra* (except), *paraṁ* (after),

Uddhaṁ **pādatalā** adho **kesamatthakā** ~ from the sole of the feet upward to the crown of the head.

Ārā te **āsavakkhayā**. They are far from the destruction of passions.

Ārakā **saṁghamhā** ~ far from the Order.
Ārakā te moghapurisā **imasmā dhammavinayā**. ~ those foolish men are far from this Dhamma and Vinaya.
Oraṁ **vassa-satā**pi mīyati. ~ even within a hundred years does one die.
Ā **brahmalokā**. ~ as far as the brahma world.
Yāva brahmalokā. ~ as far as the brahma world.
Purā **aruṇā**. ~ before dawn.

Kiṃ aññatara **adassanā**. ~ what else but from not seeing.

Paraṁ **maraṇā**. ~ after death.

Upadhinidānā pabhavanti dukkhā. ~ ills come to be because of upadhis.

Saha **parinibbānā** bhagavato. ~ immediately after demise of the Lord.

Saha **vacanā** ca pana bhagavato. ~ as soon as the Lord told that.

Sammukhā ca sutaṁ **sammukhā** ca paṭiggahitaṁ samaṇassa gotamassa. ~from the recluse Gotama himself have I heard and accepted.

Sahatthā santappesi. ~ with his own hand, he served and satisfied the monks.

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Genitive Case
- Possessive ~ Sāmi
- Relation ~ Sambandha
- Other Cases' Meaning
- Genitive with Adjective
- Genitive with Adverb
- Genitive Absolute Construction

E.g., **anāthapiṇḍikassa** ārāme ~ in the grove of Anāthapiṇḍika (possessive/ relation)

Yāvadeva anatthāya ñattaṁ **bālassa** jāyati. ~ that which is learnt by the unwise is conducive to his own destruction. (inst.'s meaning)

Kalyāṇamittassa etaṁ, meghiya, **bhikkhuno** pāṭikaṅkhaṁ ~ it is to be expected, Meghiya, by a monk who provides with good friends. (inst.'s meaning)

Hiraññasuvaṇṇassa puñjaṁ ~ a heap of bullion and gold. (relation)

In Connection with some adjectives such as *kusala, kovida, kevalin, sadisa*, and the like;

E.g., kusalā **naccagītassa**. ~ cleaver at dancing and singing.
Dhammassa akovidā. ~ not skilled in the Dhamma.
Maggāmaggassa kovidā ~ skilled in right and wrong ways.
Brahmacariyassa kevalī ~ perfected in Higher life.

Sadiso **me** na vijjati. ~ there is nobody equal to me.
　　　　Puttā me atthi ~ I have sons.

With agent noun or adjectives ending in these suffixes; *aka, āvin, in,* **and** *-tar*
{Object or Subject of them}

E.g.,　**ariyānaṁ** upavādakā ~ scoffers at the Holy Ones. {upa √vad + aka}

Ariyānaṁ adassāvī ~ having not seen the Holy Ones. {na √dis + āvin}

Lābhī **annassa pānassa** ~ one who receives food and drink. {√labh + in}

Kilamathassa bhāgī ~ coming in for distress. {√bhaj + in}

Yaññassa yājetā ~ one who officiates for him at the sacrifice. {√yaj + (ṇ)e + tar}

Migassa hantā/ migaṁ hantā ~ a hunter of the deer. {√han + tar}

kammassa/ kammaṁ kattā ~ a performer of the action. {√kar + tar}

In Connection with some verbs; *pūrati* **(is full),** *dussati* **(offends),**
appamaññati **(thinks little),** *tasati, bhāyati* **(fears, is afraid), and so on**

E.g.,　pūrati bālo **pāpassa**. ~ the fool is full of evil.

Mā'ppamaññetha **puññassa**. ~ one should not think little of good.

Sabbe tasanti **daṇḍassa**. ~ all are afraid of punishment.

Sabbe bhāyanti **maccuno**. ~ all are afraid of death.

In Connection with action nouns / abstract nouns derived from verbal root
+ *ana/ (ṇ)a*

E.g.,　**sabbapāpassa** akaraṇaṁ. ~ not doing any evil deed. {na √kar + ana}

Kusalassa upasampadā ~ being endowed with good dee. {upa + saṁ √pad +
(ṇ)a} = upasampajjati

Evametaṁ purāṇānaṁ **sahāyānaṁ** ahu saṅgamo. ~ such was this meeting of the
ancient friends. {saṁ √gam + (ṇ}a) = saṅgacchati

Taṇhānaṁ khayaṁ. ~ destruction of cravings. {√khī + (ṇ)a} = khayati

In connection with the words denoting campass/ direction

E.g.,　uttaraṁ **nagarassa** ~ to the north of the city.

Pācīnato rājagahassa ~ to the east of Rājagaha.

Puratthimato nagarassa ~ to the east of the city.

In Connection with some adverbial prepositions such as *antarā, antarena,*
sammukhā, santike, samīpe, avidūre, accayena, and the like

E.g.,　antarena yamakasālānaṁ ~ between the twin Sal trees.

Antarā satthīnaṁ ~ between the thighs.

Tassa me saṁghassa sammukhā sutaṁ ~ I have heard from the presence of the
company of monks.

Santike maraṇaṁ tava. ~ near your death.

Mama accayena ~ after my death.

Tassā rattiyā accayena ~ at the end of that night.

Tiṇṇaṁ māsānaṁ accayena ~ after three months.

Bhagavato avidūre ~ not far from the Lord.

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Niddhāraṇa - Niddhāraṇīya ~ Collective - Part Relation

Samūha - Avayava ~ Whole - Part Relation

E.g., **tiṇṇaṁ kammānaṁ manokammaṁ** sāvajjataraṁ ~ of three deeds, the deed of mind is the most blamable.

E.g., **kiṁ sippānaṁ** aggaṁ ~ which of crafts is chief?

E.g., cātuddasī pañcadasī **aṭṭhamī** ca **pakkhassa** ~ the 14th, 15th, and 8th day of the half-month.

E.g., **telassa yāvadatthaṁ** pivitvā ~ having drunk oil as much as he could

E.g., **kati jāgarataṁ** (jāgarantānaṁ) suttā ~ how many of the awake are sleepy?

E.g., **etesaṁ gandhajātānaṁ sīlagandho** anuttaro. ~ among these varieties of perfume, the perfume of virtue is supreme one.

Absolute Construction

No.	Subj.	Predicate (participles)	
01.	Nom.	Nom.	{Nominative Absolute}

E.g., buddho dhammaṁ desento ~ while the B. is expounding the D.

02.	Acc.	Acc.	{Accusative Absolute}

E.g., paraṁ lokaṁ samānaṁ ~ if there is other world

03.	Gen.	Gen.	{Genitive Absolute}

E.g., puttassa rodantassa ~ while a child is crying

04.	Loc.	Loc.	{Locative Absolute}

E.g., deve vuṭṭhe ~ while it is raining

Locative

(a)   Local & Temporal {place and time}

E.g., bhikkhū **abbhokāse** caṅkamanti. ~ monks walk up and down in the open air.

Bhagavā anāthapiṇḍikassa **ārāme** viharati. ~ the Lord dwells in the park of Anāthapiṇḍika.

Mameva **tasmiṁ samaye** anussareyyātha. ~ on that occasion, you do call me to your mind.

Ayaṁ hi devaputto **pubbe** manussabhūto samāno ~ this deity being a human one in the past.

(b) In Special Connection with Some verbs, locative case is used **to denote their object**

E.g.,   **buddhe** pasīdati. He is devoted to the B./ He is pleased with the B.

Buddhe kaṅkhati. He has doubt about the B.

Sīho'va **saddesu** asantasanto ~ like a lion, not feeling fear of sounds

Rūpe snehaṁ na kubbaye.~ one should not dote on a visible form.

Saṁghe ca tibbagāravo. ~ and having deep respect to the Order.

Atthi me **tumhesu** anukampā. I have sympathy for you.

Yo …. **adaṇḍesu** dussati. ~ whosoever offends against the harmless

Ghaṭikāro jotipālaṁ **kesesu** parāmasitvā ~ Ghaṭikāra touching Jotipāla on his hair.

Coraṁ **cūḷāya** gaṇhitvā ~ having seizing the thief by top knot

Chabbaggiyā bhikkhū gāvīnaṁ **visāṇesu**pi gaṇhanti. Chabbaggiya monks catch hold of cows even by their horns.

Naṁ seṭṭhī **sīse** cumbitvā ~ the guild-master having kissed her on her head.

Tassa so alagaddo **hatthe** vā **bāhāya** vā **aññatrasmiṁ** vā **aṅgapaccaṅge** ḍaseyya. ~ a snake would bite him on his hand, arm, or other part of the body.

Paccekabuddhe aparajjitvā ~ having offended the Silent Buddha.

Puttesu dāresu ca yā apekkhā ~ fond of sons and wives.

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(c)   To denote the sense of "among, amidst"

Evaṁ **nindāpasaṁsāsu** na samiñjanti paṇḍitā. ~ the wise will not falter among praise and blame.

Danto seṭṭho **manussesu**. ~ the tamed one is the best among men.

(d)   To denote a person in whom sth is done in connection with some verbs;

Bhagavati brahmacariyaṁ carissāmi. ~ I will live the Higher life under the guidance of the Lord.

Kathaṁ mayaṁ bhante tathāgatassa **sarīre** paṭipajjāma. ~ How should we treat the remains of the Perfect One?

Dvīsu bhikkhave sammā paṭipajjamāno paṇḍito … bahuṁ puññaṁ pasavati. ~ Monks, the wise one who behaves rightly towards two persons begets much merit.

Sattesu vippaṭipajjanti. ~ they wrongly behave towards living beings.

Suddhavāsesu devesu <u>antarahito</u>. ~ having vanished from the Devas of Pure Abodes.

(d)   In connection with some adjectives; such as kovida, kusala, and so on
<u>Kusalo</u> vīṇāya **tantissare**. ~ were you clever at the lute's stringed music?

(e)   To express the cause;
Omasavāde pācittiyaṁ. On account of insulting speech there is an offence of expiation.

(f)   In expression the sense "with regard to, in regard to, as regards, with respect to"
Pubbe ananussutesu **dhammesu** cakkhuṁ udapādi. ~ the vision arose in me in regard to things not heard by me before.

(g)   In absolute construction
Parinibbute bhagavati ~ when the Lord passed away,
acira-pakkantesu jaṭilesu ~ not long after the ascetics of matted hair had gone away
Bhagavatā oḷārike nimitte kayiramāne ~ even when so broad a hint was being dropped by the Lord.   {√kar + (i)ya + māna (r-y > y-r)}
Sāriputtassa vaṇṇē bhaññamāne ~ while the praise of Sāriputta was being uttered
          {√bhaṇ + ya + māna (ṇy > ññ)}

Adjectives
(a)   adj. = noun {in gender, number, and case}
Pāpakā akusalā dhammā uppajjanti. ~ the mean and unwholesome states rise up in mind.
Pāpakā and akusalā {nom. Pl. masc.} → *dhammā* {nom. pl. masc.}

(b)   Adj. used as a noun, and takes a case as noun does.
Saṁvāsena kho mahārāja sīlaṁ veditabbaṁ, tañca kho **paññavatā** no **duppaññena**. ~ it is by living together with a person that one should learn his moral conduct, that is only if one is wise, and is not unwise.

(c)   But numeral adjectives are different from ordinary adjectives.
Vīsati cittāni ~ 20 minds
Vīsati {fem. nom. sl.} → cittāni {neut. nom. Pl.}

(d)   In Comparison with the Comparative Adjectives, the noun takes abl. or inst.
Mānusakehi kāmehi dibbā kāmā abhikkantatarā panītatarā ca. ~ the heavenly pleasure are more pleasing and more excellent than human pleasures.

(e)   In Comparison with the Superlative Adjectives, the noun takes gen. or loc.
Virāgo settho **dhammānaṁ**. ~ passionlessness is the best of mental states.

Danto settho **manussesu**. ~ the tamed one is the best among men.

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Pronouns

(a)   Personal Pronoun
  -   3rd Personal pronoun **tad** ~ Declinable, Adjective, 3 genders,
  -   but 1st and 2nd personal pronouns ~ **amha, tumha** are non-gender, non-adj., declinable

E.g.,   _so_ bhikkhu jahāti ora-pāraṁ. ~ that monk quits bounds both the lower and the higher ones.
_So_ vippajaheyya mānaṁ. ~ he would abandon conceit.
Ahaṁ dhammaṁ suṇāmi. ~ I listen to the D..

(b)   Relative Pronoun ~ yad
(1) Ya → ta {where is _ya_, there is **ta**}
  -   Gender and number of _yad_ is the same as its antecedent ~_tad_
  -   Its case is determined by its function in its own sentence.

E.g.,   *ye* āsavā saṁkilesikā, pahīnā *te* tathāgatassa. ~ which are cankers and defilements, those have been got rid of by Tathāgata.
Yena saṁgho attamano hoti, *taṁ* karomī'ti āha. ~ he said that by what the Order becomes pleased, I will do that.
Yā imasmiṁ janapade janapadakalyāṇī, *taṁ* icchāmi. ~ I long for that (lady) who is the most beautiful one in this district.

(2) Double pronoun with Relative one
Ya ya → ta ta {whosoever, whatsoever}
E.g.,   so *yena yena* icchati, *tena tena* gacchati, *yattha yattha* icchati, *tattha tattha* tiṭṭhati. ~ wherever he likes (to go) there he goes, wherever he likes (to stands) there he stands.

Yo {relative} **koci** {indefinite} ~ whosoever, whatsoever, any whatsoever
E.g.,   *yo* hi **koci** bhikkhave ime satipaṭṭhāne evaṁ bhāveyya satta vassāni… ~ whosoever, monks, should develop these applications of mindfulness for seven years.

Yaṁ kiñci sithilaṁ kammaṁ, ~ whatever perfunctory deed,

Yassa kassaci bhikkhuno ime pañca ceto-khilā pahīnā. ~ by whatever monk these five forms of mental barrenness are got rid of.

Yo {relative} *vā ko* {interrogative} *vā* ~ whosever
E.g.,   yo vā ko vā ~ whosoever

Yo {relative} vā so {demonstrative} vā ~ whosoever, whatever, [this or that, ordinary]
E.g.,   yo vā so vā yakkho ~ an ordinary yakkha.

(c)   3 Demonstrative Pronouns; *ta, eta, ima/idaṁ*
        Frequently found as *so ahaṁ, so tvaṁ, ayamahaṁ, eso'haṁ, taṁ maṁ, tassa mayhaṁ*, and the like. The preceding pronoun in these example means the sense 'aforesaid', 'mentioned before'.
E.g.,   *so ahaṁ* vicarissāmi gāmā gāmaṁ nagarā nagaraṁ. ~ I (who have understood the doctrine as mentioned before) will now go from village to village, and from city to city.

        Sometimes *etad* and *idaṁ/ imam* preceded by *tad* to to emphasize the sense of succeeding pronoun.
E.g.,   so eso, so ayaṁ ~ this very same person.

        In some place *tad* means 'there', while *etad/ idaṁ* do 'here'.
E.g.,   so dārako gacchati. (there the boy goes)
        Eso (ayaṁ) dārako āgacchati. (here this boy comes.)

        Double Demonstrative Pronoun *ta ta* means 'this or that', 'several or various'.
E.g.,   taṁ taṁ kāraṇaṁ āgamma. ~ concerning this or that / various incidents.

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        Verb
Tenses; Present (*vattamāna*), Aorist (*ajjattanī*), Imperfect (*hiyyatanī*), Past Perfect (*parokkhā*), Future (*bhavissanti*), and Conditional (*kālātipatti*)
Moods; Indicative, Imperative (*pañcamī*), Optative (*sattamī*)
Indicative Mood; Affirmative statement, Negative statement, Interrogative statement.
Affirmative; *bhagavā sāvatthiyaṁ viharati*. The Lord stays in Sāvatthi.
Negative; *so paṭhaviṁ na maññati*. He does not think the earth in wrong way.
Interrogative;   (1) *kāyadaṇḍanti, tappasī vadesi*? Tapassī, do you say "*kāyadaṇḍa*"?
        (2) *santi te evarūpā ābādhā*? Do you have disease like these?

(3) *api nu naṁ brāhmaṇā mante vāceyyuṁ vā na vā*? Would these Brahmins teach their Verses or not?

(4) *ko pana bhante hetu*? What is the cause, reveard sir?

(5) *kattha'dāni so bhagavā viharati*? Where does the Lord stay, now?

Present Tense; Simple Present Tense, Present Continuous Tense, Historical Present Tense, Existing Fact, Nearest Past, and Nearest Future

(1) **Simple Present Tense**; *sadiso me na vijjati*. There is no one like me.

(2) **Present Continuous Tense**; *gacchāmi kāsinaṁ pursaṁ*. I am going to the city of Kāsis.

(3) **Existing Fact**; *na hi verena verāni sammantīdha kudācanaṁ*. Hatreds are never calmed down by returning hatred.

(4) **Historial Present Tense**; *tena kho pana samayena buddho bhagavā verañjāyaṁ viharati*. At that time, the Lord Buddha dwells in Verañjā.

(5) **Nearest Past**; *gambhīraṁ bhāsasī vācaṁ*. You have just spoken a word of deep meaning.

(6) **Nearest Future**; *kāyassa bhedā duppañño nirayaṁ so upapajjati*. At the body's wreck, that foolish person will go to the state of misery.

Past Tense; Aorist, Imperfect, Past Perfect~ *āha, āhu, āhaṁsu* (frequently found)

Future Tense; action performed in the time yet to come, *can, must*

E.g., *ayaṁ mahesakkhāya devatāya adhiggahīto bhavissati*. This tree must be occupied by the powerful tree-spirit.

Imperative Mood; Command, Entreaty, Blessing, Curse, Request, and Aspiration.

Optative Mood; Hope, Preyer, Wish, Condition, Probability, Capability, Permission, etc.,

Conditional Tense; the Past Condition with, implied impossibility or supposition, Contrary to facts.

√sthā = √(ṭ)ṭhā
√bhū + a
bhū́bhū + (v)a
Babhūva (parokkhā)

Participles

Two kinds; declinable and indeclinable

Indeclinable Past Participle; Gerund {called Some Grammarians}

Declinable Participle; Present Participle, Past Participle, and Gerundive or Future Passive Participle ~ adj. inflected in gender, number, and case of the nouns which they refer to.

The Past Participle and Gerundive are also used **predicatively** in sentences.

- **The Present Participle** translated "**while, whilst**", sometimes used **substantively** and translated "**he who, that which**".

E.g., *so dibbena cakkhunā … satte passati cavamāne uppajjamāne*. (he, by the divine eye, sees beings who are passing hence and uprising there.)

- **The Present Participle** used in the sense of potential verb "**if**".

E.g., *idha panekacco gilāno labhanto sappāyāni bhojanāni no alabhanto … vuṭṭhāti tamhā ābādhā*. (here again there is a patient that recovers from his illness if he gets proper diet … but not if he does not get it.) Pug. 20.

- **The Past Participe** Both Active and Passive frequently play the part of a past verb (either as Aorist, Imperfect Past, or Past Perfect) and agree with the subject of the sentence (or the clause) in gender, number, and case. This is the **predicative use** of the past participles.

- Sometimes the verb "***hoti, ahosi*, etc.,"** of √*bhū* follows the past participle, and can be understood "**have, has, had, have been**, and so on".

E.g., *Dasamo gahapati pāṭaliputtaṁ anuppatto hoti*. (the householder Dasama has arrived at Pāṭaliputta). M, I, 354.

   Āsanāni paññattāni honti. (seats have been prepared.) M, I, 354.

- **Declinable Participle** used as **Noun** as well as **Adjective**

   Buddha ~ awakened, the Buddha {√*budh* + *ta*}

   Sugata ~ gone well, an Epithet of the Buddha, sometimes as an Adjective
        {*su* √*gam* + *ta*}

   Some more examples;

   Attano'va avekkheyya katāni akatāni ca. (one should take notice of what one has done or not done.) Dhp 50.

   Atthi bhikkhave ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ. (there, monks, is a not-born, a not-become, a not-made, a not-compounded.) Ud 80.

   Mahant ~ great <√*mah* + *ant*

Bhavant ~ dear, friendly < √*bhū* + *ant*
Sant ~ a good person < √*as* + *ant*

- **Past Participle** used as an **abstract noun**;

E.g., *nissitassa calitaṁ, anissitassa calitaṁ natthi.* (there is wavering for him who has clung, but for him who has not clung, there is no wavering.) Ud 81.

- **Declinable Past Participle** used as a **gerund**;

E.g., *ekamantaṁ ṭhitā kho sā devatā bhagavantaṁ etadavoca.* (that deity, having stood aside, said this to the Lord.) S, I, 1.

   Atha kho tā devatāyo ... suddhāvāsesu devesu antarahitā bhagavato purato pāturahaṁsu. (then, those gods, having disappeared from among the gods of Pure Abodes, appeared before the Lord.) S, I 26.

Agent of Passive Past Participle by Inst. or Gen.

E.g., *bhotā gotamena sammā bhikkhusaṁgho paṭipādito.* (the Order of the monks has been led properly by the good Gotama)

   Sāvatthiyā avidūre aññatarassa puggalassa āvasathapiṇḍo paññatto hoti. (alms food has come to be prepared in a public rest house near Sāvatthi by some guild.) Vin IV 60.

- **Gerundive or Future Passive Participle**
- fitness, propriety, obligation, necessity, or capability, "**is to be, ought to be, should be**", occasionally "**can be, could be, may be, might be**"
- Play the part of predicate,
- Agree in gender, number, and case with the noun they refer to
- Their agent by Inst. or Gen.
- Sometimes used impersonally, in neuter gender, singular
- Sometimes used also as neuter noun.

E.g., *apāṇātipātaṁ nissāya pāṇātipāto pahātabbo.* (through not killing living being, killing living being should be got rid of.) M I 360. [**predicative function**]

   Antarāmagge nadī taritabbā hoti. (on the way there is a river {which is} to be crossed) [**adjective function**]

   Āraññakenāpi kho āvuso moggallāna ime dhammā samādāya vattitabbā pageva gāmantavihārinā. (these things, venerable Moggallāna, are certainly to be taken up and practised by a monk living in a forest, all the more by one staying near a village.) [**predicative function**]

   Kataṁ karaṇīyaṁ. (what is to be done has been done) [**noun function**]

Dasamo gahapati pāṭaliputtaṁ anuppatto hoti kenacideva karaṇīyena. (the householder Dasama has arrived at Pāṭaliputta on some business or other.) [**noun function**]

Infinitive

- For the purpose; **to, in order to**
- **Infinitive +** *icchati, kāmo* (wishes, desires, wants), *arahati* (deserves), *sakkoti* (is able to, can), *pahoti* (is capable of) *sakkā, labbhā* (possibe, suitable), *alaṁ* (ought to), *sukara* (easy), *āciṇṇa* (is a custom to)
- Agent of Infinitive by Inst. (passive) or Nom. (active), and its obj by Acc. (impersonal)

E.g., *so na* **sakkuṇeyya** *gaṅgāya nadiyā tiriyaṁ bāhāya sotaṁ chetvā sotthinā pāraṁ* **gantuṁ**. (he would not be able, having cut across the stream of the river Ganges using his arms, to go safely beyond.) M I 435.

Icchāma *mayaṁ, mārisa, nimiṁ rājānaṁ* **daṭṭhuṁ**. (we wish, good sir, to see the king Nimi.) M I 78.

Na'dāni **sukaraṁ** *amhehi lābhasakkārasiloke* **pariccajituṁ**. (it is not easy for us to give up gains, honours, and fame.) M I 524.

Khattiyopi hi **pahoti** *asmiṁ padese ... mettaṁ* **bhāvetuṁ**. (on this supposition, a noble too is capable of developing loving-kindness.) M I 151.

Āciṇṇaṁ *kho panetaṁ buddhānaṁ bhagavantānaṁ āgantukehi bhikkhūhi saddhiṁ* **paṭisammodituṁ**. (it is the custom of the Lord Buddhas to exchange friendly greetings with the monks coming from a distant place.) Vin IV 24.

Arahati *pabbajito pabbajitassa piṇḍaṁ* **paṭiggahetuṁ**. (a monk is worthy to accept the alms-food of a monk.) Vin IV 24.

Alameva **nibbindituṁ**. (for sure, one ought to turn away from.) D II 198.

sakkā *sāmaññphalaṃ* **paññāpetuṃ**. (would one be able to point out a result of samaṇaship) D i.51

sakkā etaṃ **mayā** *ñātuṃ?* can I ascertain this? D i.187 {is it possible to be known by me?}

na sakkā **maggo** *akkhātuṃ.* (the way cannot be shown) Mil 269;

Direct and Indirect Speech

"***Iti***" is added to the end of quotation sentence or direct speech.

E.g.,   *sace me bhagavā byākarissati* **"sassato loko"ti** *vā* **"asassato loko"ti** *vā ... evamahaṁ bhagavati brahmacariyaṁ carissāmi.* (if the Lord will explain to me "the world is eternal" or "the world is not eternal", then will I live the higher life under the Lord.) M I 427.

"Ūmi bhayan"ti *kho bhikkhave kodhūpāyāsassetaṁ adhivacanaṁ.* (the peril of waves, monks, is a designation for angry despair.) M I 460.

Bhikkhū ... aññataraṁ paccantimaṁ vihāraṁ paṭisaṅkharonti **"idha mayaṁ vassaṁ vasissāmā"ti.** (the monks were repairing a large dwelling place in the countryside, thinking "we will spend the rains here".) Vin IV 44.

So ekadivasaṁ ... ekaṁ vanappatiṁ disvā **"ayaṁ mahesakkhāya devatāya adhiggahīto bhavissatī"ti** *tassa heṭṭhābhāgaṁ sodhāpetvā …* (one day, he, seeing a large forest tree, thought: "this tree must have been tenanted by a powerful spirit," and having caused the ground under the tree to be cleared.) DhA I 3.

Indirect Speech

The nouns that express the statement (like the word "***bhāva***") becoming the last member of compound denote the sense of indirect speech.

E.g.,   *satthā* **tassa antogehā nīharitvā tattha nipajjāpitabhāvaṁ** *ñātvā …* (the Master became aware that he had been removed from the house and laid there …) DhA I 261.

Pañcasatehi bhikkhūhi saddhiṁ āgatabhāvaṁ *sutvā …* (having heard that he had come with five hundred monks) DhA I 62.

27 Oct 2023

Vocabulary
   Masculine Nouns
Pabbajita < pa + √vraj + (i)ta {gone forth} ~ pabbajati ~ goes forth

Anuyoga < anu √yuj + (ṇ)a ~ anuyuñjati ~ practises, gives oneself up to

Kilamatha < √k(i)lam + a + tha ~ kilamati ~ to be tired

Tathāgatha < tathā + āgata ~ one who has come like that (previous Buddhas)

Sampayoga < saṁ + pa √yuj + (ṇ)a

Vippayoga < vi + pra + √yuj + (ṇ)a

Upādānakkhandha < upādāna + khandha

Samudaya < saṁ + ud + √i + a

Nirodha < ni √rudh + (ṇ)a

Rāga < √ra(n)j + (ṇ)a

Cāga < √caj + (ṇ)a

Paṭinissagga < pati + nis √sajj + (ṇ)a

Punabbhava < punar + bhava

Saṅkhāra < saṁ(s) √kar + (ṇ)a {saṁskāra > saṁ(k)khāra > saṅkhāra}

Feminine Nouns

Allikā < ā √lī + aka {ālīka > allika + ā > allikā}

Paṭipadā < pati + √pad + a + ā

Abhiññā < abhi √jñā

Sammappaññā < sammā + paññā {pra √jñā}

Mutti < √muc + ti

Vijjā < √vid + (ṇ)ya > vidya > vijja + ā

Saññā < saṁ √jñā

Ñāṇadassana < ñāṇa + dassana

Neuter Nouns

Maraṇa < √mar + ana

Upādāna < upa + ā √dā + ana

Veyyākaraṇa < vi +(y > yy) ā √kar + ana

Byākaraṇa < vi (i > y, v > b) + ā √kar + ana

Brahmacariya

Manoviññāṇa < manas + viññāṇa

Saṅkhitta < saṁ √khip + ta ~ saṅkhipiyati ~ is summarized

Itthatta < ittha + tta

Vedayita (nt.) vedanā (f.) ~ √vid (to experience) + e/ aya + ti > vedeti/ vedayati

Phoṭṭhabba < √phus + tabba {u > o, st > ṭṭh}

Adjectives

Pañcavagga ~ a group of five

Pañcavagga + iya > pañcavaggiya

Gāma ~ a village

Gām(a) + (ṇ)ya > gāmya > gamma

Ariya ~ holy

Na > an + ariya > anariya ~ unholy

Na > an + attha > anttha + saṁhita > antthasaṁhita

Na > a + piya (priya) > appiya

√is > icch + a + ti > icchati ~ he wishes, wants

Iccha + nt > icchant ~ wishing, wanting

Sesa ~ remaining

Na > a + sesa > asesa ~ all

√gam + (ṇ)in > gāmin ~ who goes ~ gāmin + ī > gāminī (f. adj.)

06 Nov 2023

Dvādasa + ākāra > dvādasākāra ~ twelve aspects (dependent determinate compound),
        having twelve aspects (attributive or related compound)

√su + tavant {suta + vant} > sutavant ~ who has learned {tavant ~ perfect active
        participle suffix}

Na + dukkha > adukkha

> **Na > an + Vowel**; e.g., na + ariya > anariya
> **Na > a + Consonant**; e.g., na + dukkha > adukkha

Na + sukha > asukha

Saha + deva(ka) > sadevaka ~ being with gods
        Saha devehi vattati > sadevo + ka > sadevako

Saha + māra(ka) > samāraka ~ being with Māra

Saha + samaṇabrahmaṇa > sassamaṇabrahmaṇa ~ being with recluses and brahmans,
        fem. sassamaṇabrahmaṇa + ī > sassamaṇabrahmaṇī
        Samaṇā ca brahmaṇā ca samaṇabrahmaṇā ~ recluses and brahmans {copulative
        compound}
        Saha samaṇabrahmaṇehi vattati sassamaṇabrahmaṇo

Saha + brāhma(ka) > sabrāhmaka ~ being with higher gods

Anta + ima > antima ~ final {the most ending} [superlative adj. suffix ~ ima]

Vi (vigata) + raja > viraja ~ spotless

Puthujjana + (ṇ)ika > pothujjanika

Ñāṇaṁ + karaṇaṁ > ñāṇakaraṇa ~ producing knowledge

Ñāṇena karaṇaṁ > ñāṇakaraṇa ~ producing wisely

Punar (again) + bhava (existance) + (ṇ)ika > ponobhavika ~ that causes re-becoming

Abhi √nand + in > abhinandin ~ that finds pleasure in
     Abhinandin + ī > abhinandinī (f.)
Ti + parivaṭṭa > tiparivaṭṭa ~ three rounds (dependent determinate compound), having
     three rounds (attributive compound)

Su + vi √sudh + ta > visuddha ~ well purified
Vi √sudh + ti > visuddhi ~ purification

Ud (prefix) ~ high
Ud + tara (comperative adj. suffix) > uttara ~ higher
Ud + tama (superlative adj. suffix) > uttama ~ the highest

Na + uttara > anuttara ~ not higher (dependent determinate compound), having no
     higher one (than himself); the highest (attribute compound)

Na + kuppa > akuppa ~ not shaking

Atta + mana > attamana ~ one's own mind, having one's own mind; delighted, pleased

Vīta < vi √i + ta ~ free from, being without
Vīta + mala > vītamala ~ stainless

Pati + uppanna > paccuppanna ~ present {happening at the present moment}
Ati + √i + ta > atīta ~ gone beyond, passed; past
Na + ā √gam + ta > anāgata ~ not come yet; future

Bahi {adv. outside} + (ṇ)ira > bāhira ~ external
Adhi + atta > ajjhatta ~ related to oneself; internal

Hīna ~ inferior
Majjhima ~ middle
Paṇīta ~ superior

Verbs and Participles
Na upagacchati < upa √gam + a + ti ~ does not approach, does not go into
     Upa √gam + ya > upagamya > upagamma (ger.) ~ having gone into
Na + upagamma > anupagamma ~ having not gone into

Ud √pad + ya + ti > uppajjati, uppanna (pp.), uppajjitvā (ger.), uppajjamāna (prp)
Ud (a)√pad + i (past) > udapadi > udapādi ~ arose

Pa √k(r)am + i > pakkami, > pakkāmi ~ departed
Abhi + saṁ √budh + ya + ti > abhisambujjhati,
Abhi + saṁ √budh + ta > abhisambuddha (pp)

√labh + a + ti > labhati (active) ~ obtains
√labh + ya + ti > labbhati (passive) ~ is obtained
√labh + ta > laddha (pp.)
√labh + ya + māna > labbhamāna (passive pr.p) being obatined
    -dh, bh, h + t > ddh {pp.}

Pari √jñā + nā + ti > parijānāti ~ knows thoroughly
Pari √jñā + (ṇ)ya > pariññeyya (FPP) ~ what should be thoroughly known

08 Nov 2023

Compounded verb with √bhū and √kar
Sacchi √kar + o + ti > sacchikaroti ~ realizes, understands (lit., makes sth with one's
    own eye)
      Sacchi < saha + acchi < akkhi (eye) ~ with one's own eye
      Sacchi ~ saha akkhinā
Sacchi √kar {> kā}+ tabba > sacchikātabba (fpp.) ~ what should be realized
Sacchikata (pp) ~ realized
Sacchikatvā (ger.) ~ having realized
Manasikaroti < manas (i) √kar ~ makes sth with/in one's mind; pays attention
Manasikatvā, manasikātabba, manasikāra
Sita (cool) √bhū > sitībhavati ~ becomes cool

√bhū + (ṇ)e > bhāve + ti > bhāveti ~ causes sth to become/ happen; develops
Bhāve + tabba > bhāvetabba ~ what should be developed
Bhāve + (i)ta (PP) > bhāvita
Bhāvanā < √bhū + (ṇ)e > bhāve + ana > bhāvana + ā (fem.)
    Deseti > desanā
    Vedeti > vedanā
    Ceteti > cetanā
Pati > paṭi √jñā + nā + ti > paṭijānāti
Pati (a)√jñā + (s)iṁ (past, 1st., sl.) > paccaññāsiṁ
Ud + ā √nī + a + ti {ī > e > ay} > udānayati {aya > e} udāneti ~ gives utterance
Ud + ā √nī + a + (s)i > udānesi

√jñā + nā + ti > jānāti ~ knows
√jnā + ta > ñāta (pp)

Ā √jñā + nā + ti > ājānāti
Ā √jñā + ta > {jñ > ññ, ā > a} > aññāta (pp)

Nir √vi(ṁ)d > vind + a + ti {rv > vv > bb} > nibbindati ~ is tired
Nir √vid + a + ā > nibbidā

Vi √muc + ya + ti {cy > cc} vimuccati ~ is liberated
Vi √muc + ti {ct > tt} > vimutti ~ liberation
Vi √muc + ta (PP.) > vimutta ~ liverated

√khī + ya/a + ti > khīyati/ khayati
√khī + na > khīṇa (pp)

      (skt.) ś, ṣ, s, ṛ + t/n > ṭ/ṇ
      Kṣī (skt.) = khī {kṣ > kkh > kh}

Pa √jñā + nā + ti > pajānāti ~ understands
Pa √jñā + ya + ti > paññāyati ~ is understood
Pa √jñā > paññā ~ wisdom

√kar + anīya > karaṇīya ~ what should be done
      (skt) √kṛ = (pāḷ) √kar

√dīp + ya + ti > dippati ~ sets fire
Ā √dīp + ta {pt > tt} > āditta ~ burning

Pari √jñā + nā + ti > parijānāti ~ knows thoroughly
Pari √jñā + ta (pp) > pariññāta
Pa √hā + a + ti {hā > hāhā > jahā} > pajahati ~ gets rid of, dispells
Pa √hā + tabba (FPP) > pahātabba ~ what is to be dispelled

√as + ti > asti {st > tth} > atthi ~ there is
Na + atthi > natthi ~ there is not
√jñā + nā + ti > jānāti
(a)√jñā + (s)i {jñ > ññ} > aññāsi ~ knew, understood, realized
√labh ~ to get, to obtain
√labh + ya > labbha + ti > labbhati ~ to be obtained; to be possible
√raj + ya > rajja + ti > rajjati ~ is attached
      √raj + (ṇ)a {a > ā, j > g} > rāga ~ lust, attachment
Vi + rajjati > virajjati ~ is detached

Virāga ~ detachment, without lust

√vas + a + ti > vasati ~ lives, dwells, stays
√vas + a > vasa + (i)ta (PP) > vasita {a > u} > vusita
Upa + ā √dā + (i)ya +ti > upādiyati ~ is taken
Upa + ā √dā + ya (ger.) > upādāya
Na + upādāya > anupādāya

√jñā ~ jānāti ~ knows
     Ñāṇa ~ knowledge
Pa √jnā ~ pajānāti ~ understands
     Paññā ~ knowledge, wisdom
Ā √jñā ~ ājānāti ~ realizes
     Aññā ~ knowledge of arahatship
Pari √jñā ~ parijānāti ~ knows thoroughly
     Pariññā

10 Nov 2023

Indeclinables and Adverbs

Seyyathidaṁ < seyyathā + idaṁ
Seyyathā < taṁ yathā ~ just like that, as follows, such as
Taṁ + yathā > ta(d)yathā ?> sadyathā ?> sayyathā ?> seyyathā

Yathābhūtaṁ < yathābhūta (adj.) + ṁ (nt. nom. sl./ acc. sl.) > adv.
Yathā (as) + bhūtaṁ (been) > yathābhūta ~ as been/ as being, as it is/ as it really is/ as they really are/ as it has really been

Bahiddhā ~ bahi (outside)
Bahir + dhā > bahiddhā
Dvi (two) + dhā > dvidhā ~ in two ways, twofold
Itihidaṁ < iti + hi + idaṁ
Yāva kīvaṁ < yāva + kīva + ṁ
Dve'me < dve + ime ~ these two
Cāyaṁ < ca + ayaṁ {aa > ā}

Kāmasukhallikānuyogo < kāmasukha (sensual pleasure) + allika (attached/ hooked) + anuyoga (practice)
Allika < ā √lī + aka > ālīka {āl > all} > allīka > allika
Attakilamathānuyogo < atta (oneself) + kilamatha (tiredness) + anuyogo

Ayaṁ + eva > ayameva {ṁ > m}

Domanassupāyāsa < domanassa (mental pain) + upāyāsa (suffering)

Yampicchaṁ < yaṁ (whatever) + api + icchaṁ (desire,)

Yampicchaṁ na labbhati, tampi dukkhaṁ ~ whatever he wishes is not obtained, that is a kind of suffering.

Taṅkhopanidaṁ < taṁ (kho pana) idaṁ

Idamavoca < idaṁ + avoca ~ he said this

Avoca < (a)√vac + ā > a {past 3rd. sl.}

Māhesun'ti < mā ahesuṁ iti

Ahesuṁ {past 3rd. Pl.} < (a)√(b)hū + (s)uṁ {ahūsuṁ (ū > e)> ahesuṁ}

Ahosi {past 3rd. Sl.}

Tasmātiha < tasmā(t) + iha

Tassāyeva < tassā (y) eva

Ariyasaccanti < ariyasaccaṁ + iti {ṁ + iti}

No hetaṁ < no hi etaṁ ~ this (is) not (right)

Nesohamasmi < na eso ahaṁ asmi. ~ this is not I.

13 Nov 2023
Summary of the Pāḷi grammar through the Pāḷi Made Easy
4 Parts of Speech in Pāḷi

1) Prefix (upasagga or upasāra) [lesson 29]
2) Indeclinable Particles (Nipāta) [ca, na, atha, vā, and so on]
3) Finite verb (Ākhyāta) (3 tenses, 3 moods) [Lesson 2, 3, 4, 5, 6, 7, 8, 27, 28, 31, 32, 33, 34]
4) Declinable Stems (Nāma; noun, adj., pronoun, compound noun, derivative noun)
   (a) Vowel ending nouns [lesson 12, 13, 14, 15, 16, 17, 18, 19, 20]
   (b) Consonantal ending nouns [lesson 21, 22, 23, 24, 25]
   (c) Pronoun [lesson 26, 27]
   (d) Numerals [lesson 30]

   1) Nāmanāma (pure noun; (1) vowel ending noun except pp. prp. Fpp. (2) consonantal nouns; -as, -an)
   2) Sabbanāma (pronoun)
   3) Samāsanāma (compound noun {nāma + nāma}) [lesson 29, 30]
   4) Taddhitanāma (secondary derivative noun {nāma, prefix, particle + suffix}) [lesson 21, 28 {para 131.} 35 {para. 206 - 211}]
   5) Kitanāma (primary derivative) {√root + suffix}
      Kita;
      (1) indeclinable derivative i.e., gerund, infinitive [lesson 9]

(2) declinable derivative i.e., participles, agent noun, abstract noun and so on [lesson 15 {pp.}, 22 {pr.p}, 23 {agent -tar}, 35 {para. 213}]

Lesson 36

(a) Syntax of cases

Para. 215; Nominative Case

Para. 216; Accusative Case

Para. 217; Instrumental Case

Para. 218; Dative Case

Para. 219; Ablative Case

Para. 220; Genitive Case

Para. 221; Locative Case

(b) Syntax of Adjectives {para. 222}

(c) Syntax of Pronouns {para. 223}

(d) Syntax of Verbs {para. 224}

(e) Syntax of Participles {para. 225}

(f) Syntax of Gerundives or Future Passive Participles {para. 226}

(g) Syntax of Infinitives {para. 226}

(h) Direct and Indirect Speech

(i) Syntax of Gerund {Practical Grammar of the Pāḷi Language, para. 618, pg. 164 ebook}

15 Nov 2023

(i)　　　The Gerund always denotes an action completed before another: it may be translated by the word "having" followed by a past participle as: ***gantvā*, having gone**; or by the past tense followed by the conjunction "**and**": *gantvā*, he went and... The gerund, therefore, being very extensively used, is the most common connective in Pali, and practically does away with the Pāli conjunction equivalent to the English "and" connecting two sentences. *so taṁ **ukkhipitvā** gharaṁ **netvā** catudhā **vibhajitvā** danādīni puññāni **katvā** yathākammaṁ gato*, He lifted it up, took it home, divided into four parts, practised alms-giving and other good deeds, and went according to his deeds.

- Having V-ed/en

  E.g., gantvā ~ having gone

- Verb and

  E.g., gantvā ~ goes and/ go and/ went and/ will go and

  E.g., ukkhipitvā netvā vibhajitvā katvā gato ~ lifted up, took, divided, did, and went

(ii)　　　The word *va* (=*eva*) following a gerund, may be translated by "as soon as": *taṁ vacanaṁ sutvāva*, as soon as he heard these words...; *so vānaro attano puttaṁ disvāva*, the monkey, as soon as he saw his offspring…

- Sutvā'va {sutvā eva} ~ as soon as he heard, as soon as having heard
- Disvā'va {disvā eva} ~ as soon as he saw, as soon as having seen

(iii)   The particle "*api*" coming after a gerund, may be translated by "although": *akataññū puggalo cakkavattirajjaṁ datvāpi tosetuṁ na sakkā*, an ungrateful man cannot be satisfied although he be given universal sovereignty.
- Datvā'pi {datvā api} ~ although he be given, although having been given
  √dā + tvā > datvā ~ having given

(iv)   Before a gerund, *a* may be translated by "without": *papañcaṁ akatvā*, without making delays, without any delay; *ekampi akilametvā*, without harming even one person.
- Papañcaṁ akatvā {na katvā} ~ having not made delays, without making delays
- Akilametvā {na kilametvā} ~ having not harmed, without harming

(v)   Some gerunds are used prepositionally; the principal of them are: *paṭṭhāya* since, beginning from, from, after; *sandhāya*, with reference to, concerning; *ārabbha* concerning, with reference to; *sañcicca,* intentionally; *asallakkhetvā*, inadvertently, unawares: *nissāya, upanissāya*, on account of, through, near; *ādāya*, with; *paṭicca* by, through, on account of; *ṭhapetvā,* except, excepting.
- **Gerund as a preposition**
  E.g.,   tato paṭṭhāya {ger. of patiṭṭhāti} ~ beginning with that, starting from that
          Sandhāya {ger. of sandahati}
          Ārabbha {ger. of ārabhati}

(vi)   The Gerund may sometimes be translated by the present participle; *idha āgantvā aham coraṁ passiṁ*, coming here I saw the thief.
- **Gerund as present participle**
  E.g.,   nisīditvā ~ having sat, sitting
          Āgantvā ~ having come, coming

(vii)   The Gerund may have a passive signification: *corajeṭṭhakena gahetvā*, having been seized by the robber chief.
- Gerund as passive
  Root + tvā
  Base + (i)tvā
√gah + (i > e)tvā > gahetvā ~ having been taken