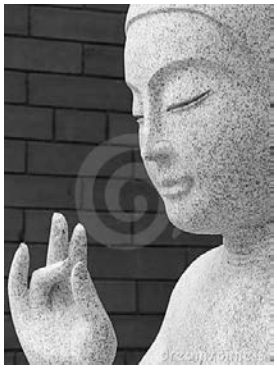
U Hla Myint



AN INTRODUCTION TO

PĀḶI

THE LANGUAGE OF THE BUDDHA

2012

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With much metta and gratitude,

U Hla Myint

PREFACE

"*Pāḷi*" is the word that is composed of *pa* (prefix) and *āḷi* (noun), which respectively mean *holy* and *line*, referring to the spiritual guideline laid down by the Buddha. Therefore, *Pāḷi* literally means the Buddha's teachings (*Buddha-vacana*) or Buddhist Canon.

Three months after the Buddha's demise, the First Buddhist Council was held. In this very council, the Buddha's teachings were collected and arranged in such a way that they could be memorized and orally preserved. That significant collection is what we call "*Pāḷi* Text" today. Only 455 years later, however, the entire Buddhist Canon was first written in Sinhalese scripts on palm leaves during the time of King Vaṭṭagāmaṇi in Sri Lanka lest new generations could not devote their time and energy to memorizing it as their ancestors did. During that period, commentaries were also re-arranged and translated into the Sinhalese language based on the Great Commentary[1]. It is in these commentaries that the word "*Pāḷi*" is widely used referring to the Buddhist Canon.

Here, a question is:

- What language did the Buddha use when he taught people of those days?
- Or, in which language was the Buddhist Canon first verbally recorded?

History proves that it was in Māgadha State[2] where the Buddha spent his most important years. This Māgadha State included many Buddhist historical places such as *Uruveḷa* forest where he practiced self-denial for six years, *Bodha Gaya* where he practiced the Middle Way and was fully enlightened, *Rājagaha* City where he came cross many historic events like *Devadatta*'s attempts to assassinate him. It was also in the *Māgadha* State that the first Buddhist Council was held just three months after his demise.

In this *Māgadha* State, the language spoken by the people of those days was known as *Māgadhi* according to the historical records. *Māgadhī* scholars even said that *Māgadhī* was the universal language spoken by *Ādikappika*, *Brahmā*, inborn deaf people and all the Buddhas (*sambuddha*)[3]. Moreover, *Māgadhī* can be found to have a lot in common with *Sanskrit* and *Hindi* that are respectively ancient and modern languages of India. Given these facts, it is very

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[1] This commentary was known as *Mahā-aṭṭhakathā*. According to the later commentaries, this *Mahā-aṭṭhakathā* was just the collection of textual explantions made by Buddha himself and Arahants. It was recorded in Māgadhi language (known as Pāḷi today) and later translated and edited into Sinhālese language.

[2] It is known as Bihar State in today India.

[3] "*Ādikappikā"* means the earliest human beings in the world; "*brahmā"* are divine beings who are believed to live for aeons; "*sambuddha"* refers to those who are supremely self-enlightened in the same way as our historical Buddha. "Inborn deaf people" means those who have been deaf since they were born and cannot speak any language. It is said, however, if they speak, they will speak *Pāḷi*, as it is universal language. (Paṭisambhidā-magga Commentary, 5)

reasonable to assume that *Māgadhi* was the language the Buddha used, and it is in this very language that his holy teachings were verbally recorded.

As mentioned earlier, the Holy Teachings started to be called *Pāḷi* about 455 years after the Buddha's demise. When the time passed by, therefore, the Māgadhī language and the Holy Teachings (*Pāḷi*) became inseparable. Thus, nowadays, "*Pāḷi*" is widely understood as the language of the Buddha rather than its original meaning "Holy Teachings".

Pāḷi, the Priceless Heritage of Humanity:

Although the Māgadhī language (known as *Pāḷi* today) is no longer used for everyday communications, it is rigorously studied by monastic and lay Buddhists around the world particularly in Burma, Sri Lanka, and Thailand. Many *Pāḷi* words and phrases have been blended into local languages for daily Dhamma talks in the East and the West.

The *Pāḷi* texts are a precious heritage passed down directly from the Buddha. To maintain that heritage, our Buddhist ancestors, having no paper or pen, let alone modern devices like computers or CDs, had to learn the texts by heart and transmit them orally until they were first written on palm leaves 455 years after the Buddha's demise. They went to a great deal of trouble to accurately preserve the authentic teaching of the Buddha, one of the greatest treasures in the world.

To study *Pāḷi* is the purest way to access and understand the teachings of Buddha. So, we study *Pāḷi* not for daily communication but for a correct and deeper understanding of the true teachings of the Buddha.

Ancient *Pāḷi* grammars (on which this grammar book is based) were amazingly well organized and helpful to our comprehensive understanding of Buddha's teachings. However, they were designed for the Buddha's contemporaries, but not for the modern people. There are also many new and novel *Pāḷi* grammars written by modern scholars. Most of them are designed in the scholarly style. With these facts in mind, I have created this *Pāḷi* primer in such a way that it is less meticulous, less scholarly and more readable for contemporary English speakers. So, I sincerely believe it will serve as a strong foundation for Pāḷi knowledge.

Of course, there are many varieties of *Pāḷi* text translations available today for us to understand the teachings of the Buddha. However, just as seeing a national hero in person is far more inspiring than watching him or her on TV, so also reading the authentic *Pāḷi* text is significantly more inspiring than reading any translations. In other words, reading the authentic *Pāḷi* text makes us feel as if we were to hear the Buddha speaking in person.

With much metta,

U Hla Myint

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THE ALPHABET

The Pāḷi does not have a special script of its own. In countries where people study Pāli, it is written in their indigenous scripts like Nāgarī in India, Sinhalese in Sri Lanka, Burmese in Burma, and the Kamboja in Thailand. The Pāli Text Society in England uses the Roman script which has gained international recognition. The Pāli alphabet consists of 41 letters that include 8 vowels and 33 consonants. The following alphabet is taken from the book "Pāli Primer," published by Vipassanā Research Institute.

Vowels:

a, ā, i, ī, u, ū, e, o

Consonants:

k, kh, g, gh, ṅ (Gutturals)
c, ch, j, jh, ñ (Palatels)
ṭ, ṭh, ḍ, ḍh, ṇ (Cerebrals)
t, th, d, dh, n (Dentals)
p, ph, b, bh, m (Labials)
y, r, l, v, s, h, ḷ, ṁ (Miscellaneous)

Pronunciation

The vowels "a, i, u" are short, "ā, ī, ū" are long, and "e, o" are of middle length. For "e" and "o," they are pronounced short if they come before double consonants, e.g., *mettā, khetta, koṭṭha, sotthi*, and are long if they are before single consonants, e.g. *deva, senā, loka, odana.*

a = u	in cut	t = th	in thumb
ā = a	in father	d = th	in they
i = i	in mill	n = n	in now
ī = ee	in bee	p = p	in put
u = u	in put	b = b	in but
ū = oo	in cool	m = m	in mind
k = k	in kite	y = y	in yes
g = g	in good	r = r	in right
n = ng	in singer	l = l	in light
c = ch	in church	v = w	in wine
j = j	in jam	s = s	in sing
ñ = gn	in signor	h = h	in hot
ṭ = t	in hat	ḷ = l	in light

ḍ = d in good ṁ = ng in sing.
ṇ = n in now

PART I: FOUR PARTS OF SPEECH

In English grammar, there are Eight Parts of Speech: noun, adjective, pronoun, verb, adverb, preposition, conjunction and interjection. In Pāḷi grammar, however, there are only Four Parts of Speech:

1. Noun (*nāma*)
2. Pronoun (*sabba-nāma*)
3. Verb (*kriyā*)
4. Clitics (*nipāta*): Clitics are equivalent to conjunctions and interjections. They include such words as *sace* (if), *evaṁ* (thus), *ceva, ca* (also, too), *iva* (like), *puna* (again), *pana* (however), *ve, have* (indeed), *vinā* (without), *aññatra* (except), *eva* (only, just), *saha, saddhiṁ* (with), *vā* (or else), *idha* (here), *huraṁ* (there), and so on.

In this Part-I, we will study these four parts of speech.

CHAPTER 1: THE STUDY OF NOUNS

A noun is called *nāma* in Pāḷi, which literally means a name. So, any word is called "noun" if it expresses a name of something or someone, whether it is a common name or proper name. In Pāḷi, it is also a noun that serves as an adjective and adverb. This means there are no separate forms of adjectives and adverbs. In other words, adjectives and adverbs are just functions of a noun.

At least 80 per cent of the Pāḷi text are nouns so it is very important to be well-versed in ~~the~~ nouns, their forms and functions. In this chapter we will study them in detail.

Lesson 1

SUFFIXES OF NOUNS

A noun takes different suffixes to perform different functions such as subject, object, etc. So, forms and functions of a noun are modified by its suffixes called "vibhatti."

A noun can take many different suffixes, which are equivalent to many different prepositions in English. This means there is no separate preposition in Pāḷi. In other words, all nouns have built-in prepositions[4] and can be considered as ready-made phrases. So, it is very important for us to be well-versed in noun suffixes *(nāma-vibhatti).*

According to the suffixes they share, nouns are classified into 22 groups (mentioned in Part II) such as purisa-led group (*purisādi-gaṇa*), citta-led group (*cittādi-gaṇa*), and so on. Here they will be called in serial number such as Noun Group-1 (NG-1), Noun Group-2 (NG-2), etc., so that they could be easily remembered.

For instance, nouns such as *purisa* (a man), *nara* (human), *sadda* (sound), *dūra* (distance), *samaya* (occasion), etc., come under Noun Group-1 (NG-1), as they share the same suffixes. Their original suffix (*pakati-kāranta*) is *a* and it can be replaced with different functional suffixes (*padanta*) such as *o, ā, ṁ, e, ena, ehi, smā, ssa, naṁ, smiṁ, su* according to the functions they perform.

Model Sentence

Below is a model sentence ~~with~~ for all the nouns belonging to NG-1. The Pāḷi verb normally comes at the end of the sentence.

Buddho dhammaṁ saddena devānaṁ dūrasmā samaye deseti.
Buddha preaches Dhamma with voice to devas from afar on occasion.

The chart below is to study of the Pāḷi sentence structure compared to the English:

Subject	Verb	Direct Object	Indirect Object	With-phrase	From-phrase	On-phrase
*Buddh**o*** (Buddha)	*dese**ti*** (preaches)	*dhamma**ṁ*** (a discourse)	*devā**naṁ*** (to devas)	*sadd**ena*** (with voice)	*dūra**smā*** (from afar)	*samay**e*** (on occasion)

In the above sentence, the noun *Buddho* takes the suffix *o* to serve as a subject; *dhammaṁ* takes the suffix *ṁ* to serve as a direct object; *devānaṁ* takes the suffix *naṁ* to serve as

[4] Actually, there are a few separate prepositions such as *saha, saddhiṁ* (with), *vinā, aññatra* (without) and so on, but they are counted as "clitics" *(nipāta).*

an indirect object; *saddena* takes the suffix *ena* to serve as a *with*-phrase. *Dūrasmā* takes the suffix *smā* to serve as a *from*-phrase; *samaye* takes the suffix *e* to serve as an *on*-phrase. For the study of verbs, see ~~the~~ chapter II.

Model Chart for Noun Group-1 (NG-1):

To remember suffixes that modify forms and functions of a noun, a Pāḷi student is preferably encouraged to memorize the model chart below:

	Singular	**Plural**
1st form:	puriso (a man)	purisā (men)
2nd:	purisaṁ (a man)	purise (men)
3rd:	purisena (with / by a man)	purisehi, purisebhi (with / by men)
4th:	purisassa, (to/ for a man)	purisānaṁ (to/for men)
5th:	purisasmā, mhā, ā (from a man)	purisehi, purisebhi (from men)
6th:	purisassa (of a man)	purisānaṁ (of men)
7th:	purisasmiṁ, mhi, e (in, on, at man)	purisesu (in, on, at men)

Note: Some forms have more than one suffix. For example, the 3rd form plural has two suffixes (hi, bhi); the 5th form singular three suffixes (smā, mhā and ā); the 7th form three suffixes (smiṁ, mhi, e), and so on.

Following the above model chart, ~~the~~ similar ones could be made for all ~~the~~ nouns that belong to the same noun group NG-1. ~~so that we can gain better understanding of forms and functions of a noun.~~

	Singular	**Plural**
1st	Buddho	buddhā
2nd	Buddhaṁ	buddhe
3rd	Buddhena	buddhehi, buddhebhi
4th	Buddhassa	buddhānam
5th	Buddhasmā, mhā, ā	buddhehi, ebhi
6th	Buddhassa	buddhānam
7th	Buddhasmim, mhi, e	buddhesu

	Singular	**Plural**
1st	Dhammo	dhammā
2nd	Dhammaṁ	dhamme
3rd	Dhammena	dhammehi, dhammebhi

4th	Dhammassa	dhammānaṁ
5th	Dhammasmā, mhā, ā	dhammehi, dhammebhi
6th	Dhammassa	dhammānaṁ
7th	Dhammasmiṁ, mhi, e	dhammesu

	Singular	**Plural**
1st	saddo	saddā
2nd	saddaṁ	sadde
3rd	saddena	saddhehi, saddhebhi
4th	saddassa	saddānaṁ
5th	saddasmā, mhā, ā	saddhehi, saddhebhi
6th	saddassa	saddānaṁ
7th	saddasmiṁ, mhi, e	saddesu

	Singular	**Plural**
1st	devo	devā
2nd	devaṁ	deve
3rd	devena	devehi, devebhi
4th	devassa	devānaṁ
5th	devasmā, mhā, ā	devehi, devebhi
6th	devassa	devānaṁ
7th	devasmiṁ, mhi, e	devesu

Note: In the chart, the 3rd and the 5th have the same forms in plural, and the 4th and the 6th ~~are all the same both in singular and plural~~ have identical forms but they ~~have~~ serve different functions. ~~In other words, they share the same form but with different functions.~~

Exercise

Exercise #1: Memorize NG-1 form

Exercise #2: Following the above examples, make a ~~same~~ chart for each of the two remaining nouns: (1) *dūrasmā* (2) *samaye*. should it be dūra and samaya?

Lesson 2

1st FORM NOUN: NOMINATIVE (SUBJECT) CASE

The first-form noun mostly serves as a subject in active voice sentences. Its suffix, however, depends on its corresponding noun group. For instance, it takes an *o* suffix if it belongs to ~~the~~ NG-1, *ṁ* to NG-2, *ā* to NG-3, and so on.

The Story Background (Dhamma-pada, 298):

"Look at the boy over there," said the Buddha to Amanda, indicating a homeless boy beaten and driven out of a mansion that belonged to Mūlasīri, one of the multimillionaires in Savatthi city. "In his previous life," the Buddha continued, "that boy was Mūlasīri's father who had that very mansion built." Then, Buddha related his entire past life.

Ananda-seṭṭhi was one of the multi-millionaires in Savatthi city, and Mūlasīri was his only son. He was so attached to his wealth that he had never given a cent to anybody in his life. He often advised his only son and relatives to accumulate wealth instead of spending it. He used the analogies of an eye-dropper that was used drop by drop until it ran dry and anthills that became bigger and bigger as they were built up bit by bit. After his death, the stingy millionaire was reborn to a homeless family. And later abandoned by his parents, he had to wander about begging for food. One day, he happened to stop by the gate of Mūlasīri's mansion. Then, with his vivid memory of the past life, he happened to intrude into the mansion and was brutally beaten and unkindly driven out.

To cut the long story short, the boy proved that he had been Mūlasirī's father by showing Mūlasirī three gold pots that Ananda-seṭṭhi had previously put underground. From this incident, the Buddha taught us the following moral:

Puttā atthi. Dhanaṁ atthi. Iti bālo vihaññati.
Attā'pi attano natthi. Kuto puttā? Kuto dhanaṁ?

Sons are present. Wealth is present. Thus, a fool is misled.

Even one is not present for oneself. Where sons? Where wealth?

In the above passage, the verb *atthi* means "is/are present," and *natthi* "is/are not present." The syntax only consists of subject and verb. Look at the table below:

Subject (S)	**Verb** (V)
Puttā (sons)	*Atthi* (are present)
Dhanaṁ (wealth)	*Atthi* (is present)
iti (thus), *bālo* (a fool)	*Vihaññati* (is misled)
Attā'pi (even one)	*Natthi* (is not present) *Attano* (for oneself)
Puttā (sons)	*Kuto* (where)
Dhanaṁ (wealth)	*Kuto* (where)

Moral to Learn: Ānada-sirī, the multimillionaire, was born as a homeless boy and now beaten by Mūlasīri who had been his beloved son in the previous life. The moral we can learn from this event is that we cannot possess anything forever even our dearest children. Therefore, except Dhamma, we cannot take refuge in anything.

Noun Forms: There are four nouns in the above sentence. Among them, *Puttā* and *bālo* belong to NG-1; *dhanaṁ* to NG-2; *attā* to NG-8.

***Puttā* belongs to NG-1:**

	Singular	**Plural**
1st form:	Putto	puttā
2nd:	Puttaṁ	putte
3rd:	Puttena	puttehi, puttebhi
4th	puttassa	puttānaṁ
5th	puttasmā, puttamhā, puttā	puttehi, puttebhi
6th	puttassa	puttānaṁ
7th	puttasmiṁ, puttamhi, putte	puttesu

***Dhanaṁ* belongs to NG-2:**

	Singular	**Plural**
1st form:	dhanaṁ	dhanā, dhanāni
2nd:	dhanaṁ	dhane, dhanāni
3rd:	dhanena	dhanehi, dhanebhi

4th	dhanassa	dhanānaṁ
5th	dhanasmā, dhanamhā, dhanā	dhanehi, dhanebhi
6th	dhanassa	dhanānaṁ
7th	dhanasmiṁ, dhanamhi, dhane	dhanesu

***Attā* belongs to NG-8:**

	Singular	**Plural**
1st form:	attā	attāno
2nd:	attānaṁ, attaṁ	attāno
3rd:	attanā, attena	attānehi, attānebhi
4th:	attano	attānaṁ
5th:	attanā	attanehi, attānebhi
6th:	attano	attānaṁ
7th:	attani	attānesu, attesu

Some More Examples

During the Buddha's time there was a certain kind of doctrine called "*natthika-diṭṭhi*" which rejected the acts of generosity, gratitude for one's parent, life before and after death, the law of cause and effect (*kamma*), and so on. They professed a motto with word "*natthi*"" (no), and were, therefore, known as *natthika* (nihilists). Below is their famous motto:

1. *Natthi dinnaṁ* — There is no giving
2. *Natthi yiṭṭhaṁ* — There is no sacrificing
3. *Natthi hutaṁ* — There is no gifting
4. *Natthi mātā* — There is no mother
5. *Natthi pitā* — There is no father
6. *Natthi ayaṁ loko* — There is no this life
7. *Natthi paro loko* — There is no that life
8. *Natthi opapātikā* — There is no spontaneous rebirth
9. *Natthi kamma-vipāko* — There is no kammic result
10. *Natthi samaṇa-brahmaṇā* — There is no monk or brahmin

This doctrine is one of the 62 wrong views mentioned in the Pāḷi text, and was very popular among people in old days. It was somewhat like communism in essence.

Noun Form

In the above motto, *dinnaṁ, yiṭṭhaṁ, hutaṁ* and *kammaṁ (kamma-vipāko = kammaṁ + vipāko*) belong to NG-2; *mātā, pitā* to NG-9; *loko, upapātikā, vipāko, samaṇa* to NG-1; *brahmā* to NG-8.

Below is the chart of *dinnaṁ* according to NG-2:

	Singular	**Plural**
1st Form	dinnaṁ	dinnā, dinnāni
2nd	dinnaṁ	dinne, dinnāni
3rd	dinnena	dinnehi, dinnebhi
4th	dinnassa	dinnānaṁ
5th	dinnasmā, mhā, ā	dinnehi, dinnebhi
6th	dinnassa	dinnānaṁ
7th	dinnasmīṁ, mhi, e	dinnesu

Here, the noun *brahmā* belongs to NG-8, but it has some unique forms in its chart:

	Singular	**Plural**
1st form	brahmā	brahmāno
2nd	brahmānaṁ, brahmaṁ	brāhmano
3rd	bramunā	brahmehi, brahmebhi
4th	brahmuno, brahmassa	brahmūnaṁ, brahmānaṁ
5th	brunā	brahmehi, brahmebhi
6th	brahmuno, brahmassa	brahmūnaṁ, brahmānaṁ
7th	brahmani	brahmesu

What about the chart NG-9 for *mātā & pitā*

Exercise

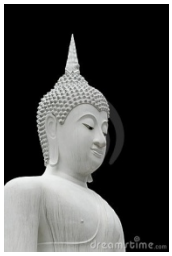
Exercise #1: Memorize NG-2 and NG-8

Exercise #2: Below are nouns in their stem (original) forms. Express their singular 3rd forms: *putta* (son), *dhana* (wealth), *atta* (self), *mātā* (mother), *pitā* (father), *brahma* (Brahma).

Lesson 3

1st FORM NOUN: SENTENCES OF NOUNS ONLY

The 1st form nouns serve as subjects and complements in sentences without verb (although the verb "to be" is actually understood). Such sentences are called *tulyatta* or *liṅgattha*.



Story Background

One day King Kosala visited the Buddha in Jetavana Monastery, Sāvatthi city. He was so overweight that he sat down uncomfortably in front of the Buddha. Knowing his situation, the Buddha gave him this kind advice: "Ever mindful and moderate in eating, one can become healthy and slow down aging process."

Having followed the Buddha's advice, the king later lost weight and looked better and healthier. On his next visit, therefore, he proudly said to the Buddha that he felt so light that he thought he could even chase a deer. He also mentioned two kinds of good news. First, he found the long-lost royal diamond. Second, he felt closer to monks and nuns than ever before. In this regard, the Buddha mentioned the motto below:

Ārogya-paramā lābhā. Santuṭṭhi-paramaṁ dhanaṁ
Vissāsa-paramā ñāti. Nibbāna-paramaṁ sukhaṁ

Healthiness (is) paramount gain. Contentment (is) paramount wealth.
Friendship (is) paramount kinship. Non-attachment (is) paramount happiness.

The Pāḷi sentences above should be studied against the English syntax below:

Subject (S)	**Complement** (C)
Lābhā (gains)	*Ārogya-paramā* (healthiness-topped)
Dhanaṁ (wealth)	*Santuṭṭhi-paramaṁ* (contentment-topped)
Ñāti (kinship)	*Vissāsa-paramā* (friendship-topped)
Sukhaṁ (happiness)	*Nibbāna-paramaṁ* (nibbāna-topped)

Forms and Functions

Nouns in the 1st column are subjects and those in the 2nd column are complements. They all are in their 1st forms. However, they have different suffixes because they belong to different noun groups (NG). So, it is very important to be well-versed in the noun groups.

Only-noun Sentences

In these sentences, there is no verb (verb "to be" is understood); therefore, these sentences are called only-noun sentences (*liṅgattha*). They are also called same-reference sentences *(tulyattha*) because all the nouns involved in each sentence refer to the same thing. For example, healthiness is paramount gain, and paramount gain is healthiness.

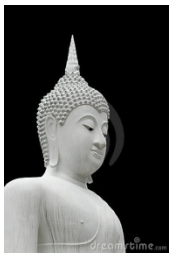
Noun Group

In the above sentence, there are four compound nouns: *ārogya-paramā, santuṭṭhi-paramaṁ, vissāsa-paramā*, *nibbāna-paramaṁ.* They serve here as complements that must agree with their subject in terms of forms, numbers and genders. So, they come under the same noun groups as their subjects. The nouns below serve as their subjects respectively:

Lābhā (NG-1), *dhanaṁ* (NG-2), *ñāti* (NG-10), *sukhaṁ* (NG-2)

So, "*ārogya-paramā"* is considered to be masculine in gender and plural in number according to its subject *"lābhā."* In the same way, *santuṭṭhi-paramaṁ, nibbāna-paramaṁ, vissāsa-paramā* agree respectively with *dhanaṁ, ñāti* and *sukhaṁ*.

Some More Examples



Story Background

One day the Buddha was with his monks on the bank of Ganger River near Ayujjhā village, Bārāṇasī city. Pointing to the bubbles on the surface of the river, the Buddha said to the

monks, "Look at those pieces of bubble on the surface of the river. They are fragile and insubstantial. So are the five aggregates, i.e., body, sensation, perception, mental formation and consciousness." Then, the Buddha made an analogy with each aggregate:

Pheṇapiṇḍūpamaṁ rūpaṁ. Vedanā babbulakūpamā.
Maricīkūpamā saññā. Saṅkhārā kadalūpamā
Viññāṇaṁ māyūpamaṁ
(Saṁyutta-2, 116)

Body fizz-like; sensation bubble-like;
Perception mirage-like; mental formations bananastem-like;
Consciousness illusion-like.

The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Complement** (C)
Rūpaṁ (body)	*Pheṇapiṇḍūpamaṁ* (fizz-like)
Vedanā (sensation)	*Bubbulakūpamā* (bubble-like)
Saññā (perception)	*Maricikūpamā* (mirage-like)
Saṅkhārā (mental formations)	*Kadalūpamā* (banana-like)
Viññāṇaṁ (consciousness)	*Māyūpamaṁ* (illusion-like)

Word Combination

In the 2nd column, we can see combination of words (*sandhi*). Words naturally combine when they are read or spoken quickly as in the case of *It's, I'm,* and so on. Below is how they combine:

- Pheṇapiṇḍa (fizz) + upamaṁ (like) = pheṇapiṇḍūpamaṁ
- Bubbuḷaka (bubble) + upamaṁ (like) = bubbuḷukūpamaṁ
- Marīcika (mirage) + upamaṁ (like) = marīcikūpamaṁ
- Kadalī (banana) + upamaṁ (like) = kadalūpamaṁ
- Māyā (illusion) + upamaṁ (like) = māyūpamaṁ

Forms and Functions

Nouns in the 1st column are subjects and those in the 2nd column are complements. All are 1st form nouns. They have different suffixes because they belong to different NG's.

Noun Forms

Two nouns *rūpaṁ* and *viññāṇaṁ'* belong to NG-2; *vedanā* and *saññā* to NG-3; *saṅkhārā* to NG-1. Normally, subjects and complements agree in terms of gender and number.

Exercises

1. All the nouns in the sentences below are singular in number. Change them into plural according to their corresponding noun groups (refer to Part II if needed):

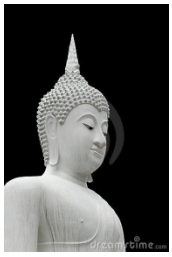
   rūpaṁ pheṇapiṇḍūpamaṁ. (rūpāni pheṇapiṇḍūpamāni)
   vedanā babbulakūpamā. (vedanāyo babbulakūpamāyo)
   saññā maricīkūpamā. (saññāyo maricīkupamāyo)
   viññāṇaṁ māyūpamaṁ. (viññāṇāni māyūpamāni)

2. What are the seven forms of *rūpaṁ* ?

Lesson 4

2nd FORM NOUN: ACCUSATIVE (OBJECT) CASE

The 2nd form nouns have a *ṁ* suffix. They can be found in the Accusative (Object) Case. In other words, they serve as objects in active voice sentences.



Story Background

Buddhist monks and nuns, devoting all their time and energy to learning and practice of dhamma, are not allowed to do any business for a living. They depend on their lay supporters for

four requisites, namely, robe, food, shelter and medicine. In their day-to-day life, therefore, they have to collect alms food from house to house except for the days when they are invited to people's houses for meals. So, giving food to monks and nuns is honored as great merit. When the Buddha was in Jetavana monastery, Savatthi city, he gave a talk on how important it was to offer food to the monks and nuns. Below is what he said then:

Dāyako āyuṁ deti; vaṇṇaṁ deti; sukhaṁ deti; balaṁ deti; paṭibhānaṁ deti
(Aṅguttara-2, 35)

The food-donor offers longevity; offers beauty; offers happiness; offers strength; offers wit.

The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Verb** (V)	**Object** (O)
Dāyako (food-donor)	*Deti* (offers)	*Āyuṁ* (longevity), *vaṇṇaṁ* (beauty) *sukhaṁ* (happiness), *balaṁ* (strength), *paṭibhānaṁ* (wit)

Here in the above sentence, we can see objects in their 2nd forms with *ṁ* suffix each.

Forms and Functions

- Column-1: *Dāyako* is 1st form noun with *o* suffix in Subject case. It belongs to NG-1.
- Column-2: *Deti* is a verb with suffix *ti* that verifies that the verb is 3rd person, singular and present tense.
- Column-3: All are 2nd form nouns with *ṁ* suffix in Object case. But they belong to different noun groups: *āyuṁ* belongs to NG-14, *vaṇṇaṁ* belongs to NG-1; *sukhaṁ, balaṁ, paṭibhānaṁ* to NG-2

The Unique Features of Pāḷi Syntaxes

The pattern of S.O.V is the normal Pāḷi syntax as in the case of the above sentence. The charts in this book, however, always follow English syntax for better understanding of a Pāḷi sentence in comparison with English. Actually, the Pāḷi syntax is determined by the particular forms of the words rather than their locations. So, in Pāḷi, the above syntax "S.V.O." can become "O.S.V.", "V.S.O." or "V.O.S.". The same will be true with any other syntaxes to come.

Some More Examples of (S. V. O.)

The Pāḷi text called *Paṭṭhāna* (the law of conditionality) describes evil mental states as powerful natural conditions (*pakat'ūpa-nissaya*) for evil deeds such as killing, stealing, etc. Below is a sentence taken from that Pali text:

> *Bālo pāṇaṁ hanati; adinnaṁ ādiyati; paradāraṁ gacchati; musā bhaṇati; pisuṇaṁ bhaṇati; pharusaṁ bhaṇati; samphaṁ palapati*.
>
> (Paṭṭhāna-1, 148)

A fool kills a being; takes what is not given; tells untruth; tells slander; speaks harsh words; talks frivolous speech.

The above Pāḷi sentence should be studied against the English syntax below:

Subject (S)	**Verb** (V)	**Object** (O)
Bālo (a fool)	*Hanati* (kills)	*Pāṇaṁ* (a being)
	Ādiyati (takes)	*Adinnaṁ* (what not given)
	Gacchati (goes)	*Paradāraṁ* (to other's wife)
	Bhaṇati (tells)	*Musā* (untruth)
	Bhaṇati	*Pisuṇaṁ* (slander)
	Bhaṇati	*Pharusaṁ* (harsh word)
	Palapati (speaks)	*Samphaṁ* (frivolous speech)

In the above sentences, except for *musā* which is not a noun but a *nipāta (clitics)*, the remaining objects are nouns ending with suffix *ṁ*.

Forms and Functions

- Column-1: *Bālo* is 1st form with *o* suffix in Subject case. It belongs to NG-1.
- Column-2: All the verbs have suffix *t* that indicates that the verbs are 3rd person, singular and present tense.
- Column-3: All are 2nd forms with *ṁ* suffix in Object case. They belong to different noun groups (NG): *pāṇaṁ* and *para-dāraṁ* belong to NG-1. *adinnaṁ* to NG-2; *pisuṇaṁ, pharusaṁ* and *samphaṁ* to NG-3. *Musā* is a unique word called clitics (*nipāta*) which is not taken as a noun.

Brief Study of Verbs

Verbs will be explained in the Chapter-II. However, we will study them in brief, as there are verbs in the examples given in this chapter, too. The above sentences contain verbs: *deti* (gives) *hanati* (kills), *ādiyati* (takes), *gacchati* (goes), *bhaṇati* (tells), *palapati* (speaks). Like a noun, a verb is also modifined by its suffixes. A verb is used in eight different cases with different suffixes such as three tenses (present, past and future), permission, suggestion, and so on. In each case, it takes six different suffixes, as it is modified by three persons and two numbers. Below are six suffixes that a verb takes in the case of the active voice present tense:

1st person: *mi, ma* (singular and plural, respectively)
2nd Person: *si, tha*
3rd Person: *ti, nti*

Agreement

In an active voice sentence, a verb must agree with its subject in terms of person and number. Belows are examples to study:

- *Ahaṁ* (I) *pāṇaṁ hanāmi* I kill a being.
- *Mayaṁ* (We) *pāṇaṁ hanāma* we kill a being.
- *Tvaṁ* (You) *pāṇaṁ hanasi* You kill a being.
- *Tumhe* (You) *pāṇaṁ hanatha* You kill a being.
- *Bālo* (A fool) *pāṇaṁ hanati* A fool kills a being.
- *Bālā* (Fools) *pāṇaṁ hananti* Fools kill a being.

Exercises:

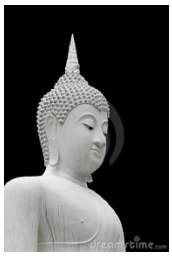
Following the above example, make six sentences each for the verbs below:
ādiyati, gacchati, bhaṇati, palapati.

Lesson 5

2nd FORM NOUN: ADVERB

In Pāḷi, there is no particular form of adverb, but in most cases, the prefixes of a verb serve as adverbs. However, a noun itself can also serve as an adverb. When a noun serves as an adverb, it always takes the 2nd form, singular. So, *ṁ* is its suffix, e.g., *tuvaṭaṁ* (quickly), *saṇikaṁ*

(slowly), *sukhaṁ* (comfortably), *dukkhaṁ* (uncomfortably), *abhikkhaṇaṁ* (frequently), and so on.



Story Background (Aṅguttara-3)

Metta is one of many terms that are unique to the Buddha's teachings. It is literally defined as unconditional or unselfish love (*appamaññā*). Normally, we love someone only when he or she is beautiful and helpful. On the other hand, it is metta only when we love someone without such conditions. From time to time the Buddha talked about metta and its benefits. When the Buddha was in Sāvatthi city, he mentioned eleven benefits of metta with eleven sentences. We can study adverbs in the three sentences among others:

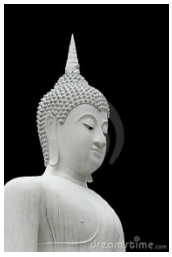
- *(Paṇḍito) sukhaṁ supati* The wise happily sleeps.
- *(Paṇḍito) sukhaṁ paṭibujjhati* The wise happily wakes up.
- *Tuvaṭaṁ cittaṁ samādiyati* Mind is quickly concentrated.

The Pāḷi sentence above should be studied against the English syntax below**:**

Subject (S)	**Verb** (V)	**Adverb** (Adv)
Paṇḍito (The wise) (understood)	*supati* (sleeps)	*sukhaṁ* (happily)
Paṇḍito (The wise)	*paṭibujjhati* (wakes up)	*sukhaṁ* (happily)
Cittaṁ (The mind)	*samādhiyati* (is concentrated)	*tuvaṭaṁ* (quickly)

- Column-1: *Paṇḍito, Cittaṁ* are 1st form nouns, and belong to NG 1 and 2 respectively.
- Column -2: Three verbs have the suffix *ti* which verifies that they are present tense, 3rd person singular.
- Column -3: *Sukhaṁ* (comfortably, soundly), *tuvaṭaṁ* (quickly) are 2nd form nouns. Both here serve as adverbs.

One More Example with a Story Background



Buddhist monks are allowed to have four requisites: robe, food, shelter and medicine. According to the instruction given during the ordination ceremony, however, unless they are offered better requisites, they are supposed to live on *paṁsukūla-cīvara*[5] as their robe, alms food as their food, a tree as their shelter and *pūtimutta-bhesajja*[6] as their medicine. Moreover, they are encouraged to live in secluded places such as spending their nights under trees in the forest. Obviously, such a monastic life is not very safe for a woman. No wonder Buddha was very reluctant to allow women to join the Holy Order. Eventually, however, the Buddha allowed woman to become nuns on certain conditions.

There were times when nuns were sexually harassed. Nun Uppalavaṇṇā, Buddha's second chief nun (bhikkhunī), was once raped in her forest nunnery room. In another case, Sāḷho, a young man, took advantage of Nun Sundarī-nandā when they worked together for constructing a nunery. Before she fell in love with him, he often came to her nunnery to watch over the construction. The sentence below states that event. (Pācittiya, 273):

Sāḷho bhikkhunupassayaṁ abhikkhaṇaṁ gacchati (katākataṁ jānituṁ).
Mr. Sāḷho often goes to the nunnery (to know what done and not done).

The Pāḷi sentence above should be studied against the English syntax below:

Subject	**Verb**	**Object**	**Adverb**
Sāḷho (Mr. Sāḷho)	*Gacchati* (goes)	*Bhikkhunupassamyaṁ* (to the nunnery)	*Abhikkhaṇaṁ* (frequently)

- Column-1: *Sāḷho* is 1st form with *o* suffix in Subject case. It belongs to NG-1.
- Column-2: Gacchati is a verb with *ti* suffix that verifies that the verb is present tense, 3rd person, and singular.

[5] *Paṁsukūla-cīvara* is the robe that is made by sewing the pieces of cloth collected here and there especially from cemeteries where in old days the pieces of corpse wrapper cloth were discarded.
[6] *Pūtimutta-bhesajja* refers to a certain kind of tropical fruits that soak in the cow's urine until they become soft. Two or three of them a day, more preferably their liquid, really improve one's digestion system and bowel momenent.

- Column-3: *Bhikkhunupassamyaṁ* (to the nunnery) is 2nd form with *ṁ* suffix in Object case. It belongs to NG-1.
- Column-4: *Abhikkhaṇaṁ* is 2nd form with *ṁ* suffix in Adverb Case. It belongs to NG-1 and as an adverb, Pāḷi grammar says, it must be in 2nd form, singular and neuter.

Exercises

In the following sentences, the nouns in the parentheses are in their stem forms. Change them to their adverb forms:

- *Paṇḍto (sukha) seti.* The wise (comfortably) sleeps.
- *Bālo (dukkha) seti.* A fool (uncomfortably) sleeps.
- *Jīvako (bahu, lahu) sikkhati.* Mr. Jīvako (vastly, quickly) learns.
- *Visākhā (saṇhika) āgacchati.* Ms. Visākhā (slowly) arrives.
- *Paṇḍitā (sama) vibhājeti.* The wise (justly) manages.
- *Bālā (visama) vibhājeti.* Fools (unjustly) manage.

Lesson 6

2nd FORM NOUN: TIME / DISTANCE ADVERB

TIME ADVERB

There are words that show time such as *aha, diva, divasa* (day), *ratti* (night), *māsa* (month), *saṁvacchara* (year), *vassa* (rainy season), *hemanta* (winter), *gimha* (summer), and so on. These nouns take the 2nd form suffix *ṁ* to indicate the length of time during which the verb

(i.e., an action or statement expressed by the verb) keeps on going continuously. Such 2nd form nouns are called Time Adverb (*kāla-accanta-saṁyoga*). They include the phrases like *eka-divasaṁ* (for one day), *eka-rattaṁ* (for one night), *vassaṁ* (for rainy season), *te-māsaṁ* (for three months) and so on.

Story Background (Mahavagga-32)

After having taught the group of five ascetics until they became fully enlightened at the Deer Park, Bārāṇasī, the Buddha returned to the Gaya area and met Kassapa and his 500 ascetics in Uruveḷa forest on the bank of Nerañjarā River just three miles away from Bodh Gaya. Initially, he was cautiously welcomed and told that there was no place for him to stay overnight. Then, he requested Kassapa to let him stay in the kitchen for one night as follows:

Sace te, Kassapa, agaru, vaseyyāma eka-rattaṁ agyāgāre

If to you, Kassapa, not troublesome, we would like to stay for one night in the kitchen.

The Pāḷi sentence above should be studied against the English syntax below:

Conditional Clause	Subject	Verb	Locative Phrase	Time Adverb Phrase
Sace te agaru (If not troublesome to you)	*Mayaṁ* (we) (understood)	*Vaseyyāma* (would like to stay)	*Agyāgāre* (in the kitchen)	*Eka-rattaṁ* (for one night)

- Column-1: *Sace* ’(if) is nipāta. *Te* (to you) is the 4th form of the personal pronoun that belongs to the pronoun group-2 (PG-2). *Agaru* (not troublesome) is the 1st form noun that belongs to NG-17.
- Column-2: *Mayaṁ* (we) is the 1st form personal pronoun that belongs to PG-1.
- Column-3:*Vaseyyāma* (would like to stay) is the verb with the suffix *eyyāma* that expresses one’s request (verb suffixes will be explained in Chapter-II).
- Column-4: *Agyāgāre* (in the kitchen) is the 7th form noun that serves as a locative phrase. It belongs to NG-2.

- Column-5: *Eka-rattaṁ* (for one night) is the 2nd form noun with suffix *ṁ* that modifies the verb to mean that Buddha stayed there for the whole night continuously without break. It belongs to NG-10

Some More Examples

Bhagavā sattā'haṁ eka-pallaṅkena nisīdi. (Mahāvagga, 1)
Buddha seated with sole posture for seven days.

Subject	Verb	Instrumental Phrase	Time Adverb Phrase
Bhagavā (Buddha)	*Nisīdi* (seated)	*Eka-pallaṅkena* (with sole posture)	*Sattā'haṁ* (for seven days)

Yaso cattāro māse na heṭṭhā-pāsādaṁ orohati. (Mahāvagga, 21)
Mr. Yaso does not descend from the pavilion for four months.

Subject	Verb	Object	Time Adverb Phrase
Yaso (Mr. Yaso)	*Na Orohati* (doesn't descend)	*Heṭṭhā-pāsādaṁ* (downstairs of the pavilion)	*Cattāro māse* (for four months)

Bhagavā tattheva Rājagahe vassaṁ vasi, (tattha hemantaṁ, tattha gimhaṁ).
(Mahāvagga, 110)
Buddha stayed in that very Rājagaha for rainy season, (for winter there, for summer there).

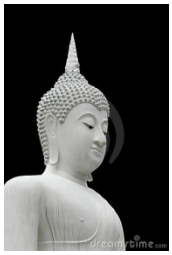
Subject	Verb	Locative Phrase	Time Adverb Phrase
Bhagavā (Buddha)	*Vasi* (stayed)	*Tattheva Rājagahe* (in that very Rājagaha)	*Vassaṁ* (for rainy season)

Exercises

1. Translate the following English phrases into Pāḷi: for one night; for seven days; for four months; for four years; for the rainy season; for the winter.
2. Find the English conterparts for the following Time Adverbs: *Vassaṁ, hemantaṁ, gimhaṁ.*
3. Explain how a Time Adverb modifies a verb.

DISTANCE ADVERB

There are words that show the measurement of distance such as *usabha*[7] (about 500 feet), *gāvuta* (about two mile), *yojana* (about 8 miles), and so on. These words take the 2nd form when they modify a verb to indicate the distance to which the verb (i.e., an action or statement) keeps on going all the way, like *eka-gāvutaṁ* (for one gāvuta), *eka-yoganaṁ* (for one yojana), and so on.



Story Background (Mahāvagga 379)

Jīvako was the Buddha's very well-known physician. Right after he was born, he was thrown onto the heap of trash because his mother, Sālavatī, was a high-class prostitute in Rājagaha city who did not want to have chidren. Fortunately, however, Prince Abhaya found and adopted him. Thus, he became a member of the royal family. When he came of age, he devoted his time and energy to the medical studies at Takkasīla[8]. He studied everything in detail and was quick in remembering every thing he was taught. After seven years of study, he asked his teacher how long he was going to take to accomplish his medical studies. The teacher asked him to walk

[7] The word "*usabha"* literally means a bull, which here refers to the distance we can hear a bull when it roars. Twenty *usabhas* are one *gāvuta*, and four *gāvutas* one *yojana* (equal to eight miles) according to Mahāsi Sayadaw who studied these measurements during his pilgrimage in India. The commentary called Sammoha-vinodanī (page-328), however, describes measurements in a different way: 12 fingers (9 inches) is one *vidatthi*; 2 *vidatthis* one *ratana*; 7 *ratanas* one *yaṭṭhi*; 20 *yaṭṭthis* one *usabha*; 80 *usabhas* one *gāvuta*; 4 *gāvutas* one *yojana*. Accoring to this commentary one *yojana* is about 12 miles.

[8] "Takksīlā" was a kind of university of those days in Gandhāra State, todays Parkistan.

one yojana around the university to find any non-medicinal plant. He walked around, but found no such plant. Below is what he said:

> *Āhiṇḍanto'mhi, ācariya, takkasīlāya samantā yojanaṁ. (Na kiñci abhesajjaṁ addasa.)*
>
> Teacher, (I) have walked for one yojana around Takkasīlā. (I found no non-medicinal plant.)

The Pāḷi sentence above should be studied against the English syntax below:

Subject	**Verb**	**Distance Adverb**	**Locative Phrase**
Ahaṁ (I) (understood)	*āhiṇḍanto amhi* (have walked)	*yojanaṁ* (for one yojana)	*Takkasīlāya samantā* (around the University)

- Column-1: *Ahaṁ* (I) is the 1st form pronoun that belongs to PG-1.
- Column-2: *Āhiṇḍanto* (have walked) is a participle with the suffix *anta* equivalent to ing in English. It belongs to NG-6. This participle and *amhi* (verb "to be") collectively form the present perfect tense. (Verbs will be analyzed in Chapter-II)
- Column-3: *Yojanaṁ*, the 2nd form noun, serves as a distance adverb. (NG-2)
- Column-4: *Takkasīlāya*, the 6th form noun, serves as a possessive phrase. It belongs to NG-3. *Samantā* is nipāta meaning "around."
-

Exercises

1. Explain how a Distance Adverb modifies a verb.
2. Change the following nouns from their stem forms to their distance adverb form: *vidatthi, ratana, yaṭṭhi, usabha, gāvuta, yojana.*

Lesson 7

3rd FORM NOUN: INSTRUMENTAL CASE

The 3rd form nouns have such suffixes as *ena, āya, yā,* etc., according to their corresponding Noun Groups (NG). They are often equivalent to "*with*-phrase" in the Instrumental Case.

Story Background (Majjhima-paṇṇāsa 70)

When Buddha gave Rāhula, his only son, a talk on how horrible it was to tell a lie, he used several different analogies. One of them was a military elephant. "For a military elephant," the Buddha said, "there is no single part of its body that is not used to defeat its opponent. In the same way, for a liar there is nothing he or she will not do to meet his or her purpose." Below is the original passage that mentions how a military elephant works in a battleground:

> *Nāgo pādehi pi, kāyena pi, sīsena pi, kaṇṇena pi, dantena pi, naṅguṭṭhena pi, soṇḍāya pi kammaṁ karoti.* (Here, "pi" is equivalent to "and" in English.)
>
> The (military) elephant does its work with its feet, with its body, with its head, with its ear, with its tusks, with its tail, and with its trunk.

The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Verb** (V)	**Object** (O)	**Instrumental Case** (I)
Nāgo (elephant)	*Karoti* (does)	*Kammaṁ* (work)	*Pādehi* (with feet), *kāyena (with body), sīsena* (with head), *kaṇṇena* (with ear), *dantena* (with tusk), *naṅguṭṭhena* (with tail), *pi* (and) *soṇḍāya* (with trunk)

Forms and Functions:

- Column-1: *Nāgo* (elephant) is a 1st form noun with suffix *o* in Subject Case. It belongs to NG-1.
- Column-2: *Karoti* (does) has suffix *ti* that verifies that the verb is 3rd person, singular and in the present tense.

- Column-3: *Kammaṁ* (work) is the 2nd form noun with *ṁ* suffix in Object Case. It belongs to NG-2.
- Column-4: All nouns are 3rd forms with different suffixes in Instrumental Case. Their suffixes vary according to their corresponding Noun Groups: *pādehi, kaṇṇena, dantena* to NG-1; *sīsena, naṅguṭṭhena* to NG-2; *soṇḍāya* to NG-3.

Some More Examples of S. V. O. I.

The Buddha once said that if people were overwhelmed with unwholesome mental states, they would oppress each other by all means available. Below are original sentences:

Te aññamaññaṁ hatthehi pi, pādehi pi, leḍḍūhi pi, daṇḍehi pi, satthehi pi upakkamanti.
Te usūhi pi, sattiyā pi aññamaññaṁ vijjhanti, asinā pi sīsaṁ chindanti.

They persecute one another with hands, with legs, with stones, with sticks and with weapons.
They shoot each other with arrow, spear. They cut each other's head with sword.

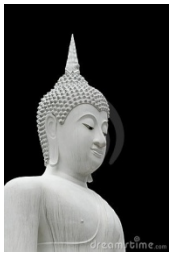
The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Verb** (V)	**Object** (O)	**Instrumental Phrase** (I)
Te (They)	*upakkamanti* (persecute)	*aññamaññaṁ* (each other)	*hatthehi (with hands), pādehi* (with legs), *leḍḍūhi* (with stones), *daṇḍehi* (with sticks), *satthehi* (with weapons)
	Vijjhanti (shoot)	*aññamaññaṁ* (each other)	*usūhi* (with arrows), *sattiyā* (with spear)
	chindanti (cut)	*sīsaṁ* (each other's head)	*asinā* (with a sword)

Forms and Functions:

- Column-1: *Te* (they) is the 1st form pronoun in Subject case. It belongs to PG-6.
- Column-2: All the verb have suffix *anti* that verify that they all are 3rd persons, plural and in the present tense.

- Column-3: *Aññamaññaṁ* (each other) and *sīsaṁ* (head) are the 2nd forms with *ṁ* suffix in Object case. They belong to NG-1[9] and 2 respectively.
- Column-4: All the nouns are the 3rd forms with different suffixes in Instrumental Case. Their suffixes vary according to their corresponding noun groups (NG): *Pāṇīhi, asinā* belongs to NG-13; *leḍḍūhi* to NG-17; *daṇḍhehi* to NG-1; *satthehi* to NG-2; *usūhi* to NG-17; *sattiyā* to NG-10.



Story Background (Aṅguttara-2, 27)

One day, Miss Sumanā, the youngest daughter of Anāthapiṇḍiko[10], asked the Buddha: "Suppose, there are two persons of similar virtues such as devotion, morality and knowledge, but one is generous, the other not. Is there any difference between them in their lives after death?" "As a result of their virtues," the Buddha answered, "they might be reborn to the same blissful realm, but the generous always excels the ungenerous with five things, such as longevity, beauty, and so on." Below is the original passage:

> *Dāyako adāyakaṁ paṇcahi ṭhānehi adhigaṇhāti, āyunā, vaṇṇena, sukhena, yasena, ādhipateyyena.*
>
> A generous one exceeds an ungenerous one with five things: with longevity, with beauty, with happiness, with popularity, and with power.

The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Verb** (V)	**Object** (O)	**Instrumental Case** (I)
Dāyako (The generous one)	*adhigaṇhāti* (surpasses)	*adāyakaṁ* (the ungenerous)	*pañcahi ṭhānehi* (with five things): *āyunā* (with longevity), *vaṇṇena* (with beauty), *sukhena* (with happiness), *yasena* (with popularity), *ādhipateyyena* (with power)

[9] The word "*aññamaññaṁ*" can be either nipāta or noun. If it is a noun, it can be any gender according to context. If it is masculine, it would belong to NG-1; if neuter to NG-2; if feminine to NG-3.
[10] *Anāthapiṇḍiko* is one of the most generous supporters of the Buddha. He is the one who had Jetavana, the most well-known monastery, built for the Buddha, and served meals for 2,000 monks every day.

Forms and Functions:

- Column-1: *Dāyako* (generous one) is the 1st form with *o* suffix in Subject Case. It belongs to NG-1
- Column-2: The verb suffix *ti* verifies that the verb is 3rd person, singular and in the present tense.
- Column-3: *Adāyakaṁ* (ungenerous one) is the 2nd form with *ṁ* suffix in Object Case. It belongs to NG-1.
- Column-4: All the nouns are 3rd forms with different suffixes in Instrumental Case. Their suffixes vary according to their corresponding noun groups: *yasena, vaṇṇena* belong to NG-1; *pañcahi* to PG-27*, ṭhānehi, sukhena, ādipateyyena* to NG-2; *āyunā* to NG-18.

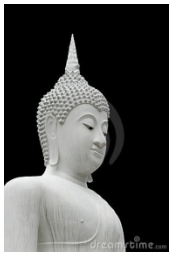
Exercises:

1. Find the Pāḷi counterparts for the following English phrases: with arrows, with spears, with feet, with hands, with legs, with stones, with sticks, with weapons, with swords.

2. The following Pāḷi nouns are in their stem forms. Change them to the instrumental phrases both in singular and plural: *hattha* (hand), *daṇḍa* (stick), *satti* (spear), *asi* (sword), *leḍḍu* (stone), *usu* (arrow), *āyu* (longevity).

Lesson 8

3rd FORM NOUN: PASSIVE VOICE SUBJECT or BY-PHRASE



Story Background (Cūḷa-vagga, 357)

Deva-datta was one of six Sakya princes who all were the Buddha's cousin brothers and joined the Holy Order together. He was not as popular as his fellow monks, however. To donate requisites or to listen to dhamma talks, people approached many outstanding monks like

Venerable Sariputta, but not him. Motivated by his lust for power and popularity, he once even asked the Buddha to hand over the Buddha's entire order to him. When his request was rejected, he was so humiliated that he made several attempts to assassinate the Buddha.

In one of his attempts, he persuaded the royal elephant trainer to make the aggressive elephant Nāḷāgiri drunk and then to drive it onto the road where the Buddha was going for his alms round. When it rushed toward the Buddha as planned, people around ran away and hid themselves here and there. But the Buddha was as serene as always. He just sent metta to the beast. When his universal metta was focused on this single beast, it became so powerful that the beast bowed down to his feet. Being amazed by that sight, all the people at the scene exclaimed as follows:

Daṇḍena eke damayanti, aṅkusehi kasāhi ca.
Adaṇḍena asatthena, nāgo danto mahesinā.

With a goading stick, hooks or canes, do some people tame a beast.
Having no stick, no weapon, the elephant was tamed by the great hermit

An Active Sentence

There are two sentences in the above verse. The first is an active sentence that should be studied against the English syntax below:

Subject (S)	**Verb** (V)	**Object** (O)	**Instrumental Phrase** (I)
Eke (some)	*damayanti* (tame)	*nāgaṁ* (elephant)	*daṇḍena* (with stick), *aṅkusehi* (with hooks), *kasāhi* (with canes).

- 1st Column: *Eke* (some people) is 1st form pronoun in Subject Case. It belongs to pronoun group-19 (PG-19).
- 2nd Column: *Damayanti* (tame) has the suffix *anti* that verifies that the verb is 1st person, plural, and present tense.
- 3rd Column: *daṇḍena* (with stick), *aṅkusehi* (with hooks), *kasāhi* (with canes) are the 3rd form nouns in the instrumental case. *Daṇḍena* and *aṅkusehi* belong to NG-1, and *kasāhi* to NG-3.

A Passive Sentence

The second part of the verse is a passive sentence, in which subject can be found to be in the 1st form, and By-phrase to be in the 3rd form.

Adaṇḍena asatthena, nāgo danto mahesinā.
Having no stick, no weapon, the elephant was tamed by the great hermit.

Here, the original Pāḷi sentence has the exact English passive voice syntax.

Subject (S)	**Passive Verb** (V)	**By-phrase** (B)
Nāgo (the elephant)	*danto* (is tamed)	*mahesinā* (by the great hermit), *adaṇḍena* (having no stick), *asatthena* (having no weapon)

- Column-1: *Nāgo* (elephant) is the 1st form in Subject Case. It belongs to NG-1.
- Column-2: *Danto* (is tamed) is a verbal noun called kitaka (see Chapter 3) which is equivalent to the past participle of a verb used in a passive case. As a verbal noun, it must agree with its subject in gender and number. (For the passive sentence structure, see the Lesson-25.)
- Column-3: *Mahesinā* (by the great hermit) is 3rd form By-phrase. *Adaṇḍena* (having no stick), *asatthena* (having no weapon) are also 3rd forms in the instrumental case, as they modify *mahesinā*. The modifier must agree with the modified in gender, number and form although they may belong to different noun groups: *mahesinā* belongs to NG-15, *adaṇḍena* and *asatthena* to NG-1.

Passive Voice Syntax in Pāḷi

In Pāḷi, subject *(kattā)* and object *(kamma)* are respectively defined as an action-doer and an action-receiver. According to this definition, *nāgo* (elephant) is object, as it is the one who receives the action of taming. *Mahesinā* (by the great hermit) is subject, as the hermit is the one who does the action of taming.

In English, when an active sentence changes into a passive, its subject and object change their names and locations. In Pāḷi, however, they take the same names and the same locations, but with different forms. The 1st form subject and 2nd form object in the active case change into the 3rd form subject and 1st form object respectively in the passive. The normal Pāḷi syntax is S.O.V.

The normal Pāḷi syntax is supposed to be as follows:

Subject (S)	**Object** (O)	**Verb** (V)
Mahesinā (by the great hermit), *adaṇḍena* (having no stick), *asatthena* (having no weapon)	*nāgo* (the elephant)	*danto* (was tamed)

Note: The English and Pāḷi passive sentences are different in syntax and name, but totally the same in form, function and meaning of the words involved.

Exercises

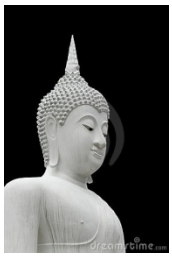
Translate the following English sentences into Pāḷi by using the Pāḷi verbs given below: *damayati* (tames), *damayanti* (tame), *damīyate* (is tamed), *damīyante* (are tamed).

- Some tame an elephant with a cane.
- An elephant is tamed with a cane by some.
- The Buddha tames beings (*satta*) with dhamma.
- Beings (*satta*) are tamed by the Buddha with dhamma.

Lesson 9

3rd FORM NOUN: CAUSATIVE CASE

The 3rd form nouns are also used in Causative Case. Then, they are equivalent to *because*-phrase or *for*-phrase.



Story Background

During the Buddha's time, there were people who believed that *dāna* (act of generosity) was something useless, as it would, they said, end in ash (Dīghanikāya-1, 52). They did not accept life after death. When one's body is cremated on one's demise, all remains is just ash, nothing else. In this sense, dāna is said to be useless, as it ends in ash. They also said that the ultimate peacefulness of nibbāna can be experienced in this very life when one's senses are fully satisfied (*diṭṭha-dhamma nibbāna*). (Dīghanikāya-1, 31)

On the other hand, there were also people who believed that dāna is something necessary to be successful in present life as well as to be reborn in blissful states after death. The dāna is honored as a ladder to heaven, and as the best provision for a long journey (cycle of rebirths)[11]. They said that givers win heart of others, and receivers bow to the givers. Below is how they honored dāna:

Adanta-damanaṁ dānaṁ; dānaṁ sabbattha-sādhakaṁ
Dānena piya-vācāya unnamanti namanti ca.

Giving (means) taming the untamed. Giving (means) accomplishing all purposes.
Because of giving and of lovable speech, (givers) win and (receivers) bow.

Now, we will study the last sentence of the above verse, as it involves two nouns in the causative case. Below is the English syntax:

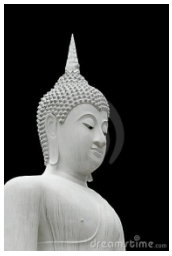
Subject (S)	**Verb** (V)	**Causative Case** (C)
Dāyakā (givers) (understood)	*unnamanti* (win)	*dānena* (because of dāna) *piya-vācāya* (because of lovable speech)
Paṭiggāhakā (receivers) (understood)	*namanti* (bow)	

Forms and Functions

- Column-1: *Dāyakā* (givers), *Paṭiggāhakā* (receivers) are understood according to the context. They are 1st forms (plural) with suffix *ā* in the Subject Case. Both belong to NG-1.
- Column-2: *Unnamanti* (win), *namanti* (bow) are verbs with *anti* suffix in the present tense, 3rd persons, and plural.
- Column-3: *dānena* (because of dāna), *piya-vācāya* (because of lovable speech) are 3rd forms in the Causative Case. They have different suffixes (*ena, āya*), as they belong to different noun groups, NG-2 and NG-3 respectively.

[11] *Dānaṁ saggassa sopāṇaṁ; dānaṁ pātheyya-muttamaṁ* (saṁyutta-nikāya)

One more example



Story background (Dhammapada-1, 25)

During the Buddha's time, there was a monk by the name of Lakuṇḍaka-bhaddiya. He was so short that young novices often teased him by pulling his nose and ears, by rubbing his head, and by asking embarrassing questions like "Are you going to marry, or to stay as a monk for life?" However, he was never found to be angry or offended, but always calm and peaceful. Hence, his fellow monks appreciated his wonderful personality. Regarding this, the Buddha said that an arahant (a fully enlightened person) never had negative emotions. His or her mind is unshakable like a solid rock mountain. Below is the original passage:

Selo yathā ekagghano vātena na samīrati
Evaṁ nindā-pasaṁsāsu na samiñjanti paṇḍitā.

Just as a solid rock mountain never shakes because of wind,
So also the wise never agitate because of praise or censure.

The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Verb** (V)	**Causative Phrase** (C)
Yathā (just as) *ekagghano* (solid) *selo* (rocky mountain)	*na* (never) *samīrati* (shakes)	*vātena* (because of wind)
Evaṁ (so also) *paṇḍitā (the wise)*	*na* (never) *samiñjanti* (agitate)	*nindā-pasaṁsāsu* (because of praise and censure)

Forms and Functions

- Column-1: *Ekagghano* (solid) *selo* (rocky mountain) *paṇḍitā (the wise)* are all 1st forms in Subject Case. They all belong to NG-1.

- Column-2: *samīrati* (shakes), *samiñjanti* (agitate) are verbs. Their suffixes, *ti* and *anti*, verify that the verbs are 3rd persons, present tense. They are singular and plural respectively.
- Column-3: *Vātena* (because of wind) is 3rd form with *ena* suffix in Causative Case. It belongs to NG-1. *Nindā-pasaṁsāsu* (because of praise and censure) is the 7th form (plural) with *su* suffix in Causative Case. It belongs to NG-3. So, either 3rd form or 7th form can be used in the causative case,

Exercises

1. Translate the following phrases into Pāḷi: because of dāna, because of sīla, because of bhāvanā, because of blame, because of praise.

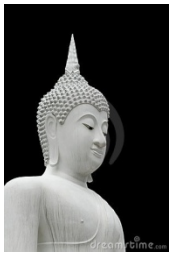
2. Rewrite the following sentences in a proper Pāḷi syntax by using the Pāḷi words in the parentheses:

   - Beings (*satta*) obtain (*labhanti*) wealth (*bhoga*) due to generous deed (*dāna*).
   - Beings (*satta*) reach (*pāpuṇanti*) the deva realm (*sagga*) thanks to moral conduct (sīla).
   - Beings (*satta*) attain (*adhigacchanti*) nibbānna (*nibbāna*) owing to meditation (*bhāvanā*).
   - Beings (*satta*) are happy (*abhinandanti*) because of praise (*pasaṁsā*).
   - Beings (*satta*) are unhappy (*nābhinandanti*) because of blame (*nindā*).

Lesson 10

3rd FORM NOUN: WITH-PHRASE

The 3rd form nouns are sometimes called *sahādi-yoga* (*With*-phrase), as they go along with such clitics as *saha*, *sahādiṁ* (together with), *samannāgato* (endowed with), *aññatra, nānā, vinā* (without or except).



Story Background (Saṁyutta-1, 368)

Long before and during the Buddha's time, there were many different views and beliefs. Some religious denominations encouraged people to live a naked life, and others taught people how to sacrifice animals or even human beings to so-called mighty gods and goddesses. Ganga was glorified to be the holy river to bathe in for protection and blessing. The deep-seated cast system caused horrible discrimination in the human society. There was a lot of dispute and confusion. In any case, good people went along well with those of a good nature, and bad ones with those of a bad nature. The Buddha illustrates this point by analogy with opposite things such as urine vs. honey. Below is the original passage:

Hīnā-dhimuttikā hīnā-dhimuttikena saddhim saṁsandanti. Kalyāṇa-dhimuttikā kalyāna-dhimuttikena saddhiṁ saṁsandanti.

Gūtho gūthena saṁsandati. Muttaṁ muttena saṁsandati. Kheḷo kheḷena saṁsandati. Pubbo pubbena saṁsandati. Lohitaṁ lohitena saṁsandati.

Khiraṁ khirena saṁsandati. Telaṁ telena saṁsandati. Sappi sappinā saṁsandati. Madhu madhunā saṁsandati. Phāṇitaṁ phāṇitena saṁsandati.

People of inferior tendency mix (associate) with those of bad tendency. People of superior tendency mix (associate) with those of good tendency.

Feces mixes with feces. Urine mixes with urine. Saliva mixes with saliva. Pus mixes with pus. Blood mixes with blood.

Milk mixes with milk. Cooking oil mixes with cooking oil. Butter mixes with butter. Molasses mixes with molasses.

The above Pāḷi sentences should be studied against the English syntax below:

Subject (S)	**Verb** (V)	***With*-phrase** (W)
Hīnā-dhimuttikā (people of bad tendency)	*Saṁsandanti* (mix)	*Hīnā-dhimuttik**ena** saddhiṁ* (with those of inferior tendency)
Kalyāṇa-dhimuttikā (people of good tendency)		*Kalyāṇa-dhimuttik**ena** saddhiṁ* (with those of superior tendency)

Gūtho (feces)	*Saṁsandati* (mixes)	*Gūth**ena*** (with feces)
Muttaṁ (urine)		*Mutt**ena*** (with urine)
Kheḷo (saliva)		*Kheḷ**ena*** (with saliva)
Pubbo (pus)		*Pubb**ena*** (with pus)
Lohitaṁ (blood)		*Lohit**ena*** (with blood)
Khiraṁ (milk)		*Khir**ena*** (with milk)
Telaṁ (cooking oil)		*Tel**ena*** (with cooking oil)
Sappi (butter)		*Sappi**nā*** (with butter)
Madhu (honey)		*Madhu**nā*** (with honey)
Phāṇitaṁ (molasses)		*Phāṇit**ena*** (with molasses)

Forms and Functions:

- Column-1: All are the 1st form nouns in the Subject Case. They have different suffixes because they belong to different noun groups (NG): *hīnā-dhimuttikā, kalyāṇa-dhimuttikā, gūtho, kheḷo, pubbo* belong to NG-1; *muttaṁ, lohitaṁ, khīraṁ, talaṁ, phāṇitaṁ* to NG-2; *sappi* to NG-14; *madhu* to NG-18.
- Column-2: The verb suffixes *ti* and *anti* indicate that verbs are present tense, 3rd person, and singular and plural respectively.
- Column-3: All are the 3rd form nouns that serve as *With*-phrase. They have different suffixes because they belong to different noun groups (NG) in the column-1.

Some More Examples

Story Background

Like any other communities in the world, the monastic community of the Buddha also has disagreements, disputes and clashes among the members. The volume-4 of the monastic codes (Cūḷavagga, 218) describes the disagreements, disputes and clashes, and how they should be solved. Below are cases that are described as arguments (*vivāda*), but not as clashes (*adhikaraṇa*):

Subject (S)	**Verb** (V)	***With*-phrase** (W)

Mātā (mother)	*Vivadati* (argues)	*Puttena* (with son)
Putto (son)		*Māturā* (with mother)
Pitā (father)		*Puttena* (with son)
Putto (son)		*Pitarā* (with father)
Bhātā (brother)		*Bhātarā* (with brother)
Bhātā (brother)		*Bhaginiyā* (with sister)
Bhaginī (sister)		*Bhātarā* (with brother)
Sahāyo (friend)		*Sahāyena* (with friend)

In the above examples, there are no such clitics as *saha*, *saddhiṁ,* etc., but their meaning ("together with") is understood through the 3rd form suffixes which are, therefore, called "*sahattha.*"

Forms and Functions:

- Column-1: All are the 1st form nouns in Subject Case. They have different suffixes because they belong to different noun groups (NG): *putto, sahāyo* belong to NG-1; *mātā, pitā, bhātā* to NG-9; *bhaginī* to NG-21.
- Column-2: *Vivadati* (argues) is the verb with *ti* suffix that indicates that the verb is present tense, 3rd person, singular.
- Column-3: All are the 3rd form nouns that serve as *With*-phrase. They have different suffixes because they belong to different NG's as mentioned in the column-1.

Exercises

1. Rewrite the following sentences in a normal Pāḷi syntax by using the Pāḷi words given in the parentheses:

    - Buddha goes (*gacchati*) to Rajagaha together with sangha.
    - The wise (*Paṇḍita*) do (*karonti*) merit (*puññа*) without fools (*bāla*).
    - A child (*dāraka*) is smeared (*vilimpati*) with feces (*gūtha*).

2. The following nouns are with-phrase singular forms. Change them into plural forms according to their NG: *Sahāyena* (with a friend)*, pitarā* (with father)*, mātarā* (with mother)*, bhātarā* (with brother)*, bhaginiyā* (with sister).
3.

Lesson 11

4th FORM NOUN: TO / FOR PHRASE

The 4th form nouns have such suffixes as *ssa, no, āya, yā, naṁ*, etc., (equivalent to "to" or "for") according to their corresponding noun groups (NG's). Such nouns are known as "*sampadāna"* and go along with certain kinds of verbs (shown in the examples).

Story Background (Udāna-Pāḷi 111)

Once up on a time, Venerable Kassapa[12] went out for alms in Rājagaha city right after having arisen from a seven-day deep meditative absorption (*nirodha-samāpatti*). Donation to such a meditative monk at such a unique moment is so rewarding that even devas (divine beings) fight over this opportunity. So, Ven. Kassapa wanted to give this opportunity to someone in need. But the divine king in disguise of a laborer offered divine food to Ven. Kassapo and exclaimed with great pleasure "Great dāna! Noble dāna! I have done to Kassapa." Hearing that, the Buddha uttered the following verse consisting of seven nouns in the 4th form:

Piṇḍapātikassa bhikkhuno	alms-seeker monk
Atta-bharassa anaññ-posino	self-sufficient and independent
Devā pihayanti tādino	devas love such a unshakable one
Upasantassa sadā satīmato	tranquil and ever mindful

The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Verb** (V)	***For*-Phrase (*Sampadāna*)** (F)
Devā (Divine beings)	*Pihayanti* (love)	*Piṇḍapātikassa bhikkhuno* (for an alms-seeker monk) *Atta-bharassa* (for self-sufficient one), *anaññ-posino* (for independent one), *tādino* (for unshakable one) *Upasantassa* (for tranquil one), *sadā satīmato* (for ever-mindful one)

Forms and Functions

- Column-1: *Devā* (devine beings) is 1st form with *ā* suffix in Subject Case. It belongs to NG-1.

[12] Kassapo known as Mahā-kassapa (Great Kassapo) was the senior monk who led the first Buddhist council just three months after the Buddha passed away. In that very council, the Pāḷi text was verbally recorded.

- Column-2: *Pihayanti* (love) is the verb with *anti* suffix that indicates the verb is present tense, 3rd person, and plural.
- Column-3: All nouns are 4th forms that serve as *For*-Phrases. They have different suffixes because they belong to different noun groups (NG's): *piṇḍapātikassa, atta-bharassa, upasantassa* belong to NG-1; *bhikkhuno* to NG-17; *anaññ-posino, tādino* to NG-15; *satīmato* to NG-5.

More examples to study against the English syntax

(The underlined are verbs that require the *to/for* phrase known as *sampadāna*)

- *Ānando bhagavato* <u>*paccassosi*</u>. Ānando replied to the Buddha
- *Yaso mātāpitūnaṁ* <u>*kathesi*</u>. Yaso told to parents
- *Ahaṁ* <u>*namo*</u> *bhagavato.* I pay homage to the Buddha
- <u>*Khamati*</u> *saṁghassa kammaṁ.* The action is agreeable to the sangha
- <u>*Ruccati*</u> *sabbesaṁ sādu.* Delicious food is satisfying to everybody
- *Mayaṁ dasannaṁ* <u>*dassāma*</u>. We will offer to ten (peoples).
- *Ahaṁ* <u>*āmantayāmi*</u> *vo* I will talk to you **.**

Subject (S)	**Verb** (V)	***To*-Phrase (*Sampadāna*)** (T)
Ānando (Ānando)	*paccassosi* (replied)	*bhagavato* (to the Buddha)
Yaso (Yaso)	*kathesi* (told)	*mātāpitūnaṁ* (to parents)
Ahaṁ (I)	*namo* (pay homage)	*bhagavato* (to the Buddha)
Kammaṁ (the action)	*khamati* (is agreeable)	*saṁghassa* (to the Sangha)
Sādu (delicious food)	*ruccati* (is satisfying)	*sabbesaṁ* (to everybody)
Mayaṁ (we)	*dassāma* (will offer)	*dasannaṁ* (to ten people)
Ahaṁ (I)	*āmantayāmi* (talk)	*vo* (to you)

Forms and Functions

- Column-1: All nouns are 1st forms in Subject Case. They have different suffixes because they belong to different noun groups (NG's) / pronoun groups (PG's): *Ānando, Yaso belong to* NG-1; *ahaṁ, mayaṁ* to PG-1; *kammaṁ* to NG-2; *sādu* to NG-17.
- Column-2: Theye are verbs of different tenses and persons. *Paccassosi* and *Kathesi* have *ī* suffix, 3rd person, singular, past tense. *Namo* is clitic (*nipāta*). *Khamati* and *ruccati* have *ti* suffix, 3rd person, singular, present tense. *Dassāma* has *ma* suffix, 1st person, plural, and present tense. *Āmantayāmi* has *mi* suffix, 1st person, singular, and present tense.

- Column-3: All nouns are 4th forms that serve as *To*-Phrases. They have different suffixes because they belong to different NG's and PG's: *saṁghassa* to NG-1; *bhagavato* to NG-5; *sabbesaṁ* to PG-29; *dasannaṁ* to PG-27; *vo* to PG-2.

Some more examples to study against the English syntax

(The underlined are verbs that require the *to/for*-phrase known as *sampadāna*)

Paṇḍito mūḷhassa maggaṁ <u>ācikkheyya</u>.	A wise may tell the path to a ditherer.
Sahāyo sahāyassa guyhaṁ <u>ācikkheyya</u>.	A friend may tell the secret to a friend.
Ahaṁ te pattiṁ <u>dammi</u>.	I give share to you.
Ekacco samaṇānaṁ āsanaṁ <u>deti</u>.	Some give seat to monks.
Mā tumhe iddhiṁ gihīnaṁ <u>dassetha</u>.	You shouldn't show psychic power to the lay peoples.

Subject (S)	**Verb** (V)	**Object** (O)	***To*-Phrase** (T)
Paṇḍito (a wise)	*ācikkheyya* (may tell)	*maggaṁ* (path)	*mūḷhassa* (to a ditherer)
Sahāyo (friend)	*ācikkheyya* (may tell)	*guyhaṁ* (secret)	*sahāyassa* (to a friend)
Ahaṁ (I)	*dammi* (give)	*pattiṁ* (share)	*te* (to you)
Ekacco (some)	*deti* (gives)	*āsanaṁ* (seat)	*samaṇānaṁ* (to monks)
Tumhe (you)	*mā dassetha* (must not show)	*iddhiṁ* (psychic power)	*gihīnaṁ* (to lay people)

Forms and Functions

- Column-1: All are 1st forms that serve as subjects. They have different suffixes because they belong to different NG's or PG's: *paṇḍito, sahāyo, ekacco* belong to NG-1. *ahaṁ* to PG-1. *tumhe* to PG-2.
- Column-2: All are verbs that require *to*-phrase (*sampadāna*), the 4th form nouns. (Verbs will be explained in the Chapter 2).
- Column-3: All nouns are 2nd forms with *ṁ* suffix in Object Case. They belong to different NG's: *ovādaṁ, maggaṁ* to NG-1. *Guyhaṁ, kopaṁ, āsanaṁ* to NG-2. *Pattiṁ, iddhiṁ* to NG-10.
- Column-4: All nouns are 4th forms, *to*-phrases. They have different suffixes because they belong to different NG's: *itthīnaṁ* to NG-21. *mūlhassa, sahāyassa, samaṇānaṁ* to NG-1. *Kassaci* to PG-18; *te* to PG-2. *Gihīnaṁ* to NG-15.

Exercises

1. Mentions ten different verbs that require the to-phrase called "*sampadāna*."

2. Find ten different to-phrases.

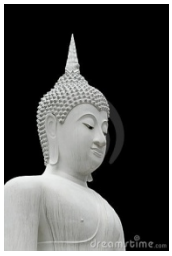
3. *Namo* and *vandāmi* (pay homage) are synonyms, but the former takes a direct object (with *ṁ* suffix) while the latter takes to-phrase. Keep it in mind, and correct the second sentence:

   Namo tassa bhagavato arahato sammāsmbuddassa
   Vanāmi tassa bhagavato arahato sammāsmbuddassa

Lesson 12

4th FORM NOUN: PURPOSE CASE

The 4th form nouns are also used as For-Phrase in the Purpose Case. Nouns in this case take the unique suffix *āya* or *yā* that are equivalent to *"for"* or*"for the sake of,"* irrespective of their noun group (NG).



Story Background (Vinaya Mahā-vagga)

A few months after Buddha was fully enlightened, he only had sixty monks[13] who renounced worldly life and practiced under his guidance until they became fully enlightened. Having no attachment to anything or anybody in the world, they owned nothing except one set of robes and one alms-bowl each. The ground was their bed; the sky was their roof; the whole world was home for them. Thus, they had nothing and nobody on earth to worry about or to be jealous of. They were freed from bondage of attachment, and no longer liable to suffer in the

[13] Seven weeks after the Buddha had been fully enlightened he left for Deer Park, Baraṇasī about three hundred miles from Bodh Gaya. He taught the group of five hermits there, and then Yasa and his 54 friends until they all were fully enlightened. So, there were 60 arahats all together when he first instructed his monks to take a missionary tour.

cycle of rebirths. To share such sublime freedom with others, the Buddha instructed his monks to take a missionary tour. Below is the original passage:

> *Caratha bhikkhave cārikaṁ bahu-jana-hitāya, bahu-jana-sukhāya, lokā-nukampāya, atthāya, hitāya, sukhāya deva-manussanaṁ.*
>
> Monks, take a missionary tour for people's welfare, for people's happiness, for caring the world, and for the interests, well-being, and delight of human and divine beings.

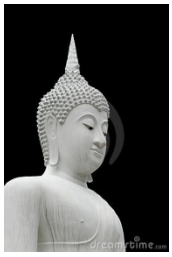
The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Verb** (V)	**Object** (O)	***For*-Phrase** (F)
Tumhe (you) (understood)	*caratha* (take)	*cārikaṁ* (missionary tour)	*Bahu-jana-hitāya* (for people's welfare) *bahujana-sukhāya* (for people's delight) *lokānukampāya* (for caring the world) *atthāya* (for the interests) *hitāya* (for the wellbeing) *sukhāya* (for the happiness) *deva-manussānaṁ* (of divine and human)

Forms and Functions:

- Column-1: *Tumhe* (you) is the 1st form pronoun that serves as a subject. It belongs to PG-2.
- Column-2: *Caratha* (take) is the verb with *tha* suffix that verifies that the verb is 2nd person, plural, present tense.
- Column-3: *Cārikaṁ* (a missionary tour) is 2nd form with *ṁ* suffix in Object Case. It belongs to NG-2.
- Column-4: All nouns are 4th forms with *āya* suffix in Purpose Case (*For*-Phrase). In this unique case, all nouns take *āya* (or *yā*) suffix, no matter what noun group it originaly belongs to. Such noun is always regarded as 4th form.

Some More Examples of "*For*-Phrase" (Majjhima-nikāya)



Within 45 years of his order, the Buddha took missionary tours around today's geographical region that includes India, Pakistan, Afghanistan, and Bangladesh. He taught Three Trainings (*sikkhā*), namely, morality *(sīla)*, concentration *(samādhi)* and wisdom *(paññā)*. Regarding wisdom training, he taught how to develop insights and enlightenments by establishing mindfulness on four kinds of objects. He mentioned benefits of mindfulness as follows:

> *Ekāyano ayaṁ bhikkhave maggo (1) sattānaṁ visuddhiyā, (2) soka-paridevānaṁ samatikkamāya, (3) dukkha-domanassānaṁ atthaṅgamāya, (4) ñāyassa adhigamāya, (5) nibbānassa sacchi-kiriyāya.*
>
> Oh monks, this (establishment of four kinds of mindfulness) is the only path (1) for the purification of beings, (2) for overcoming sorrow and lamentation, (3) for putting an end to pain and grief, (4) for reaching the Noble Path, and (5) for realizing the nibbāna.

The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Verb** (V)	**Complement** (C)	***For*-Phrase** (F)
Ayaṁ (This)	*hoti* (is) (understood)	*ekāyano maggo* (the only path)	1. *sattānaṁ visuddhiyā* (for purification of beings) 2. *soka-paridevānaṁ samatikkamāya* (for overcoming sorrow and lamentation 3. *dukkha-domanassānaṁ atthaṅgamāya* (for putting an end to pain and grief) 4. *Ñāyassa adhigamāya* (for reaching the Noble Path) 5. *Nibbānassa sacchi-karaṇatthāya* (for realizing the nibbāna)

Forms and Functions

- Column-1: *Ayaṁ* (this) is 1st form in Subject Case. It belongs to PG-5.
- Column-2: *Hoti* (is) takes *ti* suffix to indicate that the verb is 3rd person, singular, and present tense.
- Column-3: *Ekāyano* (only), *maggo* (path) are 1st forms that serve as the Complement. Both belong to NG-1.
- Column-4: All nouns are 4th forms with *āya* or *yā* suffixes in the Purpose Case (*for*-phrase). So, a noun in the purpose case is regarded as a unique form that belongs to no particular noun group.

  Regarding the remaining nouns, *sattānaṁ* belongs to NG-1, *soka-paridevenaṁ, dukkha-domanassānaṁ* to NG-2 and both are 6th forms, plural. And *ñāyassa, nibbānassa* are 6th forms, singular, and both belong to NG-2. The 6th forms will be explained in the later lessons.

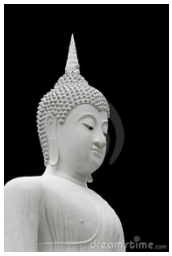
Exercises

1. Find nine different nouns in their *For*-phrase forms.
2. What are the unique suffixes of purpose-phrases?
3. Change the following nouns from their stem forms to *For*-phrase:
   Attha (interests), *hita* (wellbeing), *sukha* (happiness), *upasama* (peacefulness), *abhiñña* (realization), *samboda* (enlightenment), *nibbāna* (nibbāna).

Lesson 13

5th FORM NOUN: FROM-PHRASE

The 5th form nouns take such suffixes as *to, ā, smā, hi, bhi,* etc., according to corresponding noun groups (NG's). Such nouns are equivalent to "*from*-Phrase'" in English.



Story Background *(Dhammapada)*

One day, Visākhā[14] with tear in her eyes visited the Buddha who asked why she looked so sad. "Venerable Sir," she replied to the Buddha, "Sudattā, my beloved grand-daughter, passed away last night. She was a wonderful girl who took great care of everything for me. I loved her very much. She is really irreplaceable."

Then, the Buddha asked her, "What is the population of Sāvatthi city?" "Seven millions, sir," she answered. "If they all were your wonderful grand-daughters, you would love them all, wouldn't you?" "Yes, sir," she replied. "How many people, do you think, die every day in Sāvatthi?" asked the Buddha. "So many, sir," she replied. "Then, you won't even find a single moment to get free from sorrow. You would have to cry all day and night ceaselessly." And then, the Buddha concluded his talk with the following motto.

Pemato jāyatī soko. Pemato jāyati bhayaṁ
Pemato vippamuttassa natthi soko kuto bhayaṁ.

From love arises sorrow. From love arises fear.
Sorrow is not present for the one freed from love. Where the fear from!
(Here, "love" means "self-centered love" but not unconditional love, *metta*.)

The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Verb** (V)	***From*-Phrase** (Fr)
Soko (sorrow)	*jāyati* (arises)	*pemato* (from love)
Bhayaṁ (fear)	*jāyati* (arises)	*pemato* (from love)
Soko (sorrow)	*natthi* (is not present)	*pemato vippamuttassa* (for whom who is free from love)
Bhayaṁ (fear)	*Jāyati* (arises) (understood)	*Kuto* (from where, or nowhere)

Forms and Functions

- Column-1: *Soko* (sorrow), *bhayaṁ* (fear) are both 1st forms in Subject Case. But they have different suffixes because they belong to different noun groups (NG's): *soko* belongs to NG-1, *bhayaṁ* to NG-2.

[14] Visākhā was one of the most dedicated female devotees of the Buddha. She had Pubbārma monastery built for the Buddha in the east of Sāvatthi city, in which the Buddha spent six rainy seasons.

- Column-2: *Jāyati* (arises) is a verb. Its suffix *ti* indicates that the verb is 3rd person, singular, and present tense. *Natthi* (not present) is a unique verb that can be singular or plural for the 1st person.
- Column-3: *Pemato* (from love), *kuto* (from where) are 5th forms with *to* suffix that serve as *From*-Phrase. They belong to NG-2 and PG-15, respectively. Here, *vippamuttassa* (for the one who is free) is 6th form with *ssa* suffix in Possessive Case. So, the whole sentence literally means: "Sorrow of the one who is free from love is not present." It belongs to NG-1.

Suffix "*To*"

To is a unique suffix that any noun can take to serve as a *from*-phrase, no matter what noun group it originally belongs to. However, all nouns with *to* suffix are considered 5th forms. This suffix *to* should be pronounced as in "go."

Some More Examples *(Vibhaṅga 111)*

Some Pāḷi scholars believe that noble (enlightened) disciples observe by nature the Eight Precepts[15] (instead of Five Precepts) with reference to the Pāḷi texts that says as follows:

Ariya-sāvako pāṇātipātā viramati.	A noble disciple refrains from killing.
Ariya-sāvako adinnādānā viramati.	A noble disciple refrains from stealing.
Ariya-sāvako kāmesu micchācārā viramati.	A noble disciple refrains from sexual misconduct.
Ariya-sāvako musā-vādā viramati.	A noble disciple refrains from telling a lie.
Ariya-sāvako pisuṇāya vācāya viramati.	A noble disciple refrains from slandering
Ariya-sāvako pharusāya vācāya viramati.	A noble disciple refrains from harsh word.
Ariya-sāvako samphappalāpā viramati.	A noble disciple refrains from frivolous speech.
Ariya-sāvako micchā-jīvā viramati.	A noble disciple refrains from wrong livelihood.

The Pāḷi sentence above should be studied against the English syntax below:

[15] In the Pāḷi text, there are two kinds of Eight Precepts: *Uposatha-sīla* and *Ājīva-ṭṭhamaka-sīla*. The first one is very familiar to every Buddhist today. But the second one is not as familiar to many. Its precepts are to refrain from three bodily misconducts, four verbal misconducts and wrong livelihood. It is known as Ājīva-ṭṭhamaka Sīla because its 8th precept is to refrain from wrong livelihood.

Subject (S)	**Verb** (V)	***From*-Phrase** (Fr)
Ariya-sāvako (A noble disciple)	*viramati* (refrains)	*pāṇātipātā* (from killing)
		adinnādānā (from stealing)
		kāmesu micchācārā (from sexual misconduct)
		musā-vādā (from telling a lie)
		pisuṇāya vācāya (from slander)
		pharusāya vācāya (from harsh word)
		samphappalāpā (from frivolous speech)
		micchā-jīvā (from wrong livelihood)

Forms and Functions

- Column-1: *Ariya-sāvako* is 1st form with *o* suffix in Subject Case. It is NG-1.
- Column-2: *Viramati* (refrains) is a verb. Its *ti* suffix verifies the verb to be 3rd person, singular, and present tense.
- Column-3: All nouns are 5th forms that serve as *From*-Phrase. But they have different suffixes, as they belong to different noun groups: *paṇātipātā, kāmesu* belong to NG-1; *adinnādānā, micchācārā, samphappalāpā, micchājīvā* to NG-2; *musā, vādā, pisuṇāya, vācāya, pharusāya* to NG-3.

Some More Examples

There are certain kinds of verbs that require *From*-Phrase. In the following examples such special kinds of verbs are shown in bold:

- *Samaṇā gāmā* ***apenti***. Monks go away from the village.
- *Mātā-pitūhi* ***antaradhāyati*** *putto* A son hides (himself) from his parents
- *Visākhā Sāketa-nagarā* ***nigacchati***. Visākhā comes from Sāketa-city.
- *Dārako rukkhā* ***patati***. A boy falls from the tree.
- *Buddho Tāvatiṁsā* ***orohati***. The Buddha descends from Tāvatiṁsā.
- *Paṇḍitā pāpā* ***uttasanti***. Wise people stay away from evil.
- *Mahā-nadīyo Himavatā* ***pabhavanti***. Great rivers originate from Himalayas.
- *Gāmo nagarasmā yojanaṁ* ***dūro***. The village (is) one *yojana* far from city.

The Pāḷi sentence above should be studied against the English syntax below:

Subject (S)	**Verb** (V)	***From*-Phrase** (Fr)
Samaṇā (Monks)	*apenti* (go away)	*gāmā* (from the village)
Putto (Son)	*antaradhāyati* (hides)	*mātā-pitūhi* (from parents)

Visākhā (Ms Visākhā)	*niggacchati* (goes out)	*Sāketā* (from the Sāketa city)
Dārako (A boy)	*patati* (falls down)	*rukkhā* (from the tree)
Buddho (Buddha)	*orohati* (descends)	*tāvatiṁsā* (from *Tāvatiṁsā*)
Paṇḍto (Wise people)	*uttasanti* (stay away)	*pāpā* (from evil)
Mahā-nadīyo (Great rivers)	*pabhavanti* (originate)	*himavatā* (from the Himalaya)
Gāmo (The village)	*dūro* (is far)	*nagarā* (from the city)

Forms and Functions

- Column-1: All nouns are 1st forms and serve as subjects. They have different suffixes as they belong to different noun groups (NG's). Among them, *Visākhā* belongs to NG-3, and *Mahā-nadīyo* to NG-21, and all the remaining to NG-1.
- Column-2: The verbs take *ti* or *anti* suffix to indicate that they are 3rd person, present tense, singular and plural respevtively. The last one *dūro* is not a verb, but a 1st form noun equivalent to "(is) far."
- Column-3: All nouns are 5th forms and serve as *From*-Phrases. But they belong to different noun groups: *rukkhā* to NG-1; *Sāketā, pāpā, nagarā* to NG-2; *Tāvatiṁsā* to NG-2; *mātā-pitūhi* to NG-9; *himavatā* to NG-5.

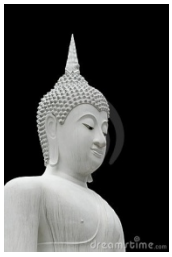
Exercises

1. Find ten different verbs that require the from-phrase.
2. What is the unique suffix for a from-phrase?
3. A 5th form noun normally takes one of five suffixes: three singular and two plural. Mention the following nouns with their 5th form suffixes: *samaṇa* (monk), *putta* (son), *dāraka* (boy), *gāma* (village), *nagara* (city), *rukkha* (tree), *pabbata* (hill).

Lesson 14

6th FORM NOUN: POSSESSIVE CASE

The 6th form nouns have such suffixes as *ssa, āya, ya, yā, naṁ*, etc., according to their corresponding noun groups (NG's). Such 6th form nouns are equivalent to *of*-phrase, or apostrophy plus "s" in possessive Case.



Story Background *(Dhammapada-2, 79)*

When the Buddha dwelt in Sāvatthi city, a monk named Ḷāludāyī was so careless that he often gave wrong talks to people. For example, he would give a talk on 38 kinds of blessing on a funeral ceremony, whereas a talk on what the deceased usually expects from us on a wedding ceremony. He was still careless even when he became older. In this regard, the Buddha said: "Being ill-informed one gets old like a cow that builds up muscles, but not knowledge."

Maṁsāni tassa vaddhanti. His muscles build up.
Paññā tassa na vaddhati. His wisdom does not build up.

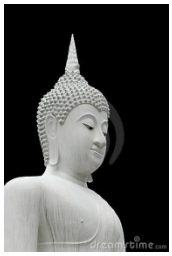
The Pāḷi sentence above should be studied against the English syntax below:

Possessive (P)	**Subject** (S)	**Verb** (V)
Tassa (His)	*maṁsāni* (muscles)	*vaddhanti* (build up)
Tassa (His)	*paññā* (knowledge)	*na vaddhati* (does not build up)

Forms and Functions

- Column-1: *Tassa* (his) is a 6th form pronoun (PG-6) in the Possessive Case.
- Column-2: *Maṁsāni* and *paññā* are 1st forms in Subject Case, and belong to NG-2 and NG-3, respectively.
- Column-3: *Vaddhati* (builds up), *vaddhanti* (build up) are verbs with*ti* and *anti* suffixes, respectively. They are 3rd Person, Singular / Plural, Present Tense.

Some More Examples and Story Background *(Dhammapasa-1, 239)*



One day, the Buddha was giving a Dhamma talk to a lady in appreciation of her lunch dāna to the monks. Then, her adopted son named Pāveyyo and his friends of other religious denomination came in and scolded the lady in front of the Buddha for her devotion to

his Holiness. The Buddha was as calm as always, but the lady was so humiliated and so agitated that she could no longer pay attention to the Buddha's talk. Knowing the situation, the Buddha said that one should only mind one's own business by considering how one spends one's days and nights, but not other's business, and what they did or did not do. Below is the original passage:

Na paresaṁ vilomāni,	Not other's mistakes
Na paresaṁ katākataṁ	Not other's (business) done or not done
Attano'va avekkheyya	But mind one's own (business)
Katāni akatāni ca	Done or not done

The Pāḷi sentence above should be studied against the English syntax below:

Subject	Verb	Possessive	Object
Paṇḍito (the wise) (understood)	*na avekkheyya* (should not consider)	*paresaṁ* (other's)	*vilomāni* (mistakes) *katākataṁ* (what done or not done)
	avekkheyya (should consider)	*attano'va* (one's own)	*katāni akatāni* (what done or not done)

Forms and Functions:

- Column-1: *Paṇḍito* (the wise) is 1st form with *o* suffix in Subject Case. It's NG-1.
- Column-2: *Avekkheyya* (should consider) is a verb with *eyya* suffix equivalent to "should." It is 3rd person, singular. For details, see Chapter 2.
- Column-3: *Paresaṁ* (other's) is a pronoun, and *attano* (one's) is a noun. Both are 6th forms in Possessive Case. They respectively belong to PG-12 and NG-8. (*Attano'va* is the combination of *attano* + *eva*, which respectively mean "one's" + "only".)
- Column-4: All nouns are 2nd forms in Object Case. They all belong to the NG-2.

Some More Examples in Possessive Case

Below are sentences which Pāḷi scholars often quote or use as proverbs. The words underlined show the nouns in Possessive Case.

- *Sukhā <u>saṁghassa</u> sāmaggī* — Blissful (is) <u>*sangha's*</u> unity. (Dham-2)
- *Sukho <u>Buddhānaṁ</u> uppādo* — Blissful (is) <u>Buddhas's</u> emergence.
- *Sukho <u>puññassa</u> uccayo* — Blissful (is) <u>merit's</u> growth.
- *Dukkho <u>pāpassa</u> uccayo* — Painful (is) <u>demerit's</u> growth.

- *Kicchaṁ maccānaṁ jīvitaṁ* Rare (is) beings' life (Dham-2, 152)
- *Kiccho Buddhānaṁ uppādo* Rare (is) Buddha's emergence.
- *Pamādo maccuno padaṁ* Forgetfulness (is) cause of death.
- *Malaṁ vaṇṇassa kosajjaṁ* Laziness (is) defect of (one's) look.

Noun Groups

Among the nouns in the Possessive Case mentioned above, *saṁghassa, Buddhānaṁ, maccānaṁ, vaṇṇassa* belong to NG-1; *puññassa, pāpassa to* NG-2; *maccuno* to NG-17.

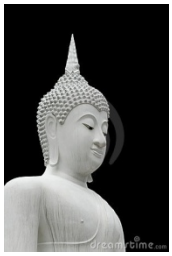
Exercises

1. Find ten different nouns in their possessive forms.
2. Change the number of following possessive forms. If singular, change them to plural, or if plural, change them to singular: *saṁghassa, buddhānaṁ, puññassa, pāpassa, maccānaṁ, maccuno, vaṇṇassa.*

Lesson 15

7th FORM NOUN: TIME / LOCATION PHRASES

The 7th form nouns have such suffixes as *smiṁ, mhi, e, yā, āya, su,* etc., according to corresponding noun groups (NG's). They are equivalent to *in, on, at, during, while, when,* etc., in the Time / Location Phrases.



Story Background (Mahāvagga, 401)

On his way to Vesālī from Rājagaha, the Buddha once saw his monks going somewhere with heavy load of robes on their shoulders and heads. He wanted his monks to live a carefree life like a bird that flies anywhere bearing only two wings. In order to prove a monk's minimum

need of robe, he spent one night in the open space during the coldest week of the winter. He was comfortable with a single robe during the first part of the night. As it became colder and colder, however, he had to put on the second robe around midnight, the third about two hours after that, and the fourth at dawn. Thus, he proved from his experiment that a monk could survive with three robes including a double-layer robe called "*saṁghāti.*" Below is the sentence from that event:

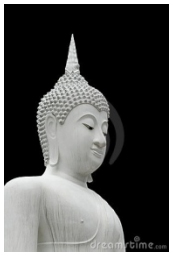
Bhagavā himapāta-samaye rattiṁ ajjhokāse eka-cīvaro nisīdi.
Buddha having a single robe sat in the open space during a snowfall night.

Study the above sentence against the English syntax below:

Subject	Adjective Phrase	Verb	Location Phrase	Time Phrase
Bhagavā (Buddha)	*eka-cīvaro* (having a single robe)	*nisīdi* (sat)	*ajjhokāse* (in the open-space)	*himapāta-samaye rattiṁ* (during a snowfall night)

- Column-1: *Bhagavā* is 1st form in Subject Case. It belongs to NG-5.
- Column-2: *Eka-cīvaro* is 1st form noun but is regarded as an adjective phrase that modifies the subject to mean that "(Buddha) who has a single robe." Or, it is an adverbial phrase that modifies the verb to mean that (Buddha sat) "having a single robe."
- Column-3: The verb *nisīdi* has the suffix *ī* that indicates that the verb is 3rd person, singular, and in the past tense.
- Column-4: The noun *ajjhokāse* is 7th form with *e* suffix in Locative Case. It belongs to NG-1.
- Column-5: *Himapāta-samaye* and *rattiṁ* are 7th forms in Time Case. They have different suffixes (*e* and *ṁ)*, as they belong to different noun groups: NG-1 and NG-10, respectively.

Note: *Himapāta-samaye* (when snow falls) and *rattiṁ* (during night) are the modifier and the modified, meaning "during the night when snow falls." The modifier must agree with the modified in terms of form and number (and gender too in most cases). So, these two nouns share the 7th form and singular number.



One More Example and Story Background (Udāna Pāḷi 85)

In a shipwreck, a sailor named Bāhiya managed to swim by clinging onto a piece of driftwood and was washed ashore at a harbor called Suppāraka (near Bombay, India). Being naked, he covered himself with dried sticks, and wandered around (for alms) with a bowl he took

from a spirit house. His strange appearance made the people of those days think he was someone holy. So, the people honored him, and he thus enjoyed the fruits of their false impression.

Later, however, he was informed by a deva about the Buddha's appearance in Savatthi, over one thousand kilometers away from the Suppāraka. Being very excited to see the Buddha, he rushed without delay all the way to Sāvatthi and met the Buddha on his alms round in Savatthi city. Right on the street, he humbly requested the Buddha to teach him how to reach liberation. Then the Buddha gave him a very brief but very profound talk, one of the most well-known ones in the Buddhist texts. In this Sutta, there are four nouns in their 7th forms (underlined) for us to study.

Tasmātiha te, Bāhiya, evaṁ sikkhitabbaṁ: So here, Bāhiya, you should practice this way:

- *<u>Diṭṭhe</u> diṭṭha-mattaṁ bhavissati:* On seeing, there would be just seeing.
- *<u>Sute</u> suta-mattaṁ bhavissati:* On hearing, there would be just hearing.
- *<u>Mute</u> muta-mattaṁ bhavissati:* On experiencing, there would be just experiencing.
- *<u>Viññāte</u> viññāta-mattaṁ bhavissati:* On perceiving, there'd be just perceiving

The Pāḷi sentences above should be studied against the English syntax below:

Locative	**Verb**	**Subject**
Diṭṭhe (on seeing)	*bhavissati* (there would be)	*diṭṭha-mattaṁ* (just seeing)
Sute (on hearing)	*bhavissati* (there would be)	*suta-mattaṁ* (just hearing)
Mute (on experiencing)	*bhavissati* (there would be)	*muta-mattaṁ* (just experiencing)
Viññāte (on perceiving)	*bhavissati* (there would be)	*viññāta-mattaṁ* (just perceiving)

Forms and Functions

- Column-1: *diṭṭhe, sute, mute, viññāte* are 7th forms with *e* suffix equivalent to such English prepositions as *in*, *on, at,* or *in the case of.* They all belong to NG-2.
- Column-2: *bhavissati* (there would be) is a verb with *ssati* suffix indicating that the verb is 3rd person, singular and future tense.
- Columa-3: All nouns are 1st forms with *ṁ* suffix in Subject Case. They all belong to NG-2.

Three Ways of Translation

According to the Pāḷi grammar, these sentences can be translated in several ways because:

- *Diṭṭhe* can be active or passive, and its suffix *e* is equivalent to "on/when"[16]. So, it can be translated "on seeing" in an active sense, or "on being seen" or "whatever is seen" in a passive sense. The same is true with *sute, mute,* etc.
- *Diṭṭha-mattaṁ* is a compound noun. Its second part *mattaṁ* has two meanings: "*just"* and "*that moment*," and its suffix *ṁ* is equivalent to "*for."* So, *diṭṭha-mattaṁ* can be translated as "just seeing," or "'for that moment of seeing," or "just as it is."
- The verb *bhavissati* can be translated as "there would be," "that would be," or "let it be."

1. On seeing, there would be just seeing.
   Here, the verb *bhavissati* is translated as "there would be," and *mattaṁ* as "just." This means that when seeing, there is just seeing without me or mine involved in that.

2. Whatever is seen, that would be for that moment of seeing.
   Here, the verb *bhavissati* is translated as "would be" with the subject understood; and *mattaṁ* as "moment." This means that whatever is seen, that would last only for that very moment[17].

3. Whatever is seen, let it be just as it is.
   Here, the verb *bhavissati* is translated as "let (it) be," and "*mattaṁ"* as "just as." This means "Let go whatever is seen."

Exercises

1. Find six different nouns in their 7th forms.
2. A 7th form noun normally has four suffixes: three singular and one plural. Mention the following nouns with all 7th form suffixes: *ajjhokāse, samaye, diṭṭhe, sute, mute, viññāte*.

Lesson 16

7TH FORM NOUN: TIME-INDICATOR CLAUSE

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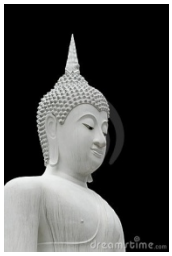
[16] The 7th form (the suffix *e* here) normally indicates occasion (*kalā-dhāra*), location (*desā-dhāra*), or domain (*visayā-dhāra*). So, the words, *diṭṭhe, sute,* etc. can be translated as: "on / when seeing" (occasion), or "In the case of seeing" (domain).

[17] We can't see the same person or thing twice because phenomena arise and pass away so fast that they can't last long enough to be seen for the second time, as Heraclitus, the Greek philosopher of the sixth century B.C., said, "You cannot step down twice into the river."

In English there are adverbial clauses headed by “when” or “while.” A verb in such subordinate clause takes place simultaneously with the verb in the main clause. (Here, “verb” means an action or event stated by the verb). In Pāḷi, this kind of clause is called *lakkhaṇa* (time-indicator clause). In such clause, the verb (participle) and its subject take the 7th form to mean “when” or “while” since there are no such subordinating conjunctions as “when” or “while” in Pāḷi.



Story Background (Vinaya Mahavagga)

One day, on his way back from Bārāṇasī to Gaya, the Buddha stopped by a jungle and sat under a tree for a while. Then, thirty young men of the royal family approached him and asked whether he had seen a young woman passing by. They were there on vacation having a good time with their beloved wives. They brought with them a prostitute for one brother who had no wife. They told the Buddha that she took away their valuable things while they were relaxing. Below is what they said:

Sā vesī amhesu pamattesu bhaṇḍaṁ ādāya palāyittha.
That prostitute ran away taking our belongings when/while we were careless.

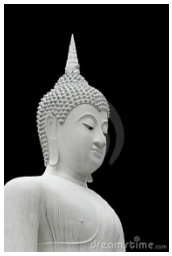
The Pāḷi sentences above should be studied against the English syntax below:

Subject	Verb	Adverbial Phrase	Time-indicator Clause
Sā vesī (that prostitute)	*palāyittha* (ran away)	*bhaṇḍaṁ ādāya* (taking our belongings)	*amhesu pamattesu* (When we were careless)

- Column-1: *Sā* (that) and *vesī* (prostitute) are respectively pronoun (PG-8) and noun (NG-21). Both are 1st forms in Subject Case.
- Column-2: The verb suffix *ttha* verifies that the verb *palāyittha* (ran away) is 3rd person, singular and past tense.
- Column-3: “*Ādāya* (taking) *bhaṇḍaṁ* (belonging)” is the adverb phrase modifying the main verb *palāyittha* (ran away).
- Column-4: “*Amhesu pamattesu*” (When we were careless) is the clause which indicates the time when the verb in the main clause (the action of running away) takes place. So, the clause “when we were careless” indicates the time the woman run away. In this time-

indicator clause, the subject (*amhesu*, we) and its verb participle (*pamattesu*, careless) both take the 7th form plural suffix *su* that is equivalent to "when."

Note: A Pāḷi participle serves as a verb and takes its subject. It also serves as a noun, and takes number and gender in harmony with its subject. For details, see Lesson 23.



Some More Examples and Story Background (Cūḷavagga, 246)

The most challenging part of a monastic life is probably to observe celibacy. However, there was no particular rule laid down for monks to take a vow of celibacy during the first twenty years of the Buddha's administration because all the monks at that time were fully enlightened ones. The first monk who broke the celibacy was Venerable Sudinno. He actually joined the Holy Order with strong faith, but was forced to have sexual intercourse with his ex-wife by his father, a multi-millionaire, who needed a grandson to inherit his wealth and family name. Then, the Buddha laid down a monastic code that required monks and nuns to take a vow of celibacy.

Of course, it is not an easy job to oppress one's sexual desire. So, many good monks have to take a great pain to observe this vow. In one case, a monk even cut his male organ to oppress his sexual desire. Then, the Buddha said as follows:

"Aññamhi, Bhikkhave, mogha-puriso chetabbamhi aññaṁ chindi."
Oh monks, while one thing should be cut, the useless man cut another.

Study the above example against the English syntax below:

Subject	Verb	Object	Time-indicator Clause
Mogha-puriso (The useless man)	*chindi* (cut)	*aññaṁ* (one thing)	*aññamhi chetabbamhi* (when another should be cut)

- Column-1: *Mogha-puriso* is the 1st form with *o* suffix in Subject Case. It's NG-1.
- Column-2: The verb suffix *i* indicates that the verb is 3rd person, singular, and past tense.
- Column-3: *Aññaṁ* is the 2nd form with *ṁ* suffix in Object Case. It's NG-1.
- Column-4: *Aññamhi* (another) and *chetabbamhi* (should be cut) are both 7th forms with *mhi* suffix. These two constitute the Time-indicator Clause: "when another should be

cut". This means: What one should really cut are mental defilements, but not any physical organ.

Exercises:

A noun in 7th form normally takes one of three suffixes in singular number: *smiṁ, mhi,* and *e*. Rewrite the following time-indicator clauses in other two suffixes:

- *Siddhatthe jāyamāne, Suddhodhano pamodi.* (When Prince Siddhattha was born, King Suddhodhana delighted.)
- *Aruṇe uggate, Siddattho buddho ahosi.* (When the dawn broke, Siddhattha became Buddha.)
- *Sūriye atthṅagate, Buddho dhamma-cakkaṁ adesi.* (When the sun set, Buddha preached the dhamma-cakkha.)
- *Buddhe parinibbute, pathavī akampi.* (When Buddha demised, the earth shook.)

CHAPTER 2:

THE STUDY OF VERBS

Characteristics of a Verb

Yaṁ ti-kālaṁ ti-purisaṁ, kriyā-vāci ti-kāraṁ
A-ti-liṅgaṁ dvi-vacanaṁ, tad'ākhyātan'ti vuccati. (Rūpa-siddhi, 257)

Translation: It is "*ākhyāta"* (a verb) that has three tenses, three persons, denotation of the action, three voices, no gender, and two numbers.

As stated above, a verb has six characteristics as follows:

1. Three Tenses: Present, Past and Future
2. Three Persons: 1st, 2nd, and 3rd. The 1st person verbs are for "*I, we"*, the 2nd for "you" and the 3rd for all the remaining noun and pronoun subjects.
3. The Denotation of Action or Statement (this is literal meaning of a verb, *kriyā*)
4. Three Voices: Active, Passive, and Functional
5. No Gender Classification
6. Two Numbers: Singular and Plural

Note: In Pāḷi, there are two kinds of verbs, *ākhyāta* and *kitaka*. However, only *ākhyāta* verbs are regarded as real verbs as they have the aforementioned six characteristics. The *kitaka* verbs are actually participles or verbal nouns because they have all the characteristics of a noun. For details, see the lesson 24.

Ninety-six Forms of a Verb

An English verb has twelve tenses, as three tenses are multiplied with Simple, Continuous, Perfect and Perfect Continuous in addition to many different helping verbs. Thus, an English verb has many different forms for many different tenses and expressions. Similarly, a Pāḷi verb (*ākhyāta*) is used in eight cases. In each case, a verb is modified by 12 suffixes (*ākhyāta-vibhatti*), as it has three Persons, two Numbers, and two Voices (Active and Passive[18]). So, technically, every Pāḷi verb has 96 forms although all of them may not be in use. A verb has different connotations or expressions in different cases like wishing, commending, requesting, suggesting, etc.

[18] Functional voice (*bhāva*) has a single form that is the same as the 3rd Person Singular out of the six passive voice forms. So it is not counted in particular.

Eight Cases of a Verb

As mentioned earlier, a Pāḷi verb is used in eight cases. In each case, it has an official name. But to make it easy to remember, it is called here by its serial number, such as V-1, V-2, etc. They are as follows:

(V-1) Vattamāna is used in the case of present tense to express several kinds of present actions such as ever present, ongoing present, narrative present, logical present and so on.

(V-2) Pañcamī is used for requesting, commanding, managing, wishing for oneself or somebody else, and so on.

(V-3) Sattamī is used for giving or getting permission, guessing something, giving a suggestion, as well as all the senses in which Pañcamī is used.

(V-4) Parokkhā is used to express hearsay or something hard to believe.

(V-5) Hiyyattanī is used in the case of simple past tense.

(V-6) Ajjattanī is also used in the case of simple past tense.

(V-7) Bhavissanti is used in the case of simple future tense.

(V-8) Kālātipatti is used to express actions that are imaginary or too late to do.

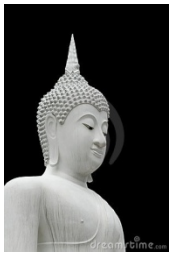
Lesson 17

VERB CASE 1 (V-1): VATTAMĀNA

A verb in V-1 case is generally used in the Simple Present Tense[19]. It is modified by 12 suffixes called v*attamāna*, as it has three persons, two numbers and two voices[20]. Below are its twelve suffixes:

- *mi, ma; si, tha; ti, anti*
- *e, mhe; se, vhe; te, ante*

Among these 12 suffixes, the first six are used in the active voice, and the second six generally in the passive (occasionally in the active voice, too). Again, the first two suffixes (in both voices) are for the 1st person (I, we), the second two for the 2nd person (you), and the last two are for the 3rd person (that includes all the nouns and pronouns other than I, we, and you).



Story Background (Jātaka)

Shortly after he was born, Prince Temiyo saw a white umbrella covering him as a symbol of his royalty. He instantly remembered the painful memory of his past life in the hell realm due to misdeeds he had done as a king before. He was afraid to become king again and wanted to renounce worldly life. For this sole purpose, he pretended to be a mute from that day until he came of age. His father king felt so ashamed of his son that he ordered the executioner to get rid of him on the burial ground. Fortunately, he could confide his purpose to the executioner who let him escape into the forest. He then spent the rest of his life in the forest developing loving kindness (*metta*).

Later the king learned that his son was still alive in the forest. He visited his son and was very impressed with his clear and radiant complexion, and peaceful demeanor. The king then

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[19] Actually, a verb in the V-1 case can express several kinds of present tenses such as:
- Ever-present (*nicca-pavatti vattamāna*)
- Ongoing present (*suddha vattamāna*)
- Narrative present (*taṁ-kālā-pekkha vattamāna*)
- Near-future or near-past present (*samīpa vattamāna*), and so on.

[20] Unique to Pāḷi is functional voice (*bhāva*) which indicates only action but not action-doer or action-receiver. Therefore, it has only one form, similar to the 3rd Person Singular out of the six passive forms. So, this type of verb form is not mentioned here.

asked his son why he became even more handsome in the forest than in the royal palace where hundreds of attendants serving him with luxurious things. The prince replied with the following verse in which we can study four verbs in the V-1 case:

- *Atītaṁ nā ’**nusocāmi**,* I don’t regret the past
- *na **pajappāmi** nāgataṁ* I don’t think of the future
- *Paccuppannena **yāpemi*** I’m just content with the present
- *tena vaṇṇo **pasīdati*** Therefore, my skin is so brilliant.

In the above verse, there are four verbs in V-1 case (in bold). For the first three, there is no subject, but their suffix *mi* undoubtedly indicates that their subject is *ahaṁ* (I).

(S. V. O.)

Subject (S)	**Verb V-1** (V)	**Object** (O)
Ahaṁ (I) (understood)	*nā’nusocāmi* (don’t regret)	*atītaṁ* (the past)
	na pajappāmi (don’t think)	*anāgataṁ* (of the future)

Note: In the column-2, *nā’nusocāmi* is the combination of *na* + *anusocāmi*. In the column-3, *nāgataṁ* is originally *anāgataṁ.* It is shortened, as a stanza is limited to eight syllables.

(S. V. I.)

Subject (S)	**Verb V-1** (V)	**Instrumental Phrase** (I)
Ahaṁ (I)	*yāpemi* (am content)	*paccuppannena* (with the present).

(R. S. V.)

Reason	**Subject** (S)	**Verb V-1** (V)
Tena (For that)	*vaṇṇo* (my skin)	*pasīdati* (is so brilliant).

Noun Groups: *Atītaṁ*, *anāgataṁ, paccuppannena* belong to the NG-1, NG-2, or NG-3 according to what they refer to in the context. *Vaṇṇo* belongs to NG-1; *tena* to PG-6.

Verb Form: A verb must agree with its subject(s) in terms of Person and Number. So the verb *nānusocāmi* (*na + anusocāmi*) has six forms as follow:

- *Ahaṁ* ***nānusocāmi*** *atītaṁ* I don't regret for the past.
- *Mayaṁ* ***nānusocāma*** *atītaṁ* We don't regret for the past.
- *Tvaṁ* ***nānusocasi*** *atītaṁ* You don't regret for the past.
- *Tumhe* ***nānusocatha*** *atītaṁ* You don't regret for the past.
- *Temiyo* ***nānusocati*** *atītaṁ* Temiya (he) doesn't regret for the past.
- *Temiyā* ***nānusocanti*** *atītaṁ* Temiyas (they) don't regret for the past.

Below are two remaining verbs with six forms each:

- *Pajappāmi, pajappāma; pajappasi, pajappatha; pajappati, pajappanti*
- *Yāpemi, yāpema; yāpesi, yāpetha; yāpeti, yāpenti*

Exercises

Correct the verb according to its subject in the sentences below:

- *Temiyo atītaṁ na anusocāmi.*
- *Temiyā atītaṁ na anusocāma.*
- *Paṇḍito paccuppannena yāpemi.*
- *Paṇḍitā paccuppannena yāpema.*

Fill the following sentences with suitable subjects:

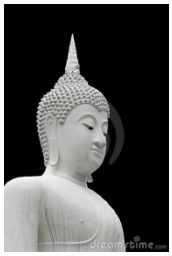
- ------- *na pajappati anāgataṁ.*
- ------- *na pajappasi anāgataṁ.*
- ------- *na pajappāma anāgataṁ.*
- ------- *na pajappatha anāgataṁ.*
- ------- *na pajappāmi anāgataṁ.*
- ------- *na pajappanti anāgataṁ.*

Lesson 18

VERB CASE 2 (V-2): PAÑCAMĪ

A verb in V-2 case is generally used to express permission, agreement, request, wish, etc. It is modified by 12 suffixes called *pañcamī*, as it has three persons, two numbers and two voices. Its English counterparts are *would, should, can, could, may, might*. Below are its twelve suffixes:

- *mi, ma; hi, tha; tu, antu,*
- *e, āmase; ssu, vho; taṁ, antaṁ*



Story Background (Dhammapada Th-64)

King Mahindo, the father of Phussa Buddha[21], served meals to his son Buddha and all his monks and nuns every day. One day, the king was so pleased with his three sons for having defeated the rebellion in the border area that he promised them a reward of any kind. They requested an opportunity to serve meals to their brother Buddha. Initially, their request was rejected, but they later successfully negotiated with the king. Below is the authentic passage of their negotiation where we can study three verbs in the V-2 case.

> ***Hotu*** *Deva. Ekakassa no ekekaṁ māsaṁ katvā tayo māse* ***detha****.*
> *Sādhu, tāta. Thena hi tayo māse* ***bhojetha****.*

> Let it be, your Majesty. Could your Majesty grant (us) three months getting one month for each of us? All right, my dear sons, then, serve (the Buddha) for three months.

Below is word-by-word translation and grammatical notes:

1. *Hotu* (let it be) *Deva* (your Majesty).
   Hotu is a verb in V-2 case and its suffix *tu* expresses agreement, *anumati*.
2. *Tayo māse* (three months) *detha* (could kindly give).
   Detha is a verb in V-2 case and its suffix *tha* expresses request, *ajjhiṭṭha*.
3. *Thena hi* (then) *tayo māse* (for three months) *bhojetha* (serve).
   Bhojetha is a verb in V-2 case and its suffix *tha* expresses permission, *anumati*.

---

[21] *Phussa Buddha* is one of the past Buddhas not on this earth. The word Buddha means any one who is supremely self-enlightened, but not necessarily the historical Gotama Buddha. According to the Pāḷi text, there were countless Buddhas in the past in countless universes, and so will there be in the future. On this earth alone (belonging to one universe), there were four Buddhas including our Gotama Buddha. The next and last Buddha on this earth will be Metteyya Buddha (Pāthika, 63).

Agreement between subject and verb:

- *Ahaṁ tayo māse* ***demi***. I grant three months.
- *Mayaṁ tayo māse* ***dema***. We grant three months.
- *Tvaṁ tayo māse* ***dehi.*** Would you grant three months?
- *Tumhe tayo māse* ***detha.*** Would you grant three months?
- *Devo tayo māse* ***detu.*** Would the king grant three months?
- *Devā tayo māse* ***dentu***. Would kings grant three months?

Note: The first two sentences are for giving permission but the last four are requests of permission.

Wishing

A verb in the V-2 case expresses a wish for oneself or someone else. When we develop loving kindness (*metta*), for example, we should first wish ourselves happiness so that we can arouse sympathetic feeling that helps facilitate *metta* for others. Below is *metta* chanting in which we can find verbs in the V-2 case:

- *Ahaṁ avero* ***homi****; abyāpajjo* ***homi****; anīgho* ***homi****; sukhī attānaṁ* ***pariharāmi****.* May I be unharmed; unworried; unhurt; and able to take care of myself happily.

Agreement between subjects and verbs:

- *Ahaṁ (I) avero (unharmed)* ***homi*** *(maybe)* May I be unharmed
- *Mayaṁ (we) averā* ***homa*** May we be unharmed
- *Tvaṁ (you) avero* ***hohi*** May you be unharmed
- *Tumhe (you) averā* ***hotha*** May you be unharmed
- *Satto (a being) avero* ***hotu*** May a being be unharmed
- *Sattā (beings) averā* ***hontu*** May beings be unharmed

- *Ahaṁ* (I) *sukhī* (happily) *attānaṁ* (myself) ***pariharāmi*** (may take care). May I be able to take care of myself happily
- *Mayaṁ sukhī attānaṁ* ***pariharāma***. May we be able to take care of ourselves happily
- *Tvaṁ sukhī attānaṁ* ***pariharāhi***. May you be able to take care of yourself happily
- *Tumhe sukhī attānaṁ* ***pariharatha***. May you be able to take care of yourself happily

- *Satto sukhī attānaṁ* ***pariharatu***. May he be able to take care of himself happily
- *Sattā sukhī attānaṁ* ***pariharantu***. May beings be able to take care of themselves happily

Exercises

1. Fill the following *karuṇa* (compassion) chantings with suitable subjects:

    - ------- *dukkhā muccatu* (May a being be free from suffering).
    - ------- *dukkhā muccantu.*
    - ------- *dukkhā muccahi.*
    - ------- *dukkhā muccatha*
    - ------- *dukkhā muccāmi.*
    - ------- *dukkhā muccāma.*

2. Correct the verbs in the following *mudita* chantings so that they can agree with their subjects:

    - *Ahaṁ* (I) *yathā-laddha-sampattito mā vigacchantu*
    - *Mayaṁ* (we) *yathā-laddha-sampattito mā vigacchantu*
    - *Tvaṁ* (you) *yathā-laddha-sampattito mā vigacchantu*
    - *Tumhe* (you) *yathā-laddha-sampattito mā vigacchantu*

    ***Note*:** *Muditā* means sympathetic joy. To develop it, we have a Pāḷi formula:

    Sabbe sattā (all beings) *yathā-laddha-sampattito* (from whatever prosperity attained) *mā vigacchantu* (may not separate).

    May all beings not separate from whatever prosperity attained!

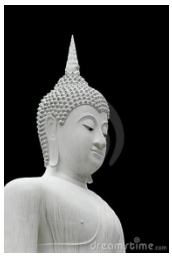
Lesson 19

VERB CASE 3 (V-3): SATTAMĪ

A verb in the V-3 case is generally used to express worth doing (*araha*), capable of doing (*sakka*), permitting (*anumati*), logical thinking (*parikappa*), suggesting (*vidhi*), etc. It is

modified by 12 suffixes called *sattamī*, as it has three persons, two numbers and two voices. Its English counterparts are *would, should, can, could, may, might*. Below are its twelve suffixes:

- *eyyāmi, eyyāma; eyyāsi, eyyātha; eyya, eyyuṁ*
- *eyyaṁ, eyyāmhe; etho, eyyāvho; etha, eraṁ*



Story Background (Viniya Cūḷa-vagga)

During the grand opening ceremony of a royal palace, Prince Bodhi humbly requested the Buddha to step over the staircase. But, Buddha turned down his request because he knew the prince's motive. So, Ven. Ananda, realizing the situation, asked the prince to take off the white cloth that covered the stairs. Only then, did the Buddha step on the staircase. If Buddha stepped on the stairs covered with the white cloth, then it would mean a great omen for the prince to have a son or daughter. The prince was destined to have no child because of his past evil action (kamma). In one of his past lives, the prince as a sole survivor of a shipwreck killed and ate young birds and egges while stranded on an island. Below is the verse the Buddha uttered referring to the prince's kamma:

- *Attānañce piyaṁ* ***jaññā (jāneyya)*** If one knows self (oneself) to be precious,
- ***Rakkheyya*** *naṁ surakkhitaṁ* One should guard that (self) with care.
- *Tiṇṇaṁ aññataraṁ yāmaṁ* In any period out of the three[22]
- ***paṭijaggeyya*** *paṇḍito.* The sage should watch over (himself).

Word by Word Translation

- If one knows self (oneself) to be precious: If (*ce*), one (understood) knows (*jaññā* or *jāneyya*) self (*attānaṁ*) to be precious (*piyaṁ*).
- One should guard that (self) with care: One (*so*) should guard (*rakkheyya*) that (*naṁ*) with care (*su-rakkhitaṁ*).
- In any period out of the three: Any (*aññataraṁ*) period (*yāmaṁ*) out of the three (*tiṇṇaṁ*)

[22] In Ancient India, one's life span was divided into three parts: *paṭhama-vaya* (first age), *ditiya-vaya* (second age) and *tatiya-vaya* (third age).

- The sage should watch over (himself): The sage (*paṇḍito*) should watch over (*paṭijaggeyya*) himself (*attānaṁ*).

***Note*:** In the first line of the verse, *attāñce* is composed of two word: *attānaṁ* (self) + *ce* (if). In English translation, *ce* (if) comes first in the sentence although it can come anywere in a Pāḷi sentence.

Three Verbs in V-3 Case: In this verse, there are three verbs in the V-3 case with suffix *eyya* that is equivalent to "should:" *jaññā (jāneyya), rakkheyya, paṭijaggeyya*. (According to the Pāḷi grammar, *jaññā* is transformed from *jāneyya***.**)

- *jaññā / jāneyya* (should know) expresses logical thinking (*parikappa*)
- *rakkheyya* (should guard) expresses worth doing (*araha*)
- *paṭijaggeyya* (should watch over) expresses worth doing (*araha*)

Noun Groups: *Attānaṁ* belongs to (NG-8); *piyaṁ* (NG-1); *naṁ, so* (PG-6); *yo* (PG-12); *su-rakkhitaṁ* (NG-2). All the adverbs are regarded as neutral in gender.

Agreement between subjects and verbs:

- *Ahaṁ attānaṁ* ***jāneyyāmi*** I should know myself.
- *Mayaṁ attānaṁ* ***jāneyyāma***. We should know ourselves.
- *Tvaṁ attānaṁ* ***jāneyyāsi***. You should know yourself.
- *Tumhe attānaṁ* ***jāneyyātha***. You should know yourselves.
- *Paṇḍito attānaṁ* ***jāneyya* (*jaññā*)** A wise one should know oneself.
- *Paṇḍitā attānaṁ* ***jāneyyuṁ***. The wise ones should know themselves.

- *Ahaṁ attānaṁ* ***rakkheyyāmi*** I should guard myself.
- *Mayaṁ attānaṁ* ***rakkheyyāma*** We should guard ourselves.
- *Tvaṁ attānaṁ* ***rakkheyyasi*** You should guard yourself.
- *Tumhe attānaṁ* ***rakkheyyātha*** You should guard yourselves.
- *Paṇḍito attānaṁ* ***rakkheyya*** A wise one should guard oneself.
- *Paṇḍitā attānaṁ* ***rakkheyyuṁ*** The wise ones should guard themselves.

- *Ahaṁ attānaṁ* ***Paṭijaggeyyāmi*** I should watch over myself.
- *Mayaṁ attānaṁ* ***Paṭijaggeyyāma*** We should watch over ourselves.
- *Tvaṁ attānaṁ* ***Paṭijaggeyyāsi*** You should watch over yourself.
- *Tumhe attānaṁ* ***Paṭijaggeyyātha*** You should watch over yourselves.
- *Paṇḍito attānaṁ* ***Paṭijaggeyya*** A wise one should watch over oneself.
- *Paṇḍitā attānaṁ* ***Paṭijaggeyyuṁ*** The wise ones should watch over themselves.

Exercises

1. Make up six sentences out of the following sentence: "*Paṇḍito dhammaṁ careyya*." (A wise one should practice dhamma).
2. Transform the following verbs into the V-3: *Yāpemi* (am content)*, yāpema, yāpesi, yāpetha, yāpeti, yāpenti.*
3. Translate the following sentences into Pāḷi:

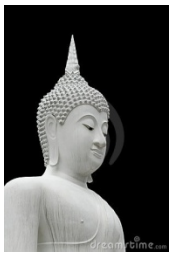
    - We should not regret the past.
    - We should not worry about the future.
    - I am content with the present.
    - You should be content with the present.
    - We should be content with the present.

Lesson 20

VERB CASE 4 (V-4): PAROKKHĀ

A verb in V-4 case is used to express hearsay or something hard to believe. It has no direct English counterpart. It is modified by 12 suffixes called *parokkhā*, as it has three persons, two numbers and two voices. Below are its twelve suffixes:

- *aṁ, mha; e, ttha; a, u*
- *i, mhe; ttho, vho; ttha, re,*



Story Background (Jātaka-2, 232)

The Indian civilization was born along with the Vedic culture that had been created by Brahamins thousand years before Buddha appeared. So, no wander Brahamins held the most influential social status during Buddha's time. They even claimed that they were noble by birth, as they were born directly from the mouth of Maha Brahmā (God). They promised their devotees heavenly rebirth. To prove that, they made up many stories regarding the kings who were said to have followed their spiritual advice and been reborn in the heaven. Below is one of their made-up stories recounted by the Buddha to the monks:

Mahā-nubhāvo vassa-sahassa-jīvī
Yo pabbajī dassaneyyo uḷāro
Hitvā a-pariyantaṁ raṭṭhaṁ sa-senaṁ
Rājā Dudīpo'pi jagāma saggaṁ

Word by Word Translation

- *Mahā-nubhāvo* (Having great power) *vassa-sahassa-jīvī* (living for thousand years)
- *Yo* (who) *pabbajī* (ordained) *dassaneyyo* (good-looking) *uḷāro* (high in social status)
- *Hitvā* (renouncing) *apariyantaṁ* (vast) *raṭṭhaṁ* (kingdom) *sa-senaṁ* (with great military)
- *Rājā Dudīpo'pi* (King Dudīpo also) *jagāma* (was said to have gone) *saggaṁ* (to the heaven).

Proper Translation

- Having great power, living for thousands of years
- Being ordained, good-looking, high in social status
- Renouncing a vast kingdom along with great military
- King Dudīpo also was said to have gone to the heaven

Adjectives	Subject	Verb	Object
Mahā-nubhāvo (Having great power) *vassa-sahassa-jīvī* (living for thousand years) *Yo* (who) *pabbajī* (ordained) *dassaneyyo* (good-looking) *uḷāro* (high in social status) *hitvā* (renouncing) *apariyantaṁ* (vast) *raṭṭhaṁ* (kingdom) *sa-senaṁ* (with great military)	*Rājā Dudīpo'pi* (King Dudīpo also)	*jagāma* (was said to have gone)	*saggaṁ* (to the heaven).

A Verb in V-4 Case

In the above example, the word *jagāma* is a verb in V-4 case, translated "was said to have gone", to express hear-say or something hard to believe. It has the same root (*gamu*) as the verb *gacchāmi* in the case of "*buddhaṁ saraṇaṁ gacchāmi*." A verb in the V-4 case, however, changes its forms totally different from the other case.

Agreement

In harmony with its subject (*Rājā Dudīpo*), the verb *jagāma* is 3rd person, singular. Below are examples for the remaining persons and numbers:

aṁ, mha; e, ttha; a, u

- *Ahaṁ jagāma<u>aṁ</u> saggaṁ* I was said to have gone to heaven.
- *Mayaṁ jagāma<u>mha</u> saggaṁ* We were said to have gone to heaven.
- *Tvaṁ jagām<u>e</u> saggaṁ* You were said to have gone to heaven.
- *Tumhe jagāmi<u>ttha</u> saggaṁ* You were said to have gone to heaven.
- *Rājā jagām<u>a</u> saggaṁ* The king was said to have gone to heaven.
- *Rājāno jagām<u>u</u> saggaṁ* Kings were said to have gone to heaven.

Verbs in the V-4 case are rarely found in the Pāḷi text. However, the two verbs *āha* (he spoke) and *āhu* (they spoke) are often found in the text and regarded as V-4 case if they come along with the word *kira* (it was said); otherwise, they belong to the V-5 case (the simple past tense). Below are examples given by Pāḷi grammar, which express hearsay or something hard to believe:

- *Supine* (in the dream) *so* (he) ***āha*** (had spoken) *kira* (it was said)
  He was said to have spoken in the dream.
- *Evaṁ* (thus) *kira* (it was said) *porāṇā* (old sages) ***āhu*** (had spoken)
  Old sages were said (referred) to have thus spoken.
- *So* (he) *kira* (it was said) *rājā* (king) ***babhūva*** (had been) He was said to have been a king.
- *Ahaṁ* (I) *kira* (it was said) *amacco* (minister) ***babhūvaṁ*** (had been) I was said to have been a minister.
- *Mayaṁ* (we) *kira* (it was said) *orodhā* (royal maids) ***babhūvimha*** (had been) We were said to have been royal maids.

Exercises

In the following sentences, there are verbs in V-4 case. Correct them in harmony with their subjects:

- *Ahaṁ kira amacco bhabhūvimhā.*
- *Mayaṁ kira amaccā bhabhūva.*
- *Tvaṁ kira amacco bhabhuve.*
- *Tumhe kira amaccā bhabhūvaṁ.*
- *So kira amacco bhabhūvu.*
- *Te kira amaccā bhabhūvittha.*

Lesson 21

VERB CASE-5/6 (V-5/6)

HIYYATTANĪ / AJJATTANĪ

The V-5 (*hiyyattanī*) and V-6 (*ajjattanī*) cases are equivalent to Simple Past Tense in English. In other words, a verb can be either in V-5 or V-6 form for the Simple Past Tense. In each case a verb takes 12 suffixes, as it has three persons and two numbers in two voices. They are as follows:

V-5 (Hiyyattanī)

- *a, mhā; o, ttha; ā, ū*
- *iṁ, mhase; se, vhaṁ; ttha, tthuṁ*

V-6 (Ajjattanī)

- *iṁ, mhā; o, ttha; ī, uṁ*
- *a, mhe; se, vhaṁ; ā, ū*

Story Background (Dhammapada)

Tisso, one of Buddha's cousins, just joined the Holy Order. As a former prince, he was well-fed and well-dressed, and often sat in the center of the monastery. So, many visiting monks were so impressed by his appearance that they thought he was senior to them and paid respect to

him. One day, however, his misconduct was revealed and he got scolded by a monk. Then, the Buddha asked him to apologize the senior monks for his misbehavior but he refused. He cited the reason that he had been already scolded and humiliated by those monks. Then, the Buddha admonished him with the following verse:

"Akkocchi maṁ, Avadhi maṁ, Ajini maṁ, Ahāsi me."
Ye ca taṁ upanayhanti, veraṁ tesaṁ na sammati.

"(He) scolded me, hurt me, defeated me, took mine away!"
Those thus take it (revenge). Their hatred will never cease.

In the first part of the verse, there are four verbs in V-6 case. We should study them against the English syntax below:

Subject	**Verb (V-6)**	**Object**
So (he) (understood)	*akkocchi* (scolded)	*maṁ* (me)
	avadhi (hurt)	*maṁ* (me)
	ajini (defeatd)	*maṁ* (me)
	ahāsi (stole)	*me* (mine)

Verb Forms

- *Ahaṁ* ***akkosiṁ*** *taṁ* I scolded you.
- *Mayaṁ* ***akkosimhā*** *taṁ* We scolded you.
- *Tvaṁ* ***akkosi*** *maṁ* You scolded me.
- *Tumhe* ***akkosittha*** *maṁ* You scolded me.
- *So* ***akkosi*** *(****akkocchī****) maṁ* He scolded me.
- *Te* ***akkosiṁsu*** *maṁ* They scolded me.

Note: For the 3rd person singular there are two forms: *akkosi* and *akkocchi*.

Changes of Suffixes: Among the first six of V-6 suffixes, the 3rd person plural suffix *uṁ* often changes into *aṁsu* and *iṁsu*. So, we can often see it with three different suffixes. And then, the 2nd person singular suffix *o* and the 3rd person singular suffix *ī* both often change into *i*. So, we can often find these two in the same form.

- *Ahaṁ* ***avadhiṁ*** *taṁ* I hurt you.
- *Mayaṁ* ***avadhimhā*** *taṁ* We hurt you.
- *Tvaṁ* ***avadhi*** *maṁ* You hurt me.
- *Tumhe* ***avadhittha*** *maṁ* You hurt me.
- *So* ***avadhī*** *maṁ* He hurt me.
- *Te* ***avaduṁ*** *maṁ* They hurt me.

- *Ahaṁ* ***ajiniṁ*** *taṁ* I defeated you.
- *Mayaṁ* ***ajinimhā*** *taṁ* We defeated you.
- *Tvaṁ* ***ajini*** *maṁ* You defeated me.
- *Tumhe* ***ajinittha*** *maṁ* You defeated me.
- *So* ***ajinī (jini, ajesi)*** *maṁ* He defeated me.
- *Te* ***ajiniṁsu (ajesuṁ)*** *maṁ* They defeated me.

- *Ahaṁ* ***ahāsiṁ*** *te* I stole yours.
- *Mayaṁ* ***ahāsimhā*** *te* We stole yours.
- *Tvaṁ* ***ahāsi*** *me* You stole mine.
- *Tumhe* ***ahāsittha*** *me* You stole mine.
- *So* ***ahāsi*** *me* He stole mine.
- *Te* ***ahāsuṁ*** *me* They stole mine.

Note: Here, the personal pronoun *me* must be pronounced like "may."

Exercises

1. Fill up the blanks with suitable subjects in the sentences given below:

- ------ *imasmiṁ vihāre* (in this monastery) *te-māsaṁ* (for three months) *vasiṁ* (lived).
- ------- *saṁghassa cīvaraṁ* (robe) *adattha* (gave).
- ------- *dhamma-cakkaṁ adesi* (preached) *Bāraṇasiyaṁ.*
- *Atīte* (in the past) ---------- *rājā* (the king) *ahosiṁ* (became).
- ------- *Gāyā* (from Gāya) *āgamimhā* (came back).

2. Translate the following sentences into Pāḷi with a normal syntax:

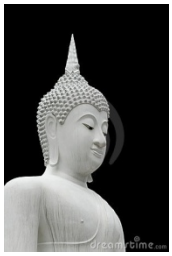
- Buddha was (*ahosi*) a prince (*rāja-kumāro*).
- Rājagaha was (*ahosi*) a royal city (*rāja-dhānī*).
- You stole my robe (*mama cīvaraṁ*).
- You scolded my son (*mama puttaṁ*).
- He hurt my friend (*mama sahāyaṁ*).

Lesson 22

VERB CASE 7 (V-7): BHAVISSANTI

A verb in V-7 case is used in Simple Future Tense to show an action, statement or event that will take place in the future. It is modified by 12 suffixes called *bhavissanti*, as it has three persons, two numbers and two voices. Its English counterparts are: *will*, *shall* and *be going to*. Below are its twelve suffixes:

- *ssāmi, ssāma; ssasi, ssatha; ssati, ssanti*
- *ssaṁ, ssāmhe; ssase, ssavhe; ssate, ssante*



Story Background (Mahāvagga, 108-9)

Buddha laid down a monastic code to prohibit ordination before twenty years of age. The reason was that some seventeen boys were once ordained before they were mature enough to resist hunger and other inconveniences while they were living at the monastery.

The boys' leader was Upāli. His parents loved him so much that they did not make him learn a way to make his living. They did not even let him learn mathematics lest he would suffer pain working with numbers and calculations. However, they did allow him to join the Holy Order because they thought monastic life-style would be very relaxing. When he ordained, his sixteen play-mates joined him saying thus:

- *Sace* (if) *tvaṁ* (you) *ayya* (dear) ***pabbajissasi*** (should ordain), *evaṁ* (then) *mayaṁ* (we) *pi* (also) ***pabbajissāma*** (will ordain). If you, dear, ordain, then we will also ordain.

Having fasted the evening before, the young monks became extremely hungry in the next early moring. So, they made a lot of noise crying for something to eat. The elderly monks tried to quiet them down saying thus: "When the day breaks, should there be *yāgu* (rice porridge), you will drink it; should there be rice, you will eat it; should there be something to eat, you will eat it." Below is the original passages:

- *Sace* (if) *yāgu* (rice porridge) ***bhavissati*** (should be) ***pivissatha*** (will drink it). Should there be rice porridge, (you) will drink it. (Rice porridge is something to drink but not to eat, as it is watery.)
- *Sace* (if) *bhattaṁ* (rice) ***bhavissati*** (should be), ***bhuñjissatha*** (will eat). Should there be rice, (you) will eat it.
- *Sace* (if) *khādanīyaṁ* (snack) ***bhavissati*** (should be), ***khādissatha*** (will chew it).

  Should there be snack, (you) will chew it.

Below are six V-7 verbs from the above two paragraphs for us to study:

1. *Pabbajissasi* (you) will ordain
2. *pabbajissāma* (we) will ordain
3. *bhavissati* (there) will be
4. *pivissatha* (you) will drink
5. *bhuñjissatha* (you) will eat
6. *khādissatha* (you) will chew

The agreement between subjects and verbs:

- *Ahaṁ* ***pabbajissāmi***. I will ordain.
- *Mayaṁ* ***pabbajissāma***. We will ordain.
- *Tvaṁ* ***pabbajissasi***. You will ordain.
- *Tumhe* ***pabbajissatha***. You (plural) will ordain.
- *Dārako* ***pabbajissati***. A boy will ordain.
- *Dārakā* ***pabbajissanti***. Boys will ordain.

- *Ahaṁ* ***bhavissāmi*** I will be.
- *Mayaṁ* ***bhavissāma*** We will be.
- *Tvaṁ* ***bhavissasi*** You will be.
- *Tumhe* ***bhavissatha*** You (plural) will be.
- *Bhattaṁ* ***bhavissati*** Rice will be.
- *Bhattāni* ***bhavissanti*** A lot of rice will be.

Note: In the above examples the verb "will be" actually means "will be available".

- *Ahaṁ yāguṁ* ***pivissāmi***. I will drink yāgu (watery rice porridge).
- *Mayaṁ yāguṁ* ***pivissāma***. We will drink yāgu.
- *Tvaṁ yāguṁ* ***pivissasi***. You will drink yāgu.
- *Tumhe yāguṁ* ***pivissatha***. You will drink yāgu.
- *Dārako yāguṁ* ***pivissati***. A boy will drink yāgu.
- *Dārakā yāguṁ* ***pivissanti***. Boys will drink yāgu.

- *Ahaṁ bhattaṁ* ***bhuñjissāmi***. I will eat rice.
- *Mayaṁ bhattaṁ* ***bhuñjissāma***. We will eat rice.
- *Tvaṁ bhattaṁ* ***bhuñjissasi***. You will eat rice.
- *Tumhe bhattaṁ* ***bhuñjissatha***. You will eat rice.
- *Dārako bhattaṁ* ***bhuñjissati***. A boy will eat rice.
- *Dārakā bhattaṁ* ***bhuñjissanti***. Boys will eat rice.

- *Ahaṁ khādanīyaṁ* ***khādissāmi***. I will eat food.
- *Mayaṁ khādanīyaṁ* ***khādissāma***. We will eat food.
- *Tvaṁ khādanīyaṁ* ***khādissasi***. You will eat food.
- *Tumhe khādanīyaṁ* ***khādissatha***. You will eat food.

- *Dārako khādanīyaṁ* ***khādissati***. A boy will eat food.
- *Dārakā khādanīyaṁ* ***khādissanti***. Boys will eat food.

Note: The word *khādanīyaṁ* refers to any solid food except main meals. To mean eating such food, we use the certain verb *khāda* (infinitive form) instead of *bhuñja* although both are translated as "eat" in English.

Exercises

1. Translate the following sentences into Pāḷi:

- Metteyyo will become Buddha in the future (*anāgate*)
- Boys will ordain tomorrow (*sve*).
- Monks will eat rice when the dawn breaks (*aruṇe uggate*).
- We will eat porridge in the morning (*pubbaṇhe*).
- They will drink juice (*pānaṁ*) in the evening (*sāyaṇhe*).
- I will stay for three months in this monastery (*vihāre*).

2. Make up six sentences out of the sentence given below:

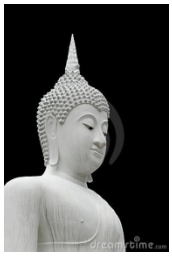
"Sve, dārakā pabbajissanti" (Tomorrow, boys will ordain).

Lesson 23

VERB CASE 8 (V-8): KĀLĀTIPATTI

A verb in V-8 case is used to express an action that is too late to take place for some reasons like an obstacle or a shortcoming. It is modified by 12 suffixes called *kālātipatti*, as it has three persons and two numbers in two voices. Its English counterparts are past perfect (had + past participle) and conditional past perfect (would + have + past participle). Below are its twelve suffixes:

- *ssaṁ, ssāmhā; sse, ssatha; ssā, ssaṁsu*
- *ssiṁ, ssāmhase; ssase, ssavhe; ssatha, ssiṁsu*



Story Background (Dhammapada-2, 83)

Buddha once smiled to himself looking at a homeless couple who was at the monastery gate asking young novices for left-over food. When Venerable Ānanda asked the reason, the Buddha replied: "Look, Ānanda, at that homeless couple. The husband once inherited 820 million rupiyas (currently rupees, India's monetary units) from his father, Mahā-dhana. Having squandered all his wealth, he's now with his Brahmin wife at the monastery gate asking for left-over food." And Buddha mentioned their great loss as follows:

- *Sace* (if) *hi* (actually) *ayaṁ* (this) *paṭhama-vaye* (in his first age)[23] *bhoge* (wealth) *akhepetvā* (without squandering) *kammante* (business) ***payojayissa*** (had done)
  Actually, if he had done business in his first age without squandering his wealth,
- *Imasmiṁ* (this) *eva* (just / very) *nagare* (city) *agga-seṭṭhi* (the richest) ***abhavissa*** (would have become). He would have become the richest in this very city.
- *Sace* (if) *pana* (or otherwise) *nikkhamitvā (renounced and)* ***pabbajissa*** (had ordained),
  Or, if he had renounced and ordained,
- *Arahattṁ* (arahatship) ***pāpunissa*** (would have reached).
  He would have reached arahatship.
- *Bhariyā* (wife) *pi* (also) *assa* (his) *anāgāmi-phale (the 3rd stage of enlightenment)* ***patiṭṭhahiss*** (would have reached).
  His wife also would have reached the third stage of enlightenment.

The verbs (in bold) in the above paragraph express actions that are too late to take place due to obstacles or short-comings. So, this paragraph means that the homeless man did not do business in time and did not become the richest in the city. He did not ordain either before too late and, therefore, did not attain arahattaship. Nor did his wife achieve the 3rd level of enlightenment which was actually accessible to her.

The agreement between subjects and verbs

- *Sace ahaṁ kammante* ***payojayissaṁ***. If I had done business,
- *Sace mayaṁ kammante* ***payojayissāmhā***. If we had done business,
- *Sace tvaṁ kammante* ***payojayisse***. If you had done business,
- *Sace tumhe kammante* ***payojayissatha***. If you had done business,
- *Sace so kammante* ***payojayissā***. If he had done business,
- *Sace te kammante* ***payojayissaṁsu***. If they had done business,

[23] In the Pali text, our lifespan is divided into three parts. If the lifespan is taken to be 75 years, the first peirod of 25 years is the first part of life, and so on.

- *Ahaṁ agga-seṭṭhi* ***abhavissaṁ***. I would have become the richest.
- *Mayaṁ agga-seṭṭhino* ***abhavissāmhā***. We would have become the richest.
- *Tvaṁ agga-seṭṭhi* ***abhavisse***. You would have become the richest.
- *Tumhe agga-seṭṭhino* ***abhavissatha***. You would have become the richest.
- *So agga-seṭṭhi* ***abhavissā***. He would have become the richest.
- *Te agga-seṭṭhino* ***abhivissaṁsu***. They would have become the richest.

- *Sace ahaṁ* ***pabbajissaṁ***. If I had ordained,
- *Sace mayaṁ* ***pabbajissāmhā***. If we had ordained,
- *Sace tvaṁ* ***pabbajisse***. If you had ordained,
- *Sace tumhe* ***pabbajissatha***. If you had ordained,
- *Sace so* ***pabbajissā***. If he had ordained,
- *Sace te* ***pabbajissaṁsu***. If they had ordained,

- *Ahaṁ arahattaṁ* ***pāpuṇissaṁ***. I would have reached arahatship.
- *Mayaṁ arahattaṁ* ***pāpuṇissāmhā***. We would have reached arahatship.
- *Tvaṁ arahattaṁ* ***pāpuṇisse***. You would have reached arahatship.
- *Tumhe arahattaṁ* ***pāpuṇissatha***. You would have reached arahatship.
- *So arahattaṁ* ***pāpunissā***. He would have reached arahatship.
- *Te arahattaṁ* ***pāpunissaṁsu***. They would have reached arahatship.

- *Ahaṁ anāgāmiphale* ***patiṭṭhahissaṁ***. I'd have stood on the 3rd stage.
- *Mayaṁ anāgāmiphale* ***patiṭṭhahissāmhā***. We'd have stood on the 3rd stage.
- *Tvaṁ anāgāmiphale* ***patiṭṭhahisse***. You'd have stood on the 3rd stage.
- *Tumhe anāgāmiphale* ***patiṭṭhahissatha***. You'd have stood on the 3rd stage.
- *So anāgāmiphale* ***patiṭṭhahissā***. He'd have stood on the 3rd stage.
- *Te anāgāmiphale* ***patiṭṭhahissaṁsu***. They'd have stood on the 3rd stage.

Exercises

1. Explain what a V-8 verb particularly expresses.

2. Fill up the blanks with suitable subjects (pronouns) in the sentences given below:

   - *Sace* (if) ------- *sippaṁ* (science) *ugganhisse* (had learned) *paṭhama-vaye* (in the first part of the age), -------- *pāmokkho* (a professor) *abhavisse* (would have been).

- *Sace* (if) -------- *na agamissaṁ* (had not come), *mahā-jāniyo* (a great loser) ----- *abhavisse* (would have been).
- *Sace* (if) -------- *vivadissāmhā* (had argued), -------- *saṅgāme* (in the war) *parājayissāmhase* (would have lost).

Lesson 24

SUMMARY OF A VERB AND ITS EXPRESSIONS

As mentioned in the previous lessons, a verb is used in eight different cases for different expressions. In each case, it has twelve suffixes. Thus it technically has 96 forms. In the V-1 case it is used for the present tense; in the V-2 case it is for request, wishing, etc.; in the V-3 case it is for command, suggestion, etc.; in the V-4 case it is for hearsay; in the V-5 and V-6 cases it is for simple past tense; in the V-7 case it is for the future tense; and in the V-8 case it is for the past perfect and the conditional past perfect. In the following paragraph we can find different verbs in different cases.

Story Background (Vinaya Mahavagga)

Buddha gave his first sermon called Dhamma-cakka-pavattana Sutta on the full-moon day of July over twenty-five centuries ago. He gave this sermon to the five ascetics in the Deer Sanctuary (about 30-minute drive from the city of Vārāṇasī, today India) in one remarkable evening when the sun was about to sink in the western horizon while the moon was rising from the east. Five days after that, he gave them another sermon (Anatta-lakkhana Sutta) in that very sanctuary. This cermon explicitly denies the idea of soul that has been deep-seated in our hearts.

Below is the first paragraph of that sermon in which different verbs (in bold) are used in different cases for different expressions.

3. *Rūpaṁ, Bhikkhave, anattā.* (Body, monks, (is) not-self.)
4. *Rūpañca hidaṁ, bhikkhave, attā* ***abhavissa*** (If this body, monks, were really self,)
5. *Nahidaṁ rūpaṁ ābādhāya* ***saṁvatteyya.*** (Not really this body should be for pain.)
6. ***Labbhetha*** *ca rūpe* **(**Also it can be managed in regard to the body,)

7. *Evamṁ me rūpaṁ* ***hotu***, ("May my body be this way.")
8. *Evaṁ me rūpaṁ mā* ***ahosī*** *" ti* ("May my body **not be** this way.")

*Abhavi**ssa*** (if were) is a verb in the V-8 case. Here it is used in the active voice to express the imagination of something unreal or impossible:

- *Ahaṁ attā abhavi**ssaṁ*** — If I were soul
- *Mayaṁ attāno abhavi**ssamhā*** — If we were souls
- *Tvaṁ attā abhavi**sse*** — If you were soul
- *Tumhe attāno abhavi**ssatha*** — If you were souls
- *Rupaṁ attā abhavi**ssa*** — If body were soul
- *Rūpāni attano abhavi**ssaṁsu*** — If bodies were souls

*Saṁvatt**eyya*** (should be) is a verb in the V-3 case. It is used in the active voice to express the logical thinking (*parikappa*):

- *Na ahaṁ ābādhāya saṁvatt**eyyāmi*** — I should not be for pain
- *Na mayaṁ ābādhāya saṁvatt**eyyāma*** — We should not be for pain
- *Na tvaṁ ābādhāya saṁvatt**eyyāsi*** — You should not be for pain
- *Na tumhe ābādhāya saṁvatt**eyyātha*** — You should not be for pain
- *Na hidaṁ rūpaṁ ābādhāya saṁvatt**eyya*** — This body should not be for pain
- *Na imāni rūpāni ābādhāya saṁvatt**eyyuṁ*** — These bodies should not be for pain.

*Labbh**etha*** (can be managed) is a verb in the V-3 case. It is used in the passive voice to express the logical thinking:

- *Ahaṁ labbh**eyyaṁ*** — I can be managed
- *Mayaṁ labb**eyyāmhe*** — We can be managed
- *Tvaṁ labb**etho*** — You can be managed
- *Tumhe labb**eyyāvho*** — You can be managed
- *Taṁ Labb**etha*** — It can be managed
- *Te labb**eraṁ*** — They can be managed

*Ho**tu*** (may + be) is a verb in the V-2 case. It is used in the active voice to express wishing or managing.

- *Evaṁ ahaṁ ho**mi*** — May I be this way
- *Evaṁ mayaṁ ho**ma*** — May we be this way
- *Evaṁ tvaṁ ho**hi*** — May you be this way
- *Evaṁ tumhe ho**tha*** — May you be this way
- *Evaṁ me rūpaṁ ho**tu*** — May my body be this way

- *Evaṁ amhākaṁ rūpāni ho**ntu*** May our bodies be this way

Ahosi (not be) is a verb in the V-6 case. It is used in the active voice to express the negative command.

- *Evaṁ ahaṁ mā ahos**iṁ*** Let me not be this way
- *Evaṁ mayaṁ mā ahosi**mhā*** Let us not be this way
- *Evaṁ tvaṁ mā ahos**i*** (originally**o**) Let you not be this way
- *Evaṁ tumhe mā ahosi**ttha*** Let you not be this way
- *Evaṁ me rūpaṁ mā ahos**i*** Let my body not be this way
- *Evaṁ amhākaṁ rūpāni mā ahes**uṁ*** Let our bodies not be this way

Exercises

1. Make the same sentences as "*Ahaṁ Buddhaṁ saraṇaṁ gacchāmi*" by using the verbs given below:

   gacchati, gacchāhi, gaccheyyāma, agacchiṁ, gacchissanti, agacchissa.

2. Transform the following V-1 verbs each into V-3 and V-7:

Viharati (lives); *vasati* (stays); *buñjāma* (eat); *khādāma* (chew); *pivatha* (drink); *sayanti* (sleep); *tiṭṭhati* (stands); *gacchāma* (go); *āgacchati* (comes); *caṅkamāma* (walk); *carati* (walks around, practices); *nisīdati* (sits); *vadāma* (speak); *bhanāma* (recite); *āroceti* (talks); *deseti* (gives a speech); *pucchanti* (ask); *pasaṁsāmi* (praise); *passāmi* (see); *oloketi* (looks); *suṇāma* (hear); *pacanti* (cook, boil, bake); *pamodāma* (are satisfied); *ramāma* (take delight); *nayāma* (take); *dhāreti* (carries); *dema* (give); *uppajjati* (arises); *bhavati* (is); *labhati* (attain); *karoma* (do); *pāpuṇanti* (arrive, achieve); *jānāti* (knows, understands); *soceti* (upsets); *rodeti* (cries); *muñcasi* (set - free); *muccanti* (escape); *bhindati* (breaks); *bhijjati* (breaks);*chindati* (cuts); *chijjati* (cuts); *hanasi* (kill); *coretha* (steal); *viramāma* (refrain).

Lesson 25

PASSIVE VOICE

We will now study the passive voice with some verbs in V-1 case among others. As mentioned before, a verb in the V-1 case has 12 suffixes. Out of them, the first six are for the active voice and the second six for the passive[24] (occasionally for the active, too). Below are twelve suffixes in the V-1 case:

- *mi, ma; si, tha; ti, anti* (for the active voice)
- *e, mhe; se, vhe; te, ante* (for the passive voice)

Story Background (Cūḷa-vagga 342)

One day, the Buddha and his monks were on their alms round in Rājagaha city when the elephant named Nāḷāgiri was purposely untied and driven toward the Buddha (for detail, see the Lesson-8). It was a royal elephant, but very aggressive and notorious for killing people. Seeing it untied, therefore, everybody run away in panic, but the Buddha was as calm as always and said to the monks: "O monks, don't be frightened. It is impossible for the Buddha to pass away by someone's attempt." Then, the Buddha sent metta to the beast. Touched by his universal metta, the beast bowed down at the Buddha's feet. Rubbing its head the Buddha said: "O elephant, don't be heedless; don't be mindless. Heedless ones never go to a blissful state. You yourself have to do the deeds that lead you to the blissful states."

Seeing the wild beast bowing down at the Buddha's feet, people exclaimed in great surprise as follows:

Daṇḍeneke ***damayanti****, aṅkusehi kasāhi ca.*
Adaṇḍena asatthena, nāgo ***danto*** *mahesinā.*

With a goading stick, hooks or canes, do some people tame (an elephant).
Having no stick, no weapon, the elephant was tamed by the great hermit.

The first part of the above verse is an active sentence, and the second is a passive. In an English sentence, a noun or pronoun is subject if it comes before the verb, or object if after the

[24] Unique to Pāḷi is functional voice (*bhāva*), which indicates only action, but not action-doer or action-receiver. So, it doesn't need to agree with the action-doer and action-reciever, and it, therefore, has only one form which is similar to the 3rd singular form out of the passive forms. This type of verb form is not mentioned here, as it is rarely used.

verb. So, the location of a noun or pronoun in the sentence determines whether it is subject or object. In Pāḷi, however, it is not the location but the form of a noun or pronoun that determines whether it is subject or object. Below are different forms of subjects and objects in two different voices:

- In the active voice, the subject is the 1st form, and the object is the 2nd.
- In the passive voice, the subject is the 3rd form, and the object is the 1st.

An Active Sentence

As mentioned earlier, the first part of the verse is the active sentence. It should be studied against the English syntax below:

Subject	Verb	Object	With-phrase
Eke (some)	*damay**anti*** (tame)	*nāga**ṁ*** (an elephant) (understood)	*daṇḍena* (with a stick), *aṅkusehi* (with hooks), *kasāhi* (with whips)

Agreement in the Active Sentence

- *Ahaṁ* (I) *damayā**mi*** (tame)*nāgaṁ* (elephant)
- *Mayaṁ* (We) *damayā**ma*** (tame)*nāgaṁ* (elephant)
- *Tvaṁ* (you) *damaya**si*** (tame) *nāgaṁ* (elephant)
- *Tumhe* (you) *damaya**tha*** (tame)*nāgaṁ* (elephant)
- *Eko* (one) *damaya**ti*** (tames)*nāgaṁ* (elephant)
- *Eke* (some) *damay**anti*** (tame)*nāgaṁ* (elephant)

- Column-1: All are 1st form pronouns in Subject Case. *Ahaṁ* (I), *mayaṁ* (we) belong to PG-1; *tvaṁ*, *tumhe* (you) to PG-2; *eko* (one) *eke* (some) to PG-22.
- Column-2: The verb *damaya* (tame) with six different suffixes in V-1 case.
- Column-3: *Nāgaṁ* (elephant) with *ṁ* suffix in Object Case. It belongs to NG-1.

A Passive Sentence

As mentioned earlier, the second part of the verse is the passive sentence. Below is its word-by-word translation:

*Adaṇḍena asatthena nāgo **danto (damīyate)** mahesinā.*

Adantena (having no stick), *asatthena* (having no weapon) *nāgo* (the elephant) *danto / damīyate* (was tamed) *mahesinā* (by the great hermit)

The Definition of Subject and Object

In Pāḷi, a verb literally means an action (*kriyā*) while subject and object are an action-doer (*kattā*) and an action-receiver (*kamma*), respectively. In the syntax below, therefore, *nāgo* (elephant) is taken as a subject in English because it is what the verb directly refers to, but as an object in Pāḷi because it is an action-receiver. *Mahesinā* (by the great hermit) is called by-phrase in English, but subject in Pāḷi because it is an action-doer. See the difference between English and Pāḷi syntaxes as follows:

English Syntax

Subject	Passive Verb	By-phrase
Nāgo (the elephant)	*Danto/damīyate* (is tamed)	*mahesinā* (by the great hermit), *adaṇḍena* (having no stick), *asatthena* (having no weapon)

Normal Pāḷi syntax

Action-doer	Action-receiver	Passive Verb
Mahesinā (by the great hermit), *adaṇḍena* (Having no stick), *asatthena* (having no weapon)	*nāgo* (the elephant)	*danto / damīyate* (is tamed)

Agreement in the Passive Sentence

In the above example, the verb *danto* is a passive participle. Its equivalent verbs are: *damīye, damīyāmhe, damīyase, damīyavhe, damīyate, damīyante* according to six passive suffixes: *e, mhe; se, vhe; te, ante*. A passive verb must agree with the subject (action-receiver in Pāḷi) in terms of person and number as follows:

English Syntax

	Subject	Passive Verb	By-phrase
1.	*Ahaṁ* (I)	*damīye* (am tamed)	*mahesinā* (by great hermit)

2. *Mayaṁ* (we) *damīyāmhe* (are tamed) *mahesinā*
3. *Tvaṁ* (you) *damīyase* (are tamed) *mahesinā*
4. *Tumhe* (you) *damīyavhe* (are tamed)*mahesinā*
5. *Nāgo* (elephant) *damīyate* (is tamed) *mahesinā*
6. *Nāgā* (elephants) *damīyante* (are tamed)*mahesinā*

Pāḷi Syntax

	Action-doer	Action-receiver	Passive Verb
1.	*Mahesinā*	*ahaṁ* (I)	*damīye* (am tamed)
2.	*Mahesinā*	*mayaṁ* (we)	*damīyāmhe* (are tamed)
3.	*Mahesinā*	*tvaṁ* (you)	*damīyase* (are tamed)
4.	*Mahesinā*	*tumhe* (you)	*damīyavhe* (are tamed)
5.	*Mahesinā*	*nāgo* (elephant)	*damīyate* (is tamed)
6.	*Mahesinā*	*nāgā* (elephants)	*damīyante* (are tamed)

***Note*:** English and Pāḷi passive sentences are different in syntax and names of the words involved, but the same in form, function and meaning of the words involved.

In the above examples, we use the same by-phrase, as passive verbs do not need to agree with by-phrase (action-doer in Pāḷi) in terms of person and number.

The Structure of a Passive Verb

Generally, a passive verb takes an extra suffix *ya* or*īya* ahead of its verb-suffix. In the above examples, therefore, the verb *damīye* is the combination of *damu* + *īya* + *e*, which are respectively the root, passive suffix (P-suffix) and verb suffix (V-suffix). Similarly, *damīyāmhe* is the combination of *damu* + *īya* + *āmhe*, and so on.

Below are some verbs in the V-1 case (3rd person, singular). We can study their different structures in the two different voices:

Active Forms	**Passive Forms**
ramati (enjoys)	*ramīyate* (is enjoyed)
neti (brings)	*nīyate* (is brought)
deti (gives)	*dīyate* (is given)
deseti (preaches)	*desīyate* (is preached)
pāpuṇāti (reaches)	*pāpuṇīyate* (is reached)
bhuñjati (eats)	*bhuñjīyate* (is eaten)

pivati (drinks)	*pivīyate* (is drunk)
sayati (sleeps)	*sayīyate* (is slept)
karoti (does)	*karīyate* (is done)
anubhavati (enjoys)	*anubhūyate* (is enjoyed)
gacchati (goes)	*gacchīyate* (is gone)
vadeti (speaks)	*vadīyate* (is spoken)
pavisati (enters)	*pavisīyate* (is entered)
pivati (drinks)	*pīyate* (is drunk)
suṇāti (listens)	*sūyate* (is listened)
gaṇhāti (takes)	*gaṇhīyate, gayhate* (is taken)
pāleti (protects)	*pālīyate* (is protected)
titikkhati (forbears)	*titikkhīyate* (is forborn)

Adjective

As mentioned in the beginning of this grammar, there is no particular form of adjective in Pāḷi because a noun itself serves as an adjective. In the above verse, three nouns, *mahesinā, adaṇḍena* and *asatthena*, are the same in form (3rd form), number (singular) and gender (masculine). Grammatically they are all nouns, but logically the two nouns, *adaṇḍena* (having no whip), *asatthena* (having no weapon), must be taken as adjectives because they modifies the noun *mahesinā* (the great hermit). So, the modifying nouns (adjectives) must agree with the modified noun in terms of form, number and gender.

Exercises

1. Please translate the following sentences into Pāḷi:

   - An elephant is tamed by some (people) with a stick. (Passive)
   - The great hermit having no stick or weapon tamed the elephant. (Active)
   - I tame dogs with food.
   - I am tamed by the Buddha with Dhamma.

2. In the following sentences, the modifiers or adjectives (in the parenthesis) are in their stem forms. Change their forms in harmony with the modified:

   - *Buddho (adaṇḍa, asattha) nāgaṁ dameti.*
   - *Buddhā (adaṇḍa, asattha) nāge damenti.*
   - *Buddhena (adaṇḍa, asattha) nāgo damīyate.*

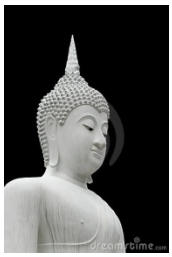
- *Buddhehi (adaṇḍa, asattha) nāgā damīyante.*

Lesson 26

CAUSATIVE VERBS (KĀRITA)

A causative verb (*kārita-kriyā*) is composed of three particles: root, causative suffix, and verb suffix. There are four causative suffixes: *e, aya, āpe, āpaya*. Their English counterparts include such verbs as *make, get, let, have* and so on. For example, "A makes B do something."

Story Background (Anguttara-tthakathā-1, 220)



On one occasion, the Buddha, standing on a street in Savatthi, gave a brief talk to Bāhiya (as mentioned in Lesson-15), which enlightened Bahiya on the spot. Soon afterward, Bāhiya was gored to death by a cow. Then, the Buddha got sangha do the funeral for Bahiya's body. Below is the original sentence that states it:

Tathāgato (the Buddha)***saṁghena*** (sangha) *Bāhiyassa* (Bahiya's) *sarīra-kiccaṁ* (body work) ***kāresi*** (made … do). The Buddha <u>made</u> the sangha <u>do</u> Bāhiya's body work (i.e., Bahiya's funeral).

Two Subjects and Two Objects

In the sentence "The Buddha <u>made</u> the sangha <u>do</u> Bāhiya's funeral," there are two verbs, *made* and *do*, which each takes its own subject and object. So, a causative sentence always has two subjects and two objects. Here, the verb *kāresi* is composed of *kara + e + si* which are respectively root, causative suffix, and verb suffix.

- The causative suffix *e* is equivalent to *"make, made."* Its subject is "Buddha", and object is "sangha". They are respectively called causative subject (*kārita-kattā*), and causative

object (*kārita-kamma*). This means Buddha is the one who instructs, and sangha is the one who is instructed to do the funeral.

- The root *kara* is equivalent to "*do*." Its subject is "sangha," and object is "funeral." They are respectively called root-subject (*dhātu-kattā*) and root-object (*dhātu-kamma*). This means sangha is someone who does, and the funeral is something that is done.
- So, the noun like *saṁghena* is known by two names: a causative object and root-subject. It normally takes the 3rd form (*saṁghena*), but occasionally the 6th (*saṁghassa*) or the 2nd form (*saṁghaṁ*). The causative subject takes the 1st form (*tathagato*), and the root object takes the 2nd form (*sarīra-kiccaṁ*).

Study the above sentence against the English Syntax below:

Subject of <u>Causative</u> Suffix	**Causative Verb**	**Subject of Root, Object of Causative Suffix**	**Object of Root**
Tathāgato (Buddha)	*kāresi* (made + do)	*saṁghena* (sangha)	*Bhiyassa sarīra-kiccaṁ* (Bāhiya's funeral)

- Column-1: The noun *tathagato* (Buddha) is Causative Subject (*hetu-kattā*). It takes the 1st form, as it is the subject in the active voice.
- Column-2: The verb *kāresi* is composed of three particles *kara* + *e* + *ī*. The root *kara* means "do"; the causative suffix *e* means "get, make, or let"; the verb suffix *ī* indicates the verb is 3rd person, singular and in the past tense.
- Column-3: The noun *saṁghena* is known by two names: causative object and root-subject as explained above. It takes 3rd form here.
- Column-4: The phrase *Bhiyassa sarīra-kiccaṁ* (Bāhiya's funeral) is the root-object. It always takes the 2nd form in the active voice.

Some more Causative Verbs to study against their normal verbs

Normal Verbs	**Causative Verbs**
Bhuñjati (one eats)	*bhojeti, bhojayati, bhojāpeti, bhojāpayati* (make someone eat)
Kināti (one buys)	*kayāpeti, kāyāpayati* (make someone buy)
Karoti (one does)	*kāreti, kārayati, kārāpeti, kārāpayati* (make someone do)

Deti (one gives)	*dāpeti, dāpayati* (make someone give)
Pacati (one cooks)	*pāceti, pācayati, pacāpeti, pacāpayati* (make someone cook)
Uggaṇhāti (one learns)	*uggaṇhāpeti, uggaṇhāpayati* (make someone learn)

Exercises

Translate the following sentences into Pāḷi:

- I eat meat (*maṁsaṁ*).
- I let my son (*mama puttena*) eat meat.
- I drink milk (*khiraṁ*).
- I make my daughter (*mama dhītuyā*) drink milk.
- I give robe (*cīvaraṁ*) to sangha.
- I get my wife (*mama dārena*) to give robe to sangha.
- I cook rice (*odanaṁ*).
- I get my wife cook rice.
- I learn Pāḷi.
- I make my friends (*mama sahāyehi*) learn Pāḷi.

CHAPTER 3: MISCELLANEOUS

In this chapter, we will study five things:

1. **Verb Participles:** The verb paritciples called *kitaka* are multi-functional words that can serve as nouns, verbs, gerunds, adjectives or adverbs. So, it is very important to learn them properly.

2. **Structure of Questions:** The Pali questions, like their English counterparts, make the language lively. So, we need to be good at posing questions in Pāḷi.

3. **Relative Pronouns:** The Pāḷi sentence structure with the relative pronouns is very confusing to English speakers. We should learn them carefully so that we can undestand Pāḷi sentences correctly.

4. **Clitics (*Nipāta*):** *Nipāta* literally means "falling particles" which are known as clitics. Most of them are equivalent to conjuctions such as however (*pana*), therefore (*hi*), moreover (*atha*), and so on. So, having learned them we can have the better understanding of Pāḷi sentences and their relationships in paragraphs.

5. **Prefixes (*Upasāra*):** Last but not least are *upasāra* (prefixes) that are added to the beginning of both verbs and nouns. Modifying verbs and nouns, they do the same functions as adjectives and adverbs in English, eg *vi* in *vipassanā*, (seeing uniquely, or unique seeing), "*saṁ*" and "*pa*" in *sampajañña* (to understand well and widely, or comprehensive understanding). Like salt in a dish, these prefixes look trivial but make a word tastier. Having learned them we can have better taste of the Pāḷi words.

Lesson 27

VERB PARTICIPLES (KITAKA)

For an English participle, there are two suffixes *ed* and *ing*. The *ed*[25] is used in the case of the passive voice and the perfect tenses, and *ing* in the case of active voice and the continuous

[25] The suffix "ed" is for a regular verb. As for irregular verbs, there will be many other forms of suffixes.

tenses (in addition to adjective, adverb and gerund). As for a Pāḷi participle (*kitaka*), there are many different suffixes (*paccaya*) such as *tabba, anīya, ta, tuṁ, tvā,* etc., in many different cases. Below are some examples:

A Participle with Different Suffixes in Different Cases

1. *Dātabbaṁ (dā + tabba + ṁ)* Should be offered or something worthy to offer
2. *Datto (dā + ta + o)* Someone given by a deity (as believed), etc.
3. *Dinno (dā + ta + o)* [26] To be offered or to have offered
4. *Dātuṁ (dā + tuṁ)* In order to offer
5. *Datvā (dā + tvā)* To offer and (*tvā'* is equivalent to "and")
6. *Dento, dadanto (dā + anta + o)* Offering
7. *Dadamāno (dā + māna + o)* Offering
8. *Dānaṁ (dā + na + ṁ)* An act of offering
9. *Dātā (dā + tu + ā)* Someone who offers something to someone
10. *Dāyako (dā + aka + o)* A donor or supporter
11. *Dāyī (dā + ī + ī)* Someone who has tendency to offer

About the Examples Mentioned Above

A participle is a verbal noun composed of three components: root, participle suffix (p-suffix), and noun suffix (noun-suffix). Out of the examples mentioned above, *dātabbaṁ* is, for example, the combination of (*dā + tabba + ṁ*), which are root, p-suffix and n-suffix, respectively. As for *dātuṁ* (*dā + tuṁ*) and *datvā* (*dā + tvā*), they only have p-suffix as they are *nipāta.* A *nipāta* is a word with one and only form.

Combinations and Changes

Roots and suffixes often change their forms when they are combined, eg, *dāyako* (dā + aka + o), *dento* (dā + anta + o), *dātā* (dā + tu + ā), *dāyī* (dā + āya + ī). If you read two or more words together fast for five times, their pronunciations are spontaneously combined and changed. If we read, for example, three components (dā + aka + o) together fast for five times, we will spontaneously pronounce them as *dāyako.* Even with same components, participles can be different in form, for example, *dinno* and *datto* are different forms, but boh are composed of same components: *dā + ta + o*. Moreover, like every thing else on earth, a word naturally changes over the time in terms of spelling, pronounciation or meaning.

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[26] This example, *dinno* has the same root and suffix as the *datto*. But they are different in form and usage. *Datto* is often used as someone's name like Deva-datto, Bramha-datto, etc. *Dinno* is mostly used as a verb in the passive voice.

Agreement

As mentioned before, a participle is multifunctional. It can be a verb (active or passive) or a noun (gerund, adjective or adverb). So, it must agree in terms of form, number and gender with its subject if it serves as a verb, with the modifed if it is a modifier (adjective), with what it refers to (*abhidheyya*) if it is a gerund. In the following examples, *dinna* (stem form) serves as a passive verb, and therefore must agree with its subject (action-receiver in Pāḷi) in terms of form, number and gender:

- *Upāsakena saṁghassa odano dinno.* (Sangha is offered rice by a devotee.)
- *Upāsakena saṁghassa cīvaraṁ dinnaṁ.* (Sangha is offered a robe by a devotee.)
- *Upāsakena saṁghassa mālā dinnā.* (Sangha is offered a flower by a devotee.)

The above examples should be studied against the English syntax below:

Subject	**Passive Participle**	**Object**	**By-phrase**
Odano (rice)	*dinno* (should be offered)	*saṁghassa* (to sangha)	*upāsakena* (by a devotee)
Cīvaraṁ (robe)	*dinnaṁ* (should be offered)	*saṁghassa* (to sangha)	*upāsakehi* (by a devotee)
Mālāyo (flowers)	*dinnā* (should be offered)	*saṁghassa* (to sangha)	*upāsakehi* (by a devotee)

Forms and Functions

- Column-1: *Odano* (rice), *cīvaraṁ* (robe) and *mālāyo* (flowers) are all 1st forms, as they are subjects. But they have different suffixes, as they belong to different noun groups, NG-1, NG-2 and NG-3 respectively.
- Column-2: *dinno, dinnaṁ, dinnā* (should be offered) are all verb participles that serve here as passive verbs. They have same root (*dā*) and same p-suffix (*t* turned into *n*), but different n-suffix (*o*, *ṁ*, ā) as their n-suffixes must share form, function and gender with their subjects (*odano, cīvaraṁ, mālā*).
- Column-3: *Saṁghassa* (sangha) is 4th form in Object Case (*sampadāna* in Pāḷi). It belongs to NG-1.

- Column-4: *upāsakena* (by a detovee) is 3rd form, as it is action-doer in the passive voice. It belongs to NG-1.

Classifying Noun Groups

As mentioned before, all the participles (except those with *tuṁ* and *tvā* suffixes) are nouns (verbal nouns), and have seven forms exactly like normal nouns. However, the same participle can belong to different noun groups (NG) depending on the context (*abhidheyya*). For example, *dinna* (stem form) literally means something to be offered, like rice (*odano*), robe (*cīvaraṁ*), or flower (*mālā*). So, *dinna* will belong to the noun group one (NG-1) if it refers to *odano* (rice), to NG-2 if it refers to *cīvaraṁ* (a robe), or to NG-3 if it refers to *mālā* (a flower).

If *dinna* refers to *odano* (rice to be offered), then it will belong to NG-1. Below is its paradigm:

	Singular	**Plural**
1.	Dinno	dinnā
2.	Dinnaṁ	dinne
3.	Dinnena	dinnehi, dinnebhi
4.	Dinnassa	dinnānaṁ
5.	Dinnasmā, -mhā, -ā	dinnehi, dinnebhi
6.	Dinnassa	dinnānaṁ
7.	Dinnasmiṁ, -mhi, -e	dinnesu

Note*:** The 3rd and 5th form plural suffix *hi* can be replaced with *bhi*. So, they have two forms each: *dinnehi*, *dinnebhi*. In the same way, the 5th form singular suffix *smā* can be replaced with *mhā* or *ā*. So, there are three singular 5th forms: *dinna**smā**, dinna**mhā and *dinn**ā***. Similarly, the 7th form suffix *smiṁ* can be replaced with *mhi* and *e*. So, there are three singular 7th forms: *dinna**smiṁ**, dinna**mhi**, dinn**e***. The same will be true with all the noun groups to come.

If *dinna* refers to *cīvaraṁ* (a robe to be offered), then it will belong to the noun group 2 (NG-2). Below is its paradigm:

	Singular	**Plural**
1.	Dinnaṁ	dinnāni
2.	Dinnaṁ	dinnāni
3.	Dinnena	dinnehi, dinnebhi
4.	Dinnassa	dinnānaṁ
5.	Dinnasmā, -mhā, -ā	dinnehi, dinnebhi
6.	Dinnassa	dinnānaṁ

7. Dinnasmiṁ, -mhi, -e dinnesu

If *dinna* refers to *mālā* (flower to be offered), then it will belong to NG-3. Below is its paradigm:

	Singular	**Plural**
1.	Dinnā	dinnā, dinnāyo
2.	Dinnaṁ	dinnā, dinnāyo
3.	Dinnāya	dinnāhi, dinnābhi
4.	Dinnāya	dinnānaṁ
5.	Dinnāya	dinnāhi, dinnābhi
6.	Dinnāya	dinnānaṁ
7.	Dinnāya, dinnāyaṁ	dinnāsu

Exercises

Fill up the following sentences with the correct form of participles given below: *dinno, dinnaṁ, dinnā*:

- *Dāyakena* (a supporter) *Buddhassa vihāro* (monastery) -------
- *Dāyakehi Buddhassa bhesajjaṁ* (medicine) -------
- *Dāyikāya Buddhassa bhikkhā* (food) -------

Lesson 28

MORE PARTICIPLES AND THEIR SUFFIXES

As mentioned before, a participle (*kitaka*) is a verbal noun. So, it can be a verb or a noun (gerund, adjective, or adverb) depending on how it is used in a sentence. However, it only takes all the characteristics of a noun: gender classifications, noun-forms, noun-suffixes according to the context (*abhidheyya*).

1. *Ta* Suffix (Active)

The *ta*-suffix participles are probably the most widely used participles among others. When *ta*-suffix participles serve as verbs, they can be either in the active or passive voice, and

either in past tense or present perfect tense. When they serve as nouns, they belong to NG-1 if masculine, to NG-2 if neuter, and to NG-3 if feminine according to the context (*abhidheyya*).

Story Background

Throughout human history, there were many spiritual teachers who were totally different from who they claimed they were. In Saṁyutta Nikāya, therefore, there are Pāḷi passages that honor the Buddha as someone who he claimed he was, and whose teachings never failed to meet their promise. These passages are recited to develop the recollection of the Buddha (*buddhānussati*) in the meditation centers under the guidance of the Late Venerable Mahasi Sayadaw. They are as follow:

> *Buddho so bhagavā bodhāya dhammaṁ deseti.*
> Having awoken, the Exalted One expounds dhamma to help us awake.

Participle	Subject	Verb	Object	Purpose phrase
Buddho (having awoken)	*so bhagavā* (The Exalted One)	*deseti* (expounds)	*dhammaṁ* (dhamma)	*bodhāya* (to help us awake)

In the above syntax the word *buddho* is not a noun, but a present perfect participle. The same syntax is applicable to the sentences below:

- *Danto so bhagavā damathāya dhammaṁ deseti.*
  Having been tamed, the Exalted One expounds dhamma to help us to get tamed.
- *Santo so bhagavā samathāya dhammaṁ deseti.*
  Having calmed himself down, the Exalted One expounds dhamma to help us calm ourselves down.
- *Tiṇṇo so bhagavā taraṇāya dhammaṁ deseti.*
  Having swum across, the Exalted One expounds dhamma to help us swim across.
- *Parinibbuto so bhagavā parinibbānāya dhammaṁ deseti.*
  Having ceased defilements (*kilesā*), the Exalted One expounds dhamma to help us cease them, too.

The Formations of Participles

All the participles are composed of three components: root, participle suffix and noun suffix. Their formations sometimes look different from their original components. Below are some examples to study:

- *Buddho (budha + ta + o)* Having awoken (Here, the word *buddho* is not a noun, but a present perfect participle.)
- *Santo (samu + ta + o)* Having calmed down
- *Danto (damu + ta + o)* Having been tamed
- *Tiṇṇo (tara + ta + o)* Having swum across
- *Parinibbuto (pari, ni prefixes, vara + ta + o)* Having ceased (Kilesa)

- *Bodhāya (budha + a + o)* for helping (us) to awake
- *Damathāya (damu + tha + āya)* for helping (us) to be tamed
- *Samathāya (samu + tha + āya)* for helping (us) to calm down
- *Taraṇāya (tara + ṇa + āya)* for helping (us) to swim across
- *Parinibbānāya (pari, ni prefixes, vara + na + o)* for helping (us) cease *kilesa.*

***Note*:** Among the ten participles mentioned above, the last five are regarded as causative participles according to context. So, *bodhāya* can also be translated: for making (us) awaken, for getting (us) awaken, or for letting (us) awaken. The same is true with the remaining ones.

Ta Suffix (Passive):

Below are some examples of *ta*-suffix participles in the passive voice:

- *gaṇhito* (to be taken or something / somedody that is taken)
- *ñāto* (to be known or sth/sb that is known)
- *kato* (to be done or sth/sb that is done)
- *khanto* (to be forborn or sth/sb that is forborn)
- *pacito* (to be cooked or sth/sb that is cooked)
- *vācito* (to be spoken or sth/sb that is spoken)
- *nīto* (to be brought or sth/sb that is brought)
- *bharito* (to be taken care of or sth/sb that is taken care of)
- *pūrito* (to be fulfilled or sth/sb that is fulfilled)
- *datto* (to be given or sth/sb that is given)
- *patto* (to be achieved or sth/sb that is achieved)
- *vatto* (to be told or sth/sb that is told)

***Note*:** The participles mentioned above seem to have *to* suffix, as they all end with *to*. Actually, this *to* is composed of two suffixes: p-suffix *ta* and n-suffix *o*. So, the n-suffix *o* will be replaced with many different functional suffixes according to its functions in a sentence.

2. *Tabba* Suffix

When *tabba*-suffix participles serve as verbs, the suffix *tabba* is equivalent to "should" in English. These participles are used only in the passive or functional voice. They belong to different noun groups according to the context (*abhidheyya*): to NG-1 if they refer to something

or someone masculine, to NG-2 if neuter, and to NG-3 if feminine. If they refers to just action (but not anything or anyone), then they are regarded to be in functional voice, and belongs to NG-2. Below are some examples:

- *dātabbaṁ* (should be offered)
- *gahetabbaṁ* (should be taken)
- *ñātabbaṁ*, *jānitabbaṁ* (should be known)
- *pacitabbaṁ* (should be cooked)
- *kātabbaṁ* (should be done)
- *vatabbaṁ* (should be talked)
- *bharitabbaṁ* (should be taken care of)

3. *Tvā (Tuna, Tvāna)* Suffix

When two actions are done successively, the preceding one is expressed by a *tvā* suffix participle. In this case, the *tvā*-suffix participle is equivalent to the past participle. If two actions are done simultaneously, the secondary action is expressed by the *tvā*-suffix participle (or by the *anta*-suffix participle, the next suffix). In this case, it is equivalent to the present participle. In general, they are also similar to "and." So, a sentence with it can be translated in three ways according to the context. The example below is from Vinaya Mahāvagga:

Buddho sayaṁ anbhiññā (abhiññatvā) pavedeti

1. Buddha, having known by himself, teaches. (in the past participle)
2. Buddha, knowing by himself, teaches. (in the present participle)
3. Buddha knows by himself and teaches. (in a general sense)

These *tvā*-suffix participles are also counted as verbal nouns, but are called *nipāta* because they have only one form, and belong to no noun group. Below are some more examples:

- *ñatvā* / *jānitvā* (having known)
- *gaṇhitvā, gahetvā* (having taken)
- *katvā* (having done)
- *pacitvā* (having cooked)
- *vatvā* (having spoken)
- *netvā* (having brought)
- *bharitvā* (having taken care)
- *pūretvā* (having fulfilled)
- *sayitvā* (having slept)
- *datvā* (having given)

4. *Anta* and *Māna* Suffixes

The *anta* and *māna* suffixes work like "*ing*" in English. So, they can serve as adjectives, adverbs or gerunds in addition to continuous tense. When two or more actions (verbs) take place, or are done simultaneously by the same person (the same subject), the main action is expressed by a verb (*ākhyāta*), and the secondary action by these *anta/māna*-suffix participles (or *tvā*-suffix participle). The example below is from Saṁyutta Nikāya:

Cittaṁ paññaṁ ***bhāvayanto****, so imaṁ vijataye jaṭaṁ.*
Developing mind and wisdom, he can untangle this tangle.

Participle	Subject	Verb	Object
Cittaṁ paññaṁ bhāvayanto (Developing mind and wisdom)	*so* (he)	*vijataye* (untangle)	*imaṁ jaṭaṁ* (this tangle)

The *anta*-suffix participles belong to NG-6 if masculine or neuter, and NG-21 if feminine. The *māna*-suffix participles belong to NG-1 if masculine, NG-2 if neuter, and NG-3 if feminine according to the context. Below are examples:

- *dento, dadamāno* (is giving, or someone who gives)
- *damento* (is taming, or someone who tames)
- *samento* (is quietening, someone who quietens)
- *gaṇhanto* (is taking, someone who takes)
- *jānanto* (is knowing, or someone who knows)
- *karonto* (is doing, or someone who does)
- *pakkamanto* (is departing, or someone who departs)
- *khamanto* (is forbearing, or someone who forbears)
- *pacanto* (is cooking, or someone who cooks)
- *vacanto* (is speaking, or someone who speaks)
- *nento, nayanto* (is bringing, or someone who brings)
- *bharanto* (is taking care, or someone who takes care)
- *pūrento* (is fulfilling, or someone who fulfills)
- *sayanto* (is sleeping, or someone who sleeps)

5. *Tuṁ (Tave)* Suffix

The suffix *tuṁ* is equivalent to "in order to" in English. The *tuṁ*-suffix participles are regarded as nipāta because they always take only one form, not seven forms like normal nouns. Below are some examples:

- *gaṇhituṁ* (in order to take)
- *ñātuṁ* or *jānituṁ* (in order to know)
- *kātuṁ* (in order to do)

- *pacituṁ* (in order to cook)
- *netuṁ* (in order to bring)
- *bharituṁ* (in order to take care)
- *pūituṁ* (in order to fulfill)
- *sayituṁ* (in order to sleep)
- *dātuṁ* (in order to give)
- *vattuṁ* (in order to speak)

6. *Yu (Ṇa / Na)* Suffix

According to Pāḷi grammars, the *yu* suffix always changes into *ṇa* or *na*. So, it will be called here as *ṇa /na* suffix instead of the so-called *yu* suffix. Mostly they are used as gerunds and belong to NG-2. Below are some examples:

- *dānaṁ* (an action of giving)
- *sayanaṁ* (an action of sleeping)
- *bharanaṁ* (an action of taking care)
- *nayanaṁ* (an action of bringing)
- *vacanaṁ* (an action of speaking)
- *pacanaṁ* (an action of cooking)
- *gamanaṁ* (an action of going)
- *ñāṇaṁ, jānanaṁ* (state of knowing)
- *pūraṇaṁ* (an action of fulfilling)
- *karaṇaṁ* (an action of doing)

7. *Ṇvu (Aka, Ika)* Suffix

Pāḷi Grammās say the *ṇvu* suffix always changes into *aka* and *ika* respectively for masculine and feminine. So, it will be called here as *aka / ika* suffix instead of the so-called *ṇvu* suffix. The participles with this suffix normally serve as nouns and belong to NG-1 if masculine, and NG-3 if feminine according to the context. Below are some examples:

Male	Female	English
dāyako	*dāyikā*	a giver
gāhako	*gāhikā*	a taker
seyako	*seyikā*	a sleeper
pūrako	*pūrikā*	a fulfiller
bhārako	*bhārikā*	a care-taker
nāyako	*nāyikā*	a leader
vācako	*vācikā*	a speaker
pācako	*pācikā*	a cook
kārako	*kārikā*	a doer

- *ñāniko* *ñānikā* an intelligent person
- *sāvako* *sāvikā* a disciple
- *pālako pālikā* a guardian

8. *Tu (Tā)* Suffix

The *tu* suffix works like the "er" suffix in English, eg., worker, giver, doer, taker, and so on. They normally serve as nouns, and belong to NG-9. Below are some examples:

- *dātā* (a giver)
- *kattā* (a doer)
- *bhatter* (a care-taker)
- *bhātā* (a brother)
- *vattā* (a speaker)
- *netā* (a carrier)
- *gahetā* (a holder)
- *ñātā* (a knower)
- *mātā* (mother)
- *dhītā* (daughter)
- *pitā* (father)

9. *Ṇī (ī)* Suffix

The suffix *ṇī* changes into *ī*. So, it will be called here as *ī* suffix instead of the so-called *ṇī* suffix. The ī-suffix participles normally serve as nouns. They belong to NG-16 if masculine or neuter, and to NG-22 if feminine according to the context. Below are some examples:

- *dāyī* (a giver)
- *kārī* (a doer)
- *vādī* (a speaker)
- *bhārī* (a carrier)
- *pūrī* (a fulfiller)
- *yāyī* (a goer)
- *cāgī* (a generous one)
- *cārī* (a practitioner)
- *ñāṇī* (an intelligent person)

Exercises

Mention what suffixes the following participles take:

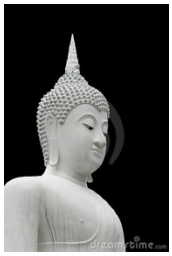
pacito, pacanto, nīto, nento, danto, damento, santo, samento, pakkanto, pakkamanto, khanto, khamanto, kattā, kato, bhattā, bhato, vattā, vatto, dātā, datto, mātā, pitā, dhītā, putto.

Lesson 29

SOME MORE ABOUT THE PARTICIPLES

A participle can serve as a main verb in a sentence exactly like a real verb (*ākhyāta*). But remember that a participle takes all the characteristics of a noun. Therefore, its form, number and gender must agree with its subject.

Story Background (Saṁyutta Nikāya)



Compared to the life-spand of the universe, we are exactly like seasonal bugs. Our minds and bodies are changing every moment. Experiencing the world through our senses continuously, however, we feel as if we were someone unique and eternal. This is simply illusion under which we find our days full of life; we enjoy our time exactly like a seasonal bug. This is how we get attached to who we think we are, and what satisfy our senses. So, illusion leads to attachment, and both together generate the endless round of life and death. If we realize the senses and objects as they really are, our minds will become calm and peacesul without being affected by desire and discontent. Thus, the painful round of birth and death will cease. So, Buddha taught us as follows:

> *Cakkhu, bhikkhave, abhiññā pariññā pahātabbaṁ.*
> *Rupā abhiññā pariññā pahātabbā*
> *Cakkhu-viññāṇaṁ abhiññā pariññā pahātabbaṁ*
>
> The eye (the attachment to the eye) should be eradicated realizing (it) absolutely and realizing (it) completely.
> The visible objects (the attachment to the visible objects) should be eradicated realizing (it) absolutely and realizing (it) completely.
> The seeing consciousness (the attachment to the seeing consciousness) should be eradicated realizing (it) absolutely and realizing (it) completely.

The *tvā*-suffix and *tabba*-suffix participles in the above example can be studied in the English syntax below:

Subject	**Verb (passive voice)**	**By-phrase**	***Tvā*-suffix participle**
Cakkhu (The eye)	*pahātabbaṁ* (should be eradicated)	*tumhehi* (by you)	*abhiññā* (realizing absolutely) *Pariññā* (realizing completely)

- Column-1: *Cakkhu* (the eye) is 1st form in Subject Case (action-receiver in Pāḷi). It belongs to NG-18 (neuter).
- Column-2: *Pahātabbaṁ* (should be eradicated) is the participle with participle suffix *tabba* and noun suffix *ṁ*. It is the 1st form singular, and belongs to NG-2 (neuter) in harmony with its subject *cakkhu* (the eye).
- Column-3: *Tumhehi* (by you) is understood according to the context. It is 3rd form pronoun that serves by-phrase in the passive voice. It belongs to PG-2.
- Column-4: *Abhiññā* (realizing absolutely) and *pariññā* (realizing completely) are *tvā*-suffix participles. Their original forms are *abhiññatvā* and *pāriññatvā* respectively. Here, they are translated as present participles, because the realization of what an eye really is and the eradication of attachment to it take place simultaneously.

Agreement

If the subject from the above verse is *moho* (illusion), which is masculine (NG-1), then the agreement between *pahātabba* and its subjects will be as follows:

- *moho pahātabbo* Illusion should be eradicated.
- *mohā pahātabbā* Illusions should be eradicated.
- *tvaṁ pahātabbo* You (illusion) should be eradicated.
- *tumhe pahātabbā* You (illusions) should be eradicated.
- *ahaṁ pahātabbo* I (illusion) should be eradicated.
- *mayaṁ pahātabbā* We (illusions) should be eradicated.

If the subject is *kukkucca* (regret), which is neuter (NG-2), then the agreement between *pahātabba* and its subjects will be as follows:

- *kukkuccaṁ pahātabbaṁ* Regret should be eradicated.
- *Kukkuccāni pahātabbāni* Regrets should be eradicated.
- *tvaṁ pahātabbaṁ* You (regret) should be eradicated.
- *tumhe pahātabbāni* You (regrets) should be eradicated.
- *ahaṁ pahātabbaṁ* I (regret) should be eradicated.

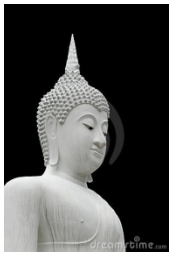
- *mayaṁ pahātabbāni* We (regrets) should be eradicated.

If the subject is *taṇhā* (attachment), which is feminine (NG-3), then the agreement between *pahātabba* and its subjects will be as follows:

-
- *taṇhā pahātabbā* Attachment should be eradicated.
- *taṇhāyo pahātabbāyo* Attachments should be eradicated.
- *tvaṁ pahātabbā* You (attachment) should be eradicated.
- *tumhe pahātabbāyo* You (attachments) should be eradicated.
- *ahaṁ pahātabbā* I (attachment) should be eradicated.
- *mayaṁ pahātabbāyo* We (attachments) should be eradicated.

PERFECT AND PASSIVE PARTICIPLES

Story Background (Vinaya-3, 30)



On one occasion, the evil spirit (*māra* = killer) came down and said to the Buddha thus: "You have been bound by the death-snare both divine and human. You have been bound intensely. You won't escape me." Then, Buddha replied to him thus:

Mutto ahaṁ sabba-pāsehi.
I have been liberated from all snares or traps.

Subject	Past Participle (Passive)	From-phrase
Ahaṁ (I)	*mutto* <u>*amhi*</u> (*amhi* understood) (have been liberated)	*sabba-pāsehi* (from all the snares)

Nihato tvaṁ <u>*asi*</u> *antaka.*
Hey killer, you have been defeated.

Subject	Verb	By-phrase
Tvaṁ	*nihato* <u>*asi*</u>	*mayā* (understood) (by

(you)	(have been defeated)	me)

In the above sentences there are two participles:

1. *Mutto* is composed of (*muca* + *ta* + *o*) that are root, p-suffix, and n-suffix, respectively.
2. *Nihato* (*ni* + *hana* + *ta* + *o*) which are prefix, root, p-suffix, and n-suffixes, respectively.

Two participles, *mutto* and *nihato*, combine with verb "to be" such as *amhi* (am) and *asi* (are) respectively. This is how present perfect verbs or passive verbs are formed. So, the sentences can be translated in two ways each as follows:

- I have liberated (myself) from all the snares (Active Perfect Tense)
- I am liberated from all the snares (Passive Present Tense)
- Hey Killer, you have been defeated (Pasive Perfect Tense)
- Hey Killer, you are defeated. (Passive Present Tense)

Verb to be

Like the above examples, the perfect verbs and the passive verbs are often formed by the combination of participles and verb "to be," such as *amhi, amhā, asi, attha, atthi, santi*, (like am, is, are, was, were). So, we need to be familiar with Pāḷi verbs "to be." Below are some of them:

<u>Present Tense:</u>

- 1st person: *ahaṁ amhi* (I am) *mayaṁ amha* (We are)
- 2nd person: *tvaṁ asi* (You are) *tumhe attha* (You are)
- 3rd person: *so hoti* (He is) *te honti* (They are)

<u>Past Tense:</u>

- 1st person: *ahaṁ ahosiṁ* (I was) *mayaṁ ahosimhā* (We were)
- 2nd Person: *tvaṁ ahosi* (You were) *tumhe ahosittha* (You were)
- 3rd person: *so ahosi* (He was) *te ahosuṁ* (They were)

<u>Future Tense:</u>

- 1st person: *ahaṁ hessāmi* (I shall be) *mayaṁ hessāma* (We shall be)
- 2nd person: *tvaṁ hessasi* (You will be) *tumhe hessatha* (You will be)
- 3rd person: *so hessati* (He will be)*te hessanti* (They will be)

Exercises

2. Fill up the blanks with suitable forms of the verbe “to be”:

- *Ahaṁ mutto* ------
- *Mayaṁ muttā* -------
- *Tvaṁ mutto* ------
- *Tumhe muttā* ------

1. Translate the following sentences into Pāḷi:

- The evil spirit (*māro*) is defeated.
- The evil spirit has been defeated.
- The evil spirit was defeated.
- The evil spirit will be defeated.

Lesson 30

DEFINITION OF PARTICIPLES (*VIGGAHA*)

The grammatical definition of a word is called *viggaha*. Pāḷi commentaries often use *viggaha* when they explain the literal meaning of a word. However, our definition of a word must be correct not only from grammatical aspect but also from logical aspect.

A few decades ago, there was a religious slogan in Burma: “Whatever you do is suffering.” This slogan created very intense debate and infighting among Burmese Buddhists. The problem was all about the definition of the Pāḷi word *saṅkhārā*.

Interpretation of *Saṅkārā*

Buddha said in Dhammapada: *sabbe saṅkhārā dukkhā* (All *saṅkhāra* are sufferings), which is wrongly interpreted: *Whatever we do* is suffering. Actually, *saṅkhāra* here must be defined in a passive sense, and the whole sentence should be interptreted thus: “All the conditioned phenomena (mind and body) are sufferings”.

In the Dependent Origination, however, the word *saṅkhāra* must be translated in an active sense when the Buddha said: *saṅkhāra-paccayā viññāṇaṁ* (due to *saṅkhāra*, the rebirth consciousness arises). In this case, the word *saṅkhāra* must be defined as *kamma* in an active sense , and the whole sentence should be interpreted thus: “Due to the conditioning (volitions,

volitional activities, or what we do), the rebirth consciousness arises. In this case, therefore, it should be interpreted thus: "Due to what we do (kamma), there arises the rebirth consciousness."

The point is the deninition or interpretation of a participle must be made according to the context (*abhidheyya*), and it must be sensible both grammatically and logically.

Six Grammatical Senses

Like the word *saṅkhāra,* there are many other participles that can be defined not only in active and passive senses, but also in many other senses according to the context, such as instrumental (*karaṇa*), ablative (*apādāna*), locative (*adhikaraṇa*), and statement of an action (*bhāva*). These grammatical senses are called *sādhana* (what is inferred by the context). In general, a certain participle suffix (p-suffix) has a certain *sādhana*. In many cases, however, *sādhana* is determined by the context (*abhidheyyattha*) rather than by the p-suffix.

According to the Pāḷi grammars, the participle *gato*, for example, can be defined in six grammatical senses as follows:

1. Walking (*bhāva*)
2. Who walks (*kattu*)
3. Who to be walked (*kamma*)
4. Whom to walk with (*karaṇa*)
5. Whom to walk away from (*apādāna*)
6. Where to walk (*ādhikaraṇa*)

Definition of Abhidhamma Terms

According to the Abhidhamma commentaries, the 52 mental states *(cetasika)* such as *sati* (remembering, mindfulness), *paññā* (knowledge), *saññā* (perceiving), etc., can be grammatically defined in three senses: norminative (subject), instrumental, and functional. However, these terms are most preferably defined in the functional sense because there is neither person as the subject nor anything else as the instrument in the ultimate sense.

Below are stylistic definitions (*viggaha*) of some Abhidhamma terms:

1. *Sati* means the mental state that remembers (*saratī'ti sati*). (subject)
2. *Sati* means the mental state to remember with (*sarati yenā'ti sati*). (instrumental)
3. *Sati* means remembering (*saranaṁ sati*). *(function)*

1. *Paññā* means the mental state that knows well (*pakārena ñātī'ti paññā*)
2. *Paññā* means the mental factor to know well with (*pakārena ñāti yenā'ti paññā*)
3. *Paññā* means knowing well (*pakārena jānanaṁ, ñāṇaṁ*)

1. *Saññā* means the mental state that perceives (*sañjānātī'ti saññā*)
2. *Saññā* means the mental factor to perceive with (*sañjānāti yenā'ti saññā*)
3. *Saññā* means perceiving (*sañjananaṁ saññā*)

1. *Cetanā* means the mental state that motivates (*cetetī'ti cetanā*)
2. *Cetanā* means the mental factor to motivate with (*ceteti yenā'ti cetanā*)
3. *Cetanā* means motivating (*cetanaṁ cetanā*)

Exercises

Define each of the following participles in six senses according to their root given in the parenthesis: *santo* (to cease); *danto* (to tame); *tiṇṇo* (to swim across); *mutto* (to liberate); *vedanā* (to feel); *viññāṇaṁ* (to be conscious of).

Lesson 31

TWO KINDS OF QUESTIONS

1. Yes/No Question (*Ābhoga*)

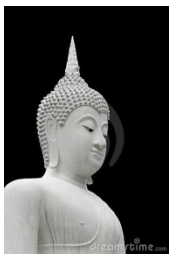
Yes/No Question (*ābhoga*) is the question posed on a verb in a sentence that can be answered by either Yes or No. For a positive question, it starts with the verb followed by *nu* . For a negative question, it starts with the verb preceded by *na* (not) and followed by *nu / na nu.* Hence, there are four styles of question:

1. *Deseti **nu** Buddho dhammaṁ?* Does Buddha preach dhamma?
2. ***Na** deseti **nu** Buddho dhammaṁ?* Does Buddha not preach dhamma?
3. *Deseti **na nu** Buddho dhammaṁ?* Buddha preaches dhamma, doesn't he?
4. ***Na** deseti **na nu** Buddho dhammaṁ?* Buddha doesn't preach dhamma, does he?

2. Wh-Question (*Pucchā*):

In English, the question with interrogative word starting with wh (wh-question) is the question posed on any word (noun, pronoun, phrase or clause) other than the verb in a sentence. In Pāḷi, this kind of question (*pucchā*) often starts with an Interrogative Pronoun such as *ko, ke, kaṁ, kena, kattha*, etc., (PG, 15-17). It starts with *ko* if the question is posed on the subject; with *kaṁ* if on the object; with *kena* if on the instrument, and so on. Therefore, the interrogative pronouns will be called "K-word," as they always start with "k."

Story Background (Vinaya Mahāvagga)



Seven weeks after his supreme enlightenment, Buddha went to Baraṇasī to meet the group of five hermits (known as *Pañca-vaggiya*). On his way there, between the Bodhi tree and Gaya village, he met an ascetic called Upaka who was so impressed by the Buddha's personality that he asked Buddha some questions out of curiosity thus:

Kaṁ asi tvaṁ āvuso uddissa pabbajito?
Kaṁ (to whom), *asi* (have been), *tvaṁ* (you), *āvuso* (sir), *uddissa* (with reference), *pabbajito* (ordained)
With reference to whom (under whose guidance), sir, have you been ordained?

Ko vā te satthā?
Ko (who), *vā* (or), *te* (your), *satthā* (teacher)
Or who is your teacher?

Kass vā tvaṁ dhammaṁ rocesi?
Kassa (whose), *vā* (or), *tvaṁ* (you) *dhammaṁ* (teaching), *rocesi* (like)
Or whose teaching do you like?

Like the examples mentioned above, wh-questions mostly start with *k* words. Below is the sentence for us to study regarding how to pose a question on a noun, pronoun or phrase by replacing them with corresponding *k* words:

Buddho dhammaṁ saddena devānaṁ dūrato samaye deseti.
Buddha preaches Dhamma with voice to devas from afar on occasion.

Nouns *K*	***Wh***	
• *Buddho*	*ko*	who
• *Dhammaṁ*	*kaṁ*	what
• *saddhena*	*kena*	with which
• *devānaṁ*	*kesānaṁ*	to whom
• *dūrato*	*kuto*	from where
• *samayekadā*	where	

***Note*:** *K* words here belong to Pronoun Group 15 (PG-15). But *kuto* (from where) and *kadā* (when) are unique forms called *nipāta*.

Below are questions:

Pāḷi	**English**
• *Ko dhammaṁ deseti?*	Who preaches dhamma?
• *Kaṁ Buddho deseti?*	What does Buddha preach?
• *Kena Buddho deseti dhammaṁ?*	With which does Buddha preach it?
• *Kesānaṁ Buddho deseti dhammaṁ?*	To whom does Buddha preach it?
• *Kuto Buddho deseti dhammaṁ?*	From where does Buddha preach it?
• *Kadā Buddho deseti dhammaṁ?*	When does Buddha preach it?

Styles of Question to Study

Below are some questions taken from *Vinaya Mahāvagga* for us to study about the original style of questions:

Ko'si tvaṁ āvuso? (page-121)
Ko'si = *ko* (who)+ *asi* (are), *tvaṁ* (you), *avuso* (sir)
Who are you, sir?

Ko pana te āvuso upajjhāyo? (120)
Ko (who), *pana* (and then), *te* (your), *āvuso* (sir), *upajjhāyo* (guiding teacher) And then, who is, sir, your guiding teacher (*upajjhāyo*)?

Kiṁ-nāmo asi? (131)
Kiṁ-namo (what-named), *asi* (are), *tvaṁ* (you, understood)?
What is your name?

Kiṁ pana tumhe āvuso akattha? (123)
Kiṁ (what), *pana* (and then), *tumhe* (you), *āvuso* (sir), *akattha* (did)
What did you do, sir?

Kassa tvaṁ dhammaṁ rocesi? (11)
Kassa (whose), *tvaṁ* (you), *dhammaṁ* (teaching)
Whose teaching do you like?

Kati nu kho amhākaṁ sikkhāpadāni? (117)
Kati nu kho (how many), *amhākaṁ* (our), *sikkhāpadāni* (precepts)?
How many precepts do we have?

Kahaṁ tvaṁ gahapati gacchasi? (340)
Kahaṁ (where), *tvaṁ* (you), *gahapati* (gentle man), *gacchasi* (go)
Where did you go, gentle man?

Kinti ayaṁ bhikkhu hoti? (74)
Kinti (How), *ayaṁ* (he), *bhikkhu* (monk), *hoti* (becomes)
How does he become a monk?

Kiṁ te diṭṭhaṁ? (255)
Kiṁ (what), *te* (by you), *diṭṭhaṁ* (was seen)
What was seen by you?

Kinti te diṭṭhaṁ? (255)
Kinti (how), *te* (by you), *diṭṭhaṁ* (was seen)
How was (it) seen by you?

Kadā te diṭṭhaṁ? (255)
Kadā (when), *te* (by you), *diṭṭhaṁ* (was seen)
When was (it) seen by you?

Kattha te diṭṭhaṁ? (255)
Kattha (where), *te* (by you), *diṭṭhaṁ* (was seen)
Where was (it) seen by you?

Below are *K* words equivalent to *Wh*

Abbreviation: Among the examples below, (m) is an abbreviation for masculine gender, (f) for feminine, and (n) for neuter, (3g) for three genders. The word (ni) is for *nipāta*.

- Who, what, which *ko* (m), *kā* (f), *kiṁ* (n)
- Whom *kaṁ* (3g)
- For whom *kesaṁ* (m, n), *kāsaṁ* (f) + *atthāya*
- For what *kim-atthāya*
- With whom *kena, kehi* (m, n)), *kāya kāhi* (f)
- From whom, where *kuto* (ni), *kasmā* (m, n), *kāya* (f)
- Of whom, whose *kassa* (m, n), *kāya* (f)
- When *kadā* (ni), *kena samayena* (m), *kasmiṁ samaye* (m)
- Where *kattha* (ni), *kuhiṁ* (ni), *kuhaṁ* (ni), *kahaṁ* (ni)
- Why *kena* (m,n), *kasmā* (m, n)
- How *kathaṁ* (ni), *ken'ākārena* (m)
- How much *kittakaṁ* (3g), *kīva* (ni)
- How many *kittakaṁ* (3g), *kati* (ni), *kīvatika* (3g)
- How far *kīva-dūro* (3g)
- How long *kīva-ciraṁ* (n)
- How often *kati-kkhattuṁ* (ni), *kiva-kkhattuṁ* (ni)
- Whoever, whatever *yo-koci* (m), *yaṁ-kiñci* (n), *yā-kāci* (f)
- Wherever *yattha-katthaci* (ni)
- However *yathā-kathañci* (ni)
- Which of the two *katara* (3g)
- Which of the many *katama* (3g)
- What like *kīdisa* (3g)

Exercises

Pose four questions on every verb and one question on every noun or phrase in the sentences mentioned below:

- *Paṇḍito mātaraṁ paṭijaggati sabbadā.*
  (A wise one takes care of mother at all time.)
- *Tumhehi kiccaṁ kātabbaṁ.*
  (Work must be done by youself.)
- *Cittaṁ paññaṁ ca bhāvayanto mayaṁ imaṁ jataṁ vijatayeyyāma.*
  (By developing mind and wisdom we can untangle this tangle.)

Lesson 32

RELATIVE PRONOUNS

Relative pronouns in Pāḷi start with "*y*", such as *yo, ye, yaṁ, yena, yassa, yattha,* etc., (PG, 12-14). So, a subordinate clause with a relative pronoun will be called here as "Y-Clause" although its official name is *a-niyata* (uncertain). The main clause will be called here as "T-clause" in spite of its official name *niyata* (certain) because it is formed with a demonstrative pronoun that mostly starts with "t" such as *te, taṁ, tena, tassa, tattha*, and so on (PG, 3-11). In English, the relative pronouns include *who, which, where, when*, etc., and the demonstrative pronouns *this, these, that, those*.

Unlike their English counterparts, the Y-clause and T-clause are taken as two separate sentences in Pāḷi.

Story Background (Mahāvagga, 417)

One day, the Buddha patrolled the monastery along with Venerable Ānanda. Then, he saw a monk lying with his feces and urine. The monk got a stomach problem but nobody took care of him, as he was rarely helpful to his fellow monks. Then, Buddha himself washed the monk with the help of Venerable Ānanda and let him recline on his bed. Afterward, the Buddha called for a sangha meeting and said that monks should take care of each other, as they have no parents around who would take care of them. He concluded his speech with a remarkable passage as follows:

Yo, *bhikkhave, maṁ upaṭṭhaheyya.* ***So*** *gilānaṁ upaṭṭhayeyya.*
Who, monks, would take care of me. That one should take care of the sick.

Below is the English syntax for the literal translation mentioned above:

Subject (T-Clause)	Y-Clause	Verb	Object
So (The one)	*Yo maṁ upaṭṭhaheyya* (who would take care of me)	*upaṭṭhaheyya* (should care)	gilānaṁ (the sick)

Below are some more examples of the Y-clause and T-clause:

Yo *bālo maññati balyṁ.* Whoever a fool knows (his) foolishness,
So *Paṇḍito vāpi tena.* He is perhaps the wise for that. (Dhammapada-1, 299)
A fool who knows (his) foolishness is perhaps the wise for that.

Yaṁ *aniccaṁ.* Whatever (is) impermanent.
Taṁ *dukkhaṁ*. That is suffering.
Whatever impermanent is suffering.

Yaṁ *na kayirā:* What (one) doesn't do
Na ***taṁ*** *vade:* (One) should not say that. (Jātaka-3, p-64)
(One) should not say what (one) doesn't do.

Yā *tattha devatā āsuṁ.* Whoever there devas are.
Tāsaṁ *dakkhiṇaṁ ādise.* To them (you) should refer the merit.
(Mahāvagga, 324)
You should share the merit with devas whoever are there.

Yena *Bārāṇasī.* Where (was) Bāraṇasī.
Tena *Bhagavā cārikaṁ pakkami*. There the Buddha went on a missionary tour.
(Mahāvagga-11)
The Buddha went on a missionary tour where there was Bāraṇasī.

Yena *pāṇāni hiṁsati*. Why he hurts beings.
Na ***tena*** *ariyo hoti*. For that reason, he is not a noble person.
(Dhammapada-2, 251)
For the reason why he hurts beings, he is not a noble person.

Yasmā *rūpaṁ anattā.* Why the body is non-self.
Tasmā *rūpaṁ ābādhāya saṁvattati.* For that (reason), it's subject to sickness.
(Mahāvagga-19)
For the reason why the body is non-self, it is subject to sickness.

Yattha *arahanto viharanti*. Wherever arahants live.
Taṁ *bhūmi-rāmaṇeyyakaṁ*. That (is) a peaceful realm. (Dhammapada-1, 400)

Anywhere arahats live is a peaceful realm.

Yadā *ca paccatī pāpaṁ.* When the evil deed ripens.
Atha *pāpo pāpāni passati.* At that time the evil one sees evil.
(Dhammapada-2, 9)
At the time when the evil deed ripens, the evil one sees the evil thing.

Lesson 33

NIPĀTA AND UPASĀRA

Nipāta

In Pāḷi, there are many particles called *nipāta* (clitics). Its literal meaning is "falling particles" because they fall anywhere in a sentence by carrying out several different functions such as conjunction, preposition, adverb and so on. Their forms never change, as they do not need to agree with subject, object or whatsoever.

Ceva, Ca (and)
Two particles *ceva* and *ca* are equivalent to "and." They join words or phrases by following them each in a series (*samuccaya*). *Ceva* usually follows only the first word or phrase, and *ca* the rest. Below is an example:

Ahaṁ buddhaṁ ceva dhammaṁ ca saṁghaṁ ca saraṇaṁ gato.

I take refuge in Buddha and, dhamma and, sangha and. (Pāḷi style)
I take refuge in Buddha, dhamma, and sangha. (English style)

Note: In the case of poem or verse, however, the order of *ceva* and *ca* can go in reverse according to the corresponding poetic system.

Vā (and/or)
Vā means "and" like *ceva* and *ca*, but sometimes it means "or." Below are examples:

Rājato vā corato vā ārakkhaṁ gaṇhantu
Rājato (from evil rulers), *vā* (and), *corato* (from thieves), *vā* (and), *ārakkhaṁ* (protection) *gaṇhantu* (take)

Take protection from evil rulers and thieves and. (Pāḷi style)

Take protection from evil rulers and thieves. (English style)

Manasā ce paduṭṭhena bhāsati vā karoti vā
Manasā (with mind), *ce* (if), *paduṭṭhena* (ruined), *bhāsati* (speaks), *vā* (or), *karoti* (does), *vā* (or).

With mind ruined if (one) speaks or, does or. (Pāḷi style)
If one speaks or does with mind runined (English style)
(suffering would follow him or her).

Iti (thus)

Iti is used for quotation like "thus" in English. However, Pāḷi style of quotation is different from the English. Below is an example:

Ekacce "parena pahaṭā amhā"ti vadanti.
Ekacce (some people), "*parena* (by other), *pahaṭā* (beaten), *amhā* (are),*" iti* (thus) *vadanti* (say).

Some people, "(We) are beaten by others" thus say. (Pāḷi Style)
Some people say thus: "(We) are beaten by others." (English Style)

Note: When this *iti* follows a word that ends with a vowel, that vowel is lengthened, and the *iti* becomes just *ti*.

Pi / Api (again, also, even)

Pi and *api* are equally used to express the meaning of *again, also,* or *even* in English:

Dutiyam'pi buddhaṁ saraṇaṁ gacchāmi
Dutiyam (for the second time), *api* (again), *buddhaṁ saraṇaṁ gacchāmi*
Again, for the second time, I take refuge in the Buddha.

Api dibbesu kāmesu ratiṁ so nādhigacchati
Api (even), *dibbesu* (in divine), *kāmesu* (pleasure), *ratiṁ* (delight), *so* (he), *nādhigacchati* (doesn't take).
Even in divine pleasure, he doesn't take delight.

Sace* and *Ce* + *Evaṁsati (if + then)

Sace and *Ce* are equally used to express the meaning of "if" in the conditional clause, and the main clause starts with *evaṁsati* whose English counterpart is "then." Below is an example:

Sace te, Kassapa, agaru, vaseyyāma eka-rattiṁ agyāgāre.
Sace (if), *te* (for you), *Kassapa* (Kassapa), *agaru* (not troublesome), *vaseyyāma* (would like to stay), *eka-rattiṁ* (one night), *agyāgāre* (in the kitchen).
If it's, Kassapa, not troublesome to you, may (I) stay one night in the kitchen.

Mā (don't)

The word *mā* is a prohibitive particle that is used for a negative commend, like "don't." Below are some examples:

Mā saddaṁ akattha.
Mā (Don't), *saddaṁ* (noice), *akattha* (make).
Don't make noise

Mā te bhavantu antarāyā.
Mā (may not), *te* (to you), *bhavantu* (be), *antarāyā* (misfortunes).
May misfortunes not be to you.

Etha tumhe, Kālāmā, mā anussavena.
Etha (come), *tumhe* (you), *Kālāmā* (Kalama), *mā* (don't), *anussavena* (by hearsay).
Come on, Kālāmā, don't (accept any doctrine) by hearsay.

Pe *(Peyyālaṁ)*

Peyyālaṁ or its abbreviated form *pe* is the signal of repetition. It is used to shorten a text by substituting a long part of it that is identical with part of a preceding section. When the text is read aloud, such a section is replaced and read out in full.

Yathā* + *Tathā (just as + so also)

Yathā pure tathā pacchā; yathā pacchā tathā pure.
Yathā (just as), *pure* (before), *tathā* (so also), *pacchā* (later)*; yathā pacchā tathā pure.*

Just as before, so also later; just as later, so also before

Eva (just, very, only)

Cace idaṁ bhattaṁ amhākaṁ dvinnaṁ na pahoti, tvaṁ mā bhuñjāhi, ahaṁ eva bhuñjissāmi.
Cace (if), *idaṁ* (this), *bhattaṁ* (rice), *amhākaṁ* (for us), *dvinnaṁ* (two), *na* (not), *pahoti* (enough), *tvaṁ* (you), *mā* (don't'), *bhuñjāhi* (eat), *ahaṁ* (I) *eva* (only), *bhuñjissāmi* (will eat).

If this rice is not enough for two of us, you don't eat it, only I will eat it.

Below are some more *nipātas*:

- *Evaṁ:* thus
- *Aññatra* : except, among
- *Kinnu* (kim + nu) Is it that--, how is it that-- (but) why
- *Iva* like, as
- *Nu* Interrogative Participle (question)
- *Nanu* isn't it?
- *Atha, Atha Kho* now, then, on that occasion, however
- *Idha* here, in this world
- *Evameva* thus, similarly, in like manner
- *Kho* emphatic particle (like "of course")
- *Pana* however, and then, and also, otherwise, actually, though
- *Ve, Have* indeed, truly, really
- *Sāmaṁ, sayaṁ* by oneself
- *Puna* again
- *Seyyathāpi* for example, just as, just like, as if
- *Tu* however, indeed
- *Handa* well then, now

Nipātas In Comparison With Their English Counterparts

- above *upari, uddaṁ*
- about *parito*
- at ease *yathā-sukhaṁ*
- at first *ādito*
- at that moment *tāvade* / *taṅkhaṇe*
- at that time *tadā*
- between *antarā*
- beyond *atikkamma,*
- even *api*
- even if *api ce*
- from afar *dūrato* / *ārakā*
- from above *uparito*
- from behind *pacchato*
- from the beginning *ādito*
- for *uddissa*
- in *anto*
- on *upari*
- on account of *paticca,*
- on all sides *sabbato*

- on the other hand *aññatra*
- on the same day *tadahu*
- on that account *tato*
- over *upari / uddaṁ*
- over again *punā'pi*
- over and over *punappunaṁ*
- all over *sabbattha*
- through *nissāya / antarā / nirantaraṁ / abbocchinnaṁ*
- to and fro *ito cito*
- with *saha / saddhiṁ*
- with reference to *uddissa / upādāya / sandhāya*
- within *anto / abbhantare*
- without *bahi / bahiddā / vinā / aññatra*
- without doubt *nissaṁsayaṁ*

Upasāra (Prefixes)

In Pāḷi, there are prefixes called *upasāra*, that are added to the beginning of verbs and nouns alike. Modifying verbs and nouns, they do the same functions as adjectives and adverbs in English, eg *vi* in *vipassanā*, (seeing uniquely, or unique seeing), *saṁ* and *pa* in *sampajañña* (to understand well and widely, or comprehensive understanding). Like salt in a dish, these prefixes look trivial but make a word tastier. Having learned them we can have better taste of the Pāḷi words.

There are 20 prefixes: *pa, para, ni, nī, u, sam, du, vi, ava, anu, paţi, abhi, adhi, pati, su, ā, ati, apa, api, upa*. Below are examples that show how they work:

Original Words	**Words with Prefix**
Jānāti (knows)	***pa**-jānāti* (knows very well)
jayo (winning)	***parā**-jayo* (losing)
darathaṁ (worry)	***ni**-ddarathaṁ* (no worry)
gato (to go)	***ni**-ggato* (to go out), ***u**ggato* (to go up), ***adhi**-gato* (to gain)
jaññā (comprehension)	***sam-pa**-jaññaṁ* (clear-comprehension)
medhāvi (a wise one)	***du**-mmedho* (a stupid one)
karaṁ (doing)	***du**-kkaraṁ* (hard to do), **su**-karaṁ (easy to do)
passanā (seeing)	***vi**-passanā* (extraordinary seeing)
loketi (to look)	***vi**-loketi* (to look aside), ***ava**-loketi* (to look down)
vātaṁ (wind)	***anu**-vātaṁ* (with-wind), ***pati**-vātaṁ(* against-wind)
lomaṁ (body hair)	***anu**-lomam* (due order), ***paṭi**-lomaṁ* (reverse order)
dhamma (teaching)	***abhi**-dhamma* (higher teaching)
āgataṁ (coming)	***su**-āgatam (svāgataṁ)* (Welcome!)

- *pāṇakoṭikaṁ* (end of life) ***ā-****pāṇakoṭikaṁ* (until the end of life)
- *gacchati* (goes) ***ā-****gacchati* (comes), **u**ggacchati (goes up)
- *vākyaṁ* (a word) ***ati-****vākyaṁ* (extreme word, ie., insulting words)
- *vattati* (arises) ***ati-****vattati* (arises over, overwhelm)
- *saṅkamati* (moves) ***upa-****saṅkamati* (move forward, approach)

PART II

PARADIGMS OF NOUNS AND PRONOUNS

Nouns or pronouns are grouped by genders and suffixes. Models of such groups are technically called Paradigms. These paradigms (or models of nouns and pronouns) serve as a reference book like dictionaries, thesaurus, etc. So, in the Part I we always refer to these paradigms as Noun Group (NG) and Pronoun Group (PG).

Pāḷi scholars say: When you become well-versed in the paradigms, you are regarded to be half way to the destination of Pāḷi journey. In Mahā-gandayon, one of the most prestigious Pāḷi Institutes in Burma, where I studied Pāḷi literature for nine years, all the students are required to learn these paradigms by heart. I learned them by heart, and found myself making much faster progress in Pāḷi than I could ever imagine.

If you are interested in learning them by heart, the easiest way is to get them recorded, and listen them regularly.

CHAPTER 4: NOUN GROUPS (NG)

In this chapter we are to study twenty-two noun groups. In every noun group, we need to learn two things carefully: stem suffix and gender.

Two Kinds of Suffixes (Vibhatti)

1. **Stem Suffix** (*pakati-kāranta*), e.g., *a* in the case of *buddha, dhamma*; *u* in the case of *bhikkhu*, (monk), *dhātu* (element); *ī* in the case of *itthī* (woman), *pathavī* (earth), and so on.
2. **Functional Suffix** (*padanta*), e.g., *o* and *ṁ* in the case of *Buddho dhammaṁ deseti* that denote two functions (subject and object), respectively. Such functional suffixes are of seven kinds: 1st form, 2nd form, etc. They modify a noun in terms of functions, and therefore are called *vibhatti*.

When two or more nouns are combined into one compound noun (*samāsa*), only the last noun can take functional suffix but the remaining have to take only stem suffix. So, we need to know two kinds of suffixes of nouns or pronouns to understand a compound noun.

Three Genders (*Liṅga*):

There are three genders: masculine (*pulliṅga*), feminine (*itthi-liṅga*), and neuter (*napulliṅga*). We need to learn the gender distinctions of nouns and pronouns because there must be gender agreement between nouns and their adjectives, between nouns and their pronouns, and between nouns and their participles. Only when we know their genders, can we understand their forms and functions. As mentioned in the beginning of this book, there are no particular forms of adjectives and adverbs in Pāḷi. A noun itself serves as an adjective or adverb according to the context. When a noun or pronoun serves as an adjective, it must agree with its modified noun in terms of form, number and gender. Therefore, it is important to know the gender of a noun or pronoun so that we can understand its forms and functions.

Below is an example from Dhammapada:

Dīghā jāgarato ratthi	Long is a night for an awake one
Dīghaṁ santassa yojanaṁ	Long is a yojana for a fatigue one
Dīgho bālānaṁ saṁsāro	Long is the samsāra for a fool.

Dīghā, dīghaṁ, dīgho, these three words are technically nouns, but serve as adjectives. They share the same form (1st form) and function (adjective). But they have different suffixes because they have different gender according to the nouns they modify. So, it is important to learn gender distinction of nouns and pronouns.

Valid Gender & Grammatical Gender

In general, masculine and feminine nouns denote males and females, respectively. If gender distinction relates to valid phenomena in this way, it is called *attha-linga*. But nouns that denote inanimate things are not always neuter, e.g., *rukkha* (tree), *canda* (moon) are masculine; *nadī* (river), *latā* (vine), *paññā* (wisdom) are feminine; *dhana* (wealth), *citta* (mind) are neuter.

Two nouns, although denoting the same thing, may be different in gender. *Mātugāmo* and *itthī*, for example, are synonyms for a "woman," but the former is masculine, and the latter is feminine. Moreover, some nouns have two or more genders, e.g., *mano* (mind) can be either masculine or neuter; *kucchi* (belly) can be either masculine or feminine. In these cases, gender distinction is just to classify noun groups in terms of their features, but not to relate to valid phenomena. So, such is called "grammatical gender distinction" (*sadda-liṅga*).

Nouns are officially classified into 13 groups according to their stem suffixes and genders. Here, however, 22 noun groups are counted by putting all the sub-groups in the list as follows:

The List of Noun Groups

NG-1	Purisa Group
NG-2	Citta Group
NG-3	Kaññā Group
NG-4	Mano Group
NG-5	Guṇavā Group
NG-6	Gacchanta Group
NG-7	Pumā Group
NG-8	Rāja Group
NG-9	Satthā Group
NG-10	Ratti Group
NG-11	Yāgu Group
NG-12	Vadhu Group
NG-13	Aggi Group
NG-14	Itthi Group
NG-15	Daṇḍī Group
NG-16	Sukhakāri Group
NG-17	Bhikkhu Group
NG-18	Āyu Group
NG-19	Sambhū Group
NG-20	Gotrabhū Group
NG-21	Nadī Group
NG-22	Gahapatānī Group

Female Suffixes

Noun Group 1 (NG-1)**: PURISA GROUP**

(Masculine, Stem Suffix A)

	Singular	**Plural**
1.	puriso	purisā
2.	purisaṁ	purise
3.	purisena	purisehi, -bhi
4.	purisassa, purisāya	purisānaṁ
5.	purisasmā, -mhā, -ā	purisehi, -bhi
6.	purisassa	purisānaṁ
7.	purisasmiṁ, -mhi, -e	purisesu

<u>Note</u>**:** The 3rd and 5th form plural suffix, *hi*, can be replaced with *bhi*. So, they have two forms each: *purisehi*, *purisebhi*. In the same way, the 5th form suffix *smā* can be replaced with *mhā* and *ā*. So, there are three singular 5th forms: *purisa**smā**, purisa**mhā*** and *puris**ā***. Similarly, the 7th form suffix '*smiṁ*' can be replaced with '*mhi*' and '*e*'. So, there are three singular 7th forms: *purisa**smiṁ**, purisa**mhi**, puris**e***. The same will be true with all the noun groups to come.

Members

- *buddho* Buddha
- *dhammo* Dhamma
- *saṁgho* the community of Buddhist monks
- *poso* man
- *devo* divine spirit
- *manusso* human
- *naro* human
- *mātugāmo* woman
- *orodho* royal servant girl

Noun Group 2 (NG-2)**: CITTA GROUP**

(Neuter, Stem Suffix A)

	Singular	**Plural**
1.	cittaṁ	cittā, cittāni
2.	cittaṁ	citte, cittāni

3.	cittena	cittehi, cittebhi
4.	cittassa (cittāya)	cittānaṁ
5.	cittasmā, mhā, ā	cittehi, bhi
6.	cittassa	cittānaṁ
7.	cittasmiṁ, mhi, e	cittesu

Members

- *kulaṁ* family
- *kusalaṁ* merit
- *puññaṁ* meritorious deed
- *kalattaṁ* wife
- *udakaṁ* water
- *sukhaṁ* happiness / comfort
- *dukkhaṁ* unhappiness / discomfort
- *akusalaṁ* demerit
- *pāpaṁ* evil
- *kammaṁ* action

Noun Group 3 (NG-3): KAÑÑĀ GROUP

(Feminine, Stem Suffix Ā)

	Singular	**Plural**
1.	kaññā	kaññā, kaññāyo
2.	kaññaṁ	kaññā, kaññāyo
3.	kaññāya	kaññāhi, -bhi
4.	kaññāya	kaññānaṁ
5.	kaññāya	kaññāhi, -bhi
6.	kaññāya	kaññānaṁ
7.	kaññāya, kaññāyaṁ	kaññāsu

Members

- *saddhā* faith
- *metta* loving kindness
- *paññā* knowledge / wisdom / education
- *gaṅgā* Gaṅgā river
- *pucchā* question
- *sikkhā* training / moral conduct
- *bhikkhā* food
- *tanhā* attachment / hunger
- *vācā* conversation

- *gāthā* stanza (verse)
- *ammā* / *annā* mother
- *parisā* audience
- *sabhā* conference, festival, carnival

Noun Group 4 (NG-4): MANO GROUP

(Neuter, Stem Suffix A)

Unique Suffixes

1. The NG-4 members take four unique suffixes (*o, sā, so, si*), respectively for the 2nd, 3rd, 4th/6th, and 7th forms.
2. When they are the first parts of compound nouns, they uniquely take the *o*-suffix, e.g., *mano-pabbaṅgamā* (mind-led), *ayo-mayā* (rion-made), *tejo-dhātu* (fire-element), etc.

	Singular	**Plural**
1.	manaṁ, mano	manā, manāni
2.	manaṁ, **mano**	mane, manāni
3.	manena, **manasā**	manehi, -bi
4.	manassa, **manaso**	manānaṁ
5.	manasmā, -mhā, -ā	manehi, -bhi
6.	manassa, **manaso**	manānaṁ
7.	manasmiṁ, -mhi, mane, **-si**	manesu

Members

- *vaco* conversation
- *vayo* age (If *vayo* means passing away, it belongs to NG-1)
- *tejo* fire, power, ability (If it is the name, it belongs to NG-1)
- *tapo* asceticism
- *ceto* mind
- *tamo* dark
- *yaso* fame, friends (Mr. Yasa is NG-1)
- *ayo* iron (metal)
- *payo* water or milk
- *siro* head
- *chando* will, zeal, desire
- *saro* lake (arrow and vowel are NG-1)
- *uro* chest
- *raho* hidden place

- *aho* date

Noun Group 5 (NG-5): GUNAVĀ GROUP

(Masculine and Neuter, Stem Suffix: *Vantu, Mantu, Tavantu, Āvantu, Imantu*)

Masculine:

	Singular	**Plural**
1.	guṇavā, guṇavanoto	guṇavantā, guṇavanto
2.	guṇavaṁ, guṇavantaṁ	guṇavante
3.	guṇavatā, guṇavantena	guṇavantehi, -bhi
4.	guṇavassa, guṇavato, guṇavantassa	guṇavataṁ, guṇavantānaṁ
5.	guṇavatā, guṇavantasmā, -mhā, -ā	guṇavantehi, -bhi
6.	guṇavassa, guṇavato, guṇavantassa	guṇavataṁ, guṇavantānaṁ
7.	guṇavati, guṇavantasmiṁ, -mhi, -e	guṇavantesu

Neuter:

	Singular	**Plural**
1.	gunavaṁ	gunavantā, gunavanti, gunavantāni
2.	guṇavaṁ, guṇavantaṁ	guṇavante, guṇavanti, guṇavantāni
3.	guṇavatā, guṇavantena	guṇavantehi, -bhi
4.	guṇavassa, guṇavato, guṇavantassa	guṇavataṁ, guṇavantānaṁ
5.	guṇavatā, guṇavantasmā, -mhā, -ā	guṇavantehi, -bhi
6.	guṇavassa, guṇavato, guṇavantassa	guṇavataṁ, guṇavantānaṁ
7.	guṇavati, guṇavantasmiṁ, -mhi, -e	guṇavantesu

Members

- *guṇavā (vantu)* fame-owner
- *himavā (vantu)* snow-owner (Himalaya mountain)
- *satimā (mantu)* mindfulness-owner
- *bandhumā (mantu)* good-friend owner
- *bhuttavā (tavantu)* having eaten
- *ettāvā (tāvantu)* to this extent
- *yāvā (āvantu)* to some extent
- *tāvā (āvantu)* to that extent
- *candimā (imantu)* moon or moon-deva

Noun Group 6 (NG-6)**: GACCHANTA GROUP**

(Masculine, Stem Suffix *Anta*)

Masculine

	Singular	**Plural**
1.	gacchaṁ, gacchanto	gacchantā, gacchanto
2.	gacchaṁ, gacchantaṁ	gacchante
3.	gacchatā, gacchantena	gacchantehi, -bhi
4.	gacchassa, gacchanto, gacchantassa	gacchantaṁ, gacchantānaṁ
5.	gacchatā, -smā, -mhā, -ā	gacchantehi, -bhi
6.	gacchassa, gacchanto, gacchantassa	gacchantaṁ, gacchantānaṁ
7.	gacchati, gacchantasmiṁ, -mhi, -e	gacchantesu

(Neuter, Stem Suffix *Anta*)

	Singular	**Plural**
1.	gacchaṁ, gacchantaṁ	gacchantā, gacchanti, gacchantāni
2.	gacchaṁ, gacchantaṁ	gacchante, gacchanti, gacchantāni
3.	gacchatā, gacchantena	gacchantehi, -bhi
4.	gacchassa, gacchanto, gacchantassa	gacchantaṁ, gacchantānaṁ
5.	gacchatā, -smā, -mhā, -ā	gacchantehi, -bhi
6.	gacchassa, gacchanto, gacchantassa	gacchantaṁ, gacchantānaṁ
7.	gacchati, gacchantasmiṁ, -mhi, -e	gacchantesu

Members

- *sayaṁ* sleeping
- *caraṁ* going around
- *tiṭṭhaṁ* standing
- *dadaṁ* giving
- *bhuñjaṁ* eating
- *suṇaṁ* listening
- *pacaṁ* cooking
- *jīraṁ* getting old
- *mīyaṁ* dying
- *cavaṁ* dying
- *karaṁ* doing
- *bhavaṁ* master
- *saṁ* saint
- *arahaṁ* Arahat
- *mahaṁ* honoring, being noble or great.

Noun Group 7 (NG-7)**: PUMĀ GROUP**

(Masculine, Stem Suffix A)

	Singular	**Plural**
1.	pumā, pumo	pumāno, pumā
2.	pumānaṁ, pumaṁ	pumāno, pume
3.	pumunā, pumānā, pumena	pumāhehi, -bhi, pumehi, -bhi
4.	pumuno, pumassa	pumānaṁ
5.	pumunā, pumasmā, -mhā, -ā	pumānehi, -bhi, pumehi, -bhi
6.	pumono, pumassa	pumānaṁ
7.	pumāne, -asmiṁ, -mhi, -e	pumesu

Members

yuvā (youth), *Maghavā* (Deva King) *addhā* (journey)

Noun Group 8 (NG-8)**: RĀJA GROUP**

(Masculine, Stem Suffix A)

	Singular	**Plural**
1.	rājā	rājāno
2.	rājānaṁ, rājaṁ	rājāno
3.	raññā, rājinā, rājena	rājūhi, -bhi, rājehi, -bhi
4.	raññno, rājino	raññaṁ, rājūnaṁ, rājānaṁ
5.	raññā	rājūhi, -bhi, rājehi, -bhi
6.	raññno, rājino	raññaṁ, rājūnaṁ, rājānaṁ
7.	raññe, rājini	rājūsu, rājesu

Members: *Rāja* (king), *brahmā* (brahmā), *atta* (self, ego)

Noun Group 9 (NG-9)**: SATTHĀ GROUP**

(Masculine / Feminine, Stem Suffix Tu)

	Singular	**Plural**
1.	satthā	satthāro
2.	satthāraṁ	satthāro

3.	satthārā, satthunā	satthārehi, -bhi, satthūhi, -bhi
4.	satthu, satthuno, satthussa	satthārānaṁ, satthānaṁ, satthūnaṁ
5.	satthārā, satthunā	satthārehi, -bhi, satthūhi, -bhi
6.	satthu, satthuno, satthussa	satthārānaṁ, satthānaṁ, satthūnaṁ
7.	satthari	satthāresu, satthūsa

Members

- *satthu* teacher
- *kattu* doer
- *bhattu* husband
- *vattu* speaker
- *netu, nettu* carrier
- *nattu* grand-son
- *dhātu* carrier
- *pitu* father
- *bhātu* brother
- *jāmātu* son-in-law
- *mātu* mother (feminine)
- *dhītu* daughter (feminine)

Noun Group 10 (NG-10)**:** **RATTI GROUP**

(Femine, Stem Suffix I)

	Singular	**Plural**
1.	ratti	rattī, rattiyo, ratyo
2.	rattiṁ	rattī, rattiyo, ratyo
3.	rattiyā, ratyā	rattīhi, -bhi, rattihi, -bhi
4.	rattiyā, ratyā	rattīnaṁ, rattinaṁ
5.	rattiyā, ratyā	rattīhi, -bhi, rattihi, -bhi
6.	rattiyā, ratyā	rattīnaṁ, rattinaṁ
7.	rattiyā, ratyā, rattiyaṁ, -tyaṁ, ratto	rattīsu, rattisu

Members

- *ratti* night
- *mati* knowledge
- *nābhi* navel
- *bhūmi* earth
- *bodhi* enlightenment
- *khanti* forbearance
- *yuvati* unmarried young woman

- *osadhi* herb
- *Pāḷi* Pāḷi
- *siddhi* accomplishment
- *iddhi* power
- *kitti* fame
- *yutti* logic, reference, proof
- *anguli* finger
- *dundubhi* big drum

Noun Group 11 (NG-11)**:** **YĀGU GROUP**

(Feminine, Stem Suffix U)

	Singular	**Plural**
1.	yāgu	yāgū, yāguyo
2.	yāguṁ	yāgū, yāguyo
3.	yāguyā	yāgūhi, -bhi, yāguhi, -bhi
4.	yāguyā	yāgūnaṁ, yāgunaṁ
5.	yāguyā	yāgūhi, -bhi, yāguhi, -bhi
6.	yāguyā	yāgūnaṁ, yāgunaṁ
7.	yāguyā, yāguyaṁ	yāgūsu, yāgusu

Members

- *yāgu* rice porridge
- *dhātu* element
- *kāsu* hole
- *dhenu* cow
- *daddu* ringworm
- *kaṇḍu* itchiness
- *kareṇu* female elephant
- *rajju* rope
- *sassu* mother-in-law
- *piyangu* certain kind of tree
- *uḷu* star

Noun Group 12 (NG-12): VADHŪ GROUP

(Feminine, Stem Suffix Ū)

	Singular	Plural
1.	Vadhū	vadhū, vadhuyo
2.	vadhuṁ	vadhū, vadhuyo
3.	vadhuyā	vadhūhi, *-bhi*
4.	vadhuyā	vadhūnaṁ
5.	vadhuyā	vadhūhi, *-bhi*
6.	vadhuyā	vadhūnaṁ
7.	vadhuyā, vadhuyaṁ	vadhūsu

Members

- *vadhū* daughter-in-law
- *jambū* a certain kind of tree
- *camū* warrior
- *kacchū* an itch, or a certain kind of skin disease
- *sarabhū* a certain kind of reptile
- *sarabū* crown
- *subhū* pretty eyebrows
- *vāmūrū* woman with pretty legs
- *nāganāsūrū* woman with legs like an elephant's trunk

Noun Group 13 (NG-13): AGGI GROUP

(Masculine, Stem Suffix *i*)

	Singular	Plural
1.	Aggi, (aggini),	aggī, aggayo
2.	aggiṁ	aggī, aggayo
3.	agginā	aggīhi, -bhi, aggihi, -bhi
4.	aggissa, aggino	aggīnaṁ, agginaṁ
5.	aggismā, -mhā, agginā	aggīhi, -bhi, aggihi, -bhi
6.	aggissa, aggino	aggīnaṁ, agginaṁ
7.	aggismiṁ, aggimhi	aggīsu, aggisu

Members

- *aggi* fire
- *ādi* beginning
- *byādhi* sickness
- *mahesi* Buddha (It belongs to *Nadādi* if it means a queen)
- *isi* hermit
- *sandhi* combination (*paṭi-sandhi* (birth) is NG-12)
- *gaṇṭhi* knot
- *muni* Buddha
- *kucchi* belly, stomach
- *asi* royal sword
- *pāṇi* hand
- *ahi* snake
- *kimi* insect, bug
- *ari* enemy
- *ñāti* relative
- *bali* tax, customs duty
- *atithi* guest

Noun Group 14 (NG-14)**:** **AṬṬHI GROUP**

(Neuter, Stem Suffix *i*)

1.	aṭṭhi	aṭṭhī, aṭṭhīni
2.	aṭṭhiṁ	aṭṭhī, aṭṭhīni
3.	aṭṭhinā	aṭṭhīhi, -bhi
4.	aṭṭhissa, aṭṭhino	aṭṭhīnaṁ, aṭṭhinaṁ
5.	aṭṭhismā, -mhā, aṭṭhinā	aṭṭhīhi, -bhi
6.	aṭṭhissa, aṭṭhino	aṭṭhīnaṁ, aṭṭhinaṁ
7.	aṭṭhismiṁ, aṭṭhimhi	aṭṭhīsu, aṭṭhisu

Members

- *Aṭṭhi* bone
- *satthi* thigh
- *dadhi* yoguard
- *akkhi, acchi* eye
- *vāri* water
- *sappi* butter

Noun Group 15 (NG-15): **DAṆḌĪ GROUP**

(Masculine, Stem Suffix *i*)

	Singular	**Plural**
1.	Daṇḍī,	daṇḍī, daṇḍino
2.	daṇḍiṁ, daṇḍinaṁ,	daṇḍī, daṇḍino
3.	daṇḍinā	daṇḍīhi, -bhi
4.	daṇḍissa, daṇḍino	daṇḍīnaṁ
5.	daṇḍisaṁ, -mhā, -nā	daṇḍīhi, -bhi
6.	daṇḍissa, daṇḍino	daṇḍīnaṁ
7.	daṇḍismiṁ, -mhi, -ni	daṇḍīsu

Members

- *daṇḍī* a hermit with secret stick
- *hatthī* elephant
- *dāṭhī* wild animals with fangs (like lions, snake)
- *gaṇī* founder of a gang
- *saṁghī* president of sangha
- *sāmī* master, owner
- *gāmī* traveler
- *gāmaṇī* head of village
- *yogī* meditator
- *rogī* sickly
- *sukhī* happy one
- *dukkhī* unhappy one
- *cārī* practitioner
- *cāgī* generous one
- *kusalī* healthy one

Noun Group 16 (NG-16): **SUKHAKĀRI GROUP (Neuter)**

(Neuter, Stem Suffix *i*)

	Singular	**Plural**
1.	sukha-kāri	sukha-kārī, sukha-kārini

2.	sukha-kāriṁ, sukha-kārinaṁ	sukha-kārī, sukha-kārini
3.	sukha-kārinā	sukha-kārīhi, sukha-kārībhi
4.	sukha-kārissa, sukha-kārino	sukha-kārīnaṁ
5.	sukha-kārismā, -mhā, -nā	sukha-kārīhi, sukha-kārībhi
6.	sukha-kārissa, sukha-kārino	sukha-kārīnaṁ
7.	sukha-kārismiṁ, -mhi, -ni	sukha-kārīsu

Members of Neuter with *ī*-suffix

Sukha-kāri (happiness-maker, i.e, dāna), *sīgha-yāyi* (fast-goer, i.e., mind) are the same as the masculine *ī*-suffix *daṇḍī.* They differ in that they have the*i*-suffix 1st form singular, and the *ni*-suffix in the case of 1st and 2nd forms plural.

Noun Group 17 (NG-17): BIKKHU GROUP

(Masculine, Stem Suffix *u*)

	Singular	**Plural**
1.	bhikkhu	bhikkhū, bhikkhavo
2.	bhikkhuṁ	bhikkhū, bhikkhavo
3.	bhikkhunā	bhikkhūhi, -bhi, bhikkhuhi, -bhi
4.	bhikkhussa, -no	bhikkhūnaṁ, bhikkhunaṁ
5.	bhikkhusmā, -mhā, nā	bhikkhūhi, -bhi, bhiikhuhi, -bhi
6.	bhikkhussa, -no	bhikkhūnaṁ, bhikkhunaṁ
7.	bhikkhusmiṁ, -mhi	bhikkhūsu, bhikkhusu

Members

- *bhikkhu* monk
- *paṭu* good one
- *sānu* wood, or forested hill
- *bhānu* sun
- *rāhu* Rāhu deva (legendary giant spirit)
- *keṭu* peak
- *paṅgu* disable
- *ucchu* sugar cane
- *sindhu* ocean
- *idhu* firewood, fuel
- *veḷu, venu* bamboo

- *neru, meru* Mt. Meru (the mountain at the center of the universe)
- *guru* teacher
- *usu* arrow
- *hetu* reason
- *jantu* a living being

Noun Group 18 (NG-18)**:** **ĀYU GROUP**

(Neuter, Stem Suffix *u*)

- *āyu* life
- *cakkhu* eye
- *vasu* jewellery
- *dāru* timber / wood
- *madhu* honey
- *ambu* water
- *tipu* led
- *hiṅgu* the plant asafetida
- *siṅgu, siggu* ginger
- *matthu* buttermilk
- *vatthu* location, base
- *jatu* bitumen pitch
- *sālu* edible root of water lily
- *assu* tear
- *phalu* a knot or joint in a reed
- *bindu* dot

Noun Group 19 (NG-19)**:** **SAYAMBHŪ GROUP**

(Masculine, Stem Suffix *ū*)

	Singular	**Plural**
1.	sayambhū	sayambhū, sayambhuvo
2.	bho sayambhu	bhonto sayambhū, sayambhuvo
3.	sayambhuṁ	sayambhū, sayambhuvo
4.	sayambhunā	ayambhūhi, -bhi
5.	sayambhussa, -no	sayambhūnaṁ

6.	sayambhusmā, -mhā, -nā	sayambhūhi, -bhi
7.	sayambhussa, -no	sayambhūnaṁ
8.	sayambhusmiṁ, -mhi	sayambhūsu.

Members

Sayambhū (self-enlightened one), *abhibhū* (controller) share all the same patterns. So do the nouns such as *sabbaññū* (all-knower) *vedagū* (Vedic expert) and *viññū* (knower). But the last three take *no* suffix in place of *vo* suffix in the case of the 1st and 2nd plural forms.

Noun Group 20 (NG-20)**:** GOTRABHŪ GROUP

(Neuter, Stem Suffix *ū*)

- *Gotrabhū* (It refers to the certain kind of mind-unit that takes place immediately before the moment of the first enlightenment).
- *Dhammaññū* (dhamma-knowing mind) are the same as *sukha-kārī*.

Noun Group 21 (NG-21)**:** NADĪ GROUP

(Feminine, Stem Suffix *ī*)

	Singular	**Plural**
1.	nadī	nadī, nadiyo, najjo
2.	bhito nadi	bhotiyo nadī, nadiyo, najjo
3.	nadiṁ, nadiyaṁ	nadī, nadiyo, najjo
4.	nadiyā (najjā)	nadīhi, -bhi
5.	nadiyā (najjā)	nadīnaṁ
6.	nadiyā (najjā)	nadīhi, -bhi
7.	nadiyā (najjā)	nadīnaṁ
8.	nadiyā, nadiyaṁ, (najjṁ)	nadīsu

<u>*Note:*</u> The words in the parentheses are unique to the word *nadī*, but not for the following members.

Members

- *nadī* river
- *itthī* woman
- *kumārī, taruṇī* young unmarried woman

- *brāhmaṇī* brahmin woman
- *sakhī* female friend
- *mātulānī* aunt
- *sirī* grace
- *bhotī* female master
- *gacchantī, gacchatī* female traveler
- *guṇavantī, guṇavatī* honorable woman
- *gāvī* cow
- *dāsī* slave
- *puthavī / pathavī* earth

Noun Group 22 (NG-22)**:** **GAHAPATĀNĪ GROUP**

(Feminine, Stem Suffix *inī*)

	Singular	**Plural**
1.	gahapatānī	gahapatānī, gahapatānīyo
2.	bhoti gahapatāni	bhotiyo gahapatānī, gahapatānīyo
3.	gahapatāniṁ, -niyaṁ	gahapatānī, gahapatānīyo
4.	gahapatāniyā	gahapatānāhi, -bhi
5.	gahapatānyā	gahapatānīnaṁ
6.	gahapatānyā	gahapatānnīhi, -bhi
7.	gahapatāniyā, -yaṁ	gahapatānīsu

(The rest is the same as *itthī* mentioned in the noun group-21)

Members

- *bhikkhunī* nun
- *rājinī* queen
- *daṇḍinī* woman with a stick
- *pokkharaṇī* lake
- *yakkhinī* female ghost
- *paracitta-vidūnī* a woman who can read another's mind

Female Suffixes (*ā, ī, inī*)

Female Suffix *ī*: There are certain nouns that are common to both male and female. When they refer to females, they normally take female suffix *ī*:

Male	**Female**
• *sunakho* (dog)	*sunakhī* (bitch)
• *sukaro* (pig)	*sūkarī* (female pig)
• *sakuṇo* (bird)	*sakuṇī* (female bird)
• *makkaṭo* (monkey)	*makkaṭī* (female monkey)
• *yakkho* (ghost)	*yakkhī / yakkhinī* (female ghost) and so on.

This female suffix *ī* is also quite common to the nouns of such stem suffixes as *ava, ika, eyya, anta, antu*:

Male	**Female**
• *mānavo*	*mānavī* (young woman)
• *nāviko*	*nāvikī* (wife of a sailor)
• *gotamo*	*gotamī* (Queen Gotamī)
• *gacchanto*	*gacchantī* (female traveler)
• *guṇavanto*	*guṇavantī* (honorable woman)

Female Suffix *inī*: The *ini* suffix is common to nouns of such stem suffixes as *i, ī, u, ū*:

Male	**Female**
• gahapati	gahapatinī (female house-holder)
• daṇḍī	daṇḍinī (female hermit with a so-called sacred stick)
• bhikkhu	bhikkhunī (nun)
• paracitta-vidū	paracitta-vidūnī (woman who can read other's mind)
•	

Stem Suffix *ā*: The *ā*-suffix is very common to nouns of stem suffix *a* when they modify female nouns:

- *abhirūpo puriso* (handsome man)
- *abhirūpā kaññā* (pretty woman)
- *dīgho saṁsāro* (long saṁsāra)
- *dīghā ratti* (long night)

CHAPTER 5: PRONOUN GROUPS (PG)

A pronoun - like a noun - has one stem form and seven functional forms, two numbers and three genders, except the personal pronouns (I, We, You, etc.) and some of the numbering pronouns that have no gender distinction. Below is the list of pronouns:

The List of Pronouns

1. Personal Pronoun

PG-1: Amha I, We,
PG-2: Tumha You

2. Demonstrative Pronoun

PG-3: Ima (Masculine): That, Those
PG-4: Ima (Neuter): That, Those
PG-5: Ima (Feminine): That, Those
PG-6: Ta (Masculine): That, Those
PG-7: Ta (Neuter): That, Those
PG-8: Ta (Feminine) That, Those
PG-9: Eta (Masculine): That, Those
PG-10: Eta (Neuter): That, Those
PG-11: Eta (Feminine): That, Those

3. Relative Pronoun

PG-12: Ya (Masculine): Who
PG-13: Ya (Neuter): Which
PG-14: Ya (Feminine): Who

4. Interrogative Pronoun

PG-15: Kim (Masculine) Who
PG-16: Kim (Neuter) Which
PG-17: Kim (Feminine) Who

5. Indefinite Pronoun

PG-18: Yokoci (Masculine) Someone, Anyone
PG-19: Sabba (Masculine) Everyone, Everything

PG-20: Sabba (Neuter) Everyone, Everything
PG-21: Sabbā (Feminine) Everyone, Everything

6. Numbering Pronoun

PG-22: Eka (no gender) One
PG-23: Dvi (no gender) Two
PG-24: Ti (Masculine) Three
PG-25: Ti (Neuter) Three
PG-26: Ti (Feminine) Three
PG-27: Catu (Masculine) Four
PG-28: Catu (Neuter) Four
PG-29: Catu (Feminine) Four
PG-30: Pañca, etc. Five to Eighteen
PG-31: Ekūna-vīsati, etc. Nineteen, Twenty, etc.
PG-32: Sata, etc. Hundred, etc.
PG-33: Missaka, etc. Five Kinds of Numbering

1. PERSONAL PRONOUNS

Pronoun Group 1 (PG-1): I, We

- Stem Form: *Amha*

Singular	Plural
1. ahaṁ	mayaṁ, amhe, no
2. maṁ, mamaṁ	amhe, amhākaṁ, no
3. mayā, me	amhehi, amhebhi, no
4. mama, mayhṁ, amhaṁ, mamaṁ me	amhākaṁ, asmākaṁ, amhaṁ, no
5. mayā	amhehi, amhebhi
6. mama, mayhṁ, amhaṁ, mamaṁ me	amhākaṁ, asmākaṁ, amhaṁ, no
7. mayi	amhesu, asmesu

Pronoun Group 2 (PG-2): You

- Stem Form: *Tumha*

Singular	Plural
1. tvaṁ, tuvaṁ	tumhe, vo
2. taṁ, tavaṁ, tuvaṁ, tvaṁ	tumhe, tumhākam, vo
3. tayā, tvayā, te	tumhehi, -bhi, vo
4. tava, tuyhaṁ, tumhaṁ, te	tumhākaṁ, tumhaṁ, vo
5. tayā, tvayā	tumhehi, -bhi, vo
6. tava, tuyhaṁ, tumhaṁ, te	tumhākaṁ, tumhaṁ, vo
7. tayi, tvayi	tumhesu

2. DEMONSTRATIVE PRONOUNS

There are three Demonstrative Pronouns namely: *ima, ta, eta.* They respectively refer to someone or something near, far and medium.

Pronoun Group 3 (PG-3): He / They

- Stem Form: *ima,*
- Gender: Masculine

Singular	Plural

1.	ayaṁ	ime
2.	imaṁ	ime
3.	anena, iminā	imehi, imebhi, ehi, ebhi
4.	imassa, assa	imesaṁ, imesānaṁ, esaṁ, esānaṁ
5.	imasmā, imamhā, asmā	imehi, imebhi, ehi, ebhi
6.	imassa, assa	imesaṁ, imesānaṁ, esaṁ, esānaṁ
7.	imasmiṁ, imamhi, asmiṁ	imesu, esu

Pronoun Group 4 (PG-4): It / They

- Stem Form: *ima*,
- Gender: Neuter

	Singular	**Plural**
1.	idaṁ, imaṁ	imāni
2.	idaṁ, imaṁ	imāni
3.	anena, iminā	imehi, imebhi, ehi, ebhi
4.	imassa, assa	imesaṁ, imesānaṁ, esaṁ, esānaṁ
5.	imasmā, imamhā, asmā	imehi, imebhi, ehi, ebhi
6.	imassa, assa	imesaṁ, imesānaṁ, esaṁ, esānaṁ
7.	imasmiṁ, imamhi, asmiṁ	imesu, esu

Pronoun Group 5 (PG-5): She / They

- Stem Form: *ima*,
- Gender: Feminine

	Singular	**Plural**
1.	ayaṁ	imā, imāyo
2.	imaṁ	imā, imāyo
3.	imāya	imāhi, imābhi
4.	imāya, assā, assāya, imissā, imissāya	imāsaṁ, imāsānaṁ
5.	imāya,	imāhi, imābhi
6.	imāya, assā, assāya, imissā, imissāya	imāsam, imāsānaṁ
7.	imāyaṁ, assaṁ, imissaṁ	imāsu

Pronoun Group 6 (PG-6): That / Those

- Stem Form: *ta*
- Gender: Masculine

	Singular	**Plural**
1.	so	ne, te
2.	naṁ, taṁ	ne, te
3.	nena, tena	nehi, nebhi, tehi, tebhi
4.	nassa, assa, tassa	nesaṁ, nesānaṁ, tesaṁ, tesānaṁ
5.	nasmā, asmā, tasmā, namhā, tamhā	nehi, nebhi, tehi, tebhi
6.	nassa, assa, tassa	nesaṁ, nesānaṁ, tesaṁ, tesānaṁ
7.	nasmiṁ, asmiṁ, tasmiṁ, namhi, tamhi	nesu, tesu

Pronoun Group 7 (PG-7): That / Those

- Stem Form: *ta*
- Gender: Neuter

	Singular	**Plural**
1.	naṁ, taṁ	nāni, tāni
2.	naṁ, taṁ	nāni, tāni
3.	nena, tena	nehi, nebhi
4.	nassa, assa, tassa	nesaṁ, nesānaṁ, tesaṁ, tesānaṁ
5.	nasmā, asmā, tasmā, namhā, tamhā	nehi, nebhi, tehi, tebhi
6.	nassa, assa, tassa	nesaṁ, nesānaṁ, tesaṁ, tesānaṁ
7.	nasmiṁ, asmiṁ, tasmiṁ, namhi, tamhi	nesu, tesu

Pronoun Group 8 (PG-8): That / Those

- Stem Form: *ta*
- Gender: Feminine

	Singular	**Plural**
1.	sā	nā, nāyo, tā, tāyo
2.	naṁ, taṁ	nā, nāyo, tā, tāyo
3.	nāya, tāya	nāhi, nābhi, tāhi, tābhi

4. tissā, tassā, nassā, assā, tissāya, tassāya, nassāya, assāya, nāya, tāya;
nāsaṁ, nāsānaṁ, tāsaṁ, tāsānaṁ
5. nāya, tāya nāhi, nābhi, tāhi, tābhi
6. tissā, tassā, nassā, assā, tissāya, tassāya, nassāya, assāya, nāya, tāya;
nāsaṁ, nāsānaṁ, tāsaṁ, tāsānaṁ
7. tissaṁ, tassaṁ, nassaṁ, nāyaṁ, tāyaṁ nāsu, tāu

Pronoun Group 9 (PG-9): That / Those

- Stem Form: *eta*
- Gender: Masculine

	Singular	**Plural**
1.	eso	ete
2.	etaṁ	ete
3.	etena	etehi, etebhi
4.	etassa	etesaṁ, etesānaṁ
5.	etasmā, etamhā	etehi, etebhi
6.	etassa	etesaṁ, etesānaṁ
7.	etasmiṁ, etamhi	etesu

Pronoun Group 10 (PG-10): That / Those

- Stem Form: *eta*
- Gender: Neuter

	Singular	**Plural**
1.	etaṁ	etāni
2.	etaṁ	etāni
3.	etena	etehi, etebhi
4.	etassa	etesaṁ, etesānaṁ
5.	etasmā, etamhā	etehi, etebhi
6.	etassa	etesaṁ, etesānaṁ
7.	etasmiṁ, etamhi	etesu

(The rest are the same as masculine.)

Pronoun Group 11 (PG-11): That / Those

- Stem Form: *eta*
- Gender: Feminine

	Singular	**Plural**
1.	esā	etā, etāyo
2.	etaṁ	etā, etāyo
3.	etāya	etāhi, etābhi
4.	etāya, etissā, etissāya	etāsaṁ, etāsānaṁ
5.	etāya	etāhi, etābhi
6.	etāya, etissā, etissāya	etāsaṁ, etāsānaṁ
7.	etāyaṁ, etissaṁ	etāsu

<u>*Note:*</u> The Demonstrative Pronouns are divided into three kinds: near, far and medium. The first three (*he they; it they*, and *she they*) are respectively masculine, neuter and femine. They refer to the something or someone nearby. The second three (*that, those*) refer to something or someone far away. And the third three (*that, those*) refer to something or someone medium.

3. RELATIVE PRONOUNS

Pronoun Group 12 (PG-12): (Masculine)

	Singular	**Plural**
1.	yo	ye
2.	yaṁ	ye
3.	yena	yehi, yebhi
4.	yassa	yesaṁ, yesānaṁ
5.	yasmā, yamhā	yehi, yebhi
6.	yassa	yesaṁ, yesānaṁ
7.	yasmiṁ, yamhi	yesu

Pronoun Group 13 (PG-13): (Neuter)

	Singular	**Plural**
1.	yaṁ	yāni

2.	yaṁ	yāni
3.	yena	yehi, yebhi
4.	yassa	yesaṁ, yesānaṁ
5.	yasmā, yamhā	yehi, yebhi
6.	yassa	yesaṁ, yesānaṁ
7.	yasmiṁ, yamhi	yesu

Pronoun Group 14 (PG-14): (Feminine)

	Singular	**Plural**
1.	yā	yā, yāyo
2.	yaṁ	yā, yāyo
3.	yāya	yāhi, yābhi
4.	yāya, yassā	yāsaṁ, yāsānaṁ
5.	yāya	yāhi, yābhi
6.	yāya, yassā	yāsaṁ, yāsānaṁ
7.	yāyaṁ, yassaṁ	yāsu

4. INTERROGATIVE PRONOUNS

Pronoun Group 15 (PG-15): Who (Masculine)

	Singular	**Plural**
1.	ko	ke
2.	kaṁ	ke
3.	kena	kehi, kebhi
4.	kassa, kissa	kesaṁ, kesānaṁ
5.	kasmā, kamhā	kehi, kebhi
6.	kassa, kissa	kesaṁ, kesānaṁ
7.	kasmiṁ, kismiṁ, kamhi, kimhi,	kesu

Pronoun Group 16 (PG-16): What (Neuter)

	Singular	**Plural**
1.	kiṁ	kāni
2.	kiṁ	kāni
3.	kena	kehi, kebhi

4.	kassa, kissa	kesaṁ, kesānaṁ
5.	kasmā, kamhā	kehi, kebhi
6.	kassa, kissa	kesaṁ, kesānaṁ
7.	kasmiṁ, kismiṁ, kamhi, kimhi,	kesu

Pronoun Group 17 (PG-17): Who (Feminine)

	Singular	**Plural**
1.	kā	kā, kāyo
2.	kaṁ	kā, kāyo
3.	kāya	kāhi, kābhi
4.	kāya, kassā	kāsaṁ, kāsānaṁ
5.	kāya	kāhi, kābhi
6.	kāya, kassā	kāsaṁ, kāsānaṁ
7.	kāya, kassaṁ kāsu	

5. INDEFINITE PRONOUNS

Pronoun Group 18 (PG-18): One, Someone / Anyone

If *kiṁ* takes the suffix *ci*, it becomes *koci* (masculine), *kaṁci* (neuter), *kāci* (feminine) and so on, they translate as “someone.”

If *kiṁ* take both the prefix (*yo, yaṁ, yā*) and the suffix (*ci*), then it becomes *yo koci* (masculine), *yaṁ kaṁci* (neuter), *yā kāci* (feminine) and so on. They should be translated as “anybody/ whosoever.”

Pronoun Group 19 (PG-19): All/ Everyone/ Everything (Masculine)

	Singular	**Plural**
1.	sabbo	sabbe
2.	bho sabba, sabbā	bhonto sabbe
3.	sabbaṁ	sabbe
4.	sabbena	sabbehi, -bhi
5.	sabbassa	sabbesam, sabbesānaṁ
6.	sabbasmā, -mhā	sabbehi, -bhi
7.	sabbassa	sabbesam, sabbesānaṁ

8. sabbasmiṁ, -mhi sabbesu

Pronoun Group 20 (PG-20): All/ Everyone / Everything (Neuter)

	Singular	**Plural**
1.	sabbaṁ	sabbāni
2.	bho sabba, sabbā	bhavantāni sabbāni
3.	sabbaṁ sabbāni	
4.	sabbena	sabbehi, -bhi
5.	sabbassa	sabbesam, sabbesānaṁ
6.	sabbasmā, -mhā	sabbehi, -bhi
7.	sabbassa	sabbesam, sabbesānaṁ
8.	sabbasmiṁ, -mhi	sabbesu

Pronoun Group 21 (PG-21): All/ Everyone/ Everything (Feminine)

	Singular	**Plural**
1.	sabbā	sabbāyo
2.	bhoti sabbe	bhotiyo sabbā, sabbāyo
3.	sabbaṁ	sabbā, sabbāyo
4.	sabbāya	sabbāhi, -bhi
5.	sabbāya, sabbassā	sabbāsaṁ, sabbāsānaṁ
6.	sabbāya	sabbāhi, sabbābhi
7.	sabbāya, sabbassā	sabbāsaṁ, sabbāsānaṁ
8.	sabbāyaṁ, sabbassaṁ	sabbāsu

6. NUMBERING PRONOUNS

Pronoun Group 22 (PG-22): One

The word *eka* generally means one. Like its Englsih counterpart “number one” that can mean something the best, or unique, etc., the Pāḷi pronoun *eka* has many meanings: number one (*sankhyā*), similar (*tulya*), unique (*a-tulya*), lonely (*a-sahāya*), together (*missana*), noble (*seṭṭha*), some individuals (*aññа*), true (*sacca*), certain (*mukkhya*), a little bit (*appa*), entire (*kevala*).

Among its meanings, the first four have only singular forms as follows:

- Masculine: eko, ekaṁ, ekena, ekassa, ekasmā, -mhā, ekass, ekasmiṁ, -mhi.

- Neuter: ekaṁ, ekaṁ, ekena (the rest are the same as masculine)
- Feminine: ekā, ekaṁ, ekāya (from the 3rd to the tsixth), ekissā, ekāyaṁ, ekissaṁ.

Pronoun Group 23 (PG-23): Two (Three Genders, and Plural only)

1. dve, duve
2. dve, duve
3. dvīhi, dvibhi
4. dvinnaṁ, duvinnaṁ
5. dvīhi, dvibhi
6. dvinnaṁ, duvinnaṁ
7. dvīsu, dvisu

Pronoun Group 24 (PG-24): Three (Masculine, and Plural only)

1. tayo
2. tayo
3. tīhi, tībhi, tihi, tibhi
4. tinnaṁ, tinnānaṁ
5. tīhi, tībhi, tihi, tibhi
6. tinnaṁ, tinnānaṁ
7. tīsu, tisu

Pronoun Group 25 (PG-25): Three (Neuter, and Plural only)

1. tīni
2. tīni
3. tīhi, tībhi, tihi, tibhi
4. tinnaṁ, tinnānaṁ
5. tīhi, tībhi, tihi, tibhi
6. tinnaṁ, tinnānaṁ
7. tīsu, tisu

Pronoun Group 26 (PG-26): Three (Feminine, and Plural only)

1. tisso
2. tisso
3. tīhi, tībhi, tihi, tibhi
4. tissannaṁ

5. tīhi, tībhi, tihi, tibhi
6. tissannaṁ
7. tīsu, tisu

Pronoun Group 27 (PG-27): Four (Masculine, and Plural only)

1. cattāro
2. cattāro
3. catūhi, catūbhi, catuhi, catubhi
4. catunnaṁ
5. catūhi, catūbhi, catuhi, catubhi, catubbhi
6. catunnaṁ
7. catūsu, catusu

Pronoun Group 28 (PG-28): Four (Neuter, and Plural only)

1. cattāri
2. cattāri
3. catūhi, catūbhi, catuhi, catubhi
4. catunnaṁ
5. catūhi, catūbhi, catuhi, catubhi, catubbhi
6. catunnaṁ
7. catūsu, catusu

Pronoun Group 29 (PG-29): Four (Feminine, and Plural only)

1. catasso
2. catasso
3. catūhi, catūbhi, catuhi, catubbhi
4. catassānaṁ
5. catūhi, catūbhi, catuhi, catubbhi
6. catassānaṁ
7. catūsu, catusu

Pronoun Group 30 (PG-30): Five (Three Genders and Plural only)

1. pañca
2. pañca

3. pañcahi, -bhi
4. pañcannaṁ,
5. pañcahi, -bhi
6. pañcannaṁ
7. pañcasu

The numbering pronouns from six to eighteen share the same above patterns as *pañca* (five): *cha* (six), *satta* (seven), *nava* (nine), *dasa* (ten), *ekā-dasa* (eleven), *dvā-dasa* (twelve), *te-rasa* (thirteen), *catu-ddasa* (fourteen), *panna-rasa* (fifteen), *soḷasa* (sixteen), *satta-rasa* (seventeen), *aṭṭhā-rasa* (eighteen). These are of three genders and plural number.

Pronoun Group 31 (PG 31): Nineteen, Twenty, etc.

Pronoun below are in feminine, and singular only:

ekūna-vīsati, ekūna-vīsaṁ (19) *Vīsati, vīsaṁ* (20), *ekūna-tiṁsati, ekūna-tiṁsaṁ* (29) *tiṁsati, tiṁsaṁ* (30) *ekūna-cattālīsaṁ* (39), *cattālīsaṁ* (40) *ekūna-paññāsaṁ, -paṇṇāsaṁ* (49), *paññāsaṁ, paṇṇāsaṁ* (50), *ekūna-saṭṭhi* (59), *saṭṭhi* (60), *ekūna-sattati* (69), *sattati* (70), *ekūnāsīti* (79), *asīti* (80), *ekūna-navuti* (89), *navuti* (90), *Koṭi* (ten millions, or one thousand thounsands), *Pakoṭi* (one thousand millions), *Koṭi-pakoṭi* (one thousand billions).

All the numbers mentioned above are feminine, singular. Among them, those with *ti* suffix (eg. *vīsati*) have the same forms as the singular nouns of NG-10, and those with *ṁ* suffix (eg. *vīsaṁ*) are the same as those of NG-3, but their 1st forms take *ṁ*-suffix like those of NG-2. See the examples below:

- *Vīsati* (1st), *vīsatiṁ* (2nd), *vīsatiyā* (3rd to 6th) *vīsatiyaṁ* (7th).
- *Vīsaṁ* (1st), *vīsaṁ* (2nd), *vīsāya* (3rd to 6th), *vīsāyaṁ*.

Pronoun Group 32 (PG-32): Hundred, etc.

The numbers below are in neuter and singular only:

Sata (hundred), *sahassa* (thousand), *dasa-sahassa* (ten thousands), *sata-sahassa* (hundred thousand), *dasa-sata-sahassa* (million) and *asaṅkhyeyya* (which is the number with sixteen zeros, 10,000,000,000,000,000). Their patterns follow the noun group 2 (NG-2). See the example below:

Sataṁ (1st), *sataṁ* (2nd), *satena* (3rd), *satassa* (4th), *satasmā, satamhā, satā*, (5th), *satassa* (6th), *satasmiṁ, satamhi, sate* (7th).

<u>*Note:*</u> These PG-31 and 32 take only plural forms when they are used in a multiple sense, eg. *dve vīsatiyo* (2 x 20 = 40), *tisso vīsatiyo* (3 x 20 = 60), *dve satāni* (2 x 100 = 200), *tiṇi sahassāni* (3 x 1000 = 3000), etc. In this case they are the same as the plural forms of NG-10 and NG-2, respectively.

Pronoun Group 33 (PG-33): Five Kinds of Numbers

In Pāḷi, the usage of number is very complicated. So, it is advisable to learn the classification of numbers. There are five kinds of numbers as follow:

1. Added Number (*Missaka*): Below are some examples:

Ekā-dasa, ekā-rasa (11), *dvā-dasa, bārasa* (12), *te-dasa, te-rasa, teḷasa* (13), *catu-ddasa, cuddasa, coddasa* (14), *Pañca-dasa, paṇṇa-dasa, paṇṇa-rasa* (15), *soḷasa* (16), *satta-dasa / -rasa* (17), *aṭṭha-dasa / -rasa* (18), *ekūna-vīsati, ekūna-vīsaṁ* (19), *vīsati, vīsaṁ* (20), *eka-vīsati, eka-vīsaṁ* (21), *dvā-vīsati/ -vīsaṁ, bā-vīsati / -vīsaṁ* (22), *te-vīsati / -vīsaṁ* (23), *catu-vīsati/ -vīsaṁ* (24), *paṇṇa-vīsati / -vīsaṁ, pañca-vīsati/ -vīsaṁ* (25), *cha-bbīsati / -vīsaṁ* (26), *satta-vīsati /-vīsaṁ* (27), *aṭṭha-vīsati / -vīsaṁ* (28), *ekūna-tiṁsati / -tiṁsaṁ* (29), *tiṁsati, tiṁsaṁ* (30), *eka-tiṁsaṁ* (31), *dvattiṁsaṁ, battiṁsaṁ* (32), *tettiṁsaṁ* (33) and so on.

- *Catu-paṇṇāsa jane*: 54 peoples. This is the number of Mr. Yasa's friends who together joined the Holy Order after the group of five ascetics.
- *Vīsa yojana-sataṁ maggaṁ*: 120-yojana journey. This is the length of journey Venerable Mahāpāla took to see the Buddha.
- *Kappa-sata-sahassādhikaṁ ekaṁ asaṅkhyeyaṁ*: One aeon with extra one hundred-thousand world-cycles. This is the length of time the two chief disciples took to fulfill their virtues required to become the chief disciples.
- *Kappa-sata-sahassā-dhikāni cattāri asaṅkhyeyyāni*: Four aeons with extra one hundred-thousand world-cycles. This is the length of time the Buddha took to fulfill his virtues required for the supreme self-enligthtenment.

2. Multiplied Number (*Guṇita*): Below are some examples:

- *Dasa-sahassaṁ*: Ten thousands (10 x 1000)
- *Sata-sahassaṁ*: Hundred thousands (100 x 1000)
- *Dasa-sata-sahassaṁ*: One million (10 x 100 x 1000)

- *Koṭisatasahassesu Cakkavāḷesu*: One hundred thousand billion universes. This is the number of universes that refers to the range of Buddha's power.

3. Multiplied Number With a Word in Between (*Sambandha*): Below are some examples:

- *Caturāsīti* (x) *pāṇa-sahassāni* (84 x 1,000 beings): This is the number of beings often described as those who were enlightened after listening Buddha's talk.
- *Dve-asīti* (x) *ñātikula-sahassāni* (82 x 1,000 kinsmen): This is the number of Buddha's relatives who welcomed the Buddha back to his native state.
- *Aṭṭha-saṭṭhi* (x) *yojana-satasahassa* (68 x 10,000 yojanas): This is the hight of Mt. Meru.

4. Plain Numbers (*Saṅkeka*):

- *Eka* (one), *dvi* (two), *ti* (three), etc.
- Unique forms of number such as, *kāsi* (1,000), *nahuta* (10,000), *lakkha* (100,000), etc.

5. Multitude Numbers (*Aneka*): For example, *sahassa-raṁsī sata-tejo sūriyo* (the sun with thousands of ray and hundreds of power) means "The sun with a lot of rays and a lot of power."