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**AN INTRODUCTION TO PĀḲI**  
**THE LANGUAGE OF THE BUDDHA**

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## 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 Vattagāmaṇi 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<sup>1</sup>. 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<sup>2</sup> where the Buddha spent his most important years. This Māgadha State included many Buddhist historical places such as *Uruvela* 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. *Māgadhi* scholars even said that *Māgadhi* was the universal language spoken by *Ādikappika*, *Brahmā*, inborn deaf people and all the Buddhas (*sambuddha*)<sup>3</sup>. Moreover, *Māgadhi* 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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<sup>1</sup> This commentary was known as *Mahā-aṭṭhakathā*. According to the later commentaries, this *Mahā-aṭṭhakathā* was just the collection of textual explanations made by Buddha himself and Arahants. It was recorded in Māgadhi language (known as Pāḷi today) and later translated and edited into Sinhālese language.

<sup>2</sup> It is known as Bihar State in today India.

<sup>3</sup> “*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 Māgadhi 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 Māgadhi 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

## THE ALPHABET

The Pāli 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 - throat)

c, ch, j, jh, ñ (Palatals – roof of the mouth)

t, th, ḍ, ḍh, ṇ (Cerebrals<sup>4</sup>)

t, th, d, dh, n (Dentals)

p, ph, b, bh, m (Labials - lips)

y, r, l, v, s, h, ḷ, ṃ (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

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<sup>4</sup> A **retroflex consonant** is a [coronal consonant](#) where the tongue has a flat, concave, or even curled shape, and is articulated between the [alveolar ridge](#) and the [hard palate](#).



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
ț = t	in hat	ḷ = l	in light
đ = d	in good	ṃ = ng	in sing
ṛ = n	in now		

# INTRODUCTION

## Declensions

In English, the word order and the use of prepositions give important information about the meaning of a sentence. In Pāli, suffixes (endings) are used to accomplish this.

When we add bits to a word to change its grammatical function, we call those additions inflections. In the English word, “walked,” ‘ed’ is the inflection that indicates past tense. With the words, “book” and “books,” the final letter ‘s’ signals plural. When a noun, adjective, pronoun, or numeral is inflected, the change to the word is called a “**declension**.” When a verb is inflected, the change is called a “**conjugation**.”

Declensions can show whether a word is the subject or the object of a sentence. They also tell us how many there are of something, and the gender of a word.

Each declension has three parts: case or **form**, number, and gender. The number can be singular or plural, gender can be masculine, feminine, or neuter. Note here that gender refers to ‘grammatical gender’, not a natural gender. Cases impart important grammatical information to words, specifying their role within a sentence or clause.

In English, nouns are inflected to indicate their number. Examples are: book/books, kiss/kisses, woman/women, child/children, mouse/mice.

English, unlike many other Western languages, rarely uses gendered nouns. There is no grammatical gender assigned to them. Nouns like ‘house’, ‘book’, and ‘car’ have no gender at all. Although English has specific words to indicate natural gender, like ‘father/mother/parent’ or ‘goose/gander’, the category of grammatical gender is absent.

In Pāli, gender defines which set of endings a word receives. It does not usually indicate a natural gender. In fact, sometimes Pāli synonyms can have different genders.

## The Pāli Cases

In the sentence “Jill drinks water,” ‘Jill’ is the subject and ‘water’ is the object of the verb ‘drinks’. Jill is the actor. She’s the one who does something. In English we know this because ‘Jill’ appears at the beginning of the sentence. In Pāli, the subject of a sentence takes suffixes in what is known as the nominative case. As Pāli students we might say the word ‘Jill’ is “in the **nominative case**<sup>5</sup>” in this sentence.

The word ‘water’ in this sentence isn’t doing anything, but something is being done to it. It is being acted upon. Words that the subject acts upon are called direct objects, and in Pāli they take suffixes in the **accusative case**<sup>6</sup>.

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<sup>5</sup> Also refer to as 1<sup>st</sup> form in this book

<sup>6</sup> Also refer to as 2<sup>nd</sup> form in this book

In the sentence “Jill loves music,” ‘Jill’ is in the nominative case and ‘music’ is in the accusative. Music is the object of her love. Note that if the English word order of this sentence were to be reversed, “Music loves Jill,” the sentence would be meaningless. English word order is very important. In Pāli, word order is less important. Since subject and object words have their own endings affixed to them, they can be moved around within a sentence without changing their roles.

We can see nominative and accusative cases working in English with personal pronouns, which can be said to be **declined**. Consider, “I phoned Deborah” and, “Deborah phoned me.” Here, ‘I’ and ‘me’ refer to the same person. The words have been inflected to reflect their roles. ‘I’ functions as the subject (nominative case) and ‘me’ as the object (accusative case).

“He texted her, but she did not text him back.” Here we have he/him, and her/she functioning in the same way. Using the correct ‘case’ of a pronoun is part of good grammar.

“Jack’s pants are red.”

In this sentence, we are talking about the pants that belong to Jack. Jack owns the pants, in this sentence they are the subject. In English we indicate this possession with either an apostrophe, as in this case, or with the word “of,” as in the example, “The leg of the table.” In Pāli, the possessive has its own set of endings which are known as the **genitive case**.

“Michael teaches Kevin English.” (or) “Michael teaches English to Kevin.”

In this sentence, since English is the word acted upon, it is the direct object (accusative), but what about Kevin? Michael, the subject, acted upon the object for Kevin. Kevin here is the indirect object of the verb. Another example: “Billy (subject) gave a book (direct object) to Bob (indirect object).” We define the indirect object thus: To whom or for whom something is said, shown, done, or given. In Pāli, indirect objects are usually in the **dative case**.

“The cat jumped on the table.”

Here we introduce **prepositions**, and we see that prepositions also have objects. These objects are called the object of the preposition (or prepositional object). In this sentence it is ‘table’, ‘on’ being the preposition. A preposition and its object together is called a prepositional phrase.

Prepositions can show relationships such as time – in an hour, on Monday – or place – in the car, on the ground, among other relationships such as the instrument used – by phone, by car.

In Pāli, the prepositional phrase “on the table” is often expressed using the **locative case**. The locative case is used when the location of an object is indicated.

“I went home by train.”

In this sentence ‘by train’ is a prepositional phrase comprised of the preposition ‘by’ and the object of the preposition, ‘train’. In Pāli this type of prepositional phrase is expressed in the **instrumental case**.

“I searched the house from top to bottom for my Pāli textbook.”

Here, there are two prepositional phrases describing the action of the diligent Pāli student. ‘From top’ indicates the point of origin of the search and where the student moves from. This is expressed in the **ablative case** in Pāli. ‘To bottom’ is the direction she is moving towards. Movement towards something or someplace is given in the **dative case**.

In Pāli the object of prepositional phrases can fall into either the genitive, dative, accusative, ablative, locative, or instrumental case.

When directly addressing a person or a group, the **vocative case** is used. When Hamlet says, “There are more things in Heaven and Earth, Horatio, than are dreamt of in your philosophy”, ‘Horatio’ is in the vocative case.

Note that a vocative never begins a sentence, but falls within it. Pāli has eight cases, classically given in the following order:

### **Nominative-Accusative-Instrumental-Dative-Ablative-Genitive-Locative-Vocative**

Case endings are added to what is called the ‘**stem**’ of a word. Words are listed in the dictionary in the ‘stem form’, which is the form of the word before the declension suffix is added.

## **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 Pāli 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), *evaṃ* (thus), *ceva, ca* (also, too), *iva* (like), *puna* (again), *pana* (however), *ve, have* (indeed), *vinā* (without), *aññatra* (except), *eva* (only, just), *saha, saddhiṃ* (with), *vā* (or else), *idha* (here), *huraṃ* (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 texts are nouns so it is very important to be well-versed in 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<sup>7</sup> 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<sup>8</sup>.

Nouns are grouped according to their Stem Suffixes (*pakati-kāraṇta*), genders (see Chapter 4). It's very useful for us to memorize these stems, genders and their corresponding functional suffixes (*padanta*). In this lesson we'll focus on NG-1 for nouns ending with stem suffix *-a* and masculine gender.

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 stem suffix (*pakati-kāraṇta*) is *-a* and it will be replaced with different functional suffixes

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<sup>7</sup> Actually, there are a few separate prepositions such as *saha*, *saddhiṃ* (with), *vinā*, *aññatra* (without) and so on, but they are counted as “clitics” (*nipāta*).

<sup>8</sup> 1<sup>st</sup>:nominative; 2<sup>nd</sup>:accusative; 3<sup>rd</sup>:instrumental; 4<sup>th</sup>:dative; 5<sup>th</sup>:ablative; 6<sup>th</sup>:genitive; 7<sup>th</sup>:locative

(*padanta*) such as *-o*, *-ā*, *-ṃ*, *-e*, *-ena*, *-ehi*, *-smā*, *-ssa*, *-naṃ*, *-smiṃ*, *-su* according to the functions they perform.

### Model Chart for Noun Group-1 (NG-1) – nouns with stem suffix –a, masculine gender

To remember suffixes that modify forms and functions of a noun, Pāli students should memorize the model chart below:

#### Noun Root ? (man)

	Singular	Plural
1 <sup>st</sup> form:	<i>puriso</i> (a man)	<i>purisā</i> (men)
2 <sup>nd</sup> :	<i>purisaṃ</i> (a man)	<i>purise</i> (men)
3 <sup>rd</sup> :	<i>purisena</i> (with / by a man)	<i>purisehi</i> , <i>purisebhi</i> (with / by men)
4 <sup>th</sup> :	<i>purisassa</i> , <i>purisāya</i> (to/ for a man)	<i>purisānam</i> (to/for men)
5 <sup>th</sup> :	<i>purisasmā</i> , <i>mhā</i> , <i>ā</i> (from a man)	<i>purisehi</i> , <i>purisebhi</i> (from men)
6 <sup>th</sup> :	<i>purisassa</i> (of a man)	<i>purisānam</i> (of men)
7 <sup>th</sup> :	<i>purisasmim</i> , <i>mhi</i> , <i>e</i> (in, on, at man)	<i>purisesu</i> (in, on, at men)

#### Functions

		Function	
1 <sup>st</sup> form:	<i>puriso</i> (a man)	Nominative	Subject
2 <sup>nd</sup> :	<i>purisaṃ</i> (a man)	Accusative	Object
3 <sup>rd</sup> :	<i>purisena</i> (with / by a man)	Instrumental	By the means
of			
4 <sup>th</sup> :	<i>purisassa</i> , <i>purisāya</i> (to/ for a man)	Dative	To/For
(generally)			
5 <sup>th</sup> :	<i>purisasmā</i> , <i>mhā</i> , <i>ā</i> (from a man)	Ablative	From/Because
of			
6 <sup>th</sup> :	<i>purisassa</i> (of a man)	Genitive	Of, 's
(possessive)			
7 <sup>th</sup> :	<i>purisasmim</i> , <i>mhi</i> , <i>e</i> (in, on, at man)	Locative	in, on, at etc...

Some forms have more than one suffix. For example, the 3<sup>rd</sup> form plural has two suffixes (*-hi*, *-bhi*); the 5<sup>th</sup> form singular three suffixes (*-smā*, *-mhā* and *-ā*); the 7<sup>th</sup> form three suffixes (*-smiṃ*, *-mhi*, *-e*), and so on. Although forms might have more than one suffixes, some suffixes are used more often than others.

Remember that there is no separate preposition in Pāli. For example, *Purisena* is translated as 'by a man' and you won't find any separate Pāli word for 'by' and 'a' in the Pāli sentence.

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

Please note that the 3<sup>rd</sup> and 5<sup>th</sup> forms have the same functional suffixes in plural, and the 4<sup>th</sup> and 6<sup>th</sup> forms have identical functional suffixes but they serve different functions. This might cause some difficulty in the beginning but over time we will be able to identify quickly the correct form based on the context of the sentence or of the sutta.

Noun Root √*budh* (Buddha)

	<b>Singular</b>	<b>Plural</b>
1 <sup>st</sup>	<i>Buddh<u>o</u></i>	<i>buddh<u>ā</u></i>
2 <sup>nd</sup>	<i>Buddham<u>ṃ</u></i>	<i>buddh<u>e</u></i>
3 <sup>rd</sup>	<i>Buddhena</i>	<i>buddhehi, buddhebhi</i>
4 <sup>th</sup>	<i>Buddhassa</i>	<i>buddhānaṃ</i>
5 <sup>th</sup>	<i>Buddhasmā, -mhā, -ā</i>	<i>buddhehi, ebhi</i>
6 <sup>th</sup>	<i>Buddhassa</i>	<i>buddhānaṃ</i>
7 <sup>th</sup>	<i>Buddhasmiṃ, -mhi, -e</i>	<i>buddhesu</i>

Noun Root √*dhar*

	<b>Singular</b>	<b>Plural</b>
1 <sup>st</sup>	<i>Dhammo</i>	<i>dhammā</i>
2 <sup>nd</sup>	<i>Dhammam<u>ṃ</u></i>	<i>dhamme</i>
3 <sup>rd</sup>	<i>Dhammena</i>	<i>dhammehi, dhammebhi</i>
4 <sup>th</sup>	<i>Dhammassa</i>	<i>dhammānaṃ</i>
5 <sup>th</sup>	<i>Dhammasmā, -mhā, -ā</i>	<i>dhammehi, dhammebhi</i>
6 <sup>th</sup>	<i>Dhammassa</i>	<i>dhammānaṃ</i>
7 <sup>th</sup>	<i>Dhammasmiṃ, -mhi, -e</i>	<i>dhammesu</i>

Noun Root √*sadd* (sound)

	<b>Singular</b>	<b>Plural</b>
1 <sup>st</sup>	<i>saddo</i>	<i>saddā</i>
2 <sup>nd</sup>	<i>saddam<u>ṃ</u></i>	<i>sadde</i>
3 <sup>rd</sup>	<i>saddena</i>	<i>saddhehi, saddhebhi</i>
4 <sup>th</sup>	<i>saddassa</i>	<i>saddānaṃ</i>
5 <sup>th</sup>	<i>saddasmā, -mhā, -ā</i>	<i>saddhehi, saddhebhi</i>
6 <sup>th</sup>	<i>saddassa</i>	<i>saddānaṃ</i>
7 <sup>th</sup>	<i>saddasmiṃ, -mhi, -e</i>	<i>saddesu</i>

Noun Root √*div* (deity, celestial being)

	<b>Singular</b>	<b>Plural</b>
1 <sup>st</sup>	<i>devo</i>	<i>devā</i>
2 <sup>nd</sup>	<i>devaṃ</i>	<i>deve</i>
3 <sup>rd</sup>	<i>devena</i>	<i>devehi, devebhi</i>
4 <sup>th</sup>	<i>devassa</i>	<i>devānaṃ</i>
5 <sup>th</sup>	<i>devasmā, -mhā, -ā</i>	<i>devehi, devebhi</i>
6 <sup>th</sup>	<i>devassa</i>	<i>devānaṃ</i>
7 <sup>th</sup>	<i>devasmīṃ, -mhi, -e</i>	<i>devesu</i>

### Model Sentence

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

*Buddho dhammaṃ saddena devānaṃ dūrasmā samaye deseti.*

Buddha preaches Dhamma with voice to devas from afar on occasion.

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

<b>Subject</b>	<b>Verb</b>	<b>Direct Object</b>	<b>Indirect Object</b>	<b>With-phrase</b>	<b>From-phrase</b>	<b>On-phrase</b>
<i>Buddho</i> (Buddha)	<i>deseti</i> (preaches)	<i>dhammaṃ</i> (a discourse)	<i>devānaṃ</i> (to devas)	<i>saddena</i> (with voice)	<i>dūrasmā</i> (from afar)	<i>samaye</i> (on occasion)

In the above sentence, the noun *Buddho* takes the suffix *o* to serve as a subject; *dhammaṃ* takes the suffix *ṃ* to serve as a direct object; *devānaṃ* takes the suffix *naṃ* to serve as 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 chapter-II.

### Exercise



Exercise #1: Memorize NG-1 form

Exercise #2: Following the above examples, make a chart for each of the two remaining nouns:  
(1) *dūrasmā* (2) *samaye*.

## Lesson 2 - 1<sup>st</sup> 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 NG-1, *ṃ* 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-setṭhi had previously put underground. From this incident, the Buddha taught us the following moral:

*Puttā atthi. Dhanam atthi. Iti bālo vihaññati.*

*Attā’pi attano natthi. Kuto puttā? Kuto dhanam?*

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)
<i>Puttā</i> (sons)	<i>Atthi</i> (are present)
<i>Dhanam</i> (wealth)	<i>Atthi</i> (is present)
<i>iti</i> (thus), <i>bālo</i> (a fool)	<i>Vihaññati</i> (is misled)
<i>Attā’pi</i> (even one)	<i>Natthi</i> (is not present) <i>Attano</i> (for oneself)
<i>Puttā</i> (sons)	<i>Kuto</i> (where)
<i>Dhanam</i> (wealth)	<i>Kuto</i> (where)

**Moral to Learn:** Ānada-sirī, the multimillionaire, was born as a homeless boy and now beaten by Mūlasirī 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; *dhanam* to NG-2; *attā* to NG-8.

***Puttā* belongs to NG-1** (Masculine nouns, ending in –a)

	Singular	Plural
1 <sup>st</sup> form:	<i>Putto</i>	<i>puttā</i>
2 <sup>nd</sup> :	<i>Puttam</i>	<i>putte</i>
3 <sup>rd</sup> :	<i>Puttena</i>	<i>puttehi, puttebhi</i>
4 <sup>th</sup>	<i>puttassa, puttāya</i>	<i>puttānam</i>
5 <sup>th</sup>	<i>puttasmā, puttamhā, puttā</i>	<i>puttehi, puttebhi</i>
6 <sup>th</sup>	<i>puttassa</i>	<i>puttānam</i>
7 <sup>th</sup>	<i>puttasmim, puttamhi, putte</i>	<i>puttesu</i>

**Dhanaṃ** belongs to NG-2 (Neuter nouns, ending in –a)

	<b>Singular</b>	<b>Plural</b>
1 <sup>st</sup> form:	<i>dhanam</i>	<i>dhanā, dhanāni</i>
2 <sup>nd</sup> :	<i>dhanam</i>	<i>dhane, dhanāni</i>
3 <sup>rd</sup> :	<i>dhanena</i>	<i>dhanehi, dhanebhi</i>
4 <sup>th</sup>	<i>dhanassa</i>	<i>dhanānam</i>
5 <sup>th</sup>	<i>dhanasmā, dhanamhā, dhanā</i>	<i>dhanehi, dhanebhi</i>
6 <sup>th</sup>	<i>dhanassa</i>	<i>dhanānam</i>
7 <sup>th</sup>	<i>dhanasmim, dhanamhi, dhane</i>	<i>dhanesu</i>

### 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 dinnam*                      There is no giving
2. *Natthi yiṭṭham*                      There is no sacrificing
3. *Natthi hutam*                        There is no gifting
4. *Natthi mātā*                         There is no mother
5. *Natthi pitā*                          There is no father
6. *Natthi ayam 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, *dinnam*, *yiṭṭham*, *hutam* and *kammam* (*kamma-vipāko* = *kammam* + *vipāko*) belong to NG-2; *mātā*, *pitā* to NG-9; *loko*, *opapātikā*, *vipāko*, *samaṇa* to NG-1; *brahmā* to NG-8.

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

	<b>Singular</b>	<b>Plural</b>
1 <sup>st</sup> Form	dinnaṃ	dinnā, dinnāni
2 <sup>nd</sup>	dinnaṃ	dinne, dinnāni
3 <sup>rd</sup>	dinnena	dinnehi, dinnebhi
4 <sup>th</sup>	dinnassa	dinnānaṃ
5 <sup>th</sup>	dinnasmā, -mhā, ā	dinnehi, dinnebhi
6 <sup>th</sup>	dinnassa	dinnānaṃ
7 <sup>th</sup>	dinnasmīṃ, mhi, e	dinnesu

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

	<b>Singular</b>	<b>Plural</b>
1 <sup>st</sup> form	brahmā	brahmāno
2 <sup>nd</sup>	brahmānaṃ, brahmaṃ	brahmāno
3 <sup>rd</sup>	bramunā	brahmehi, brahmehi
4 <sup>th</sup>	brahmuno, brahmassa	brahmūnaṃ, brahmānaṃ
5 <sup>th</sup>	brunā	brahmehi, brahmehi
6 <sup>th</sup>	brahmuno, brahmassa	brahmūnaṃ, brahmānaṃ
7 <sup>th</sup>	brahmani	brahmesu

*Attā* belongs to NG-8, but it has some unique forms in its chart:

	<b>Singular</b>	<b>Plural</b>
1 <sup>st</sup> form:	attā	attāno
2 <sup>nd</sup> :	attānaṃ, attam	attāno
3 <sup>rd</sup> :	attanā, attena	attānehi, attānebhi
4 <sup>th</sup> :	attano	attānaṃ
5 <sup>th</sup> :	attanā	attanehi, attānebhi
6 <sup>th</sup> :	attano	attānaṃ
7 <sup>th</sup> :	attani	attānesu, attesu

Please refer to Chapter 4 for NG-9 (mātā, pitā) and *Tu* (-tā) Suffix in Lesson 28.8.

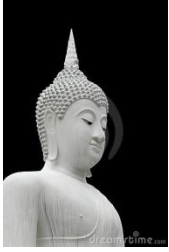
## Exercise

1. Exercise #1: Memorize NG-2, NG-8 and NG-9 forms.

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

### Lesson 3 - 1<sup>st</sup> FORM NOUN: SENTENCES OF NOUNS ONLY (Equational Sentences)

The 1<sup>st</sup> form nouns serve as subjects and complements in sentences without verb (although the verb “to be” is actually understood). Such sentences are called *tulyattha* or *liṅgattha*.



#### Story Background

One day King Kosala visited the Buddha in Jetavana Monastery, Sāvatti 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-paramaṃ dhanam*

*Vissāsa-paramā ñāti. Nibbāna-paramaṃ sukham*

Healthiness (is) paramount gain. Contentment (is) paramount wealth.

Friendship (is) paramount kinship. Non-attachment (is) paramount happiness.

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

Subject (S)	Complement (C)
<i>Lābhā</i> (gains)	<i>Ārogya-paramā</i> (healthiness-topped)

<i>Dhanaṃ</i> (wealth)	<i>Santuṭṭhi-paramaṃ</i> (contentment-topped)
<i>Ñāti</i> (kinship)	<i>Vissāsa-paramā</i> (friendship-topped)
<i>Sukhaṃ</i> (happiness)	<i>Nibbāna-paramaṃ</i> (nibbāna-topped)

## Forms and Functions

Nouns in the 1<sup>st</sup> column are subjects and those in the 2<sup>nd</sup> column are complements. They all are in their 1<sup>st</sup> 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: agreement in forms, numbers and genders

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

*lābhā* is NG-1, masculine, plural → *ārogya-paramā* is NG-1 to be masculine, plural  
*dhanaṃ* is NG-2, neuter, singular → *santuṭṭhi-paramaṃ* is NG-2 to be neuter, singular  
*ñāti* is NG-10, feminine, singular → *vissāsa-paramā* is NG-3 to be feminine, singular  
*sukhaṃ* is NG-2, neuter, singular → *nibbāna-paramaṃ* is NG-2 to be neuter, singular

Note: *parama* has stem suffix *-a*, so it has only 3 choices: NG-1 for masculine, NG-2 neuter and NG-3 feminine. **What if we have a noun with stem suffix *-i*?**

## 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:

*Pheṇapiṇḍūpamaṃ rūpaṃ. Vedanā babbulakūpamā.*

*Maricikūpamā saññā. Saṅkhārā kadalūpamā*

*Viññāṇaṃ māyūpamaṃ*

(Saṃyutta-2, 116)

Body fizz-like; sensation bubble-like;

Perception mirage-like; mental formations bananastem-like;

Consciousness illusion-like.

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

#### **Subject (S)**

*Rūpaṃ* (body)

*Vedanā* (sensation)

*Saññā* (perception)

#### **Complement (C)**

*Pheṇapiṇḍūpamaṃ* (fizz-like)

*Babbulakūpamā* (bubble-like)

*Maricikūpamā* (mirage-like)



*San̄khārā* (mental formations)

*Kadalūpamā* (banana-like)

*Viññāṇam* (consciousness)

*Māyūpamaṃ* (illusion-like)

## Word Combination

In the 2<sup>nd</sup> 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:

- *Phenapiṇḍa* (fizz) + *upamaṃ* (like) = *phenapiṇḍūpamaṃ*
- *Bubbūlaka* (bubble) + *upamaṃ* (like) = *bubbūlukūpamaṃ*
- *Marīcika* (mirage) + *upamaṃ* (like) = *marīcikūpamaṃ*
- *Kadalī* (banana) + *upamaṃ* (like) = *kadalūpamaṃ*
- *Māyā* (illusion) + *upamaṃ* (like) = *māyūpamaṃ*

## Forms and Functions

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

## Noun Forms

Two nouns *rūpaṃ* and *viññāṇam* belong to NG-2; *vedanā* and *saññā* to NG-3; *san̄khārā* 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):

*rūpaṃ phenapiṇḍūpamaṃ.*

(*rūpāni phenapiṇḍūpamāni*)

*vedanā babbulakūpamā.*

(*vedanāyo babbulakūpamāyo*)

*saññā maricikūpamā.*

(*saññāyo maricikūpamāyo*)

*viññāṇam māyūpamaṃ.*

(*viññāṇāni māyūpamāni*)

2. What are the seven forms of *rūpaṃ*? (hint: see NG-2)
3. Analyze the noun-only sentence according to the noun group and verify that they are in agreement.

*Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkham, appiyehi sampayogo pi dukkho, piyehi vippayogo pi dukkho...*

Hint: *Jāti* - birth (NG-10), *jarā* - aging (NG-3), *marañā* - death (NG-2), *payoga* - undertaking (NG-1)

## Lesson 4 - 2<sup>nd</sup> FORM NOUN: ACCUSATIVE (OBJECT) CASE

The 2<sup>nd</sup> form nouns have a *ṃ* 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 āyūṃ deti; vaṇṇaṃ deti; sukhaṃ deti; balaṃ deti; paṭibhānaṃ deti*  
(Aṅguttara-2, 35)

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

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

Subject (S)	Verb (V)	Object (O)

<i>Dāyako</i> (food-donor)	<i>Deti</i> (offers)	<i>Āyumuṃ</i> (longevity), <i>vaṇṇaṃ</i> (beauty) <i>sukhaṃ</i> (happiness), <i>baḷaṃ</i> (strength), <i>paṭibhānaṃ</i> (wit)
----------------------------	----------------------	-------------------------------------------------------------------------------------------------------------------------------------

Here in the above sentence, we can see objects in their 2<sup>nd</sup> forms with *ṃ* suffix each.

### Forms and Functions

- Column-1: *Dāyako* is 1<sup>st</sup> 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 3<sup>rd</sup> person, singular and present tense.
- Column-3: All are 2<sup>nd</sup> form nouns with *ṃ* suffix in Object case. But they belong to different noun groups: *āyumuṃ* belongs to NG-14, *vaṇṇaṃ* belongs to NG-1; *sukhaṃ*, *baḷaṃ*, *paṭibhānaṃ* to NG-2

### The Unique Features of Pāli Syntaxes (Subject-Object-Verb = S.O.V.)

The pattern of S.O.V is the normal Pāli syntax as in the case of the above sentence. The charts in this book, however, always follow English syntax for better understanding of a Pāli sentence in comparison with English. Actually, the Pāli syntax is determined by the particular forms of the words rather than their locations. So, in Pāli, 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 Pāli 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 pāṇaṃ hanati; adinnaṃ ādiyati; paradāraṃ gacchati; musā bhaṇati; pisuṇaṃ bhaṇati; pharusāṃ bhaṇati; samphaṃ palapati.*

(Paṭṭhāna-1, 148)

A fool kills a being; takes what is not given; goes to other’s wife; tells untruth; tells slander; speaks harsh words; talks frivolous speech.

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

<b>Subject (S)</b>	<b>Verb (V)</b>	<b>Object (O)</b>
<i>Bālo</i> (a fool)	<i>Hanati</i> (kills)	<i>Pāṇaṃ</i> (a being)
	<i>Ādiyati</i> (takes)	<i>Adinnaṃ</i> (what not given)
	<i>Gacchati</i> (goes)	<i>Paradāraṃ</i> (to other's wife)
	<i>Bhaṇati</i> (tells)	<i>Musā</i> (untruth)
	<i>Bhaṇati</i>	<i>Pisunaṃ</i> (slander)
	<i>Bhaṇati</i>	<i>Pharusam</i> (harsh word)
	<i>Palapati</i> (speaks)	<i>Samphaṃ</i> (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 *ṃ*.

### Forms and Functions

- Column-1: *Bālo* is 1<sup>st</sup> 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 3<sup>rd</sup> person, singular and present tense.
- Column-3: All are 2<sup>nd</sup> forms with *ṃ* suffix in Object case. They belong to different noun groups (NG): *pāṇaṃ* and *para-dāraṃ* belong to NG-1. *adinnaṃ* to NG-2; *pisunaṃ*, *pharusam* and *samphaṃ* 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 modified 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:

1<sup>st</sup> person: *mi, ma* (singular and plural, respectively)

2<sup>nd</sup> Person: *si, tha*

3<sup>rd</sup> 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:

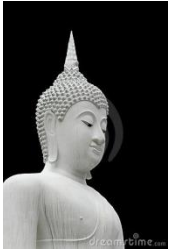
- *Ahaṃ* (I) *pāṇaṃ hanāmi* I kill a being.
- *Mayaṃ* (We) *pāṇaṃ hanāma* we kill a being.
- *Tvaṃ* (You) *pāṇaṃ hanasi* You kill a being.
- *Tumhe* (You) *pāṇaṃ hanatha* You kill a being.
- *Bālo* (A fool) *pāṇaṃ hanati* A fool kills a being.
- *Bālā* (Fools) *pāṇaṃ hananti* Fools kill a being.

### Exercises:

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

### Lesson 5 - 2<sup>nd</sup> FORM NOUN: ADVERB

In Pāli, 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 2<sup>nd</sup> form, singular. So, *ṃ* is its suffix, e.g., *tuvaṃ* (quickly), *saṇikaṃ* (slowly), *sukhaṃ* (comfortably), *dukkhaṃ* (uncomfortably), *abhikkhaṇaṃ* (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 Sāvātthi city, he mentioned eleven benefits of metta with eleven sentences. We can study adverbs in the three sentences among others:

- (*Paṇḍito*) *sukhaṃ supati*                      The wise happily sleeps.
- (*Paṇḍito*) *sukhaṃ paṭibujjhati*              The wise happily wakes up.
- *Tuvaṭṭaṃ cittaṃ samādhīyati*      Mind is quickly concentrated.

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

<b>Subject (S)</b>	<b>Verb (V)</b>	<b>Adverb (Adv)</b>
<i>Paṇḍito</i> (The wise) (understood)	<i>supati</i> (sleeps)	<i>sukhaṃ</i> (happily)
<i>Paṇḍito</i> (The wise)	<i>paṭibujjhati</i> (wakes up)	<i>sukhaṃ</i> (happily)
<i>Cittaṃ</i> (The mind)	<i>samādhīyati</i> (is concentrated)	<i>tuvaṭṭaṃ</i> (quickly)

- Column-1: *Paṇḍito*, *Cittaṃ* are 1<sup>st</sup> 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, 3<sup>rd</sup> person singular.
- Column -3: *Sukhaṃ* (comfortably, soundly), *tuvaṭṭaṃ* (quickly) are 2<sup>nd</sup> 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 *paṃsukūla-cīvara*<sup>9</sup> as their robe, alms food as their food, a tree as their shelter and *pūtimutta-bhesajja*<sup>10</sup> 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, Sālho, a young man, took advantage of Nun Sundarī-nandā when they worked together for constructing a nunnery. 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):

*Sālho bhikkhunupassayaṃ abhikkhaṇaṃ gacchati (katākataṃ jānituṃ).*

Mr. Sālho often goes to the nunnery (to know what done and not done).

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

Subject	Verb	Object	Adverb
<i>Sālho</i> (Mr. Sālho)	<i>Gacchati</i> (goes)	<i>Bhikkhunupassayaṃ</i> (to the nunnery)	<i>Abhikkhaṇaṃ</i> (frequently)

- Column-1: *Sālho* is 1<sup>st</sup> form with *o* suffix in Subject case. It belongs to NG-1.

<sup>9</sup> *Paṃsukūla-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.

<sup>10</sup> *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 moment.



- Column-2: Gacchati is a verb with *ti* suffix that verifies that the verb is present tense, 3<sup>rd</sup> person, and singular.
- Column-3: *Bhikkhunupassamyam* (to the nunnery) is 2<sup>nd</sup> form with *m* suffix in Object case. It belongs to NG-1.
- Column-4: *Abhikkhaṇam* is 2<sup>nd</sup> form with *m* suffix in Adverb Case. It belongs to NG-1 and as an adverb, Pāḷi grammar says, it must be in 2<sup>nd</sup> form, singular and neuter.

### Exercises

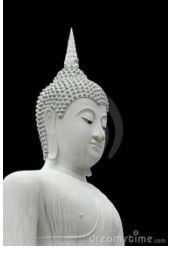
In the following sentences, the nouns in the parentheses are in their stem forms. Change them to their adverb forms:

- *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 - 2<sup>nd</sup> FORM NOUN: TIME / DISTANCE ADVERB

### TIME ADVERB

There are words that show time such as *aha*, *diva*, *divasa* (day), *ratti* (night), *māsa* (month), *saṃvacchara* (year), *vassa* (rainy season), *hemanta* (winter), *gimha* (summer), and so on. These nouns take the 2<sup>nd</sup> form suffix *ṃ* 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 2<sup>nd</sup> form nouns are called Time Adverb (*kāla-accanta-saṃyoga*). They include the phrases like *eka-divasaṃ* (for one day), *eka-rattaṃ* (for one night), *vassaṃ* (for rainy season), *te-māsaṃ* (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-rattaṃ agyāgāre*

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

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

Conditional Clause	Subject	Verb	Locative Phrase	Time Adverb Phrase
<i>Sace te agaru</i> (If not troublesome to you)	<i>Mayaṃ</i> (we) (understood)	<i>Vaseyyāma</i> (would like to stay)	<i>Agyāgāre</i> (in the kitchen)	<i>Eka-rattaṃ</i> (for one night)

- Column-1: *Sace* 'if) is nipāta. *Te* (to you) is the 4<sup>th</sup> form of the personal pronoun that belongs to the pronoun group-2 (PG-2). *Agaru* (not troublesome) is the 1<sup>st</sup> form noun that belongs to NG-17.
- Column-2: *Mayaṃ* (we) is the 1<sup>st</sup> 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 7<sup>th</sup> form noun that serves as a locative phrase. It belongs to NG-2.
- Column-5: *Eka-rattaṃ* (for one night) is the 2<sup>nd</sup> form noun with suffix *ṃ* 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'haṃ eka-pallaṅkena nisīdi.* (Mahāvagga, 1)

Buddha seated with sole posture for seven days.

Subject	Verb	Instrumental Phrase	Time Adverb Phrase
<i>Bhagavā</i> (Buddha)	<i>Nisīdi</i> (seated)	<i>Eka-pallaṅkena</i> (with sole posture)	<i>Sattā'haṃ</i> (for seven days)

*Yaso cattāro māse na heṭṭhā-pāsādaṃ orohati.* (Mahāvagga, 21)

Mr. Yaso does not descend from the pavilion for four months.

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

*Bhagavā tattheva Rājagahe vassaṃ vasi, (tattha hemantaṃ, tattha gimhaṃ).*  
(Mahāvagga, 110)

Buddha stayed in that very Rājagaha for rainy season, (for winter there, for summer there).

Subject	Verb	Locative Phrase	Time Adverb Phrase
<i>Bhagavā</i> (Buddha)	<i>Vasi</i> (stayed)	<i>Tattheva Rājagahe</i> (in that very Rājagaha)	<i>Vassaṃ</i> (for rainy season)

## Exercises

1. Translate the following English phrases into Pāli: for one night; for seven days; for four months; for four years; for the rainy season; for the winter.
2. Find the English counterparts for the following Time Adverbs: *Vassaṃ*, *hemantaṃ*, *gimhaṃ*.
3. Explain how a Time Adverb modifies a verb.

## DISTANCE ADVERB

There are words that show the measurement of distance such as *usabha*<sup>11</sup> (about 500 feet), *gāvuta* (about two mile), *yojana* (about 8 miles), and so on. These words take the 2<sup>nd</sup> 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-gāvutaṃ* (for one *gāvuta*), *eka-yoganaṃ* (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 children. 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*<sup>12</sup>. 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

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<sup>11</sup> 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 *yaṭṭhis* one *usabha*; 80 *usabhas* one *gāvuta*; 4 *gāvutas* one *yojana*. According to this commentary one *yojana* is about 12 miles.

<sup>12</sup> "*Takkasīla*" was a kind of university of those days in *Gandhāra State*, today's *Pakistan*.

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 yojanaṃ. (Na kiñci abhesajjaṃ addasa.)*

Teacher, (I) have walked for one yojana around Takkasīlā. (I found no non-medicinal plant.)

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

Subject	Verb	Distance Adverb	Locative Phrase
<i>Ahaṃ</i> (I) (understood)	<i>āhiṇḍanto amhi</i> (have walked)	<i>yojanaṃ</i> (for one yojana)	<i>Takkasīlāya samantā</i> (around the University)

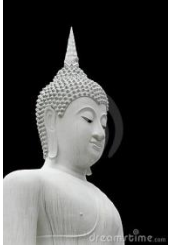
- Column-1: *Ahaṃ* (I) is the 1<sup>st</sup> form pronoun that belongs to PG-1.
- Column-2: *Āhiṇḍanto* (have walked) is a participle with the suffix *anta* equivalent to -ing in English. It belongs to NG-6. This participle and *amhi* (verb “to be”) collectively form the present perfect tense. (Verbs will be analyzed in Chapter-II)
- Column-3: *Yojanaṃ*, the 2<sup>nd</sup> form noun, serves as a distance adverb. (NG-2)
- Column-4: *Takkasīlāya*, the 6<sup>th</sup> 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 - 3<sup>rd</sup> FORM NOUN: INSTRUMENTAL CASE

The 3<sup>rd</sup> 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-panṇāsa 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 kammaṃ 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 Pāli sentence above should be studied against the English syntax below:

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

### Forms and Functions:

- Column-1: *Nāgo* (elephant) is a 1<sup>st</sup> 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 3<sup>rd</sup> person, singular and in the present tense.
- Column-3: *Kammaṃ* (work) is the 2<sup>nd</sup> form noun with *ṃ* suffix in Object Case. It belongs to NG-2.
- Column-4: All nouns are 3<sup>rd</sup> 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 aññamaññaṃ hatthehi pi, pādehi pi, leḍḍūhi pi, daṇḍehi pi, satthehi pi upakkamanti.*

*Te usūhi pi, sattiyā pi aññamaññaṃ vijjhanti, asinā pi sīsaṃ 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 Pāli sentence above should be studied against the English syntax below:

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

### Forms and Functions:

- Column-1: *Te* (they) is the 1<sup>st</sup> form pronoun in Subject case. It belongs to PG-6.
- Column-2: All the verb have suffix *anti* that verify that they all are 3<sup>rd</sup> persons, plural and in the present tense.
- Column-3: *Aññamaññaṃ* (each other) and *sīsaṃ* (head) are the 2<sup>nd</sup> forms with *ṃ* suffix in Object case. They belong to NG-1<sup>13</sup> and 2 respectively.
- Column-4: All the nouns are the 3<sup>rd</sup> 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<sup>14</sup>, 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 adāyakaṃ pañcahi tḥānehi adhigaṇhāti, āyunā, vaṇṇena, sukheṇa, yasena, ādhipateyyena.*

A generous one exceeds an ungenerous one with five things: with longevity, with beauty, with happiness, with popularity, and with power.

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

Subject	Verb	Object	Instrumental Case
(S)	(V)	(O)	(I)

<sup>13</sup> The word “*aññamaññaṃ*” 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.

<sup>14</sup> *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.



<i>Dāyako</i> (The generous one)	<i>adhigaṇhāti</i> (surpasses)	<i>adāyakaṃ</i> (the ungenerous)	<i>pañcahi ṭhānehi</i> (with five things): <i>āyunā</i> (with longevity), <i>vaṇṇena</i> (with beauty), <i>sukhena</i> (with happiness), <i>yasena</i> (with popularity), <i>ādhipateyyena</i> (with power)

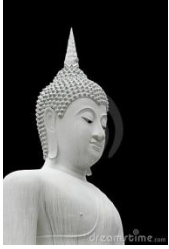
### Forms and Functions:

- Column-1: *Dāyako* (generous one) is the 1<sup>st</sup> form with *o* suffix in Subject Case. It belongs to NG-1
- Column-2: The verb suffix *ti* verifies that the verb is 3<sup>rd</sup> person, singular and in the present tense.
- Column-3: *Adāyakaṃ* (ungenerous one) is the 2<sup>nd</sup> form with *ṃ* suffix in Object Case. It belongs to NG-1.
- Column-4: All the nouns are 3<sup>rd</sup> 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*, *ādhipateyyena* 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 - 3<sup>rd</sup> 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 nāgaṃ 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:

<b>Subject</b>	<b>Verb</b>	<b>Object</b>	<b>Instrumental Phrase</b>
(S)	(V)	(O)	(I)
<i>Eke</i> (some)	<i>damayanti</i> (tame)	<i>nāgaṃ</i> (elephant)	<i>daṇḍena</i> (with stick), <i>aṅkusehi</i> (with hooks), <i>kasāhi</i> (with canes).

- 1<sup>st</sup> Column: *Eke* (some people) is 1<sup>st</sup> form pronoun in Subject Case. It belongs to pronoun group-19 (PG-19).
- 2<sup>nd</sup> Column: *Damayanti* (tame) has the suffix *anti* that verifies that the verb is 3<sup>rd</sup> person, plural, and present tense.
- 3<sup>rd</sup> Column: *daṇḍena* (with stick), *aṅkusehi* (with hooks), *kasāhi* (with canes) are the 3<sup>rd</sup> 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 1<sup>st</sup> form, and By-phrase to be in the 3<sup>rd</sup> form.

*Adaṇḍena asatthena, nāgo danto mahesinā.*

Having no stick, no weapon, the elephant was tamed by the great hermit.

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

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

- Column-1: *Nāgo* (elephant) is the 1<sup>st</sup> 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 3<sup>rd</sup> form By-phrase. *Adaṇḍena* (having no stick), *asatthena* (having no weapon) are also 3<sup>rd</sup> 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 Pāli

In Pāli, 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 Pāli, however, they take the same names and the same locations, but with different forms. The 1<sup>st</sup> form subject and 2<sup>nd</sup> form object in the active case change into the 3<sup>rd</sup> form subject and 1<sup>st</sup> form object respectively in the passive. The normal Pāli syntax is S.O.V.

The normal Pāli syntax is supposed to be as follows:

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

**Note:** The English and Pāli 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 Pāli by using the Pāli 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 - 3<sup>rd</sup> FORM NOUN: CAUSATIVE CASE & Time Adverb

The 3<sup>rd</sup> 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)<sup>15</sup>. They said that givers win heart of others, and receivers bow to the givers. Below is how they honored *dāna*:

*Adanta-damaṇaṃ dānaṃ; dānaṃ sabbattha-sādhakaṃ*

*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)
<i>Dāyakā</i> (givers) (understood)	<i>unnamanti</i> (win)	<i>dānena</i> (because of <i>dāna</i> ) <i>piya-vācāya</i> (because of lovable speech)
<i>Paṭiggāhakā</i> (receivers) (understood)	<i>namanti</i> (bow)	

### Forms and Functions

- Column-1: *Dāyakā* (givers), *Paṭiggāhakā* (receivers) are understood according to the context. They are 1<sup>st</sup> 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, 3<sup>rd</sup> persons, and plural.
- Column-3: *dānena* (because of *dāna*), *piya-vācāya* (because of lovable speech) are 3<sup>rd</sup> forms in the Causative Case. They have different suffixes (*ena*, *āya*), as they belong to different noun groups, NG-2 and NG-3 respectively.

<sup>15</sup> *Dānaṃ saggassa sopāṇaṃ; dānaṃ pātheyya-muttamaṃ* (saṃyutta-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*

*Evaṃ nindā-pasaṃsāsu 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 Pāli sentence above should be studied against the English syntax below:

Subject (S)	Verb (V)	Causative Phrase (C)
<i>Yathā</i> (just as) <i>ekagghano</i> (solid) <i>selo</i> (rocky mountain)	<i>na</i> (never) <i>samīrati</i> (shakes)	<i>vātena</i> (because of wind)
<i>Evaṃ</i> (so also) <i>paṇḍitā</i> (the wise)	<i>na</i> (never) <i>samiñjanti</i> (agitate)	<i>nindā-pasaṃsāsu</i>

		(because of praise and censure)
--	--	---------------------------------

### Forms and Functions

- Column-1: *Ekagghano* (solid) *selo* (rocky mountain) *paṇḍitā* (*the wise*) are all 1<sup>st</sup> 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 3<sup>rd</sup> persons, present tense. They are singular and plural respectively.
- Column-3: *Vātena* (because of wind) is 3<sup>rd</sup> form with *ena* suffix in Causative Case. It belongs to NG-1. *Nindā-pasaṃsāsu* (because of praise and censure) is the 7<sup>th</sup> form (plural) with *su* suffix in Causative Case. It belongs to NG-3. So, either 3<sup>rd</sup> form or 7<sup>th</sup> form can be used in the causative case.

### Time Adverb

The 3<sup>rd</sup> form nouns are sometimes used to form time adverbs as in *tena samayena* ‘at that time’.

1. *Tena kho pana samayena Vesālī iddhā ceva hoti phitā*. Now at that time Vesālī was prosperous and flourishing.
2. *katamassa chāyā cirena pathaviyaṃ patiṭṭhaheyya* - the shadow of which would establish on the ground at later time.
3. *Ekam samayaṃ* (at one time)

### Exercises

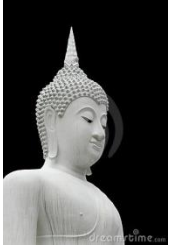
1. Translate the following phrases into Pāli: because of *dāna*, because of *sīla*, because of *bhāvanā*, because of blame, because of praise.
2. Rewrite the following sentences in a proper Pāli syntax by using the Pāli words in the parentheses:
  - Beings (*satta*) obtain (*labhanti*) wealth (*bhoga*) due to generous deed (*dāna*).
  - Beings (*satta*) reach (*pāpuṇanti*) the deva realm (*sagga*) thanks to moral conduct (*sīla*).
  - Beings (*satta*) attain (*adhigacchanti*) nibbāna (*nibbāna*) owing to meditation (*bhāvanā*).



- Beings (*satta*) are happy (*abhinandanti*) because of praise (*pasamsā*).
- Beings (*satta*) are unhappy (*nābhinandanti*) because of blame (*nindā*).

## Lesson 10 - 3<sup>rd</sup> FORM NOUN: WITH-PHRASE

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



### Story Background (Saṃyutta-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 saṃsandanti. Kalyāṇa-dhimuttikā kalyāṇa-dhimuttikena saddhim saṃsandanti.*

*Gūtho gūthena saṃsandati. Muttam muttena saṃsandati. Kheḷo kheḷena saṃsandati. Pubbo pubbena saṃsandati. Lohitam lohitenā saṃsandati.*

*Khiraṃ khirena saṃsandati. Telaṃ telena saṃsandati. Sappi sappinā saṃsandati. Madhu madhunā saṃsandati. Phāṇitaṃ phāṇitena saṃsandati.*

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 Pāli sentences should be studied against the English syntax below:

Subject (S)	Verb (V)	With-phrase (W)
<i>Hīnā-dhimuttikā</i> (people of bad tendency)	<i>Saṃsandanti</i> (mix)	<i>Hīnā-dhimuttikena saddhiṃ</i> (with those of inferior tendency)
<i>Kalyāṇa-dhimuttikā</i> (people of good tendency)		<i>Kalyāṇa-dhimuttikena saddhiṃ</i> (with those of superior tendency)
<i>Gūtho</i> (feces)	<i>Saṃsandati</i> (mixes)	<i>Gūthena</i> (with feces)
<i>Muttaṃ</i> (urine)		<i>Muttena</i> (with urine)
<i>Kheḷo</i> (saliva)		<i>Kheḷena</i> (with saliva)
<i>Pubbo</i> (pus)		<i>Pubbena</i> (with pus)
<i>Lohitaṃ</i> (blood)		<i>Lohitena</i> (with blood)
<i>Khiraṃ</i> (milk)		<i>Khirena</i> (with milk)
<i>Telaṃ</i> (cooking oil)		<i>Telena</i> (with cooking oil)
<i>Sappi</i> (butter)		<i>Sappinā</i> (with butter)
<i>Madhu</i> (honey)		<i>Madhunā</i> (with honey)
<i>Phāṇitaṃ</i> (molasses)		<i>Phāṇitena</i> (with molasses)

## Forms and Functions:

- Column-1: All are the 1<sup>st</sup> 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; *muttaṃ*, *lohitaṃ*, *khīraṃ*, *talaṃ*, *phāṇitaṃ* 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, 3<sup>rd</sup> person, and singular and plural respectively.
- Column-3: All are the 3<sup>rd</sup> 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)	<i>With</i> -phrase (W)
<i>Mātā</i> (mother)	<i>Vivadati</i> (argues)	<i>Puttēna</i> (with son)
<i>Putto</i> (son)		<i>Māturā</i> (with mother)
<i>Pitā</i> (father)		<i>Puttēna</i> (with son)
<i>Putto</i> (son)		<i>Pitarā</i> (with father)

<i>Bhātā</i> (brother)		<i>Bhātarā</i> (with brother)
<i>Bhātā</i> (brother)		<i>Bhaginiyā</i> (with sister)
<i>Bhaginī</i> (sister)		<i>Bhātarā</i> (with brother)
<i>Sahāyo</i> (friend)		<i>Sahāyena</i> (with friend)

In the above examples, there are no such clitics as *saha*, *saddhiṃ*, etc., but their meaning (“together with”) is understood through the 3<sup>rd</sup> form suffixes which are, therefore, called “*sahattha*.”

### Forms and Functions:

- Column-1: All are the 1<sup>st</sup> 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, 3<sup>rd</sup> person, singular.
- Column-3: All are the 3<sup>rd</sup> 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 (*puñña*) 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), *pitārā* (with father), *mātarā* (with mother), *bhātarā* (with brother), *bhaginiyā* (with sister).

## Lesson 11 - 4<sup>th</sup> FORM NOUN: TO / FOR PHRASE

The 4<sup>th</sup> form nouns have such suffixes as *ssa*, *no*, *āya*, *yā*, *naṃ*, 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<sup>16</sup> 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. Kassapa 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 4<sup>th</sup> form:

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

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

Subject (S)	Verb (V)	For-Phrase ( <i>Sampadāna</i> ) (F)
<i>Devā</i> (Divine beings)	<i>Pihayanti</i> (love)	<i>Piṇḍapātikassa bhikkhuno</i> (for an alms-seeker monk) <i>Atta-bharassa</i> (for self-sufficient one), <i>anañña-posino</i> (for independent one), <i>tādino</i> (for unshakable one)

<sup>16</sup> Kassapa known as Mahā-kassapa (Great Kassapa) 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.

		<i>Upasantassa</i> (for tranquil one), <i>sadā satīmato</i> (for ever-mindful one)
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### Forms and Functions

- Column-1: *Devā* (devine beings) is 1<sup>st</sup> form with *ā* suffix in Subject Case. It belongs to NG-1.
- Column-2: *Pihayanti* (love) is the verb with *anti* suffix that indicates the verb is present tense, 3<sup>rd</sup> person, and plural.
- Column-3: All nouns are 4<sup>th</sup> 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; *anañña-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 paccassosi.*      Ānando replied to the Buddha
- *Yaso mātāpitūnaṃ kathesi.*      Yaso told to parents
- *Ahaṃ namo bhagavato.*      I pay homage to the Buddha
- *Khamati saṃghassa kammaṃ.*      The action is agreeable to the sangha
- *Ruccati sabbesaṃ sādu.*      Delicious food is satisfying to everybody
- *Mayaṃ dasannaṃ dassāma.*      We will offer to ten (peoples).
- *Ahaṃ āmantayāmi vo*      I will talk to you .

Subject (S)	Verb (V)	To-Phrase ( <i>Sampadāna</i> ) (T)
<i>Ānando</i> (Ānando)	<i>paccassosi</i> (replied)	<i>bhagavato</i> (to the Buddha)

<i>Yaso</i> (Yaso)	<i>kathesi</i> (told)	<i>mātāpitūnaṃ</i> (to parents)
<i>Ahaṃ</i> (I)	<i>namo</i> (pay homage)	<i>bhagavato</i> (to the Buddha)
<i>Kammaṃ</i> (the action)	<i>khamati</i> (is agreeable)	<i>saṃghassa</i> (to the Sangha)
<i>Sādu</i> (delicious food)	<i>ruccati</i> (is satisfying)	<i>sabbesaṃ</i> (to everybody)
<i>Mayaṃ</i> (we)	<i>dassāma</i> (will offer)	<i>dasannaṃ</i> (to ten people)
<i>Ahaṃ</i> (I)	<i>āmantayāmi</i> (talk)	<i>vo</i> (to you)

### Forms and Functions

- Column-1: All nouns are 1<sup>st</sup> 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; *ahaṃ*, *mayaṃ* to PG-1; *kammaṃ* to NG-2; *sādu* to NG-17.
- Column-2: They are verbs of different tenses and persons. *Paccassosi* and *Kathesi* have *ī* suffix, 3<sup>rd</sup> person, singular, past tense. *Namo* is clitic (*nipāta*). *Khamati* and *ruccati* have *ti* suffix, 3<sup>rd</sup> person, singular, present tense. *Dassāma* has *ma* suffix, 1<sup>st</sup> person, plural, and present tense. *Āmantayāmi* has *mi* suffix, 1<sup>st</sup> person, singular, and present tense.
- Column-3: All nouns are 4<sup>th</sup> forms that serve as *To*-Phrases. They have different suffixes because they belong to different NG's and PG's: *saṃghassa* to NG-1; *bhagavato* to NG-5; *sabbesaṃ* to PG-29; *dasannaṃ* 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 mūlhasa maggaṃ ācikkheyya.*

A wise may tell the path to a ditherer.

*Sahāyo sahāyassa guyhaṃ ācikkheyya.*

A friend may tell the secret to a friend.

*Ahaṃ te pattim dammi.*

I give share to you.

*Ekacco samaṇānaṃ āsanaṃ deti.*

Some give seat to monks.

*Mā tumhe iddhiṃ gihīnaṃ dassetha.*  
peoples.

You shouldn't show psychic power to the lay

Subject (S)	Verb (V)	Object (O)	To-Phrase (T)
<i>Paṇḍito</i> (a wise)	<i>ācikkheyya</i> (may tell)	<i>maggam</i> (path)	<i>mūlhasa</i> (to a ditherer)
<i>Sahāyo</i> (friend)	<i>ācikkheyya</i> (may tell)	<i>guyham</i> (secret)	<i>sahāyassa</i> (to a friend)
<i>Aham</i> (I)	<i>dammi</i> (give)	<i>pattim</i> (share)	<i>te</i> (to you)
<i>Ekacco</i> (some)	<i>deti</i> (gives)	<i>āsanaṃ</i> (seat)	<i>samaṇānaṃ</i> (to monks)
<i>Tumhe</i> (you)	<i>mā dassetha</i> (must not show)	<i>iddhiṃ</i> (psychic power)	<i>gihīnaṃ</i> (to lay people)

### Forms and Functions

- Column-1: All are 1<sup>st</sup> 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. *aham* to PG-1. *tumhe* to PG-2.
- Column-2: All are verbs that require *to*-phrase (*sampadāna*), the 4<sup>th</sup> form nouns. (Verbs will be explained in the Chapter 2).
- Column-3: All nouns are 2<sup>nd</sup> forms with *ṃ* suffix in Object Case. They belong to different NG's: *ovādam*, *maggam* to NG-1. *Guyham*, *kopam*, *āsanaṃ* to NG-2. *Pattim*, *iddhiṃ* to NG-10.
- Column-4: All nouns are 4<sup>th</sup> forms, *to*-phrases. They have different suffixes because they belong to different NG's: *itthīnaṃ* to NG-21. *mūlhasa*, *sahāyassa*, *samaṇānaṃ* to NG-1. *Kassaci* to PG-18; *te* to PG-2. *Gihīnaṃ* 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 latter takes a direct object (with *m* suffix) while the former takes to-phrase. Keep it in mind, and correct the second sentence:

1. *Namo tassa bhagavato arahato sammāsambuddassa*
2. *Vadāmi tassa bhagavato arahato sammāsambuddassa*

## Lesson 12 - 4<sup>th</sup> FORM NOUN: PURPOSE CASE

The 4<sup>th</sup> 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<sup>17</sup> 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 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:

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<sup>17</sup> 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.

*Caratha bhikkhave cārikaṃ bahu-jana-hitāya, bahu-jana-sukhāya, lokā-nukampāya, atthāya, hitāya, sukhāya deva-manussanaṃ.*

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 Pāli sentence above should be studied against the English syntax below:

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

### Forms and Functions:

- Column-1: *Tumhe* (you) is the 1<sup>st</sup> 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 2<sup>nd</sup> person, plural, present tense.
- Column-3: *Cārikaṃ* (a missionary tour) is 2<sup>nd</sup> form with *ṃ* suffix in Object Case. It belongs to NG-2.
- Column-4: All nouns are 4<sup>th</sup> 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 originally belongs to. Such noun is always regarded as 4<sup>th</sup> 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 ayaṃ bhikkhave maggo (1) sattānaṃ visuddhiyā, (2) soka-paridevānaṃ samatikkamāya, (3) dukkha-domanassānaṃ atthaṅgamāya, (4) ñāyassa adhiḡamāya, (5) nibbānassa sacchi-kiriyaṃ.*

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 Pāli sentence above should be studied against the English syntax below:

Subject (S)	Verb (V)	Complement (C)	For-Phrase (F)
<i>Ayaṃ</i> (This)	<i>hoti</i> (is)  (understood)	<i>ekāyano maggo</i> (the only path)	1. <i>sattānaṃ visuddhiyā</i> (for the purification of beings)  2. <i>soka-paridevānaṃ samatikkamāya</i> (for the overcoming sorrow and lamentation)

			<p>3. <i>dukkha-domanassānaṃ atthaṅgamāya</i> (for putting an end to pain and grief)</p> <p>4. <i>Ñāyassa adhigamāya</i> (for reaching the Noble Path)</p> <p>5. <i>Nibbānassa sacchikaraṇatthāya</i> (for realizing the nibbāna)</p>
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### Forms and Functions

- Column-1: *Ayaṃ* (this) is 1<sup>st</sup> form in Subject Case. It belongs to PG-5.
- Column-2: *Hoti* (is) takes *ti* suffix to indicate that the verb is 3<sup>rd</sup> person, singular, and present tense.
- Column-3: *Ekāyano* (only), *maggo* (path) are 1<sup>st</sup> forms that serve as the Complement. Both belong to NG-1.
- Column-4: All nouns are 4<sup>th</sup> 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, *sattānaṃ* belongs to NG-1, *soka-paridevenaṃ*, *dukkha-domanassānaṃ* to NG-2 and both are 6<sup>th</sup> forms, plural. And *ñāyassa*, *nibbānassa* are 6<sup>th</sup> forms, singular, and both belong to NG-2. The 6<sup>th</sup> 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 - 5<sup>th</sup> FORM NOUN: FROM-PHRASE

The 5<sup>th</sup> 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<sup>18</sup> 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 Sāvatti 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 Sāvatti?” 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.

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<sup>18</sup> Visākhā was one of the most dedicated female devotees of the Buddha. She had Pubbārma monastery built for the Buddha in the east of Sāvatti city, in which the Buddha spent six rainy seasons.

*Pemato jāyatī soko. Pemato jāyati bhayaṃ*

*Pemato vippamuttassa natthi soko kuto bhayaṃ.*

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 Pāli sentence above should be studied against the English syntax below:

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

### Forms and Functions

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

- Column-2: *Jāyati* (arises) is a verb. Its suffix *ti* indicates that the verb is 3<sup>rd</sup> person, singular, and present tense. *Natthi* (not present) is a unique verb that can be singular or plural for the 1<sup>st</sup> person.
- Column-3: *Pemato* (from love), *kuto* (from where) are 5<sup>th</sup> 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 6<sup>th</sup> 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”<sup>19</sup>

-*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 5<sup>th</sup> forms. This suffix -*to* should be pronounced as in “go.”

### Some More Examples (*Vibhaṅga 111*)

Some Pāli scholars believe that noble (enlightened) disciples observe by nature the Eight Precepts<sup>20</sup> (instead of Five Precepts) with reference to the Pāli texts that says as follows:

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

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

Subject (S)	Verb (V)	From-Phrase (Fr)
<i>Ariya-sāvako</i> - a noble disciple	<i>viramati</i> (refrains)	<i>pāṇātipātā</i> (from killing)
		<i>adinnādānā</i> (from stealing)
		<i>kāmesu micchācārā</i> (from sexual misconduct)
		<i>musā-vādā</i> (from telling a lie)
		<i>piṣuṇāya vācāya</i> (from slander)
		<i>pharusāya vācāya</i> (from harsh word)

<sup>19</sup> Also see Suffix -*to* in the Misc. section at the end of this manual

<sup>20</sup> In the Pāli text, there are two kinds of Eight Precepts: *Uposatha-sīla* and *Ājīva-tṭhamaka-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-tṭhamaka Sīla* because its 8<sup>th</sup> precept is to refrain from wrong livelihood.

		<i>samphappalāpā</i> (from frivolous speech)
		<i>micchā-jīvā</i> (from wrong livelihood)

### Forms and Functions

- Column-1: *Ariya-sāvako* is 1<sup>st</sup> 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 3<sup>rd</sup> person, singular, and present tense.
- Column-3: All nouns are 5<sup>th</sup> 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:

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

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

Subject (S)	Verb (V)	<i>From-Phrase</i> (Fr)
<i>Samaṇā</i> (Monks)	<i>apenti</i> (go away)	<i>gāmā</i> (from the village)
<i>Putto</i> (Son)	<i>antaradhāyati</i> (hides)	<i>mātā-pitūhi</i> (from parents)
<i>Visākhā</i> (Ms Visākhā)	<i>nigacchati</i> (goes out)	<i>Sāketā</i> (from the Sāketa city)
<i>Dārako</i> (A boy)	<i>patati</i> (falls down)	<i>rukkhā</i> (from the tree)



<i>Buddho</i> (Buddha)	<i>orohati</i> (descends)	<i>tāvatiṃsā</i> (from <i>Tāvatiṃsā</i> )
<i>Paṇḍto</i> (Wise people)	<i>uttasanti</i> (stay away)	<i>pāpā</i> (from evil)
<i>Mahā-nadīyo</i> (Great rivers)	<i>pabhavanti</i> (originate)	<i>himavatā</i> (from the Himalaya)
<i>Gāmo</i> (The village)	<i>dūro</i> (is far)	<i>nagarā</i> (from the city)

## Forms and Functions

- Column-1: All nouns are 1<sup>st</sup> 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 3<sup>rd</sup> person, present tense, singular and plural respectively. The last one *dūro* is not a verb, but a 1<sup>st</sup> form noun equivalent to "(is) far." Column-3: All nouns are 5<sup>th</sup> forms and serve as *From-Phrases*. But they belong to different noun groups: *rukkhā* to NG-1; *Sāketā*, *pāpā*, *nagarā* to NG-2; *Tāvatiṃsā* 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 5<sup>th</sup> form noun normally takes one of five suffixes: three singular and two plural. Mention the following nouns with their 5<sup>th</sup> form suffixes: *samaṇa* (monk), *putta* (son), *dāraka* (boy), *gāma* (village), *nagara* (city), *rukka* (tree), *pabbata* (hill).

## Lesson 14 - 6<sup>th</sup> FORM NOUN: POSSESSIVE CASE

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



### Story Background (*Dhammapada-2, 79*)

When the Buddha dwelt in Sāvatti city, a monk named Lāludāyī 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."

*Maṃsāni tassa vaddhanti.*      His muscles build up.

*Paññā tassa na vaddhati.*      His wisdom does not build up.

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

<b>Possessive (P)</b>	<b>Subject (S)</b>	<b>Verb (V)</b>
<i>Tassa</i> (His)	<i>maṃsāni</i> (muscles)	<i>vaddhanti</i> (build up)
<i>Tassa</i> (His)	<i>paññā</i> (knowledge)	<i>na vaddhati</i> (does not build up)

### Forms and Functions

- Column-1: *Tassa* (his) is a 6<sup>th</sup> form pronoun (PG-6) in the Possessive Case.
- Column-2: *Maṃsāni* and *paññā* are 1<sup>st</sup> forms in Subject Case, and belong to NG-2 and NG-3, respectively.
- Column-3: *Vaddhati* (builds up), *vaddhanti* (build up) are verbs with *thi* and *anti* suffixes, respectively. They are 3<sup>rd</sup> 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:

<i>Na paresaṃ vilomāni,</i>	Not other's mistakes
<i>Na paresaṃ katākataṃ</i>	Not other's (business) done or not done
<i>Attano 'va avekkheyya</i>	But mind one's own (business)
<i>Katāni akatāni ca</i>	Done or not done

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

<b>Subject</b>	<b>Verb</b>	<b>Possessive</b>	<b>Object</b>
<i>Paṇḍito</i> (the wise) (understood)	<i>na avekkheyya</i> (should not consider)	<i>paresaṃ</i> (other's)	<i>vilomāni</i> (mistakes) <i>katākataṃ</i> (what done or not done)
	<i>avekkheyya</i> (should consider)	<i>attano 'va</i> (one's own)	<i>katāni akatāni</i> (what done or not done)

### Forms and Functions:

- Column-1: *Paṇḍito* (the wise) is 1<sup>st</sup> 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 3<sup>rd</sup> person, singular. For details, see Chapter 2.
- Column-3: *Paresaṃ* (other’s) is a pronoun, and *attano* (one’s) is a noun. Both are 6<sup>th</sup> 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 2<sup>nd</sup> forms in Object Case. They all belong to the NG-2.

### Some More Examples in Possessive Case

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

<i>Sukhā <u>saṃghassa</u> sāmaggī</i>	Blissful (is) <u>saṃgha’s</u> unity. (Dham-2)
<i>Sukho <u>Buddhānaṃ</u> uppādo</i>	Blissful (is) <u>Buddhas’s</u> emergence.
<i>Sukho <u>puññassa</u> uccayo</i>	Blissful (is) <u>merit’s</u> growth.
<i>Dukkho <u>pāpassa</u> uccayo</i>	Painful (is) <u>demerit’s</u> growth.
<i>Kiccaṃ <u>maccānaṃ</u> jīvitam</i>	Rare (is) <u>beings’</u> life (Dham-2, 152)
<i>Kiccho <u>Buddhānaṃ</u> uppādo</i>	Rare (is) <u>Buddha’s</u> emergence.
<i>Pamādo <u>maccuno</u> padaṃ</i>	Forgetfulness (is) cause <u>of death</u> .
<i>Malaṃ <u>vannassa</u> kosajjaṃ</i>	Laziness (is) defect <u>of (one’s) look</u> .

### Noun Groups

Among the nouns in the Possessive Case mentioned above, *saṃghassa*, *Buddhānaṃ*, *maccānaṃ*, *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: *saṃghassa*, *buddhānaṃ*, *puññassa*, *pāpassa*, *maccānaṃ*, *maccuno*, *vaṇṇassa*.

## Lesson 15 - 7<sup>th</sup> FORM NOUN: TIME / LOCATION PHRASES

The 7<sup>th</sup> form nouns have such suffixes as *smiṃ, 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 "*saṃghāti*." Below is the sentence from that event:

*Bhagavā himapāta-samaye rattiṃ 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
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<i>Bhagavā</i> (Buddha)	<i>eka-cīvaro</i> (having a single robe)	<i>nisīdi</i> (sat)	<i>ajjhokāse</i> (in the open-space)	<i>himapāta-samaye rattim</i> (during a snowfall night)
----------------------------	---------------------------------------------	------------------------	-----------------------------------------	---------------------------------------------------------------

- Column-1: *Bhagavā* is 1<sup>st</sup> form in Subject Case. It belongs to NG-5.
- Column-2: *Eka-cīvaro* is 1<sup>st</sup> 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 3<sup>rd</sup> person, singular, and in the past tense.
- Column-4: The noun *ajjhokāse* is 7<sup>th</sup> form with *e* suffix in Locative Case. It belongs to NG-1.
- Column-5: *Himapāta-samaye* and *rattim* are 7<sup>th</sup> forms in Time Case. They have different suffixes (*e* and *m*), as they belong to different noun groups: NG-1 and NG-10, respectively.

**Note:** *Himapāta-samaye* (when snow falls) and *rattim* (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 7<sup>th</sup> 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 Sāvattthi 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 7<sup>th</sup> forms (underlined) for us to study.

*Tasmātiha te, Bāhiya, evaṃ sikkhitabbaṃ*: So here, Bāhiya, you should practice this way:

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

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

<b>Locative</b>	<b>Verb</b>	<b>Subject</b>
<i>Diṭṭhe</i> (on seeing)	<i>bhavissati</i> (there would be)	<i>diṭṭha-mattaṃ</i> (just seeing)
<i>Sute</i> (on hearing)	<i>bhavissati</i> (there would be)	<i>suta-mattaṃ</i> (just hearing)
<i>Mute</i> (on experiencing)	<i>bhavissati</i> (there would be)	<i>muta-mattaṃ</i> (just experiencing)
<i>Viññāte</i> (on perceiving)	<i>bhavissati</i> (there would be)	<i>viññāta-mattaṃ</i> (just perceiving)

### Forms and Functions

- Column-1: *diṭṭhe*, *sute*, *mute*, *viññāte* are 7<sup>th</sup> 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 3<sup>rd</sup> person, singular and future tense.
- Column-3: All nouns are 1<sup>st</sup> forms with *ṃ* suffix in Subject Case. They all belong to NG-2.

### Three Ways of Translation

According to the Pāli 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”<sup>21</sup>. 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-mattaṃ* is a compound noun. Its second part *mattaṃ* has two meanings: “just” and “that moment,” and its suffix *ṃ* is equivalent to “for.” So, *diṭṭha-mattaṃ* 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 *mattaṃ* 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 *mattaṃ* as “moment.” This means that whatever is seen, that would last only for that very moment<sup>22</sup>.

3. Whatever is seen, let it be just as it is.

Here, the verb *bhavissati* is translated as “let (it) be,” and “*mattaṃ*” as “just as.” This means “Let go whatever is seen.”

## Exercises

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

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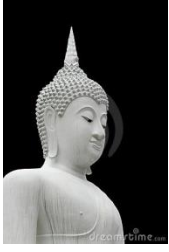
<sup>21</sup> The 7<sup>th</sup> form (the suffix *e* here) normally indicates occasion (*kalā-dhāra*), location (*desā-dhāra*), or domain (*visayā-dhāra*). So, the words, *diṭṭhe*, *sute*, etc. can be translated as: “on / when seeing” (occasion), or “In the case of seeing” (domain).

<sup>22</sup> 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.”



## Lesson 16 - 7<sup>TH</sup> FORM NOUN: TIME-INDICATOR CLAUSE

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 Pāli, this kind of clause is called *lakkhaṇa* (time-indicator clause). In such clause, the verb (participle) and its subject take the 7<sup>th</sup> form to mean “when” or “while” since there are no such subordinating conjunctions as “when” or “while” in Pāli.



### 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 bhaṇḍaṃ ādāya palāyittha.*

That prostitute ran away taking our belongings when/while we were careless.

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

Subject	Verb	Adverbial Phrase	Time-indicator Clause
<i>Sā vesī</i> (that prostitute)	<i>palāyittha</i> (ran away)	<i>bhaṇḍaṃ ādāya</i> (taking our belongings)	<i>amhesu pamattesu</i> (When we were careless)

- Column-1: *Sā* (that) and *vesī* (prostitute) are respectively pronoun (PG-8) and noun (NG-21). Both are 1<sup>st</sup> forms in Subject Case.
- Column-2: The verb suffix *ttha* verifies that the verb *palāyittha* (ran away) is 3<sup>rd</sup> person, singular and past tense.
- Column-3: “*Ādāya* (taking) *bhaṇḍaṃ* (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 ran away. In this time-indicator clause, the subject (*amhesu*, we) and its verb participle (*pamattesu*, careless) both take the 7<sup>th</sup> form plural suffix *su* that is equivalent to “when.”

**Note:** A Pāli 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 aññaṃ 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
<i>Mogha-puriso</i> (The useless man)	<i>Chindi</i> (cut)	<i>aññam</i> (one thing)	<i>aññamhi chetabbamhi</i> (when another should be cut)

- Column-1: *Mogha-puriso* is the 1<sup>st</sup> form with *o* suffix in Subject Case. It's NG-1.
- Column-2: The verb suffix *i* indicates that the verb is 3<sup>rd</sup> person, singular, and past tense.
- Column-3: *Aññam* is the 2<sup>nd</sup> form with *m* suffix in Object Case. It's NG-1.
- Column-4: *Aññamhi* (another) and *chetabbamhi* (should be cut) are both 7<sup>th</sup> 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.

### LOCATIVE CASE – 'From' or 'Out Of' Phrase (From Gaier)

With *deti* (or *dadāti*) 'give', the locative case signifies 'from' or 'out of':

*dajjāppamasmiṃ* '(One) Should give from the little (one has)' ( $\sqrt{dajjā} + appasmim$ )

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

### Exercises:

A noun in 7<sup>th</sup> form normally takes one of three suffixes in singular number: *smim*, *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 atthāgate, Buddhō dhamma-cakkaṃ 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

*Yaṃ ti-kālaṃ ti-purisaṃ, kriyā-vāci ti-kāraṃ*

*A-ti-liṅgaṃ dvi-vacanaṃ, 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: 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup>. The 1<sup>st</sup> person verbs are for “I, we”, the 2<sup>nd</sup> for “you” and the 3<sup>rd</sup> 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,<sup>23</sup> and Functional
5. No Gender Classification
6. Two Numbers: Singular and Plural

**Note:** In Pāli, 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 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 Pāli 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<sup>24</sup>). So, technically, every Pāli verb has 96 forms although all of them may not be in use. A verb has

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<sup>23</sup> *Kattukāraka* = active voice; *Kammakāraka* = passive voice

<sup>24</sup> Functional voice (*bhāva*) has a single form that is the same as the 3<sup>rd</sup> Person Singular out of the six passive voice forms. So it is not counted in particular.

different connotations or expressions in different cases like wishing, commending, requesting, suggesting, etc.

### **Eight Cases of a Verb**

As mentioned earlier, a Pāli 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) Hiyattanī** 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 (Simple Present)

A verb in V-1 case is generally used in the Simple Present Tense<sup>25</sup>. It is modified by 12 suffixes called *vattamāna*, as it has three persons, two numbers and two voices<sup>26</sup>. These 12 suffixes are added to the **verbal base** to form the verb.

Below are its twelve suffixes:

### Active voice:

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	- <i>mi</i>	- <i>ma</i>
2 <sup>nd</sup> person:	- <i>si</i>	- <i>tha</i>
3 <sup>rd</sup> person:	- <i>ti</i>	- <i>anti</i>

### Passive voice:

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	- <i>e</i>	- <i>mhe</i> / - <i>mhase</i>
2 <sup>nd</sup> person:	- <i>se</i>	- <i>vhe</i>
3 <sup>rd</sup> person:	- <i>te</i>	- <i>ante</i> / - <i>re</i>

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 1<sup>st</sup> person (I, we), the second two for the 2<sup>nd</sup> person (you), and the last two are for the 3<sup>rd</sup> person (that includes all the nouns and pronouns other than I, we, and you).

**Give simple examples of a verbal base and its combination. (use the same verbal base examples for the following verb cases in the following chapters)**

*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); *pasamsāmi* (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*

<sup>25</sup> 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 (*taṃ-kālā-pekkha vattamāna*)
- Near-future or near-past present (*samīpa vattamāna*), and so on.

<sup>26</sup> Unique to Pāli is functional voice (*bhāva*) which indicates only action but not action-doer or action-receiver. Therefore, it has only one form, similar to the 3<sup>rd</sup> Person Singular out of the six passive forms. So, this type of verb form is not mentioned here.

(set - free); *muccanti* (escape); *bhindati* (breaks); *bhijjati* (breaks); *chindati* (cuts); *chijjati* (cuts); *hanasi* (kill); *coretha* (steal); *viramāma* (refrain).



### 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 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:

*Atītaṃ nā 'nusocāmi,*  
*na pajappāmi nāgataṃ*  
*Paccuppanna yāpemi*  
*tena vaṇṇo pasīdati*

**I don't regret** the past  
**I don't think of** the future  
**I'm just content** with the present  
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 *ahaṃ* (I).

### (S. V. O.)

Subject (S)	Verb V-1 (V)	Object (O)
<i>Ahaṃ</i> (I) (understood)	<i>nā' nusocāmi</i> (don't regret)	<i>atītaṃ</i> (the past)
	<i>na pajappāmi</i> (don't think)	<i>anāgataṃ</i> (of the future)



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

**(S. V. I.)**

Subject (S)	Verb V-1 (V)	Instrumental Phrase (I)
<i>Ahaṃ</i> (I)	<i>yāpemi</i> (am content)	<i>paccuppanna</i> (with the present).

**(R. S. V.)**

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

**Noun Groups:** *Atītaṃ*, *anāgatam*, *paccuppanna* 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:

- |                                     |                                           |
|-------------------------------------|-------------------------------------------|
| 4. Ahaṃ <b>nānusocāmi</b> atītaṃ    | I don't regret for the past.              |
| 5. Mayaṃ <b>nānusocāma</b> atītaṃ   | We don't regret for the past.             |
| 6. Tvaṃ <b>nānusocasi</b> atītaṃ    | You don't regret for the past.            |
| 7. Tumhe <b>nānusocatha</b> atītaṃ  | You don't regret for the past.            |
| 8. Temiyo <b>nānusocati</b> atītaṃ  | Temiya (he) doesn't regret for the past.  |
| 9. Temiyā <b>nānusocanti</b> atītaṃ | Temiyas (they) don't regret for the past. |

Below are two remaining verbs with six forms each:

10. Pajappāmi, pajappāma; pajappasi, pajappatha; pajappati, pajappanti
11. Yāpemi, yāpema; yāpesi, yāpetha; yāpeti, yāpenti

**Exercises**

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

- *Temiyō atītaṃ na anusocāmi.*
- *Temiyā atītaṃ na anusocāma.*
- *Paṇḍito paccuppanna yāpemi.*
- *Paṇḍitā paccuppanna yāpema.*

Fill the following sentences with suitable subjects:

- ----- na pajappati anāgataṃ.
- ----- na pajappasi anāgataṃ.
- ----- na pajappāma anāgataṃ.
- ----- na pajappatha anāgataṃ.
- ----- na pajappāmi anāgataṃ.
- ----- na pajappanti anāgataṃ.

## **Lesson 18 - VERB CASE 2 (V-2): PAÑCAMĪ – Imperative (permission, agreement, request, wish, etc.)**

A verb in V-2 case is generally used to express permission, agreement (*anumati*), request (*ajjhittḥa*), 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:

### **Active voice:**

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	-mi	-ma
2 <sup>nd</sup> person:	-hi, Ø	-tha
3 <sup>rd</sup> person:	-tu	-antu

### **Passive voice:**

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	-e	-āmaṣe
2 <sup>nd</sup> person:	-ssu	-vho
3 <sup>rd</sup> person:	-taṃ	-antaṃ



### Story Background (Dhammapada Th-64)

King Mahindo, the father of Phussa Buddha<sup>27</sup>, 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 ekekaṃ māsaṃ 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.

2. *Tayo māse* (three months) *detha* (could kindly give).

*Detha* is a verb in V-2 case and its suffix *tha* expresses request.

3. *Thena hi* (then) *tayo māse* (for three months) *bhojetha* (serve).

---

<sup>27</sup> *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 Pāli 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).

**Bhojetha** is a verb in V-2 case and its suffix *tha* expresses permission.

Agreement between subject and verb:

<i>Ahaṃ tayo māse <u>demi</u>.</i>	I grant three months.
<i>Mayaṃ tayo māse <u>dema</u>.</i>	We grant three months.
<i>Tvaṃ tayo māse <u>dehi</u>.</i>	Would you grant three months?
<i>Tumhe tayo māse <u>detha</u>.</i>	Would you grant three months?
<i>Devo tayo māse <u>detu</u>.</i>	Would the king grant three months?
<i>Devā tayo māse <u>dentu</u>.</i>	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:

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

Agreement between subjects and verbs:

- *Ahaṃ (I) avero (unharmed) homi (may I)* May I be unharmed
  - *Mayaṃ (we) averā homa* May we be unharmed
  - *Tvaṃ (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
- 
- *Ahaṃ (I) sukhī (happily) attānaṃ (myself) pariharāmi (may take care).*  
May I be able to take care of myself happily
  - *Mayaṃ sukhī attānaṃ pariharāma.* May we be able to take care of ourselves happily

- *Tvaṃ sukhī attānaṃ pariharāhi.* May you be able to take care of yourself happily
- *Tumhe sukhī attānaṃ pariharatha.* May you be able to take care of yourself happily
- *Satto sukhī attānaṃ pariharatu.* May he be able to take care of himself happily
- *Sattā sukhī attānaṃ 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:
  - *Ahaṃ* (I) *yathā-laddha-sampattito mā vigacchantu*
  - *Mayaṃ* (we) *yathā-laddha-sampattito mā vigacchantu*
  - *Tvaṃ* (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 – Optative (Worth doing, capable of doing, permitting...) – The Optative Mood

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*. It is formed by adding *-eyya* to the verbal base before terminations.

Below are its twelve suffixes:

### Active voice:

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	- <i>eyyāmi</i> / <i>ayyaṃ</i>	- <i>eyyāma</i>
2 <sup>nd</sup> person:	- <i>eyyāsi</i> ( <i>eyya</i> )	- <i>eyyātha</i>
3 <sup>rd</sup> person:	- <i>eyya</i>	- <i>eyyuma</i>

### Passive voice:

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	- <i>eyyaṃ</i> / <i>-e</i>	- <i>eyyāmahe</i> / <i>-ema</i>
2 <sup>nd</sup> person:	- <i>etho</i> / <i>-e</i>	- <i>eyyāvho</i> / <i>-etha</i>
3 <sup>rd</sup> person:	- <i>etha</i> / <i>-e</i>	- <i>erama</i>

### Examples

*Ahaṃ attānaṃ jāneyyāmi*  
*Mayaṃ attānaṃ jāneyyāma*  
*Tvaṃ attānaṃ jāneyyāsi*

I should know myself.  
We should know ourselves.  
You should know yourself.  
You should know yourselves.  
A wise one should know oneself.  
The wise ones should know themselves.

*Tumhe attānaṃ jāneyyātha*  
*Paṇḍito attānaṃ jāneyya* (*jaññā*)

*Paṇḍitā attānaṃ jāneyyuma*

I should guard myself.  
We should guard ourselves.  
You should guard yourself.  
You should guard yourselves.  
A wise one should guard oneself.  
The wise ones should guard themselves.

*Ahaṃ attānaṃ rakkheyyāmi*  
*Mayaṃ attānaṃ rakkheyyāma*  
*Tvaṃ attānaṃ rakkheyyāsi*  
*Tumhe attānaṃ rakkheyyātha*  
*Paṇḍito attānaṃ rakkheyya*  
*Paṇḍitā attānaṃ rakkheyyuma*

I should watch over myself.  
We should watch over ourselves.  
You should watch over yourself.  
You should watch over yourselves.  
A wise one should watch over oneself.

*Ahaṃ attānaṃ paṭijaggeyyāmi*

*Mayaṃ attānaṃ paṭijaggeyyāma*

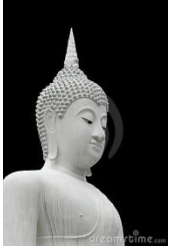
The wise ones should watch over themselves.

*Tvaṃ attānaṃ paṭijaggeyyāsi*

*Tumhe attānaṃ paṭijaggeyyātha*

*Paṇḍito attānaṃ paṭijaggeyya*

*Paṇḍitā attānaṃ paṭijaggeyyum*



### 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 eggs while stranded on an island. Below is the verse the Buddha uttered referring to the prince's kamma:

*Attānañce piyaṃ jaññā<sup>28</sup> (jāneyya)* If one knows self (oneself) to be precious,  
*Rakheyya naṃ surakkhitaṃ* One should guard that (self) with care.  
*Tiṇṇaṃ aññataraṃ yāmaṃ* In any period out of the three<sup>29</sup>  
*paṭijaggeyya paṇḍito.* The sage should watch over (himself).

### Word by Word Translation

*Attāñce*=*attānaṃ* + *ce* self if  
*piyaṃ* to be precious

<sup>28</sup> According to the Pāli grammar, *jaññā* is transformed from *jāneyya*.

<sup>29</sup> 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).

<i>jaññā</i> or <i>jāneyya</i>	knows
<i>rakkheyya</i>	should guard
<i>naṃ</i>	that
<i>su-rakkhitaṃ</i>	with care
<i>tiṇṇaṃ</i>	out of the three
<i>aññataraṃ</i>	any
<i>yāmaṃ</i>	period
<i>paṭijaggeyya</i>	should watch over
<i>paṇḍito</i>	the sage

**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*.

- *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:** *Attānaṃ* belongs to (NG-8); *piyaṃ* (NG-1); *naṃ, so* (PG-6); *yo* (PG-12); *su-rakkhitaṃ* (NG-2). All the adverbs are regarded as neutral in gender.

Agreement between subjects and verbs:

### Exercises

1. Make up six sentences out of the following sentence: “*Paṇḍito dhammaṃ careyya.*” (A wise one should practice dhamma).
2. Transform the following verbs into the V-3: *Yāpemi* (am content), *yāpema*, *yāpesi*, *yāpetha*, *yāpeti*, *yāpentī*.
3. Translate the following sentences into Pāli:
  - 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 (Hearsay, Hard to believe)

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:

### Active voice:

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	-aṃ	-mha
2 <sup>nd</sup> person:	-e	-ttha
3 <sup>rd</sup> person:	-a	-u

### Passive voice:

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	-i	-mhe
2 <sup>nd</sup> person:	-ttho	-vho
3 <sup>rd</sup> person:	-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 wonder 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 ulāro*

*Hitvā a-pariyantaṃ raṭṭhaṃ sa-senaṃ*

*Rājā Dudīpo 'pi jagāma saggam*

### Word by Word Translation

- *Mahā-nubhāvo* (Having great power) *vassa-sahassa-jīvī* (living for thousand years)
- *Yo* (who) *pabbajī* (ordained) *dassaneyyo* (good-looking) *ulāro* (high in social status)
- *Hitvā* (renouncing) *apariyantaṃ* (vast) *raṭṭhaṃ* (kingdom) *sa-senaṃ* (with great military)
- *Rājā Dudīpo 'pi* (King Dudīpo also) *jagāma* (was said to have gone) *saggam* (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
<i>Mahā-nubhāvo</i> (Having great power) <i>vassa-sahassa-jīvī</i> (living for thousand years) <i>Yo</i> (who) <i>pabbajī</i> (ordained) <i>dassaneyyo</i> (good-looking) <i>ulāro</i> (high in social status)	<i>Rājā Dudīpo 'pi</i> (King Dudīpo also)	<i>Jagāma</i> (was said to have gone)	<i>saggam</i> (to the heaven).

<i>hitvā</i> (renouncing) <i>apariyantam</i> (vast) <i>raṭṭham</i> (kingdom) <i>sa-senam</i> (with great military)			
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### A Verb in V-4 Case

In the above example, the word *jagāma*<sup>30</sup> 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 “*buddham saraṇam gacchāmi*.” A verb in the V-4 case, however, changes its forms that are totally different from any other verb cases.

### Agreement

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

*aṃ, mha; e, ttha; a, u*

*Ahaṃ jagāmaṃ saggam*

I was said to have gone to heaven.

*Mayaṃ jagāmaṃ mha saggam*

We were said to have gone to heaven.

*Tvaṃ jagāme saggam*

You were said to have gone to heaven.

*Tumhe jagāmittha saggam*

You were said to have gone to heaven.

*Rājā jagāma saggam*

The king was said to have gone to heaven.

*Rājāno jagāmu saggam*

Kings were said to have gone to heaven.

Verbs in the V-4 case are rarely found in the Pāli 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 Pāli 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.
- *Evaṃ* (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.

<sup>30</sup> Bhikkhu Bodhi: *jagāma* is perfect form of *gacchati*.

- *Ahaṃ* (I) *kira* (it was said) *amacco* (minister) ***babhūvaṃ*** (had been) - I was said to have been a minister.
- *Mayaṃ* (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:

- *Ahaṃ kira amacco bhabhūvimhā.*
- *Mayaṃ kira amaccā bhabhūva.*
- *Tvaṃ kira amacco bhabhuve.*
- *Tumhe kira amaccā bhabhūvaṃ.*
- *So kira amacco bhabhūvu.*
- *Te kira amaccā bhabhūvittha.*

## Lesson 21 - VERB CASE-5/6 (V-5/6) (Simple Past)

### 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 (Hiyyattani)

Active voice:

Singular

Plural

1 <sup>st</sup> person:	-aṃ	-mhā
2 <sup>nd</sup> person:	-o	-ttha
3 <sup>rd</sup> person:	-ā/a	-ū

**Passive voice:** (note: very different from G&K book in Middle forms)

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	-iṃ	-mhase
2 <sup>nd</sup> person:	-se	-vhaṃ
3 <sup>rd</sup> person:	-ttha	-tthum

## V-6 (Ajjattani)

**Active voice:**

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	-iṃ	-mhā
2 <sup>nd</sup> person:	-o/i	-ttha
3 <sup>rd</sup> person:	-ī/i	-um/aṃsu/iṃsu <sup>31</sup>

**Passive voice:**

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	-a	-mhe
2 <sup>nd</sup> person:	-se	-vhaṃ
3 <sup>rd</sup> person:	-ā/a	-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:

<sup>31</sup> See section 'Changes of Suffixes' below

“Akkocchi maṃ, Avadhi maṃ, Ajini maṃ, Ahāsi me.”

Ye ca taṃ upanayhanti, veraṃ tesaṃ 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)	maṃ (me)
	avadhi (hurt)	maṃ (me)
	ajini (defeated)	maṃ (me)
	ahāsi (stole)	me (mine)

### Verb Forms

Ahaṃ <b>akkosim</b> taṃ	I scolded you.
Mayaṃ <b>akkosimhā</b> taṃ	We scolded you.
Tvaṃ <b>akkosi</b> maṃ	You scolded me.
Tumhe <b>akkositha</b> maṃ	You scolded me.
So <b>akkosi</b> ( <b>akkocchī</b> ) maṃ	He scolded me.
Te <b>akkosimsu</b> maṃ	They scolded me.

### Notes:

- For the 3<sup>rd</sup> person singular there are two forms: *akkosi* and *akkocchi*.
- With these affixes, also, an augment *a-* is sometimes prefixed, particularly with shorter stems. Ex: *bhasati* ‘speaks’ and *abhāsi* ‘he said’

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

<i>Ahaṃ avadhīṃ taṃ</i>	I hurt you.	<i>Mayaṃ avadhīmhā taṃ</i>	We hurt you.
<i>Tvaṃ avadhi maṃ</i>	You hurt me.	<i>Tumhe avadhittha maṃ</i>	You hurt me.
<i>So avadhī maṃ</i>	He hurt me.	<i>Te avaduṃ maṃ</i>	They hurt me.
<i>Ahaṃ ajiniṃ taṃ</i>	I defeated you.	<i>Mayaṃ ajinīmhā taṃ</i>	We defeated you.
<i>Tvaṃ ajini maṃ</i>	You defeated me.	<i>Tumhe ajinittha maṃ</i>	You defeated me.
<i>So ajinī (jini, ajesi) maṃ</i>	He defeated me.	<i>Te ajiniṃsu (ajesuṃ) maṃ</i>	They defeated me.
<i>Mayaṃ ahāsimhā te</i>	We stole yours.	<i>Ahaṃ ahāsiṃ te</i>	I stole yours.
<i>Tumhe ahāsittha me</i>	You stole mine.	<i>Tvaṃ ahāsi me</i>	You stole mine.
<i>Te ahāsuṃ me</i>	They stole mine.	<i>So ahāsi me</i>	He stole mine.

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

### Exercises

- Fill in the blanks with suitable subjects in the sentences given below:
  - *imasmiṃ vihāre* (in this monastery) *te-māsaṃ* (for three months) *vasiṃ* (lived).
  - *saṃghassa cīvaraṃ* (robe) *adattha* (gave).
  - *dhamma-cakkaṃ adesi* (preached) *Bāraṇasiyaṃ*.
  - Atīte* (in the past) ----- *rājā* (the king) *ahosiṃ* (became).
  - *Gāyā* (from Gāya) *āgamimhā* (came back).
- Translate the following sentences into Pāli with a normal syntax:
  - Buddha was (*ahosi*) a prince (*rāja-kumāro*).
  - Rājagaha was (*ahosi*) a royal city (*rāja-dhānī*).
  - You stole my robe (*mama cīvaraṃ*).
  - You scolded my son (*mama puttaṃ*).
  - He hurt my friend (*mama sahāyaṃ*).

## Lesson 22 - VERB CASE 7 (V-7): BHAVISSANTI (Simple Future)

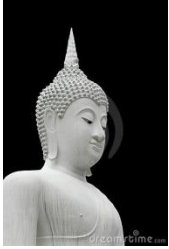
A verb in V-7 case is used in Simple Future Tense to show an action, statement or event that will take place in the future. It is modified by 12 suffixes called *bhavissanti*, as it has three persons, two numbers and two voices. Its English counterparts are: *will*, *shall* and *be going to*. Below are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

### Active voice:

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	- <i>ssāmi</i>	- <i>ssāma</i>
2 <sup>nd</sup> person:	- <i>ssasi</i>	- <i>ssatha</i>
3 <sup>rd</sup> person:	- <i>ssati</i>	- <i>ssasanti</i>

### Passive voice:

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	- <i>ssaṃ</i>	- <i>ssāṃhe</i>
2 <sup>nd</sup> person:	- <i>ssase</i>	- <i>ssavhe</i>
3 <sup>rd</sup> person:	- <i>ssate</i>	- <i>ssante</i>



### 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) *tvam* (you) *ayya* (dear) ***pabbajissasi*** (should ordain), *evam* (then) *mayam* (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 morning. 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) *bhattam* (rice) ***bhavissati*** (should be), ***bhuñjissatha*** (will eat). - Should there be rice, (you) will eat it.
- *Sace* (if) *khādanīyam* (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:**

- *Ahaṃ pabbajissāmi.* I will ordain.
- *Mayaṃ pabbajissāma.* We will ordain.
- *Tvaṃ pabbajissasi.* You will ordain.
- *Tumhe pabbajissatha.* You (plural) will ordain.
- *Dārako pabbajissati.* A boy will ordain.
- *Dārakā pabbajissanti.* Boys will ordain.
- *Ahaṃ bhavissāmi* I will be.
- *Mayaṃ bhavissāma* We will be.

- *Tvaṃ bhavissasi* You will be.
- *Tumhe bhavissatha* You (plural) will be.
- *Bhattaṃ 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”.

- *Ahaṃ yāguṃ pivissāmi.* I will drink yāgu (watery rice porridge).
- *Mayaṃ yāguṃ pivissāma.* We will drink yāgu.
- *Tvaṃ yāguṃ pivissasi.* You will drink yāgu.
- *Tumhe yāguṃ pivissatha.* You will drink yāgu.
- *Dārako yāguṃ pivissati.* A boy will drink yāgu.
- *Dārakā yāguṃ pivissanti.* Boys will drink yāgu.
- *Ahaṃ bhattaṃ bhuñjissāmi.* I will eat rice.
- *Mayaṃ bhattaṃ bhuñjissāma.* We will eat rice.
- *Tvaṃ bhattaṃ bhuñjissasi.* You will eat rice.
- *Tumhe bhattaṃ bhuñjissatha.* You will eat rice.
- *Dārako bhattaṃ bhuñjissati.* A boy will eat rice.
- *Dārakā bhattaṃ bhuñjissanti.* Boys will eat rice.
- *Ahaṃ khādanīyaṃ khādissāmi.* I will eat food.
- *Mayaṃ khādanīyaṃ khādissāma.* We will eat food.
- *Tvaṃ khādanīyaṃ khādissasi.* You will eat food.
- *Tumhe khādanīyaṃ khādissatha.* You will eat food.
- *Dārako khādanīyaṃ khādissati.* A boy will eat food.
- *Dārakā khādanīyaṃ khādissanti.* Boys will eat food.

**Note:** The word *khādanīyaṃ* 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 Pāli:
  - 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 (*pānaṃ*) 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 (The Conditional)

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<sup>32</sup> or an action or an event that is unreal or imaginary. 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:

### Active voice:

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	- <i>ssam</i>	- <i>ssāmhā</i>
2 <sup>nd</sup> person:	- <i>sse</i>	- <i>ssatha</i>
3 <sup>rd</sup> person:	- <i>ssā</i> / - <i>ssa</i>	- <i>ssaṃsu</i>

### Passive voice:

	<u>Singular</u>	<u>Plural</u>
1 <sup>st</sup> person:	- <i>ssiṃ</i>	- <i>ssāmhase</i>

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<sup>32</sup> Ref. Grammar Book by Balangoda Thera: “The **Conditional tense** is used to express the past condition with, implied impossibility or supposition, contrary to facts. It is used both in protasis and apodosis. ‘ (Pali grammar by H. H. Tilbe) See Lesson 27.

2 <sup>nd</sup> person:	-ssase	-ssavhe
3 <sup>rd</sup> person:	-ssatha	-ssimsu



### 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) *ayaṃ* (this) *paṭhama-vaye* (in his first age)<sup>33</sup> *bhoge* (wealth) *akhepetvā* (without squandering) *kammante* (business) ***payojayissa*** (had done).  
Actually, if he had done business in his first age without squandering his wealth,
- *Imasmim* (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.
- *Arahattṃ* (arahatship) ***pāpunissa*** (would have reached).  
He would have reached arahatship.
- *Bhariyā* (wife) *pi* (also) *assa* (his) *anāgāmi-phale* (*the 3<sup>rd</sup> stage of enlightenment*) ***patiṭṭhahissa*** (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 3<sup>rd</sup> level of enlightenment which was actually accessible to her.

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<sup>33</sup> In the Pali text, our lifespan is divided into three parts. If the lifespan is taken to be 75 years, the first period of 25 years is the first part of life, and so on.

## The agreement between subjects and verbs

*Sace ahaṃ kammante payojayissam.*  
*Sace mayaṃ kammante payojayissāmhā.*  
*Sace tvaṃ kammante payojayisse.*  
*Sace tumhe kammante payojayissatha.*  
*Sace so kammante payojayissā.*  
*Sace te kammante payojayissamsu.*

If I had done business  
If we had done business  
If you had done business  
If you had done business  
If he had done business  
If they had done business

*Ahaṃ agga-seṭṭhi abhavissam.*  
*Mayaṃ agga-seṭṭhino abhavissāmhā.*  
*Tvaṃ agga-seṭṭhi abhavisse.*  
*Tumhe agga-seṭṭhino abhavissatha.*  
*So agga-seṭṭhi abhavissā.*  
*Te agga-seṭṭhino abhavissamsu.*

I would have become the richest.  
We would have become the richest.  
You would have become the richest.  
You would have become the richest.  
He would have become the richest.  
They would have become the richest.

*Sace ahaṃ pabbajissam.*  
*Sace mayaṃ pabbajissāmhā.*  
*Sace tvaṃ pabbajisse.*  
*Sace tumhe pabbajissatha.*  
*Sace so pabbajissā.*  
*Sace te pabbajissamsu.*

If I had ordained  
If we had ordained  
If you had ordained  
If you had ordained  
If he had ordained  
If they had ordained

*Ahaṃ arahattaṃ pāpuṇissam.*  
*Mayaṃ arahattaṃ pāpuṇissāmhā.*  
*Tvaṃ arahattaṃ pāpuṇisse.*  
*Tumhe arahattaṃ pāpuṇissatha.*  
*So arahattaṃ pāpuṇissā.*  
*Te arahattaṃ pāpuṇissamsu.*

I would have reached arahatship.  
We would have reached arahatship.  
You would have reached arahatship.  
You would have reached arahatship.  
He would have reached arahatship.  
They would have reached arahatship.

*Ahaṃ anāgāmiṃphale patiṭṭhahissam.*  
*Mayaṃ anāgāmiṃphale patiṭṭhahissāmhā.*  
*Tvaṃ anāgāmiṃphale patiṭṭhahisse.*  
*Tumhe anāgāmiṃphale patiṭṭhahissatha.*  
*So anāgāmiṃphale patiṭṭhahissā.*  
*Te anāgāmiṃphale patiṭṭhahissamsu.*

I'd have stood on the 3<sup>rd</sup> stage.  
We'd have stood on the 3<sup>rd</sup> stage.  
You'd have stood on the 3<sup>rd</sup> stage.  
You'd have stood on the 3<sup>rd</sup> stage.  
He'd have stood on the 3<sup>rd</sup> stage.

They'd have stood on the 3<sup>rd</sup> stage.

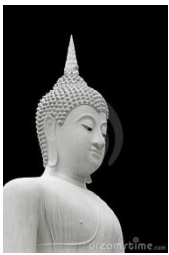
## Exercises

1. Explain what a V-8 verb particularly expresses.
2. Fill in the blanks with suitable subjects (pronouns) in the sentences given below:

- *Sace* (if) ----- *sippam* (science) *ugganhisse* (had learned) *paṭhama-vaye* (in the first part of the age), ----- *pāṃokkho* (a professor) *abhavisse* (would have been).
- *Sace* (if) ----- *na agamissaṃ* (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 sermon 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.

1. *Rūpaṃ, Bhikkhave, anattā.* (Body, monks, (is) not-self)
2. *Rūpañca hidam, bhikkhave, attā **abhavissa*** (If this body, monks, were really self)
3. *Nahidaṃ rūpaṃ ābādhāya **saṃvatteyya*** (Not really this body should be for pain)
4. ***Labbhettha** ca rūpe* (Also it can be managed in regard to the body)
5. *Evaṃ me rūpaṃ **hotu*** (“May my body be this way”)
6. *Evaṃ me rūpaṃ mā **ahosī**” ti* (“May my body **not be** this way”)

*Abhavissa* (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:

- |                               |                      |
|-------------------------------|----------------------|
| 1. Ahaṃ attā abhavissaṃ       | If I were soul       |
| 2. Mayaṃ attāno abhavissamhā  | If we were souls     |
| 3. Tvaṃ attā abhavisse        | If you were soul     |
| 4. Tumhe attāno abhavissatha  | If you were souls    |
| 5. Rupaṃ attā abhavissa       | If body were soul    |
| 6. Rūpāni attāno abhavissamsu | If bodies were souls |

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

- |                                          |                                     |
|------------------------------------------|-------------------------------------|
| 1. Na ahaṃ ābādhāya saṃvatteyyāmi        | I should not be for pain            |
| 2. Na mayaṃ ābādhāya saṃvatteyyāma       | We should not be for pain           |
| 3. Na tvaṃ ābādhāya saṃvatteyyāsi        | You should not be for pain          |
| 4. Na tumhe ābādhāya saṃvatteyyātha      | You should not be for pain          |
| 5. Na hidam rūpaṃ ābādhāya saṃvatteyya   | This body should not be for pain    |
| 6. Na imāni rūpāni ābādhāya saṃvatteyyuṃ | These bodies should not be for pain |

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

- |                       |                     |
|-----------------------|---------------------|
| 1. Ahaṃ labbheyyaṃ    | I can be managed    |
| 2. Mayaṃ labbheyyāmhē | We can be managed   |
| 3. Tvaṃ labbetho      | You can be managed  |
| 4. Tumhe labbheyyāvho | You can be managed  |
| 5. Taṃ Labbetha       | It can be managed   |
| 6. Te labberaṃ        | They can be managed |

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

- |                          |                            |
|--------------------------|----------------------------|
| 1. Evaṃ ahaṃ homi        | May I be this way          |
| 2. Evaṃ mayāṃ homa       | May we be this way         |
| 3. Evaṃ tvaṃ hohi        | May you be this way        |
| 4. Evaṃ tumhe hotha      | May you be this way        |
| 5. Evaṃ me rūpaṃ hotu    | May my body be this way    |
| 6. Evaṃ add rūpāni hontu | 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.

- |                                      |                                |
|--------------------------------------|--------------------------------|
| 1. Evaṃ ahaṃ mā ahosiṃ               | Let me not be this way         |
| 2. Evaṃ mayāṃ mā ahosiṃhā            | Let us not be this way         |
| 3. Evaṃ tvaṃ mā ahosi (originally o) | Let you not be this way        |
| 4. Evaṃ tumhe mā ahosittha           | Let you not be this way        |
| 5. Evaṃ me rūpaṃ mā ahosi            | Let my body not be this way    |
| 6. Evaṃ amhākaṃ rūpāni mā ahesuṃ     | Let our bodies not be this way |

## Exercises

1. Make the same sentences as “*Ahaṃ Buddhaṃ saraṇaṃ gacchāmi*” by using the verbs given below:

*gacchati, gacchāhi, gaccheyyāma, agacchiṃ, 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); *pasamsāmi* (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<sup>34</sup> (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 Nālāgiri 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.*

---

<sup>34</sup> 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-receiver, and it, therefore, has only one form which is similar to the 3<sup>rd</sup> singular form out of the passive forms. This type of verb form is not mentioned here, as it is rarely used.

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 verb. So, the location of a noun or pronoun in the sentence determines whether it is subject or object. In Pāli, 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 1<sup>st</sup> form, and the object is the 2<sup>nd</sup>.
- In the passive voice, the subject is the 3<sup>rd</sup> form, and the object is the 1<sup>st</sup>.

### 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
<i>Eke</i> (some)	<i>damayanti</i> (tame)	<i>nāgaṃ</i> (an elephant)  (understood)	<i>daṇḍena</i> (with a stick), <i>aṅkusehi</i> (with hooks), <i>kasāhi</i> (with whips)

### Agreement in the Active Sentence

- *Ahaṃ* (I)                      *damayāmi* (tame)                      *nāgaṃ* (elephant)
- *Mayaṃ* (We)                      *damayāma* (tame)                      *nāgaṃ* (elephant)
- *Tvaṃ* (you)                      *damayasi* (tame)                      *nāgaṃ* (elephant)
- *Tumhe* (you)                      *damayatha* (tame)                      *nāgaṃ* (elephant)
- *Eko* (one)                      *damayati* (tames)                      *nāgaṃ* (elephant)
- *Eke* (some)                      *damayanti* (tame)                      *nāgaṃ* (elephant)

- Column-1: All are 1<sup>st</sup> form pronouns in Subject Case. *Ahaṃ* (I), *mayāṃ* (we) belong to PG-1; *tvaṃ*, *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: *Nāgaṃ* (elephant) with *ṃ* 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 in Pāḷi it taken as an object because it is an action-receiver. *Mahesinā* (by the great hermit) is called by-phrase in English, but it is a subject in Pāḷi because it is an action-doer. See the difference between the English and Pāḷi syntaxes as follows:

## English Syntax

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

### Normal Pāḷi syntax

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

## Agreement in the Passive Sentence

In the above example, the verb *danto* is a passive participle. Its equivalent verbs are: *damīye*, *damīyāmhē*, *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 Pāli)** in terms of person and number as follows:

### English Syntax

<u>Subject</u>	<u>Passive Verb</u>	<u>By-phrase</u>
1. <u>Aham</u> (I)	<i>damīye</i> (am tamed)	<i>mahesinā</i> (by the great hermit)
2. <u>Mayam</u> (we)	<i>damīyāmhe</i> (are tamed)	<i>mahesinā</i>
3. <u>Tvam</u> (you)	<i>damīyase</i> (are tamed)	<i>mahesinā</i>
4. <u>Tumhe</u> (you)	<i>damīyavhe</i> (are tamed)	<i>mahesinā</i>
5. <u>Nāgo</u> (elephant)	<i>damīyate</i> (is tamed)	<i>mahesinā</i>
6. <u>Nāgā</u> (elephants)	<i>damīyante</i> (are tamed)	<i>mahesinā</i>

### Pāli Syntax

<u>Action-doer</u>	<u>Action-receiver</u>	<u>Passive Verb</u>
1. <i>Mahesinā</i>	<u>aham</u> (I)	<i>damīye</i> (am tamed)
2. <i>Mahesinā</i>	<u>mayam</u> (we)	<i>damīyāmhe</i> (are tamed)
3. <i>Mahesinā</i>	<u>tvam</u> (you)	<i>damīyase</i> (are tamed)
4. <i>Mahesinā</i>	<u>tumhe</u> (you)	<i>damīyavhe</i> (are tamed)
5. <i>Mahesinā</i>	<u>nāgo</u> (elephant)	<i>damīyate</i> (is tamed)
6. <i>Mahesinā</i>	<u>nāgā</u> (elephants)	<i>damīyante</i> (are tamed)

**Note:** English and Pāli passive sentences are different in syntax and names of the words involved, but they are 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 Pāli) in terms of person and number.

### Structure of a Passive Verb

In general, 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 (3<sup>rd</sup> person, singular). We can study their different structures in the two different voices:

### Active Forms

### Passive Forms

<i>ramati</i> (enjoys)	<i>ramīyate</i> (is enjoyed)
<i>neti</i> (brings)	<i>nīyate</i> (is brought)
<i>deti</i> (gives)	<i>dīyate</i> (is given)
<i>deseti</i> (preaches)	<i>desīyate</i> (is preached)
<i>pāpuṇāti</i> (reaches)	<i>pāpuṇīyate</i> (is reached)
<i>bhuñjati</i> (eats)	<i>bhuñjīyate</i> (is eaten)
<i>pivati</i> (drinks)	<i>pivīyate</i> (is drunk)
<i>sayati</i> (sleeps)	<i>sayīyate</i> (is slept)
<i>karoti</i> (does)	<i>karīyate</i> (is done)
<i>anubhavati</i> (enjoys)	<i>anubhūyate</i> (is enjoyed)
<i>gacchati</i> (goes)	<i>gacchīyate</i> (is gone)
<i>vadeti</i> (speaks)	<i>vadīyate</i> (is spoken)
<i>pavisati</i> (enters)	<i>pavisīyate</i> (is entered)
<i>pivati</i> (drinks)	<i>pīyate</i> (is drunk)
<i>suṇāti</i> (listens)	<i>sūyate</i> (is listened)
<i>gaṇhāti</i> (takes)	<i>gaṇhīyate, gayhate</i> (is taken)
<i>pāleti</i> (protects)	<i>pālīyate</i> (is protected)
<i>titikkhati</i> (forbears)	<i>titikkhīyate</i> (is forborn)

## Adjective

As mentioned in the beginning of this grammar, there is no particular form of adjective in Pāli because a noun itself serves as an adjective. In the above verse, three nouns, *mahesinā*, *adaṇḍena* and *asatthēna*, are the same in form (3<sup>rd</sup> form), number (singular) and gender (masculine). Grammatically they are all nouns, but logically the two nouns, *adaṇḍena* (having no whip), *asatthēna* (having no weapon), must be taken as adjectives because they modify 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

- Please translate the following sentences into Pāli:
  - 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:

- a) *Buddho (adaṇḍa, asattha) nāgaṃ dameti.*
- b) *Buddhā (adaṇḍa, asattha) nāge damenti.*
- c) *Buddhena (adaṇḍa, asattha) nāgo damīyate.*
- d) *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 the sangha to do the funeral for Bahiya’s body. Below is the original sentence that states it:

*Tathāgato* (the Buddha) *saṃghena* (sangha) *Bāhiyassa* (Bahiya’s) *sarīra-kiccaṃ* (body work) *kāresi* (made ... do).

The Buddha made the sangha do Bāhiya’s body work (i.e., Bahiya’s funeral).

## Two Subjects and Two Objects

In the sentence “The Buddha made the sangha do 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 *saṃghena* is known by two names: a causative object and root-subject.
- The causative subject takes the 1<sup>st</sup> form (*tathagato*); the causative object takes the 3<sup>rd</sup> form (*saṃghena*), but occasionally the 6<sup>th</sup> (*saṃghassa*) or the 2<sup>nd</sup> form (*saṃghaṃ*). The root object takes the 2<sup>nd</sup> form (*sarīra-kiccaṃ*).

Study the above sentence against the English Syntax below:

<b>Subject of Causative Suffix</b>	<b>Causative Verb</b>	<b>Subject of Root, Object of Causative Suffix</b>	<b>Object of Root</b>
<i>Tathāgato</i> (Buddha)	<i>kāresi</i> (made + do)	<i>saṃghena</i> (sangha)	<i>Bhiyassa sarīra-kiccaṃ</i> (Bāhiya’s funeral)

Column-1: The noun *tathagato* (Buddha) is Causative Subject (*hetu-kattā*). It takes the 1<sup>st</sup> 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/i* indicates the verb is 3<sup>rd</sup> person, singular and in the past tense.

Column-3: The noun *saṃghena* is known by two names: causative object and root-subject as explained above. Here, it takes the 3<sup>rd</sup> form.

Column-4: The phrase *Bhiyassa sarīra-kiccaṃ* (Bāhiya’s funeral) is the root-object. It always takes the 2<sup>nd</sup> form in the active voice.

**Some more Causative Verbs to study against their normal verbs**

## Normal Verbs

*Bhuñjati* (one eats)

*Kināti* (one buys)

*Karoti* (one does)

*Deti* (one gives)

*Pacati* (one cooks)

*Uggaṇhāti* (one learns)

## Causative Verbs

*bhojeti, bhojayati, bhojāpeti, bhojāpayati*  
(make, get, let, have, someone eat)

*kayāpeti, kāyāpayati*  
(make, get, let, have, someone buy)

*kāreti, kārayati, kārāpeti, kārāpayati*  
(make, get, let, have, someone do)

*dāpeti, dāpayati*  
(make, get, let, have, someone give)

*pāceti, pācayati, pacāpeti, pacāpayati*  
(make someone cook)

*uggaṇhāpeti, uggaṇhāpayati*  
(make someone learn)

## Exercises

Translate the following sentences into Pāli:

1. I eat meat (*mamsaṃ*).
2. I let my son (*mama puttana*) eat meat.
3. I drink milk (*khiraṃ*).
4. I make my daughter (*mama dhītuyā*) drink milk.
5. I give robe (*cīvaraṃ*) to sangha.
6. I get my wife (*mama dārena*) to give robe to sangha.
7. I cook rice (*odanaṃ*).
8. I get my wife cook rice.
9. I learn Pāli.
10. I make my friends (*mama sahāyehi*) learn Pāli.



## CHAPTER 3: MISCELLANEOUS

In this chapter, we will study five things:

- 1. Verb Participles:** The verb participles called *kitaka* are multi-functional words that can serve as nouns, verbs, gerunds<sup>35</sup>, 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 Pāli.
- 3. Relative Pronouns:** The Pāli sentence structure with the relative pronouns is very confusing to English speakers. We should learn them carefully so that we can understand Pāli sentences correctly.
- 4. Clitics (*Nipāta*):** *Nipāta* literally means “falling particles” which are known as clitics. Most of them are equivalent to conjunctions such as however (*pana*), therefore (*hi*), moreover (*atha*), and so on. So, having learned them we can have the better understanding of Pāli 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), “*saṃ*” 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 Pāli words.

### Lesson 27 - VERB PARTICIPLES (*KITAKA*)

For an English participle, there are two suffixes *ed* and *ing*. The *ed*<sup>36</sup> is used in the case of the passive voice and the perfect tenses, and *ing* in the case of active voice and the continuous tenses (in addition to adjective, adverb and gerund). As for a Pāli participle (*kitaka*), there are many different suffixes (*paccaya*) such as *tabba*, *anīya*, *ta*, *tum*, *tvā*, etc., in many different cases. Below are some examples:

#### A Participle with Different Suffixes in Different Cases

- |                                                            |                                                |
|------------------------------------------------------------|------------------------------------------------|
| 1. <i>Dātabbaṃ</i> ( <i>dā</i> + <i>tabba</i> + <i>ṃ</i> ) | Should be offered or something worthy to offer |
| 2. <i>Datto</i> ( <i>dā</i> + <i>ta</i> + <i>o</i> )       | Someone given by a deity (as believed), etc.   |

<sup>35</sup> A gerund is the ‘-ing’ form of the verb that is used exclusively as a noun.

<sup>36</sup> The suffix “ed” is for a regular verb. As for irregular verbs, there will be many other forms of suffixes.

3. <i>Dinno</i> ( <i>dā + ta + o</i> ) <sup>37</sup>	To be offered or to have offered
4. <i>Dātum</i> ( <i>dā + tum</i> )	In order to offer
5. <i>Datvā</i> ( <i>dā + tvā</i> ) offered?	To offer and ( <i>tvā</i> is equivalent to “and”) having
6. <i>Dento, dadanto</i> ( <i>dā + anta + o</i> )	Offering
7. <i>Dadamāno</i> ( <i>dā + māna + o</i> )	Offering
8. <i>Dānaṃ</i> ( <i>dā + na + ṃ</i> )	An act of offering
9. <i>Dātā</i> ( <i>dā + tu + ā</i> )	Someone who offers something to someone
10. <i>Dāyako</i> ( <i>dā + aka + o</i> )	A donor or supporter
11. <i>Dāyī</i> ( <i>dā + ī + ī</i> )	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 (n-suffix). Out of the examples mentioned above, *dātabbaṃ* is, for example, the combination of (*dā + tabba + ṃ*), which are root, p-suffix and n-suffix, respectively. As for *dātum* (*dā + tum*) and *datvā* (*dā + tvā*), they only have p-suffix as they are *nipāta*. A *nipāta* is a word with only one form.

### Combinations and Changes

Roots and suffixes often change<sup>38</sup> their forms when they are combined, eg, *dāyako* (*dā + aka + o*), *dento* (*dā + anta + o*), *dātā* (*dā + tu + ā*), *dāyī* (*dā + āya + ī*). Even with same components, participles can be different in form, for example, *dinno* and *datto* are of different forms, but both are composed of the same components: *dā + ta + o*. Moreover, like everything else on earth, a word naturally changes over the time in terms of spelling, pronunciation or meaning.

### Agreement & Multifunction

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 modified noun 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** object (action-receiver in Pāḷi) in terms of form, number and gender:

<sup>37</sup> 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.

<sup>38</sup> The reason for the change is if you read aloud two or more words together real fast multiple times, their sounds spontaneously merge together and change. For example, if we say aloud three components (*dā + aka + o*) together fast for five times, we will spontaneously pronounce them as *dāyako*.

- *Upāsakena saṃghassa odano dinno.* (Sangha is offered **rice** by a devotee)
- *Upāsakena saṃghassa cīvaraṃ dinnam.* (Sangha is offered **a robe** by a devotee)
- *Upāsakena saṃghassa 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
<i>Odano</i> (rice)	<i>dinno</i> (should be offered)	<i>saṃghassa</i> (to sangha)	<i>upāsakena</i> (by a devotee)
<i>Cīvaraṃ</i> (robe)	<i>dinnam</i> (should be offered)	<i>saṃghassa</i> (to sangha)	<i>upāsakehi</i> (by devotees)
<i>Mālā</i> (flowers)	<i>dinnā</i> (should be offered)	<i>saṃghassa</i> (to sangha)	<i>upāsakehi</i> (by devotees)

### Forms and Functions

- Column-1: *Odano* (rice), *cīvaraṃ* (robe) and *mālāyo* (flowers) are all 1<sup>st</sup> 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*, *dinnam*, *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*, *m*, *ā*) as their n-suffixes must agree in form, function and gender with their subjects (*odano*, *cīvaraṃ*, *mālā*).
- Column-3: *Saṃghassa* (sangha) is 4<sup>th</sup> form in **Object** Case (*sampadāna* in Pāli). It belongs to NG-1.
- Column-4: *upāsakena* (by a devotee) is 3<sup>rd</sup> form, as it is action-doer in the passive voice. It belongs to NG-1.

### Flexible Classifying Noun Groups

As mentioned before, all Pāli participles (except those with *tuṃ* and *tvā* suffixes) are nouns (verbal nouns)<sup>39</sup>, 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

<sup>39</sup> So when a Pali participle functions as a verb, it declines as a noun and not conjugated as a verb.

(*cīvaraṃ*), 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 *cīvaraṃ* (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:

<b>Singular</b>	<b>Plural</b>
1. <i>Dinno</i>	<i>dinnā</i>
2. <i>Dinnaṃ</i>	<i>dinne</i>
3. <i>Dinnena</i>	<i>dinnehi, dinnebhi</i>
4. <i>Dinnassa</i>	<i>dinnānaṃ</i>
5. <i>Dinnasmā, -mhā, -ā</i>	<i>dinnehi, dinnebhi</i>
6. <i>Dinnassa</i>	<i>dinnānaṃ</i>
7. <i>Dinnasmiṃ, -mhi, -e</i>	<i>dinnesu</i>

**Note:** The 3<sup>rd</sup> and 5<sup>th</sup> form plural suffix *hi* can be replaced with *bhi*. So, they have two forms each: *dinnehi, dinnebhi*. In the same way, the 5<sup>th</sup> form singular suffix *smā* can be replaced with *mhā* or *ā*. So, there are three singular 5<sup>th</sup> forms: *dinnasmā, dinnamhā* and *dinnā*. Similarly, the 7<sup>th</sup> form suffix *smiṃ* can be replaced with *mhi* and *e*. So, there are three singular 7<sup>th</sup> forms: *dinnasmiṃ, dinnamhi, dinne*. The same will be true with all the noun groups to come.

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

<b>Singular</b>	<b>Plural</b>
1. <i>Dinnaṃ</i>	<i>dinnāni</i>
2. <i>Dinnaṃ</i>	<i>dinnāni</i>
3. <i>Dinnena</i>	<i>dinnehi, dinnebhi</i>
4. <i>Dinnassa</i>	<i>dinnānaṃ</i>
5. <i>Dinnasmā, -mhā, -ā</i>	<i>dinnehi, dinnebhi</i>
6. <i>Dinnassa</i>	<i>dinnānaṃ</i>
7. <i>Dinnasmiṃ, -mhi, -e</i>	<i>dinnesu</i>

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

<b>Singular</b>	<b>Plural</b>
1. <i>Dinnā</i>	<i>dinnā, dinnāyo</i>
2. <i>Dinnaṃ</i>	<i>dinnā, dinnāyo</i>
3. <i>Dinnāya</i>	<i>dinnāhi, dinnābhi</i>
4. <i>Dinnāya</i>	<i>dinnānaṃ</i>
5. <i>Dinnāya</i>	<i>dinnāhi, dinnābhi</i>
6. <i>Dinnāya</i>	<i>dinnānaṃ</i>
7. <i>Dinnāya, dinnāyaṃ</i>	<i>dinnāsu</i>

## Exercises

Fill in the blanks with the correct form of participles given below: *dinno*, *dinnaṃ*, *dinnā*:

1. *Dāyakena* (a supporter) *Buddhassa vihāro* (monastery) \_\_\_\_\_ *dinno*
2. *Dāyakehi* *Buddhassa bhesajjaṃ* (medicine) \_\_\_\_\_ *dinnaṃ*
3. *Dāyikāya* *Buddhassa bhikkhā* (food) \_\_\_\_\_ *dinnā*

## Lesson 28 - MORE PARTICIPLES AND THEIR SUFFIXES

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 takes all characteristics of a noun e.g. 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*).

### The Formation 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:

- |                                                                                                      |                                                                                              |
|------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
| 1. <i>Buddho</i> ( <i>budha</i> + <i>ta</i> + <i>o</i> )                                             | Having awoken (here, the word <i>buddho</i> is not a noun, but a present perfect participle) |
| 2. <i>Santo</i> ( <i>samu</i> + <i>ta</i> + <i>o</i> )                                               | Having calmed down                                                                           |
| 3. <i>Danto</i> ( <i>damu</i> + <i>ta</i> + <i>o</i> )                                               | Having been tamed                                                                            |
| 4. <i>Tiṇṇo</i> ( <i>tara</i> + <i>ta</i> + <i>o</i> )                                               | Having swum across                                                                           |
| 5. <i>Parinibbuto</i><br>( <i>pari</i> , <i>ni</i> prefixes, <i>vara</i> + <i>ta</i> + <i>o</i> )    | Having ceased ( <i>kilesa</i> )                                                              |
| 6. <i>Bodhāya</i> ( <i>budha</i> + <i>a</i> + <i>o</i> ) <sup>40</sup>                               | for helping (us) to awake                                                                    |
| 7. <i>Damathāya</i> ( <i>damu</i> + <i>tha</i> + <i>āya</i> )                                        | for helping (us) to be tamed                                                                 |
| 8. <i>Samathāya</i> ( <i>samu</i> + <i>tha</i> + <i>āya</i> )                                        | for helping (us) to calm down                                                                |
| 9. <i>Taraṇāya</i> ( <i>tara</i> + <i>ṇa</i> + <i>āya</i> )                                          | for helping (us) to swim across                                                              |
| 10. <i>Parinibbānāya</i><br>( <i>pari</i> , <i>ni</i> prefixes, <i>vara</i> + <i>na</i> + <i>o</i> ) | for helping (us) cease <i>kilesa</i> .                                                       |

<sup>40</sup> See Note below about causative participle

**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.

## Story Background



Throughout human history, there were many spiritual teachers who were totally different from who they claimed they were. In Saṃyutta Nikāya, therefore, there are Pāli passages that honor the Buddha as someone who claimed as he really 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 dhammaṃ deseti.*

Having awoken, the Exalted One expounds dhamma to help us awake.

Participle	Subject	Verb	Object	Purpose phrase
<i>Buddho</i> (having awoken)	<i>so bhagavā</i> (The Exalted One)	<i>deseti</i> (expounds)	<i>dhammaṃ</i> (dhamma)	<i>bodhāya</i> (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 dhammaṃ deseti.*

Having been tamed, the Exalted One expounds dhamma to help us to get tamed.

- *Santo so bhagavā samathāya dhammaṃ deseti.*

Having calmed himself down, the Exalted One expounds dhamma to help us calm ourselves down.

- *Tiṇṇo so bhagavā taraṇāya dhammaṃ deseti.*

Having swum across, the Exalted One expounds dhamma to help us swim across.

- *Parinibbuto so bhagavā parinibbānāya dhammaṃ deseti.*

Having ceased defilements (*kilesā*), the Exalted One expounds dhamma to help us cease them, too.

### **-Ta Suffix (Passive):**

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

- *gaṇhito* (to be taken or something/somebody that is taken)
- *ñāto* (to be known or sth/sb<sup>41</sup> 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*, but 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 refer to just action (but not anything or anyone), then they are regarded to be in functional voice, and belong to NG-2. Below are some examples:

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<sup>41</sup> something/somebody

- *dātabbaṃ* (should be offered)
- *gahetabbaṃ* (should be taken)
- *ñātabbaṃ, jānitabbaṃ* (should be known)
- *pacitabbaṃ* (should be cooked)
- *kātabbaṃ* (should be done)
- *vatabbaṃ* (should be talked)
- *bharitabbaṃ* (should be taken care of)

suggest to have whole sentences as examples to emphasize on *tabba* formation and the agreement with the modified noun.

Examples:

1. *mantāyaṃ boddhabbaṃ* - one should wisely understand this.
2. *kattabbaṃ kusalaṃ* - one should do what is wholesome.
3. *caritabbaṃ brahmacariyaṃ* - one should lead the spiritual life.
4. *Yaṃ tasmim̐ samaye hiriyati hiriyitabbena hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. (ottappitabbena)*
5. *Imāya visajjanāya Bhagavā anumīyati kilese ettha purimāya gāthāya niddisitabbena.*
6. *Sādhu bhikkhave, upanītā kho me tumhe bhikkhave iminā sandiṭṭhikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabbena viññūhi.*
7. *Sati Ānanda upaṭṭhāpetabbā'ti* - “Then, Ananda, you should establish mindfulness.”

### 3. -Tvā (-tuna, -tvāna or -ya) Suffix (Absolutive or Gerund<sup>42</sup>)

This suffix is used when (1) 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. (2) If two actions are done simultaneously, the secondary action is expressed by the *tvā*-suffix participle (or by the *anta*-suffix participle described in the next section). In this case, it is equivalent to the present participle. (3) If it's to express a general sense, the *tvā*-suffix participle is used similar to an ‘and’.

So, a sentence with the *tvā*-suffix participle can be translated in three ways according to the context. The example below is from Vinaya Mahāvagga:

*Buddho sayam̐ anbhiññā (abhiññatvā) pavedeti*

1. Buddha, having known by himself, teaches. (as past participle)
2. Buddha, knowing by himself, teaches. (as present participle)

<sup>42</sup> Some European Pali scholars have called them “gerunds”; but, as the Past Participles may be used in their place without affecting the sense, they resemble more in the Active Past Participle. (from New Pali Course – Buddhadatta Mahathera)





<i>Cittaṃ paññaṃ bhāvayanto</i> (Developing mind and wisdom)	<i>so</i> (he)	<i>vijataye</i> (can untangle)	<i>imaṃ jaṭaṃ</i> (this tangle)
-----------------------------------------------------------------	-------------------	-----------------------------------	------------------------------------

## Formation

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

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

The full participle is formed by adding case-number-gender affixes to the present participle stem.

## Usage

- One use of the present participle is as an actor verbal noun denoting **the doer of the action**.
  - evam desento (bhabbo)* - ‘One who thus preaches (is competent).’
  - aññaṃ kāyaṃ saṃkamanto (natthi)* - ‘(There is no) one who transmigrates to another body.’
- Another use of the present participle is **to modify a noun**, like the English **-ing** participle in “The running man”, or “The man (who is) running away.” In this usage, it takes endings that agree with the noun in person, number and gender:
  - buddhaṃ gacchantaṃ passāmi* - ‘(I see) the Buddha going (masc. sg. acc.).’
  - dhammaṃ desento Tathāgato evaṃ eva vadati* - ‘The Tathāgata who is preaching the Doctrine says thus’
- The present participle may also serve **to indicate contemporaneous action** or sometimes the manner of an action, particularly when it refers to the subject of the (main) sentence:
  - dārūni pakkhipanto jālesi* - ‘(He) threw firewood there and kindled (it)’
- Although or because. *Samāno* (rt √sa with *māna* suffix) = *hutvā*.

## Agreement with the subject

The **-anta** suffix participles belong to **NG-6** (*gachanta* group) if the subject is masculine or neuter, and NG-21 (*nadī* group) if it’s feminine. Those ending in **-nta** form their feminine stems by substituting an ‘ī’, in place of ‘a’ as in *gacchanta* → *gacchantī*.

The **-māna** suffix participles belong to NG-1 (*purissa* group) if the subject is masculine, NG-2 (*citta* group) if neuter, and NG-3 (*kaññā* group) if feminine according to the context. Those ending in **-māna** form their feminine stems by substituting an ‘ā’ in place of ‘a’ as in *pacamāna* → *pacamānā*.

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)

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

The form *sammappajāno*, is also actually an irregular middle present participle of *sammappajānāti* ‘fully understands, comprehends’.

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

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

- *dentī* ‘she who gives’, a female-giver
- *karontī* ‘she who does’, a female-doer

The *-māna* present participle, however, takes the endings of a feminine *-ā* stem when it is used as a noun; thus *gacchamānā* ‘she who goes’, etc.

## 5. *-Tuṃ (-Tave)* Suffix

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

- *gaṇhituṃ* (in order to take)

- *ñātuṃ* or *jānituṃ* (in order to know)
- *kātuṃ* (in order to do)
- *pacituṃ* (in order to cook)
- *netuṃ* (in order to bring)
- *bharituṃ* (in order to take care)
- *pūrituṃ* (in order to fulfill)
- *sayituṃ* (in order to sleep)
- *dātuṃ* (in order to give)
- *vattuṃ* (in order to speak)

## 6. -Yu (-ṇa / -na) Suffix<sup>43</sup> (Action noun)

According to Pāli 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:

- *dānaṃ* (an action of giving)
- *sayanaṃ* (an action of sleeping)
- *bharaṇaṃ* (an action of taking care)
- *nayanaṃ* (an action of bringing)
- *vacanaṃ* (an action of speaking)
- *pacanaṃ* (an action of cooking)
- *gamaṇaṃ* (an action of going)
- *ñāṇaṃ, jānaṇaṃ* (state of knowing)
- *pūraṇaṃ* (an action of fulfilling)
- *karaṇaṃ* (an action of doing)

Note: *yu, nu (ka), tu ()* suffixes take 6<sup>th</sup> form *kamma*.

## 7. Ṇvu (-aka, -ika) Suffix

Pāli Grammars 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:

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<sup>43</sup> Ref: section 'Action Nouns' in Warder's Grammar book

Male	Female	English
<i>dāyako</i>	<i>dāyikā</i>	a giver
<i>gāhako</i>	<i>gāhikā</i>	a taker
<i>seyako</i>	<i>seyikā</i>	a sleeper
<i>pūraako</i>	<i>pūrikā</i>	a fulfiller
<i>bhāraako</i>	<i>bhārikā</i>	a care-taker
<i>nāyako</i>	<i>nāyikā</i>	a leader
<i>vācako</i>	<i>vācikā</i>	a speaker
<i>pācako</i>	<i>pācikā</i>	a cook
<i>kāraako</i>	<i>kārikā</i>	a doer
<i>ñāniko</i>	<i>ñānikā</i>	an intelligent person
<i>sāvako</i>	<i>sāvikā</i>	a disciple
<i>pālako</i>	<i>pālikā</i>	a guardian
<i>kumaraka</i>	<i>kumarīka</i>	a youngster (boy, girl)

### 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](#) (Sattā Group, masculine).

Below are some examples:

<i>dātā</i> (a giver)	<i>kattā</i> (a doer)
<i>bhattā</i> (a care-taker)	<i>bhātā</i> (a brother)
<i>vattā</i> (a speaker)	<i>netā</i> (a carrier)
<i>gahetā</i> (a holder)	<i>ñātā</i> (a knower)
<i>mātā</i> (mother)	<i>dhītā</i> (daughter)
<i>pitā</i> (father)	

### 9. Ñī (-ī) Suffix

The suffix *-ñī* changes into *-ī*. So, it will be called here as *-ī* suffix instead of the so-called *-ñī* 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:

<i>dāyī</i> (a giver)	<i>kārī</i> (a doer)
<i>vādī</i> (a speaker)	<i>bhārī</i> (a carrier)
<i>pūrī</i> (a fulfiller)	<i>yāyī</i> (a goer)
<i>cāgī</i> (a generous one)	<i>cārī</i> (a practitioner)
<i>ñāñī</i> (an intelligent person)	<i>gañī</i> (founder of gang)
<i>gāmañī</i> (head of village)	

### 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 (Saṃyutta Nikāya)



Compared to the life-span 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 peaceful 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 pahātabbaṃ.*

*Rupā abhiññā pariññā pahātabbā*

*Cakkhu-viññāṇaṃ abhiññā pariññā pahātabbaṃ*

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	<i>Tvā</i> -suffix participle
<i>Cakkhu</i> (The eye)	<i>pahātabbaṃ</i> (should be eradicated)	<i>tumhehi</i> (by you) (understood)	<i>abhiññā</i> (realizing absolutely) <i>Pariññā</i> (realizing completely)

- Column-1: *Cakkhu* (the eye) is 1<sup>st</sup> form in Subject Case (action-receiver in Pāli). It belongs to NG-18 (neuter).
- Column-2: *Pahātabbaṃ* (should be eradicated) is the participle with participle suffix *tabba* and noun suffix *ṃ*. It is the 1<sup>st</sup> 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 3<sup>rd</sup> 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.
- *tvam pahātabbo* You (illusion) should be eradicated.
- *tumhe pahātabbā* You (illusions) should be eradicated.
- *aham pahātabbo* I (illusion) should be eradicated.
- *mayam 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:

- *kukkuccam pahātabbam* Regret should be eradicated.
- *Kukkuccāni pahātabbāni* Regrets should be eradicated.
- *tvam pahātabbam* You (regret) should be eradicated.
- *tumhe pahātabbāni* You (regrets) should be eradicated.
- *aham pahātabbam* I (regret) should be eradicated.
- *mayam 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.
- *tvam pahātabbā* You (attachment) should be eradicated.
- *tumhe pahātabbāyo* You (attachments ) should be eradicated.
- *aham pahātabbā* I (attachment ) should be eradicated.
- *mayam 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 ahaṃ sabba-pāsehi.*

I have been liberated from all snares or traps.

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

*Nihato tvaṃ asi antaka.*

Hey killer, you have been defeated.

Subject	Verb	By-phrase
<i>Tvaṃ</i> (you)	<i>nihato <u>asi</u></i> (have been defeated)	<i>mayā</i> (understood) (by 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 (Passive 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 Pāli verbs “to be.” Below are some of them:

#### Present Tense:

- 1<sup>st</sup> person: *ahaṃ amhi* (I am)                      *mayāṃ amha* (We are)
- 2<sup>nd</sup> person: *tvaṃ asi* (You are)                      *tumhe attha* (You are)
- 3<sup>rd</sup> person: *so hoti* (He is)                      *te honti* (They are)

#### Past Tense:

- 1<sup>st</sup> person: *ahaṃ ahoṣiṃ* (I was)                      *mayāṃ ahoṣimhā* (We were)
- 2<sup>nd</sup> Person: *tvaṃ ahoṣi* (You were)                      *tumhe ahoṣittha* (You were)
- 3<sup>rd</sup> person: *so ahoṣi* (He was)                      *te ahoṣuṃ* (They were)

#### Future Tense:

- 1<sup>st</sup> person: *ahaṃ hessāmi* (I shall be)                      *mayāṃ hessāma* (We shall be)
- 2<sup>nd</sup> person: *tvaṃ hessasi* (You will be)                      *tumhe hessatha* (You will be)
- 3<sup>rd</sup> person: *so hessati* (He will be)                      *te hessanti* (They will be)

### Exercises

1. Fill in the blanks with suitable forms of the verbe “to be”:

- *Ahaṃ mutto* -----
- *Mayāṃ muttā* -----
- *Tvaṃ mutto* -----

- *Tumhe muttā -----*

2. Translate the following sentences into Pāli:

- 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*. Pāli 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 Pāli word *saṅkhārā*.

#### **Interpretation of *Saṅkhārā***

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 interpreted thus: “All 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 viññāṇam* (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 definition 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 Pāli 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: nominative (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*
  - a. *Sati* means the mental state that remembers (*saratī'ti sati*). (subject)
  - b. *Sati* means the mental state to remember with (*sarati yenā'ti sati*). (instrumental)
  - c. *Sati* means remembering (*saranam sati*). (function)
2. *Paññā*
  - a. *Paññā* means the mental state that knows well (*pakārena ñātī'ti paññā*)
  - b. *Paññā* means the mental factor to know well with (*pakārena ñāti yenā'ti paññā*)
  - c. *Paññā* means knowing well (*pakārena jānanam, ñānam*)
3. *Saññā*
  - a. *Saññā* means the mental state that perceives (*sañjānātī'ti saññā*)
  - b. *Saññā* means the mental factor to perceive with (*sañjānāti yenā'ti saññā*)
  - c. *Saññā* means perceiving (*sañjananam saññā*)
4. *Cetanā*

- Cetanā* means the mental state that motivates (*ceteti'ti cetanā*)
- Cetanā* means the mental factor to motivate with (*ceteti yenā'ti cetanā*)
- Cetanā* means motivating (*cetanaṃ 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); *viññāṇaṃ* (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. <i>Deseti nu Buddho dhammaṃ?</i>       | Does Buddha preach dhamma?             |
| 2. <i>Na deseti nu Buddho dhammaṃ?</i>    | Does Buddha not preach dhamma?         |
| 3. <i>Deseti na nu Buddho dhammaṃ?</i>    | Buddha preaches dhamma, doesn't he?    |
| 4. <i>Na deseti na nu Buddho dhammaṃ?</i> | Buddha doesn't preach dhamma, does he? |

### 2. Wh-Question (*Pucchā*):

In English, the question with interrogative word starting with ‘wh-’ (wh-question)<sup>44</sup> is the question posed on any word (noun, pronoun, phrase or clause) other than the verb in a sentence. In Pāli, this kind of question (*pucchā*) often starts with an Interrogative Pronoun such as *ko*, *ke*, *kaṃ*, *kena*, *kattha*, etc., (PG, 15-17). It starts with *ko* if the question is posed on the subject; with *kaṃ* 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:

*Kaṃ asi tvaṃ āvuso uddissa pabbajito?*

*Kaṃ* (to whom), *asi* (have been), *tvaṃ* (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?

*Kassa vā tvaṃ dhammaṃ rocesi?*

*Kassa* (whose), *vā* (or), *tvaṃ* (you) *dhammaṃ* (teaching), *rocesi* (like)

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<sup>44</sup> Eg. what, why, when, whom...

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 dhammaṃ saddena devānaṃ dūrato samaye deseti.*

Buddha preaches Dhamma with voice to devas from afar on occasion.

<b>Nouns</b>	<b>K</b>	<b>Wh</b>
• <i>Buddho</i>	<i>ko</i>	who
• <i>Dhammaṃ</i>	<i>kaṃ</i>	what
• <i>saddhena</i>	<i>kena</i>	with which
• <i>devānaṃ</i>	<i>kesānaṃ</i>	to whom
• <i>dūrato</i>	<i>kuto</i>	from where
• <i>samaye</i>	<i>kadā</i>	when

**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 some questions:**

<b>Pāli</b>	<b>English</b>
• <i>Ko dhammaṃ deseti?</i>	Who preaches dhamma?
• <i>Kaṃ Buddho deseti?</i>	What does Buddha preach?
• <i>Kena Buddho deseti dhammaṃ?</i>	With which does Buddha preach it?
• <i>Kesānaṃ Buddho deseti dhammaṃ?</i>	To whom does Buddha preach it?
• <i>Kuto Buddho deseti dhammaṃ?</i>	From where does Buddha preach it?
• <i>Kadā Buddho deseti dhammaṃ?</i>	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 tvam āvuso?* (page-121)

*Ko 'si* = *ko* (who)+ *asi* (are), *tvam* (you), *āvuso* (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*)?

*Kiṃ-nāmo asi?* (131)

*Kiṃ-namo* (what-named), *asi* (are), *tvam* (you, understood)?

What is your name?

*Kiṃ pana tumhe āvuso akattha?* (123)

*Kiṃ* (what), *pana* (and then), *tumhe* (you), *āvuso* (sir), *akattha* (did)

What did you do, sir?

*Kassa tvam dhammaṃ rocesi?* (11)

*Kassa* (whose), *tvam* (you), *dhammaṃ* (teaching)

Whose teaching do you like?

*Kati nu kho amhākaṃ sikkhāpadāni?* (117)

*Kati nu kho* (how many), *amhākaṃ* (our), *sikkhāpadāni* (precepts)?

How many precepts do we have?

*Kahaṃ tvam gahapati gacchasi?* (340)



*Kahaṃ* (where), *tvam* (you), *gahapati* (gentle man), *gacchasi* (go)

Where did you go, gentle man?

*Kinti ayam bhikkhu hoti?* (74)

*Kinti* (How), *ayam* (he), *bhikkhu* (monk), *hoti* (becomes)

How does he become a monk?

*Kim te diṭṭhaṃ?* (255)

*Kim* (what), *te* (by you), *diṭṭhaṃ* (was seen)

What was seen by you?

*Kinti te diṭṭhaṃ?* (255)

*Kinti* (how), *te* (by you), *diṭṭhaṃ* (was seen)

How was (it) seen by you?

*Kadā te diṭṭhaṃ?* (255)

*Kadā* (when), *te* (by you), *diṭṭhaṃ* (was seen)

When was (it) seen by you?

*Kattha te diṭṭhaṃ?* (255)

*Kattha* (where), *te* (by you), *diṭṭhaṃ* (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	<i>ko</i> (m), <i>kā</i> (f), <i>kiṃ</i> (n)
• Whom	<i>kaṃ</i> (3g)
• For whom	<i>kesaṃ</i> (m, n), <i>kāsaṃ</i> (f) + <i>atthāya</i>
• For what	<i>kim-atthāya</i>
• With whom	<i>kena</i> , <i>kehi</i> (m, n)), <i>kāya kāhi</i> (f)
• From whom, where	<i>kuto</i> (ni), <i>kasmā</i> (m, n), <i>kāya</i> (f)
• Of whom, whose	<i>kassa</i> (m, n), <i>kāya</i> (f)
• When	<i>kadā</i> (ni), <i>kena samayena</i> (m), <i>kasmiṃ samaye</i> (m)
• Where	<i>kattha</i> (ni), <i>kuhiṃ</i> (ni), <i>kuhaṃ</i> (ni), <i>kahaṃ</i> (ni)
• Why	<i>kena</i> (m,n), <i>kasmā</i> (m, n)
• How	<i>kathaṃ</i> (ni), <i>ken 'ākārena</i> (m)
• How much	<i>kittakaṃ</i> (3g), <i>kīva</i> (ni)
• How many	<i>kittakaṃ</i> (3g), <i>kati</i> (ni), <i>kīvatika</i> (3g)
• How far	<i>kīva-dūro</i> (3g)
• How long	<i>kīva-ciraṃ</i> (n)
• How often	<i>kati-kkhattuṃ</i> (ni), <i>kiva-kkhattuṃ</i> (ni)
• Whoever, whatever	<i>yo-koci</i> (m), <i>yaṃ-kiñci</i> (n), <i>yā-kāci</i> (f)
• Wherever	<i>yattha-katthaci</i> (ni)
• However	<i>yathā-kathañci</i> (ni)
• Which of the two	<i>katara</i> (3g)
• Which of the many	<i>katama</i> <sup>45</sup> (3g)
• What like	<i>kīdisa</i> (3g)

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<sup>45</sup> The pronominal adjectives *katara* ‘which one?’ and *katama* ‘which?, which one?’ are formed by adding the suffixes *-tara* and *-tama* to the interrogative stems, but these do not differ much in meaning from the regular pronoun. These words are called “pronominals”. Pronominals are adjectives that follow the pronominal declension.

## Exercises

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

1. *Paṇḍito mātaraṃ paṭijaggati sabbadā.*  
(A wise one takes care of mother at all time.)
2. *Tumhehi kiccaṃ kātabbaṃ.*  
(Work must be done by yourself.)
3. *Cittaṃ paññaṃ ca bhāvayanto mayaṃ imaṃ jataṃ vijatayeyyāma.*  
(By developing mind and wisdom we can untangle this tangle.)

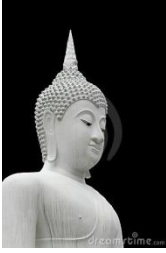
## Lesson 32 - RELATIVE PRONOUNS

Relative pronouns in Pāli start with “y”, such as *yo, ye, yaṃ, 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 “i” such as *te, taṃ, 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 in Pāli are taken as two separate sentences.

### 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, maṃ upaṭṭhaheyya. So gilānaṃ 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
<i>So</i> (The one)	<i>Yo maṃ upaṭṭhaheyya</i> (who would take care of me)	<i>upaṭṭhaheyya</i> (should care)	<i>gilānaṃ</i> (the sick)

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

*Yo bālo maññati balyṃ* 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.

*Yaṃ aniccaṃ.* Whatever (is) impermanent.  
*Taṃ dukkhaṃ.* That is suffering.  
Whatever impermanent is suffering.

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

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

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

*Yena paṇāni hiṃsati.* 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 rūpaṃ anattā.* Why the body is non-self.  
*Tasmā rūpaṃ ābādhāya saṃvattati.* 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.  
*Taṃ bhūmi-rāmaṇeyyakam.* That (is) a peaceful realm. (Dhammapada-1, 400)  
Anywhere arahats live is a peaceful realm.

*Yadā ca paccatī pāpaṃ.* 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.

**Exercise:**

Use ‘a man’ (*puriso*), ‘a woman’ (*kaññā*), ‘a family’ (*kulaṃ*) that belong to NG-1, 2, 3, respectively and:

- |                          |                     |
|--------------------------|---------------------|
| 1. <i>Dūran-gamaṃ</i>    | far-going           |
| 2. <i>Eka-cāraṃ</i>      | lone-moving         |
| 3. <i>a-sarīraṃ</i>      | immaterial          |
| 4. <i>guhā-sayaṃ</i>     | cave-dwelling       |
| 5. <i>Ye</i>             | who                 |
| 6. <i>cittaṃ</i>         | mind                |
| 7. <i>samyamessanti</i>  | will restrain       |
| 8. <i>(te) mokkhanti</i> | (those) will escape |
| 9. <i>māra-bandhanā</i>  | Māra-bondage        |

Translate the sentences below into Pāli:

1. A man who restrains the mind will escape from Māra-bondage.
  - *Yo cittaṃ samyameti so puriso mokkhati mārabandhanā*
2. Men who restrain the mind will escape from Māra-bondage.
  - *Ye cittaṃ samyamenti te purisā mokkhanti mārabandhanā*
3. A woman who restrains the mind will escape from Māra-bondage.
  - *Yā cittaṃ samyameti sā kaññā mokkhati mārabandhanā*
4. Women who restrain the mind will escape from Māra-bondage.
  - *Yāyo cittaṃ samyamenti tāyo kaññayo mokkhanti mārabandhanā*
5. A family that restrains the mind will escape from Māra-bondage.
  - *Yam cittaṃ samyameti tam kulaṃ mokkhati mārabandhanā*
6. Families that restrain the mind will escape from Māra-bondage.
  - *Yāni cittaṃ samyamenti tāni kulāni mokkhanti mārabandhanā*

### Lesson 33 - NIPĀTA AND UPASĀRA

#### Nipāta

In Pāli, there are many particles called *nipāta* (clitics). Its literal meaning is “falling particles” because they could be placed (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:

*Ahaṃ buddhaṃ ceva dhammaṃ ca saṃghaṃ ca saraṇaṃ gato.*

I take refuge in Buddha and, dhamma and, sangha and. (Pāli 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 ārakkaṃ gaṇhantu*

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

Take protection from evil rulers and thieves and. (Pāli 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. (Pāli 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, Pāli 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. (Pāli 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 *tī*.

***Pi / Api*** (again, also, even)

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

*Dutiyam ’pi buddhaṃ saraṇaṃ gacchāmi*

*Dutiyam* (for the second time), *api* (again), *buddhaṃ saraṇaṃ gacchāmi*

Again, for the second time, I take refuge in the Buddha.

*Api dibbesu kāmesu ratiṃ so nādhigacchati*

*Api* (even), *dibbesu* (in divine), *kāmesu* (pleasure), *ratiṃ* (delight), *so* (he), *nādhigacchati* (doesn’t take).

Even in divine pleasure, he doesn’t take delight.

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

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

*Sace te, Kassapa, agaru, vaseyyāma eka-rattiṃ agyāgāre.*



*Sace* (if), *te* (for you), *Kassapa* (Kassapa), *agaru* (not troublesome), *vaseyyāma* (would like to stay), *eka-rattiṃ* (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 saddaṃ akattha.*

*Mā* (Don't), *saddaṃ* (noise), *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*** (*Peyyālaṃ*)

*Peyyālaṃ* 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 idaṃ bhattaṃ amhākaṃ dvinnaṃ na pahoti, tvaṃ mā bhuñjāhi, ahaṃ eva bhuñjissāmi.*

*Cace* (if), *idaṃ* (this), *bhattaṃ* (rice), *amhākaṃ* (for us), *dvinnaṃ* (two), *na* (not), *pahoti* (enough), *tvaṃ* (you), *mā* (don't), *bhuñjāhi* (eat), *ahaṃ* (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*:**

- *Evaṃ*: 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
- *Sāmaṃ, sayam* 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, uddaṃ*
- about *parito*
- at ease *yathā-sukhaṃ*
- 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 / uddaṃ*
- over again *punā'pi*
- over and over *punappunaṃ*
- all over *sabbattha*

- through *nissāya / antarā / nīrantaram / abbochinnam*
- to and fro *ito cito*
- with *saha / saddhiṃ*
- with reference to *uddissa / upādāya / sandhāya*
- within *anto / abbhantare*
- without *bahi / bahiddā / vinā / aññatra*
- without doubt *nissamsayam*

## Upasāra (Prefixes)

In Pāli, 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), *sam* 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 Pāli words.

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

Original Words	Words with Prefix
• <i>Jānāti</i> (knows)	<i>pa-jānāti</i> (knows very well)
• <i>jayo</i> (winning)	<i>parā-jayo</i> (losing)
• <i>daratham</i> (worry)	<i>ni-ddaratham</i> (no worry)
• <i>gato</i> (to go)	<i>ni-ggato</i> (to go out), <i>uggato</i> (to go up), <i>adhi-gato</i> (to gain)
• <i>jaññā</i> (comprehension)	<i>sam-pa-jaññam</i> (clear-comprehension)
• <i>medhāvi</i> (a wise one)	<i>du-mmedho</i> (a stupid one)
• <i>karam</i> (doing)	<i>du-kkaram</i> (hard to do), <i>su-karam</i> (easy to do)
• <i>passanā</i> (seeing)	<i>vi-passanā</i> (extraordinary seeing)
• <i>loketi</i> (to look)	<i>vi-loketi</i> (to look aside), <i>ava-loketi</i> (to look down)

- *vātaṃ* (wind)                      *anu-vātaṃ* (with-wind), *pati-vātaṃ* ( against-wind)
- *lomaṃ* (body hair)                *anu-lomaṃ* (due order), *pati-lomaṃ* (reverse order)
- *dhamma* (teaching)                *abhi-dhamma* (higher teaching)
- *āgataṃ* (coming)                 *su-āgataṃ* (*svāgataṃ*) (Welcome!)
- *pāṇakoṭikaṃ* (end of life)        *ā-pāṇakoṭikaṃ* (until the end of life)
- *gacchati* (goes)                    *ā-gacchati* (comes), *uggacchati* (goes up)
- *vākyam* (a word)                 *ati-vākyam* (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-kāraṇta*), 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 *ṃ* in the case of *Buddho dhammaṃ deseti* that denote two functions (subject and object), respectively. Such functional suffixes are of seven kinds: 1<sup>st</sup> form, 2<sup>nd</sup> 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 the 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 Pāli. 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:

<i>Dīghā jāgarato ratthi</i>	Long is a night for an awake one
<i>Dīghaṃ santassa yojanaṃ</i>	Long is a yojana for a fatigue one
<i>Dīgho bālānaṃ saṃsāro</i>	Long is the samsāra for a fool.

*Dīghā, dīgham, dīgho*, these three words are technically nouns, but serve as adjectives. They share the same form (1<sup>st</sup> 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-linga*).

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:

### List of Noun Groups

<u>Stems</u>	<u>Gender</u>	<u>Noun Group</u>		
<b>a</b>	<b>Masc.</b>	<b>NG-1</b>	Purisa	o-ā
a	Neutr.	<b>NG-2</b>	Citta	
ā	Fem.	NG-3	Kaññā	
a	Neutr.	NG-4	Mano	
See (*)	Masc.	NG-5	Gunavā	
See (*)	Neutr.	NG-5	Gunavā	
anta	Masc.	NG-6	Gacchanta	
anta	Neutr.	NG-6	Gacchanta	
<b>ā</b>	<b>Masc.</b>	NG-7	Pumā	
<b>a</b>	<b>Masc.</b>	NG-8	Rāja	
tu ( <i>tar</i> )	both	NG-9	Satthā	
i	Fem.	<b>NG-10</b>	Ratti	
u	Fem.	NG-11	Yāgu	

ū	Fem.	NG-12	Vadhū
i	Masc.	NG-13	Aggi
i	Neutr.	NG-14	Aṭṭhi
ī (-in)	Masc.	NG-15	Daṇḍī
i	Neutr.	NG-16	Sukhakāri
u	Masc.	NG-17	Bhikkhu
u	Neutr.	NG-18	Āyu
ū	Masc.	NG-19	Sayambhū
ū	Neutr.	NG-20	Gotrabhū
ī	Fem.	NG-21	Nadī
inī	Fem.	NG-22	Gahapatānī

(\* ) Stem Suffix: *Vantu, Mantu, Tavantu, Āvantu, Imantu*



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

(Masculine, Stem Suffix -a)

Singular	Plural
1. puriso	purisā
2. purisaṃ	purise
3. purisena	purisehi, -ebhi
4. purisassa, purisāya	purisānaṃ
5. purisasmā, -mhā, -ā	purisehi, -ebhi
6. purisassa	purisānaṃ
7. purisasmim̐, -mhi, -e	purisesu

Note: The 3<sup>rd</sup> and 5<sup>th</sup> form plural suffix, *hi*, can be replaced with *bhi*. So, they have two forms each: *purisehi*, *purisebhi*. In the same way, the 5<sup>th</sup> form suffix *smā* can be replaced with *mhā* and *ā*. So, there are three singular 5<sup>th</sup> forms: *purisasmā*, *purisamhā* and *purisā*. Similarly, the 7<sup>th</sup> form suffix ‘*smim̐*’ can be replaced with ‘*mhi*’ and ‘*e*’. So, there are three singular 7<sup>th</sup> forms: *purisasmim̐*, *purisamhi*, *purise*. The same will be true with all the noun groups to come.

### Members

- *puriso* male, person
- *buddho* Buddha
- *dhammo* Dhamma
- *saṃgho* 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. <i>cittaṃ</i>	<i>cittā, cittāni</i>
2. <i>cittaṃ</i>	<i>citte, cittāni</i>
3. <i>cittena</i>	<i>cittehi, cittebhi</i>
4. <i>cittassa (cittāya)</i>	<i>cittānaṃ</i>
5. <i>cittasmā, -mhā, -ā</i>	<i>cittehi, cittebhi</i>

6. *cittassa* *cittānaṃ*  
 7. *cittasmiṃ, -mhi, -e* *cittesu*

### Members

- |   |                 |                     |                |                          |
|---|-----------------|---------------------|----------------|--------------------------|
| • | <i>citta</i>    | consciousness       | <i>kulaṃ</i>   | family                   |
| • | <i>kusalaṃ</i>  | merit               | <i>puññaṃ</i>  | meritorious deed         |
| • | <i>kalattaṃ</i> | wife                | <i>udakaṃ</i>  | water                    |
| • | <i>sukhaṃ</i>   | happiness / comfort | <i>dukkhaṃ</i> | unhappiness / discomfort |
| • | <i>akusalaṃ</i> | demerit             | <i>pāpaṃ</i>   | evil                     |
| • | <i>kammaṃ</i>   | action              | <i>dāna</i>    | giving                   |

### Noun Group 3 (NG-3): KAÑÑĀ GROUP

(Feminine, Stem Suffix -ā)

	Singular	Plural
1.	<i>kaññā</i>	<i>kaññā, kaññāyo</i>
2.	<i>kaññaṃ</i>	<i>kaññā, kaññāyo</i>
3.	<i>kaññāya</i>	<i>kaññāhi, kaññābhi</i>
4.	<i>kaññāya</i>	<i>kaññānaṃ</i>
5.	<i>kaññāya</i>	<i>kaññāhi, kaññābhi</i>
6.	<i>kaññāya</i>	<i>kaññānaṃ</i>
7.	<i>kaññāya, kaññāyaṃ</i>	<i>kaññāsu</i>

### Members

- |   |                      |                                |                    |                     |
|---|----------------------|--------------------------------|--------------------|---------------------|
| • | <i>kaññā</i>         | girl                           | <i>saddhā</i>      | faith               |
| • | <i>mettā</i>         | loving kindness                | <i>parisā</i>      | audience            |
| • | <i>gaṅgā</i>         | Gaṅgā river                    | <i>pucchā</i>      | question            |
| • | <i>sikkhā</i>        | training / moral conduct       | <i>ammā / annā</i> | mother              |
| • | <i>bhikkhā</i>       | food                           | <i>tanhā</i>       | attachment / hunger |
| • | <i>vācā</i>          | conversation                   | <i>gāthā</i>       | stanza (verse)      |
| • | <i>vedanā, saññā</i> |                                |                    |                     |
| • | <i>sabhā</i>         | conference, festival, carnival |                    |                     |
| • | <i>paññā</i>         | knowledge / wisdom / education |                    |                     |

### Noun Group 4 (NG-4): MANO GROUP

(Neuter, Stem Suffix -a)

## Unique Suffixes

1. NG-4 members take four unique suffixes (*o*, *sā*, *so*, *si*), respectively for the 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>/6<sup>th</sup>, and 7<sup>th</sup> 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* (iron-made), *tejo-dhātu* (fire-element), etc.

Singular	Plural
1. <i>manaṃ</i> , <i>mano</i>	<i>manā</i> , <i>manāni</i>
2. <i>manaṃ</i> , <i>mano</i>	<i>mane</i> , <i>manāni</i>
3. <i>manena</i> , <i>manasā</i>	<i>manehi</i> , <i>-bhi</i>
4. <i>manassa</i> , <i>manaso</i>	<i>manānaṃ</i>
5. <i>manasmā</i> , <i>-mhā</i> , <i>-ā</i>	<i>manehi</i> , <i>-bhi</i>
6. <i>manassa</i> , <i>manaso</i>	<i>manānaṃ</i>
7. <i>manasmiṃ</i> , <i>-mhi</i> , <i>mane</i> , <i>-si</i>	<i>manesu</i>

## Members

- *mano* mind
- *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

Note: Learn by heart the verse of nouns that decline like *mano*: *mano*, *tamo*, *tapo*, *tejo*, *rajo*, *ojo*, *uro*, *siro*, *ayo*, *vayo*, *payo*, *vāso*, *raho*, *cero*, *saro*, *yaso*, *chando*, *iccādayo*, *nāmā*, *manogano* 'ti *vuccare*.

**Noun Group 5 (NG-5):**      **GUṄAVĀ GROUP**

(Masculine and Neuter, Stem Suffix: *-vantu*, *-mantu*, *-tavantu*, *-āvantu* (*-āvin?*), *-imantu*)

Base: *guṇava*, *guṇavanta*

Meaning: possessor of xx; formation: ending vowel *a*, *ā* + *vantu*; *i*, *u*, + *mantu*

### Masculine:

Singular	Plural
1. <i>guṇavā</i> , <i>guṇavanto</i>	<i>guṇavanto</i> , <i>guṇavantā</i>
2. <i>guṇavam</i> , <i>guṇavantam</i>	<i>guṇavante</i>
3. <i>guṇavatā</i> , <i>guṇavantena</i>	<i>guṇavantehi</i> , -bhi
4. <i>guṇavassa</i> , <i>guṇavato</i> , <i>guṇavantassa</i>	<i>guṇavatam</i> , <i>guṇavantānam</i>
5. <i>guṇavatā</i> , <i>guṇavantasmā</i> , -mhā, -ā	<i>guṇavantehi</i> , -bhi
6. <i>guṇavassa</i> , <i>guṇavato</i> , <i>guṇavantassa</i>	<i>guṇavatam</i> , <i>guṇavantānam</i>
7. <i>guṇavati</i> , <i>guṇavantasmim</i> , -mhi, -e	<i>guṇavantesu</i>

### Members

1. *Bhagavanta* the Buddha
2. *Silavanta* virtuous one
3. *Balavanta* strong one
4. *Bhavanta* (**unique**) sir, master, venerable

*bhavantu*, “you”, “sir”, “his honour”, Masculine

	<u>Singular</u>	<u>Plural</u>
Nom.	<i>bhavam</i>	<i>bhavanto</i> or <i>bhonto</i> (by contraction of <i>ava</i> > <i>o</i> )
Acc.	<i>bhavantaṃ</i>	<i>bhavante</i>
Inst.	<i>bhotā</i>	<i>bhavantehi</i>
Dat.	<i>bhoto</i>	<i>bhavantaṃ</i>
Abl.	<i>bhotā</i>	<i>bhavantehi</i>
Gen.	<i>bhoto</i>	<i>bhavantaṃ</i>
Loc.	<i>bhoti</i>	<i>bhavantesu</i>
Vocative	<i>bho</i>	<i>bhonto</i>

### Neuter:

Singular	Plural
1. <i>gunavam</i>	<i>gunavantā</i> , <i>gunavanti</i> , <i>gunavantāni</i>
2. <i>guṇavam</i> , <i>guṇavantam</i>	<i>guṇavante</i> , <i>guṇavanti</i> , <i>guṇavantāni</i>
3. <i>guṇavatā</i> , <i>guṇavantena</i>	<i>guṇavantehi</i> , -bhi
4. <i>guṇavassa</i> , <i>guṇavato</i> , <i>guṇavantassa</i>	<i>guṇavatam</i> , <i>guṇavantānam</i>
5. <i>guṇavatā</i> , <i>guṇavantasmā</i> , -mhā, -ā	<i>guṇavantehi</i> , -bhi

- |                                                                        |                         |
|------------------------------------------------------------------------|-------------------------|
| 6. <a href="#">guṇavassa</a> , <a href="#">guṇavato</a> , guṇavantassa | guṇavatam, guṇavantānaṃ |
| 7. <a href="#">guṇavati</a> , guṇavantasmim, -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

### Feminine:

*guṇavantī* or *bhotī* inflected like *nadī* (NG-21).

## Noun Group 6 (NG-6): GACCHANTA GROUP

(Masculine, Stem Suffix *-anta*)

Singular	Plural
1. <a href="#">gacchaṃ</a> , <a href="#">gacchanta</a>	<a href="#">gacchanta</a> , <a href="#">gacchantā</a>
2. <a href="#">gacchaṃ</a> , <a href="#">gacchantam</a>	<a href="#">gacchante</a>
3. <a href="#">gacchatā</a> , <a href="#">gacchantena</a>	<a href="#">gacchantehi</a> , <i>-bhi</i>
4. <a href="#">gacchassa</a> , <a href="#">gacchato</a> , <a href="#">gacchantassa</a>	<a href="#">gacchatam</a> , <a href="#">gacchantānaṃ</a>
5. <a href="#">gacchatā</a> , <i>-smā</i> , <i>-mhā</i> , <i>-ā</i>	<a href="#">gacchantehi</a> , <i>-bhi</i>
6. <a href="#">gacchassa</a> , <a href="#">gacchato</a> , <a href="#">gacchantassa</a>	<a href="#">gacchatam</a> , <a href="#">gacchantānaṃ</a>
7. <a href="#">gacchati</a> , <a href="#">gacchantasmim</a> , <i>-mhi</i> , <i>-e</i>	<a href="#">gacchantesu</a>

Note 1: See [Lesson 28.4](#) for participle *-anta*

(Neuter, Stem Suffix *-anta*)

Singular	Plural
1. <a href="#">gacchaṃ</a> , <a href="#">gacchantam</a>	<a href="#">gacchantā</a> , <a href="#">gacchanti</a> , <a href="#">gacchantāni</a>
2. <a href="#">gacchaṃ</a> , <a href="#">gacchantam</a>	<a href="#">gacchante</a> , <a href="#">gacchanti</a> , <a href="#">gacchantāni</a>

3.	<i>gacchatā</i> , <i>gacchantena</i>	<i>gacchantehi</i> , -bhi
4.	<i>gacchassa</i> , <i>gacchato</i> , <i>gacchantassa</i>	<i>gacchantam</i> , <i>gacchantānam</i>
5.	<i>gacchatā</i> , -smā, -mhā, -ā	<i>gacchantehi</i> , -bhi
6.	<i>gacchassa</i> , <i>gacchato</i> , <i>gacchantassa</i>	<i>gacchantam</i> , <i>gacchantānam</i>
7.	<i>gacchati</i> , <i>gacchantasmim</i> , -mhi, -e	<i>gacchantesu</i>

(Feminine, Stem Suffix *-antī*)

Those ending in *-nta* form their feminine stems by substituting an ‘ī’ in place of ‘a’ as in *gacchanta* → *gacchantī*. They decline according to NG-21 (*nadī* group).

**Members**

•	<i>sayam</i>	sleeping
•	<i>caram</i>	going around
•	<i>tiṭṭham</i>	standing
•	<i>dadam</i>	giving
•	<i>bhuñjam</i>	eating
•	<i>suṇam</i>	listening
•	<i>pacam</i>	cooking
•	<i>jīram</i>	getting old
•	<i>mīyam</i>	dying
•	<i>cavam</i>	dying
•	<i>karam</i>	doing
•	<i>bhavam</i>	master
•	<i>saṃ</i>	saint
•	<i>aram</i>	Arahat
•	<i>maham</i>	honoring, being noble or great

**Noun Group 7 (NG-7): PUMĀ GROUP**

(Masculine, Stem Suffix A)

	<b>Singular</b>	<b>Plural</b>
1.	<i>pumā</i> , <i>pumo</i>	<i>pumāno</i> , <i>pumā</i>
2.	<i>pumānam</i> , <i>pumam</i>	<i>pumāno</i> , <i>pume</i>
3.	<i>pumunā</i> , <i>pumānā</i> , <i>pumena</i>	<i>pumāhehi</i> , -bhi, <i>pumehi</i> , -bhi
4.	<i>pumuno</i> , <i>pumassa</i>	<i>pumānam</i>
5.	<i>pumunā</i> , <i>pumasmā</i> , -mhā, -ā	<i>pumānehi</i> , -bhi, <i>pumehi</i> , -bhi
6.	<i>pumono</i> , <i>pumassa</i>	<i>pumānam</i>
7.	<i>pumāne</i> , -asmim, -mhi, -e	<i>pumesu</i>

## Members

1. pumā (male, man)
2. yuvā (youth)
3. maghavā (Deva King)
4. addhā (journey)

## Noun Group 8 (NG-8): RĀJA GROUP

(Masculine, Stem Suffix A)

	<b>Singular</b>	<b>Plural</b>
1.	rājā	rājāno
2.	rājam, rājānam	rājāno
3.	raññā, rājinā, rājena	rājūhi, -bhi, rājehi, -bhi
4.	rañño, rājino	rañnam, rājūnam, rājānam
5.	raññā	rājūhi, -bhi, rājehi, -bhi
6.	rañño, rājino	rañnam, rājūnam, rājānam
7.	raññe, rājini	rājūsu, rājesu

EXAMPLE: *attā* ‘self, soul’

	<u>Singular</u>	<u>Plural</u>
1.	<i>attā</i>	<i>attāno</i>
2.	<i>attānam</i> / <i>attam</i>	<i>attāno</i>
3.	<i>attānā, attena</i>	<i>attanehi</i> (-ebhi)
4.	<i>attano</i>	<i>attānam</i>
5.	<i>attānā</i>	<i>attanehi</i> (-ebhi)
6.	<i>attano</i>	<i>attānam</i>
7.	<i>attani</i>	<i>attanesu</i>
8.	<i>atta</i> / <i>attā</i>	<i>attāno</i>

**Members:** *Rāja* (king), *brahmā* (brahmā), *attā* (self, ego)

Note: “*Rāja*” is one of those exceptional nouns with some peculiar forms. The “ññ” belongs only to “*rāja*”. Members of the NG-8 are very few, but very frequent in use. The problem is they all come with their own peculiar forms and they share only a few features among their members. So, all we can do is just to note them as they are.

	<u>Singular</u>	<u>Plural</u>
1.	<i>brahmā</i>	<i>brahmā, brahmāno</i>
2.	<i>brahmanam</i>	<i>brahmānam, brahmāno</i>
3.	<i>brahmuna</i>	<i>brahmūhi, brahmehi</i>

4.	<i>brahmassa, brahmuno</i>	<i>brahmānaṃ, brahmūnaṃ</i>
5.	<i>brahmunā</i>	<i>brahmūhi, brahmehi</i>
6.	<i>brahmassa, brahmuno</i>	<i>brahmānaṃ, brahmūnaṃ</i>
7.	<i>brahmani, brahmasmiṃ</i>	<i>brahmesu</i>

## Noun Group 9 (NG-9): SATTHĀ GROUP

(Masculine / Feminine, Stem Suffix *-tu* and *-tar*)

Singular	Plural
1. <i>satthā</i>	<i>satthāro</i>
2. <i>satthāraṃ</i>	<i>satthāro</i>
3. <i>satthārā, satthunā</i>	<i>satthārehi, -bhi, satthūhi, -bhi</i>
4. <i>satthu, satthuno, satthussa</i>	<i>satthārānaṃ, satthānaṃ, satthūnaṃ</i>
5. <i>satthārā, satthunā</i>	<i>satthārehi, -bhi, satthūhi, -bhi</i>
6. <i>satthu, satthuno, satthussa</i>	<i>satthārānaṃ, satthānaṃ, satthūnaṃ</i>
7. <i>satthari</i>	<i>satthāresu, satthūsu</i>

**Note:** Two bases *satthar* and *satthu*.

### Members

<i>satthu</i>	teacher	<i>dhātu</i>	carrier
<i>kattu</i>	doer	<i>pitu</i>	father
<i>bhattu</i>	husband	<i>bhātu</i>	brother
<i>vattu</i>	speaker	<i>jāmātu</i>	son-in-law
<i>netu, nettu</i>	carrier	<i>mātu</i>	mother (feminine)
<i>nattu</i>	grand-son	<i>dhītu</i>	daughter (feminine)

Singular	Plural
1. <i>mātā</i>	<i>mātāro</i>
2. <i>mātāraṃ</i>	<i>mātāro</i>
3. <i>mātārā, mātuyā</i>	<i>mātārehi, -bhi, mātūhi, -bhi</i>
4. <i>mātāya, mātu, mātuyā,</i>	<i>mātārānaṃ, mātānaṃ, mātūnaṃ</i>
5. <i>mātārā, mātuyā</i>	<i>mātārehi, -bhi, mātūhi, -bhi</i>
6. <i>mātāya, mātu, mātuyā,</i>	<i>mātārānaṃ, mātānaṃ, mātūnaṃ</i>
7. <i>mātari, mātuyā, mātuyāṃ</i>	<i>mātāresu, mātūsa</i>

Note: By adding ‘*-tu*’ to the roots or to the present verbal bases their **agent nouns** are formed. It is to express agent or relationship.

Ex:



<i>kattā</i> ( <i>kara + tu</i> )	doer/ worker;
<i>bhattā</i> ( <i>bhra + tu</i> )	care-taker;
<i>vattā</i> ( <i>vaca + tu</i> )	speaker;
<i>bujjhitā</i> ( <i>budha + tu</i> )	knower;
<i>soṭā</i> ( <i>su + tu</i> )	listener

## Noun Group 10 (NG-10): RATTI GROUP

(Feminine, Stem Suffix *-i*) – note: similar endings as NG-3, except *-āya* vs *-iyā*.

Singular	Plural
1. <i>ratti</i>	<i>rattī, rattiyo, ratyo</i>
2. <i>rattiṃ</i>	<i>rattī, rattiyo, ratyo</i>
3. <i>rattiyā, ratyā</i>	<i>rattīhi, rattībhi, rattihi, -bhi</i>
4. <i>rattiyā, ratyā</i>	<i>rattīnaṃ, rattinaṃ</i>
5. <i>rattiyā, ratyā</i>	<i>rattīhi, rattī bhi, rattihi, -bhi</i>
6. <i>rattiyā, ratyā</i>	<i>rattīnaṃ, rattinaṃ</i>
7. <i>rattiyā, ratyā, rattiyaṃ, -tyaṃ, ratto</i>	<i>rattīsu, rattisu</i>

### 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
- *duṇḍubhi* big drum

## Noun Group 11 (NG-11): GROUP

(Feminine, Stem Suffix *u*)

Singular	Plural
1. <i>yāgu</i>	<i>yāgū, yāguyo</i>

2.	yāguṃ	yāgū, yāguyo
3.	yāguyā	yāgūhi, -bhi, yāguhi, -bhi
4.	yāguyā	yāgūnaṃ, yāgunaṃ
5.	yāguyā	yāgūhi, -bhi, yāguhi, -bhi
6.	yāguyā	yāgūnaṃ, yāgunaṃ
7.	yāguyā, yāguyam	yāgūsu, yāgusu

Note: See the similarity with NG-10, *ratti*

### 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.	vadhuṃ	vadhū, vadhuyo
3.	vadhuyā	vadhūhi, -bhi
4.	vadhuyā	vadhūnaṃ
5.	vadhuyā	vadhūhi, -bhi
6.	vadhuyā	vadhūnaṃ
7.	vadhuyā, vadhuyam	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.	aggim̐	aggī, aggayo
3.	agginā	aggīhi, -ībhi, aggihi, -ibhi
4.	aggissa, <u>aggino</u>	aggīnam, agginam̐
5.	aggismā, -mhā, <u>agginā</u>	aggīhi, -ībhi, aggihi, -ibhi
6.	aggissa, <u>aggino</u>	aggīnam, agginam̐
7.	aggismim̐, agginhi	aggīsu, aggisu

**Note:** note the similarity with NG-17 Bhikkhu group (*bhikkhavo, bhikkhave*)

### 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*)

	<b>Singular</b>	<b>Plural</b>
1.	at̥ṭhi	at̥ṭhī, at̥ṭhīni
2.	at̥ṭhim	at̥ṭhī, at̥ṭhīni
3.	at̥ṭhinā	at̥ṭhīhi, -bhi
4.	at̥ṭhissa, at̥ṭhi <u>no</u>	at̥ṭhīnaṃ, at̥ṭhinaṃ
5.	at̥ṭhismā, -mhā, at̥ṭhinā	at̥ṭhīhi, -bhi
6.	at̥ṭhissa, at̥ṭhi <u>no</u>	at̥ṭhīnaṃ, at̥ṭhinaṃ
7.	at̥ṭhismiṃ, at̥ṭhimhi	at̥ṭhīsu, at̥ṭhisu

### Members

- *at̥ṭhi* bone
- *sat̥ṭhi* thigh
- *dadhi* yogurt
- *akkhi, acchi* eye
- *vāri* water
- *sappi* butter

**Note:** note the similarity with NG-15 Daṇḍī group (*daṇḍino*)

### Noun Group 15 (NG-15): **DANḌĪ GROUP**

(Masculine, Stem Suffix *ī* for habitual or natural action)

	<b>Singular</b>	<b>Plural</b>
1.	daṇḍī,	daṇḍī, daṇḍino
2.	daṇḍiṃ, daṇḍinaṃ,	daṇḍī, daṇḍino
3.	daṇḍinā	daṇḍīhi, -bhi
4.	daṇḍino, daṇḍissa	daṇḍīnaṃ
5.	daṇḍinā, -smā, -mhā	daṇḍīhi, -bhi
6.	daṇḍino, daṇḍissa	daṇḍīnaṃ
7.	daṇḍini, -smiṃ, -mhi	daṇḍīsu

### Members

- *daṇḍī* a hermit with secret stick
- *hatthī* elephant
- *dāṭhī* wild animals with fangs (like lions, snake)
- *gaṇī* founder of a gang
- *saṃghī* 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-kāriṃ, sukha-kāriṇaṃ	sukha-kārī, sukha-kārini
3. sukha-kāriṇā	sukha-kārīhi, sukha-kārībhi
4. sukha-kārissa, sukha-kārino	sukha-kārīnaṃ
5. sukha-kārismā, -mhā, -nā	sukha-kārīhi, sukha-kārībhi
6. sukha-kārissa, sukha-kārino	sukha-kārīnaṃ
7. sukha-kārismiṃ, -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 1<sup>st</sup> form singular, and the *ni*-suffix in the case of 1<sup>st</sup> and 2<sup>nd</sup> forms plural.

### Noun Group 17 (NG-17): BHIKKHU GROUP

(Masculine, Stem Suffix *u*)

Singular	Plural
1. <i>bhikkhu</i>	<i>bhikkhū, bhikkhavo, bhikkhave</i> (unique)
2. <i>bhikkhuṃ</i>	<i>bhikkhū, bhikkhavo,</i>
3. <i>bhikkhunā</i>	<i>bhikkhūhi, -bhi, bhikkhuhi, -bhi</i>
4. <i>bhikkhussa, -no</i>	<i>bhikkhūnaṃ, bhikkhunaṃ</i>

- |                                          |                                                  |
|------------------------------------------|--------------------------------------------------|
| 5. <i>bhikkhusmā</i> , -mhā, - <u>nā</u> | <i>bhikkhūhi</i> , -bhi, <i>bhikkhuhi</i> , -bhi |
| 6. <i>bhikkhussa</i> , - <u>no</u>       | <i>bhikkhūnaṃ</i> , <i>bhikkhunaṃ</i>            |
| 7. <i>bhikkhusmiṃ</i> , -mhi             | <i>bhikkhūsu</i> , <i>bhikkhusu</i>              |

## 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*)

	<b>Singular</b>	<b>Plural</b>
1.	āyu, āyuṃ	āyū, āyūni
2.	āyu, āyuṃ	āyū, āyūni
3.	āyunā, [āyusa]	āyūhi, -bhi, āyuhī, -bhi
4.	āyussa, -no	āyūnaṃ, āyunaṃ
5.	āyunā, -smā, -mhā	āyūhi, -bhi, āyuhī, -bhi
6.	āyussa, -no	āyūnaṃ, āyunaṃ
7.	āyusmiṃ, -mhi	āyūsu, āyusu

Note: this is similar to *aṭṭhi* group.

## Members

- *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, sayambhuno, sayambhuvo
2. sayambhuṃ	sayambhū, sayambhuno, sayambhuvo
3. sayambhunā	ayambhūhi, -bhi
4. sayambhussa, -no	sayambhūnaṃ
5. sayambhusmā, -mhā, -nā	sayambhūhi, -bhi
6. sayambhussa, -no	sayambhūnaṃ
7. sayambhusmiṃ, -mhi	sayambhūsu.
8. bho sayambhu	bhonto sayambhū, sayambhuvo

### 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 1<sup>st</sup> and 2<sup>nd</sup> plural forms.

### Noun Group 20 (NG-20): GOTRABHŪ GROUP

(Neuter, Stem Suffix *ū*)

Singular	Plural
Missing??	Missing??

### Members

- *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) Note: check similarity with NG-10, *Ratti*

Singular	Plural
1. nadī	nadī, nadiyo, najjo
2. nadim̐, nadiyaṃ	nadī, nadiyo, najjo
3. nadiyā (najjā)	nadīhi, nadībhi
4. nadiyā (najjā)	nadīnaṃ
5. nadiyā (najjā)	nadīhi, nadībhi
6. nadiyā (najjā)	nadīnaṃ
7. nadiyā, nadiyaṃ, (najjim̐)	nadīsu
8. bhito nadi	bhotiyo nadī, nadiyo, najjo

Compare NG-21 with NG-10, *Ratti* to memorize it easier. The only difference is in 1<sup>st</sup> form, singular.

1. <i>ratti</i>	<i>rattī, rattiyo</i>
2. <i>rattim̐</i>	<i>rattī, rattiyo</i>
3. <i>rattiyā</i>	<i>rattīhi, rattībhi</i>
4. <i>rattiyā</i>	<i>rattīnaṃ, rattinaṃ</i>
5. <i>rattiyā</i>	<i>rattīhi, rattī bhi</i>
6. <i>rattiyā</i>	<i>rattīnaṃ, rattinaṃ</i>
7. <i>rattiyā, rattiyaṃ, ratto</i>	<i>rattīsu, rattisu</i>

Note: 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*)

<b>Singular</b>	<b>Plural</b>
1. gahapatānī	gahapatānī, gahapatānīyo
2. gahapatāniṃ, -niyaṃ	gahapatānī, gahapatānīyo
3. gahapatāniyā	gahapatānāhi, -bhi
4. gahapatānyā	gahapatānīnaṃ
5. gahapatānyā	gahapatānnīhi, -bhi
6. gahapatānyā	gahapatānīnaṃ
7. gahapatāniyā, -yaṃ	gahapatānīsu
8. bhoti gahapatāni	bhotiyo gahapatānī, gahapatānīyo

## Members

- *gahapatānī* mistress
- *bhikkhunī* nun
- *rājinī* queen
- *daṇḍinī* woman with a stick
- *pokkharāṇī* lake
- *yakkhinī* female ghost
- *paracitta-vidūnī* a woman who can read another's mind

## Female Suffixes (*ā, ī, inī*)

**1. 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*:

<b>Male</b>	<b>Female</b>
• <i>sunakho</i> (dog)	<i>sunakhī</i> (bitch)
• <i>sukaro</i> (pig)	<i>sūkarī</i> (female pig)
• <i>sakuṇo</i> (bird)	<i>sakuṇī</i> (female bird)
• <i>makkāṭo</i> (monkey)	<i>makkāṭī</i> (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
• <i>mānavo</i>	<i>mānavī</i> (young woman)
• <i>nāviko nāvikī</i>	(wife of a sailor)
• <i>gotamo</i>	<i>gotamī</i> (Queen Gotamī)
• <i>gacchanto</i>	<i>gacchantī</i> (female traveler)
• <i>guṇavanto</i>	<i>guṇavantī</i> (honorable woman)

**2. Female Suffix *inī*:** The *inī* suffix is common to nouns of such stem suffixes as *i*, *ī*, *u*, *ū*:

Male	Female
• <i>gahapati</i>	<i>gahapatinī</i> (female house-holder)
• <i>daṇḍī</i>	<i>daṇḍinī</i> (female hermit with a so-called sacred stick)
• <i>bhikkhu</i>	<i>bhikkhunī</i> (nun)
• <i>paracitta-vidū</i>	<i>paracitta-vidūnī</i> (woman who can read other's mind)

**3. Stem Suffix *ā*:** The *ā*-suffix is very common to nouns of stem suffix *a* when they modify female nouns:

Male	Female
• <i>abhirūpo puriso</i> (handsome man)	<i>abhirūpā kaññā</i> (pretty woman)
• <i>dīgho saṃsāro</i> (long saṃsāra)	<i>dīghā ratti</i> (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

1. ahaṃ
2. maṃ, **mamaṃ**
3. mayā, me
4. **mama**, **mayhaṃ**, **amhaṃ**, **mamaṃ** me
5. mayā
6. **mama**, **mayhaṃ**, **amhaṃ**, **mamaṃ** me
7. mayi

#### Plural

- mayam, **amhe**, no  
**amhe**, **amhākaṃ**, no  
amhehi, amhebhi, no  
**amhākaṃ**, asmākaṃ, **amhaṃ**, no  
amhehi, amhebhi  
**amhākaṃ**, asmākaṃ, **amhaṃ**, no  
amhesu, asmesu

### Pronoun Group 2 (PG-2): You

- Stem Form: *Tumha*

#### Singular

1. tvaṃ, tuvaṃ
2. taṃ, tavaṃ, tuvaṃ, tvam
3. **tayā**, tvayā, te
4. **tava**, tuyhaṃ, tumhaṃ, te
5. **tayā**, tvayā
6. **tava**, tuyhaṃ, tumhaṃ, te
7. tayi, tvayi

#### Plural

- tumhe, vo  
tumhe, **tumhākaṃ**, vo  
tumhehi, -bhi, vo  
**tumhākaṃ**, tumhaṃ, vo  
tumhehi, -bhi  
**tumhākaṃ**, tumhaṃ, vo  
tumhesu

Note: I and You are genderless unlike he/she/it/this/that shown below.

## 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/she/it/ or this/that

- Stem Form: *ima*
- Gender: Masculine

#### Singular

1. ayaṃ

#### Plural

- ime

2.	imaṃ	<u>ime</u>
3.	anena, iminā	imehi, imebhi, ehi, ebhi
4.	imassa, <u>assa</u>	imesaṃ, imesānaṃ, esaṃ, esānaṃ
5.	imasmā, imamhā, asmā	imehi, imebhi, ehi, ebhi
6.	imassa, <u>assa</u>	imesaṃ, imesānaṃ, esaṃ, esānaṃ
7.	imasmim, imamhi, asmim	imesu, esu

**Pronoun Group 4 (PG-4): This / That / It / They**

- Stem Form: ima
- Gender: Neuter

	<b>Singular</b>	<b>Plural</b>
1.	idaṃ, imaṃ	imāni
2.	idaṃ, imaṃ	imāni
3.	anena, iminā	imehi, imebhi, ehi, ebhi
4.	imassa, <u>assa</u>	imesaṃ, imesānaṃ, esaṃ, esānaṃ
5.	imasmā, imamhā, asmā	imehi, imebhi, ehi, ebhi
6.	imassa, <u>assa</u>	imesaṃ, imesānaṃ, esaṃ, esānaṃ
7.	imasmim, imamhi, asmim	imesu, esu

**Pronoun Group 5 (PG-5): This / That / She / They**

- Stem Form: *ima*
- Gender: Feminine

	<b>Singular</b>	<b>Plural</b>
1.	ayaṃ	imā, imāyo
2.	imaṃ	imā, imāyo
3.	<u>imāya</u>	imāhi, imābhi
4.	<u>imāya</u> , assā, assāya, imissā, imissāya	imāsaṃ, imāsānaṃ
5.	<u>imāya</u>	imāhi, imābhi
6.	<u>imāya</u> , assā, assāya, imissā, imissāya	imāsam, imāsānaṃ
7.	imāyaṃ, assaṃ, imissaṃ	imāsu

**Pronoun Group 6 (PG-6): That / Those**

- Stem Form: ta; Gender: Masculine

**Singular**

**Plural**

1.	so	ne, <u>te</u>
2.	naṃ, taṃ	ne, <u>te</u>
3.	neṇa, teṇa	nehi, nebhi, tehi, tebhi
4.	nassa, <u>assa</u> , tassa	<u>nesaṃ</u> , nesānaṃ, <u>tesaṃ</u> , tesānaṃ
5.	nasmā, asmā, tasmā, namhā, tamhā	nehi, nebhi, tehi, tebhi
6.	nassa, <u>assa</u> , tassa	<u>nesaṃ</u> , nesānaṃ, <u>tesaṃ</u> , tesānaṃ
7.	nasmiṃ, asmiṃ, tasmīṃ, namhi, tamhi	nesu, tesu

### Pronoun Group 7 (PG-7): That / Those

- Stem Form: *ta*; Gender: Neuter

#### Singular

1.	naṃ, taṃ
2.	naṃ, taṃ
3.	neṇa, teṇa
4.	nassa, <u>assa</u> , tassa
5.	nasmā, asmā, tasmā, namhā, tamhā
6.	nassa, <u>assa</u> , tassa
7.	nasmiṃ, asmiṃ, tasmīṃ, namhi, tamhi

#### Plural

nāni, tāni
nāni, tāni
nehi, nebhi
<u>nesaṃ</u> , nesānaṃ, <u>tesaṃ</u> , tesānaṃ
nehi, nebhi, tehi, tebhi
<u>nesaṃ</u> , nesānaṃ, <u>tesaṃ</u> , tesānaṃ
nesu, tesu

### Pronoun Group 8 (PG-8): That / Those

- Stem Form: *ta*; Gender: Feminine

#### Singular

1.	sā
2.	naṃ, taṃ
3.	nāya, <u>tāya</u>
4.	tissā, tassā, nassā, assā, tissāya, tassāya, nassāya, assāya, nāya, <u>tāya</u> ;
5.	nāya, tāya
6.	tissā, tassā, nassā, assā, tissāya, tassāya, nassāya, assāya, nāya, <u>tāya</u> ;
7.	tissaṃ, tassaṃ, nassaṃ, nāyaṃ, tāyaṃ

#### Plural

nā, nāyo, tā, tāyo
nā, nāyo, tā, tāyo
nāhi, nābhi, tāhi, tābhi
nāsaṃ, nāsānaṃ, <u>tāsaṃ</u> , tāsānaṃ
nāhi, nābhi, tāhi, tābhi
nāsaṃ, nāsānaṃ, <u>tāsaṃ</u> , tāsānaṃ
nāsu, <b>tāsu</b>

### Pronoun Group 9 (PG-9): That / Those

- Stem Form: *eta*; Gender: Masculine

#### Singular

1.	eso
----	-----

#### Plural

ete
-----

2.	etaṃ	ete
3.	etena	eteḥi, etebhi
4.	etassa	etesaṃ, etesānaṃ
5.	etasmā, etamhā	eteḥi, etebhi
6.	etassa	etesaṃ, etesānaṃ
7.	etasmim, etamhi	etesu

### Pronoun Group 10 (PG-10): That / Those

- Stem Form: *eta*; Gender: Neuter

	<b>Singular</b>	<b>Plural</b>
1.	etaṃ	etāni
2.	etaṃ	etāni
3.	etena	eteḥi, etebhi
4.	etassa	etesaṃ, etesānaṃ
5.	etasmā, etamhā	eteḥi, etebhi
6.	etassa	etesaṃ, etesānaṃ
7.	etasmim, etamhi	etesu

### Pronoun Group 11 (PG-11): That / Those

- Stem Form: *eta*; Gender: Feminine

	<b>Singular</b>	<b>Plural</b>
1.	esā	etā, etāyo
2.	etaṃ	etā, etāyo
3.	etāya	etāhi, etābhi
4.	etāya, etissā, etissāya	etāsaṃ, etāsānaṃ
5.	etāya	etāhi, etābhi
6.	etāya, etissā, etissāya	etāsaṃ, etāsānaṃ
7.	etāyaṃ, etissaṃ	etāsu

*Note:* 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): who, that, etc.

- Stem Form: *ya* (Masculine)



	<b>Singular</b>	<b>Plural</b>
1.	yo	ye
2.	yaṃ	ye
3.	yena	yehi, yebhi
4.	yassa	yesaṃ, yesānaṃ
5.	yasmā, yamhā	yehi, yebhi
6.	yassa	yesaṃ, yesānaṃ
7.	yasmiṃ, yamhi	yesu

Note: please note the similarity with NG-1

**Pronoun Group 13 (PG-13): who, that, etc.**

**5. Stem Form: ya (Neuter)**

	<b>Singular</b>	<b>Plural</b>
1.	yaṃ	yāni
2.	yaṃ	yāni
3.	yena	yehi, yebhi
4.	yassa	yesaṃ, yesānaṃ
5.	yasmā, yamhā	yehi, yebhi
6.	yassa	yesaṃ, yesānaṃ
7.	yasmiṃ, yamhi	yesu

Note: please note the similarity with NG-2

**Pronoun Group 14 (PG-14): who, that, etc.**

**6. Stem Form: ya (Feminine)**

	<b>Singular</b>	<b>Plural</b>
1.	yā	yā, yāyo
2.	yaṃ	yā, yāyo
3.	yāya	yāhi, yābhi
4.	yāya, yassā	yāsaṃ, yāsānaṃ
5.	yāya	yāhi, yābhi
6.	yāya, yassā	yāsaṃ, yāsānaṃ
7.	yāyaṃ, yassaṃ	yāsu

Note: please note the similarity with NG-3

#### 4. INTERROGATIVE PRONOUNS

##### Pronoun Group 15 (PG-15): Who, Which, What, Why (Masculine)

	Singular	Plural
1.	ko	ke
2.	kaṃ	ke
3.	kena	kehi, kebhi
4.	kassa, kissa	kesaṃ, kesānaṃ
5.	kasmā, kamhā	kehi, kebhi
6.	kassa, kissa	kesaṃ, kesānaṃ
7.	kasmiṃ, kismiṃ, kamhi, kimhi,	kesu

##### Pronoun Group 16 (PG-16): Who, Which, What, Why (Neuter)

	Singular	Plural
1.	kiṃ	kāni
2.	kiṃ	kāni
3.	kena	kehi, kebhi
4.	kassa, kissa	kesaṃ, kesānaṃ
5.	kasmā, kamhā	kehi, kebhi
6.	kassa, kissa	kesaṃ, kesānaṃ
7.	kasmiṃ, kismiṃ, kamhi, kimhi,	kesu

##### Pronoun Group 17 (PG-17): Who, Which, What, Why (Feminine)

	Singular	Plural
1.	kā	kā, kāyo
2.	kaṃ	kā, kāyo
3.	kāya	kāhi, kābhi
4.	kāya, kassā	kāsaṃ, kāsānaṃ
5.	kāya	kāhi, kābhi
6.	kāya, kassā	kāsaṃ, kāsānaṃ
7.	kāya, kassaṃ	kāsu

#### 5. INDEFINITE PRONOUNS

##### Pronoun Group 18 (PG-18): One, Someone / Anyone

If *kiṃ* takes the suffix *ci*, it becomes *koci* (masculine), *kaṃci* (neuter), *kāci* (feminine) and so on, they translate as “someone.”

If *kiṃ* take both the prefix (*yo, yaṃ, yā*) and the suffix (*ci*), then it becomes *yo koci* (masculine), *yaṃ kaṃci* (neuter), *yā kāci* (feminine) and so on. They should be translated as “anybody/ whosoever.”

**Pronoun Group 19 (PG-19): All/ Everyone/ Everything (Masculine)**

	<b>Singular</b>	<b>Plural</b>
1.	sabbo	sabbe
2.	sabbaṃ	sabbe
3.	sabbena	sabbhehi, -bhi
4.	sabbassa	sabbesaṃ, sabbesānaṃ
5.	sabbasmā, -mhā	sabbhehi, -bhi
6.	sabbassa	sabbesaṃ, sabbesānaṃ
7.	sabbasmim, -mhi, sabbe	sabbesu
8.	bho sabba, sabbā	bhonto sabbe

Members:

<i>añña</i>	one, someone
<i>ubha</i>	both
<i>katama</i>	what

**Pronoun Group 20 (PG-20): All/ Everyone / Everything (Neuter)**

	<b>Singular</b>	<b>Plural</b>
1.	sabbaṃ	sabbāni
2.	sabbaṃ	sabbāni
3.	sabbena	sabbhehi, -bhi
4.	sabbassa	sabbesaṃ, sabbesānaṃ
5.	sabbasmā, -mhā	sabbhehi, -bhi
6.	sabbassa	sabbesaṃ, sabbesānaṃ
7.	sabbasmim, -mhi	sabbesu
8.	bho sabba, sabbā	bhavantāni sabbāni

**Pronoun Group 21 (PG-21): All/ Everyone/ Everything (Feminine)**

	<b>Singular</b>	<b>Plural</b>
1.	sabbā	sabbāyo
2.	sabbaṃ	sabbā, sabbāyo
3.	sabbāya	sabbāhi, -bhi
4.	sabbāya, sabbassā	sabbāsāṃ, sabbāsānaṃ
5.	sabbāya	sabbāhi, sabbābhi

- |    |                     |                        |
|----|---------------------|------------------------|
| 6. | sabbāya, sabbassā   | sabbāsaṃ, sabbāsānaṃ   |
| 7. | sabbāyaṃ, sabbassaṃ | sabbāsu                |
| 8. | bhoti sabbe         | bhotiyo sabbā, sabbāyo |

## 6. NUMBERING PRONOUNS

### Pronoun Group 22 (PG-22): One

The word *eka* generally means one. Like its English counterpart “number one” that can mean something the best, or unique, etc., the Pāli pronoun *eka* has many meanings: number one (*sankhyā*), similar (*tulya*), unique (*a-tulya*), lonely (*a-sahāya*), together (*missana*), noble (*setṭha*), some individuals (*añña*), true (*sacca*), certain (*mukkhya*), a little bit (*appa*), entire (*kevala*).

Among its meanings, the first four have only singular forms as follows:

	Masculine	Neuter	Feminine
1	eko	ekaṃ	ekā
2	ekaṃ	ekaṃ	ekaṃ
3	ekena	ekena	ekāya
4	ekassa	ekassa	ekāya
5	ekasmā, -mhā,	ekasmā, -mhā,	ekāya
6	ekassa	ekassa	ekāya
7	ekasmiṃ -mhi	ekasmiṃ -mhi	ekissā, ekāyaṃ, ekissaṃ

### Pronoun Group 23 (PG-23): Two (Three Genders, and Plural only)

1. dve, duve
2. dve, duve
3. dvīhi, dvibhi
4. dvinnaṃ, duvinnam
5. dvīhi, dvibhi
6. dvinnaṃ, duvinnam
7. dvīsu, dvisu

### Pronoun Group 24-26 (PG-24-26): Three (three Genders and Plural only)

	PG-24 (Masculine, Plural only)	PG-25 (Neuter, Plural only)	PG-26 (Feminine, Plural only)
1.	tayo	tīni	tisso
2.	tayo	tīni	tisso
3.	tīhi, tībhi, tihi, tibhi	tīhi, tībhi, tihi, tibhi	tīhi, tībhi, tihi, tibhi
4.	tinnaṃ, tinnānaṃ	tinnaṃ, tinnānaṃ	tissannaṃ
5.	tīhi, tībhi, tihi, tibhi	tīhi, tībhi, tihi, tibhi	tīhi, tībhi, tihi, tibhi

6.	tinnaṃ, tinnānaṃ	tinnaṃ, tinnānaṃ	tissannaṃ
7.	tīsu, tisu	tīsu, tisu	tīsu, tisu

**Pronoun Group 27-29 (PG-27-29): Four** (three Genders and Plural only)

	<b>PG-27</b> (Masculine, Plural only)	<b>PG-28</b> (Neuter, Plural only)	<b>PG-29</b> (Feminine, Plural only)
1.	cattāro	cattāri	catasso
2.	cattāro	cattāri	catasso
3.	catūhi, catūbhi, catuhi, catubhi	catūhi, catūbhi, catuhi, catubhi	catūhi, catūbhi, catuhi, catubbhi
4.	catunnaṃ	catunnaṃ	catassanaṃ
5.	catūhi, catūbhi, catuhi, catubhi	catūhi, catūbhi, catuhi, catubhi	catūhi, catūbhi, catuhi, catubbhi
6.	catunnaṃ	catunnaṃ	catassanaṃ
7.	catūsu, catusu	catūsu, catusu	catūsu, catusu

**Pronoun Group 30 (PG-30): Five** (Three Genders and Plural only)

1. pañca
2. pañca
3. pañcahi, -bhi
4. pañcannaṃ,
5. pañcahi, -bhi
6. pañcannaṃ
7. pañcasu

The numbering pronouns from six to eighteen share the same above patterns as *pañca* (five): *cha* (six), *satta* (seven), *aṭṭha* (eight), *nava* (nine), *dasa* (ten), *ekā-dasa* (eleven), *dvā-dasa* (twelve), *te-dasa* (thirteen), *catu-ddasa* (fourteen), *pañca-dasa* (fifteen), *soḷasa* (sixteen), *satta-dasa* (seventeen), *aṭṭhā-dasa* (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-vīsaṃ* (19) *Vīsati, vīsaṃ* (20), *ekūna-tiṃsati, ekūna-tiṃsaṃ* (29) *tiṃsati, tiṃsaṃ* (30) *ekūna-cattālīsaṃ* (39), *cattārīsaṃ* (40) *ekūna-paññāsaṃ, -paññāsaṃ* (49), *paññāsaṃ, paññāsaṃ*<sup>46</sup> (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 thousands**), *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 *ṃ* suffix (eg. *vīsaṃ*) are the same as those of NG-3, but their 1<sup>st</sup> forms take *ṃ*-suffix like those of NG-2. See the examples below:

- *Vīsati* (1<sup>st</sup>), *vīsatiṃ* (2<sup>nd</sup>), *vīsatiyā* (3<sup>rd</sup> to 6<sup>th</sup>) *vīsatiyaṃ* (7<sup>th</sup>).
- *Vīsaṃ* (1<sup>st</sup>), *vīsaṃ* (2<sup>nd</sup>), *vīsāya* (3<sup>rd</sup> to 6<sup>th</sup>), *vīsāyaṃ*.

### **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:

*Sataṃ* (1<sup>st</sup>), *sataṃ* (2<sup>nd</sup>), *satena* (3<sup>rd</sup>), *satassa* (4<sup>th</sup>), *satasmā, satamhā, satā,* (5<sup>th</sup>), *satassa* (6<sup>th</sup>), *satasmīṃ, satamhi, sate* (7<sup>th</sup>).

Note: 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 saḥassāni* (3 x 1000 = 3000), etc. In this case they are the same as the plural forms of NG-10 and NG-2, respectively.

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<sup>46</sup> *Paññāsa* is also 50

## Pronoun Group 33 (PG-33): Five Kinds of Numbers

In Pāli, 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-vīsam* (19), *vīsati, vīsam* (20), *eka-vīsati, eka-vīsam* (21), *dvā-vīsati / -vīsam, bā-vīsati / -vīsam* (22), *te-vīsati / -vīsam* (23), *catu-vīsati / -vīsam* (24), *paṇṇa-vīsati / -vīsam, pañca-vīsati / -vīsam* (25), *cha-bbīsati / -vīsam* (26), *satta-vīsati / -vīsam* (27), *aṭṭha-vīsati / -vīsam* (28), *ekūna-tiṃsati / -tiṃsam* (29), *tiṃsati, tiṃsam* (30), *eka-tiṃsam* (31), *dvattiṃsam, battiṃsam* (32), *tettiṃsam* (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-sataṃ maggaṃ*: 120-yojana journey. This is the length of journey Venerable Mahāpāla took to see the Buddha.
- *Kappa-sata-sahassādhikaṃ ekaṃ asaṅkhyeyaṃ*: 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 asaṅkhyeyāni*: 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-enlightenment.

### 2. Multiplied Number (*Guṇita*): Below are some examples:

- *Dasa-sahassam*: Ten thousands (10 x 1000)
- *Sata-sahassam*: Hundred thousands (100 x 1000)
- *Dasa-sata-sahassam*: 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 height 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-raṃsī 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.”

### 6. Ordinal Numerals or Suffixes of Numerals (*saṅkhyā-taddhita*)

With connotation of ordinal number there come such suffixes as: *ma*, *tha*, *ṭha*, and *tiya*.

<i>Eka/ pathama</i>	one/ first
<i>Dve/ dutiya</i>	two/ second
<i>Tayo/ tatiya</i>	three/ third
<i>Catu/ catuttha</i>	four/ fourth
<i>Pañca/ pañcama</i>	five/ fifth
<i>Cha/ chaṭṭha (chaṭṭhama)</i>	six/ sixth
<i>Satta/ sattama</i>	seven/ seventh
<i>Aṭṭha/ aṭṭhama</i>	eight/ eighth
<i>Nava/ navama</i>	nine/ ninth
<i>Dasa/ dasama</i>	ten/ tenth
<i>Ekādasā/ ekādasama</i>	eleven/ eleventh
<i>Dvādasā/ dvādasama</i>	twelve/ twelfth
<i>Terasā/ terasama</i>	thirteen/ thirteenth
<i>Cuddasā/ cuddasama</i>	fourteen/ fourteenth
<i>Pannarasā/ pannarasama</i>	fifteen/ fifteenth
<i>Solasā/ solasama</i>	sixteen/ sixteenth
<i>Sattarasā/ sattarasama</i>	seventeen/ seventeenth
<i>Aṭṭhārasā/ aṭṭhārasama</i>	eighteen/ eighteenth
<i>Ekūna-vīsait/ ekūna-vīsaitma</i>	nineteen/ nineteenth (twenty short of one)
<i>Vīsati/ vīsaitima</i>	twenty/ twentieth
<i>Tiṃsatima</i>	Thirtieth



<i>Cattālīsati</i>	fortieth
<i>Paṇṇāsati</i>	fiftieth
<i>Saṭṭhi</i>	sixtieth
<i>Sattati</i>	seventieth
<i>Asīti</i>	eightieth
<i>Navuti</i>	ninetieth
<i>Satama</i>	hundredth

All these are treated as adjectives. In the masculine they are declined like *purisa*. In the feminine their last vowel is changed into *ā* or *ī* and are declined like *kaññā* and *nadī* respectively. Their declension in the neuter is like that of *citta*.

**Remark.** “The first among the eight men” and such other phrases should be translated with the locative or genitive forms, as:

1. *Aṭṭhasu purisesu paṭhamo* or
2. *Aṭṭhannam purisānam paṭhamo*.

## CHAPTER 6: MISCELLANEOUS

### Expanded Noun or Secondary Derivatives (*taddhita*<sup>47</sup>)

The meaning of a noun could be expanded by adding a suffix to its end. Such a noun is called *taddhita* (expanded noun), and its suffix is called *taddhita-paccaya* (expanding suffix). There are many of such suffixes including *-ika*, *-iya*, *-ṇī*, *-tu*, *-vantu*, *-mantu*, *-ī* and so on.

Examples:

1. *-ī* (or sometimes shown as *-in*)<sup>48</sup>

1. *Ottappa* (moral fear) is a noun; *ottappa-ī* is someone who has *ottappa*.
2. *Anottappī* is the opposite. Thus, “*anottappī*” is composed of *na-ottappa-ī* that literally means “un-fear-one”.
3. *Yogī* (*yoga-ī*), meaning someone who has *yoga* (intensive practice).
4. *Sukhī* (*sukha-ī*) someone who has *sukha* (happiness).
5. Māgadha is a province, and *māgadhī* (*māgadha-ī*) is the language spoken in that province, known today as Pāli.
6. *medhāvinī* – wise woman;
7. *pāpamakkhī* - one concealing sin;

In terms of gender, they always agree with what or whom they refer to. So, *anottappī* is a male, and *anottappinī* is a female; *yogī* is a male, and *yoginī* is a female; *sukhī* is a male, and *sukhinī* is a female.

2. *-vantu* and *-mantu*

*-vantu* and *-mantu* are added to some nouns to form meaning “**the possessor of...**”. *-vantu* is added to nouns that end with *-a* or *-ā*; *-mantu* is added to nouns that end with *-i*, *-ī*, *-u* or *-ū*.

*Guṇa + vantu = guṇavantu* (virtuous person)

*Dhana + vantu = dhanavantu* (rich person)

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**Secondary derivatives (*taddhita*)** [substantive<sup>49</sup> (or substantive + suffix) + suffix]:

1. **sāmaññataddhita** – general secondary derivative
  - (a) **appaccattha** – denoting lineage (suffixes = *(ṇ)a*, *(ṇ)āna*, *(ṇ)era*, *(ṇ)eyya*)

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<sup>47</sup> Also see *kiṭṭaka*

<sup>48</sup> See Grammar Warder Lesson 18 or Pali Made Easy by Balangoda Lesson 35.

<sup>49</sup> substantive = verbal root + suffix.

- (b) **anekattha** – of various meanings (suffixes = (ṇ)ika, (ṇ)a, ima, iya, tā, ka, maya)
- (c) **atthyattha** or **assatthi??** – denoting endowment, possession (suffixes = ava, ala, ila, ika, ī, vi, ssī, vantū, mantu)
- (d) **saṅkhyā** – numerical derivatives [number + suffix] (suffixes = ma, tiya, ttha, ī, ka)
2. **bhavataddhita** – gerundial used as abstract subs. [substantive + suffix] (suffixes = tā, tta, ttana, (ṇ)ya, (ṇ)a)
3. **avyayataddhita** – indeclinable numbers and adverbs (e.g. num. + *kkhattum* (adv.), *dha*, *so*, *tha*, *tana*)

### Primary derivative (**kitaka, kitanta**) [verbal root + suffix = substantive]:

1. **kitca** – for formation of passive participles (suffixes = *tabba*, *anīya*, (ṇ)ya, (ṇ)iya, *tayya*, *icca*)
2. **kitā** – for formation of active participles or nouns expressing an active meaning (suffixes = *nta*, *mānā*, *ta*, etc.)

### Twenty prefixes:

*pa, parā, ni, nī, u, saṃ, du, vi, ava, anu, pari, abhi, adhi, pati, su, ā, ati, api, apa, upa.*

### Three functions of prefixes:

*Dhātvattham bādhathe koci; koci tam'anuvattate.*  
*Tamevañño viseseti; upasagga-gatī tidhā.*

Some alter the meaning of a root; others just follow it;  
 Or modify it. Thus, prefixes function in three ways.

**Examples:** Below is the example of “hara” root whose meaning is altered or modified by different prefixes:

<i>Harati</i>	brings back (modify)
<i>Ava-harati</i>	steals or robs (alter)
<i>Apa-harati</i>	removes/ avoids (modify)
<i>Ati-harati</i>	grinds/ takes back (modify)
<i>Anu-harati</i>	covers up over (alter)
<i>Upa-harati</i>	grants/ gives (alter)
<i>Nī-harati</i>	takes out/ push forward (alter)
<i>Pa-havati</i>	beats/ strikes (alter)

*Vi-harati* dwells/ lives (alter)  
*Sam-harati* folds/ pulls out (alter)

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## CHƯƠNG VII - THỨ CHUYỂN HÓA NGỮ (TADDHITA)

(Ref: Pāli Hàm Thụ - Tỳ khuru Giác Giới - Bodhisīla Bhikkhu)

Định nghĩa: Thứ chuyển hóa ngữ (*taddhita*) là phép hình thành từ ngữ danh tự loại chuyển hóa trong tiếng Pāli.

Loại chuyển hóa ngữ này không giống như loại sơ chuyển hóa ngữ (*kiṭaka*).

### **Bahubbīhi Combination**

There are words that separately they don't indicate any person, but when combined, they refer to someone. Such combination is called *Bahubbīhi* Combination.

Consider these Metta chanting sentences:

*Uddham yāva bhavaggā ca, adho yāva avīcito;  
samantā cakkavālesu, ye sattā pathavī-carā;  
a-byāpajjā ni-verā ca, ni-dukkhā ca nupaddavā.*

<i>Uddham</i>	up
<i>yāva bhavaggā ca</i>	to the highest plane
<i>adho</i>	down
<i>yāva avīcito</i>	to the avīci hell
<i>samantā cakkavālesu</i>	across the universes
<i>ye sattā</i>	those beings
<i>pathavī-carā</i>	earth-bound
<i>a-byāpajjā</i>	(May they be) no-distress ones
<i>ni-verā ca</i>	no-enmity ones
<i>ni-dukkhā ca</i>	no-pain ones
<i>nupaddavā (na-upaddavā)</i>	no-danger ones

In these sentences we could find several *bahubbīhi* combinations:

	<u>Separately</u>	<u>When combined</u>
•	<i>a-byāpajjā</i> no-distress	<i>abyāpajjā</i> → <u>those who have no distress</u>
•	<i>ni-verā</i> no-enmity	<i>niverā</i> → <u>those who have no enmity</u>
•	<i>ni-dukkhā</i> no-pain	<i>nidukkhā</i> → <u>those who have no pain</u>
•	<i>na-upaddavā</i> no-danger	<i>nupaddavā</i> <sup>50</sup> → <u>those who have no danger</u>

### **Exercises:**

Translate the following words according to the Pāli grammar and not in proper English:

1. *appa-kicco*                      few-chores
2. *samlahuka-vutti*                simple-lifestyle

<sup>50</sup> *na+upaddavā = na'upaddavā = nupaddavā*

3. *santa-indriyo*            calm-senses  
 4. *dīgharattaṃ*            long time (not long night)

## COMPARATIVE AND SUPERLATIVE

The most common way in which Pāli expresses the comparative (English ‘-er’) is with the affix *-tara* added to an adjective:

<u>ADJECTIVE</u>	<u>COMPARATIVE</u>
<i>piya</i> ‘dear’	<i>piyatara</i> ‘dearer’
<i>sādu</i> ‘sweet’	<i>sādutara</i> ‘sweeter’
<i>bahu</i> ‘much’	<i>bahutara</i> ‘more numerous’
<i>sīlavant</i> ‘virtuous’	<i>sīlavantatara</i> ‘more virtuous’
<i>balavant</i> ‘powerful’	<i>balavatara</i> ‘more powerful’

As the last two examples show, adjectives in *-(v)ant* may add *-a-* or lose the final consonants when *-tara* is added.

There is also a superlative (*-est*) affix *-tama*, as in *sattama* ‘the best’ (√*santa*), *piyatama* ‘dearest’ but it is rarer, and in Pāli the comparative often has a superlative sense.

There are also irregular comparatives and superlatives. Many of these are descended from Sanskrit forms in *-īyas* and *-iṣṭha*. Sound change has disguised them, but in Pāli, they commonly end in *-iya* or *-yya* and *(i)ṭṭha*: Thus *seyya* ‘better’, *seṭṭha* ‘best’, *bhiyyo* ‘more’, *papiṭṭha* ‘the worst’, *jeṭṭha* ‘the eldest’, etc.

## Similar looking Words

*Yāva* – as long as, as far as

*Yathā* – just like, as

*Yadā* – when ...

*atha/atho* – then, also, furthermore; *attha* – meaning, sense; *tattha* - there

*pāṇa* – life, being; *pāna* – a drink, a syrup

## Ayaṃ...yadidaṃ Structure

This structure is one of most peculiar Pāli structures but, it's good to learn it properly because we will find this structure everywhere in the Pāli text. So, let's examine these 2 sentences.

1. “Tayidaṃ, bho Gotama, sameti bhoto c’eva Gotamassa amhākaṃ ca, yadidaṃ sabbena sabbaṃ”.
2. ekāyano ayaṃ bhikkhave maggo satanaṃ visuddhiya ..., yadidaṃ cattāro satipaṭṭhānā. [This is the only way, monks, for the purification of beings... namely, four *sati-paṭṭhānas*.]

The two share a distinctive feature, i.e., both have “this” in the main sentence and “namely” in the subordinate sentence. Below is a further explanation of this feature itself.

- *Idaṃ* in the sentence-1 is the same as *ayaṃ* in the sentence-2, both mean ‘this’, the only difference is they are masculine and neuter, respectively. Ref: LOB-221. [*Tayidaṃ (taṃ-idaṃ)*, here *taṃ* is just for emphasis or word-decoration.]
- *Yadidaṃ sabbena sabbaṃ* is the same as *yadidaṃ cattāro satipaṭṭhānā*. [“*Sabbena sabbaṃ*” is a structure similar to an English idiom “*all in all*”. But this Pāli phrase means, “*all heard in all aspects*”. For the time being, however, let us use this Pāli itself in the translation so that we can understand the structure better.]
- *Bhoto* (NG-6) *Gotamassa* (NG-1) and *amhākaṃ* (PG-1) are all the 6<sup>th</sup> forms in the possessive case.

So, the whole sentence should be grammatically translated as follows:

1. Venerable Gotama, this is consistent, of Venerable Gotama and of us, namely, *sabbena sabbaṃ*. (A literal translation)
2. “Venerable Gotama, Venerable Gotama’s *sabbena sabbaṃ* and our *sabbena sabbaṃ* are consistent.” (A proper translation)

This means, “Venerable Gotama, all Venerable Gotama has heard and all we have heard are consistent.”

Sentence-2 could be interpreted in the same way thus, “This ‘four *sati-paṭṭhānas*’ is the only way for the purification of beings.

## Suffix -to in the Sense of Ablative of Separation (Buddhadatta Mahathera book)

§54. Suffix “to” is sometimes added to the nominal bases to denote the ablative of separation. There is no distinction between the singular and plural in that form. These are included in the indeclinables:

1. *rukkhatō* = from the tree or trees
2. *gāmato* = from the village or villages
3. *purisato* = from the man or men
4. *tato* = from there, (therefore)
5. *kuto* = from where?
6. *sabbato* = from everywhere

## English Tenses

1. The **past participle**, also sometimes called the passive or perfect participle, is identical to the past tense form (ending in *-ed*) in the case of regular verbs, for example “loaded”, “boiled”, “mounted”, but takes various forms in the case of irregular verbs, such as done, sung, written, put, gone, etc. A past participle is used with an auxiliary verb, such as “have”: “He has rowed the boat.”
2. The **present participle** is a participle that ends in *ing*. It can be used with the auxiliary verb ‘to be’ to form the continuous tense. It always takes the ‘*ing*’ form of the verb, even irregular verbs have an ‘...*ing*’ form, in fact virtually all English words that end with ‘*ing*’ are present participles. Ex: *gacchanta*
3. **Absolutive case** is (grammar) case used to indicate the patient or experiencer of a verb’s action. The absolutive case is used to mark the subject of an intransitive verb, as well as the object of a transitive verb (inasmuch as they are codified in the English nominative-accusative system). Ex: *abhiññatvā*

## Comparison Table for *-ima*

	Masculine- <i>ima</i> , ‘this, that, he, they’					
	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
<b>Nom.</b>	<i>ayaṃ</i>	<i>ime</i>	<i>idaṃ</i> , <i>imaṃ</i>	<i>imāni</i>	<i>ayaṃ</i>	<i>imā</i> , <i>imāyo</i>
<b>Acc.</b>	<i>imaṃ</i>	<i>ime</i>	<i>idaṃ</i> , <i>imaṃ</i>	<i>imāni</i>	<i>imaṃ</i>	<i>imā</i> , <i>imāyo</i>
<b>Inst.</b>	<i>anena</i> , <i>iminā</i>	<i>imehi</i> ...	Rest as Masc.		<i>imāya</i>	<i>imāhi</i> , <i>imābhi</i>
<b>Dat.</b>	<i>imassa</i> , <i>assa</i>	<i>imesaṃ</i> , <i>imesānaṃ</i> , <i>esaṃ</i> , <i>esānaṃ</i>			<i>imāya</i> , <i>assā</i> , <i>assāya</i> , <i>imissā</i> , <i>imissāya</i>	<i>imāsaṃ</i> , <i>imāsānaṃ</i>
<b>Abl.</b>	<i>imasmā</i> , <i>imamhā</i> , <i>asmā</i>	<i>imehi</i> ...			<i>imāya</i>	<i>imāhi</i> , <i>imābhi</i>
<b>Gen.</b>	<i>imassa</i> , <i>assa</i>	<i>imesaṃ</i> , <i>imesānaṃ</i> , <i>esaṃ</i> , <i>esānaṃ</i>			<i>imāya</i> , <i>assā</i> , <i>assāya</i> , <i>imissā</i> , <i>imissāya</i>	<i>imāsaṃ</i> , <i>imāsānaṃ</i>
<b>Loc.</b>	<i>imasmim</i> , <i>imamhi</i> , <i>asmim</i>	<i>imesu</i> , <i>esu</i>			<i>imāyaṃ</i> , <i>assaṃ</i> , <i>imissaṃ</i>	<i>imāsu</i>

## Other Optative Form (from Gaer)

1. *-ya* Optatives: A few verbs, including *deti* ‘gives’, *jānāti* ‘knows and *karoti* ‘does’ sometimes appear with an optative formed with the suffix *-yā*. Thus, beside the third person forms *dadeyya*, *janeyya*, and



*kareyya*, we find *dajjā* ( $\sqrt{dad} + yā$ ), *jaññā* ( $\sqrt{jan} + yā$ ) or *janiyā*, and *kariyā* or *kayirā* ( $\sqrt{kariyā}$ ). Some first person forms, such as *dajjam* or *dajjāmi* are also found, but in general, such forms are rare.

2. Optative of *atthi* ‘is’: The optative of *atthi* ‘is’ is as follows:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>assam / siyam</i>	<i>assāma</i>
2 Pers:	<i>assa</i>	<i>assatha</i>
3 Pers:	<i>assa / siyā</i>	<i>assu / siyūṃ</i>

The third singular *siyā* form is commonly used in setting up a hypothetical situation: i.e.. ‘suppose there were...’ or ‘let it be that...’

*siyā..Bhagavato...bhāsitaṃ jano aññathā pi paccāgaccheyya*

‘It might be (or ‘suppose’) that people (*jano*) might understand (*paccāgaccheyya*<sup>51</sup>) differently (*aññathā*) what the Blessed one said.’

### Confusion about Atthi, Santa, Sati, Santikā

Root *as* → *atthi* (‘to be’): *atthi/santi*; *asi/attha*; *ami,amhi/amha,amhā*

1. *Sati*, *f.* memory; mindfulness.
2. *Sati* present participle of *atthi* in 7<sup>th</sup> form. The present participle of *atthi* is  $\sqrt{as} + anta \rightarrow santa$  (‘being’); participle declines as noun so *santa* will decline as in NG-6 (masc. and neuter) & NG-21 (feminine). When *santa* declines as NG-6 in 7<sup>th</sup> form, it becomes *sati*.
3. There is another *sati* that is indeclinable or *nipāta*.

*Santika* (this is not *santi+ka*)

- *santika* (adj.) near;
- *santika* (nt.) vicinity; presence 5<sup>th</sup> form → *santikā* – from;

### suffix *-ka* or *-ika* (Warder Grammar book)

In the formation of *bahubbīhi* compounds a suffix *-ka* or *-ika* (cf. Lesson 25) is sometimes added to the final member. It may be regarded in these cases as converting a noun into an adjective. It is added more frequently to stems in *i* and than to those in *a*, and there is in fact a tendency for compounds used as adjectives to appear in the *a* declension; nevertheless *-ika* is substituted for *-a* also in a number of

<sup>51</sup> Literally ‘go to meet’ or ‘return’.

*bahubbhīhis*. Stems in *-an* and *-ar* (see next Lesson) usually appear as simply *-a* in compounds (in any position) or are replaced by *-ika*, but those in *-ar* occasionally change to *-u* (+ *-ka*); those in *-as* generally appear as *-o* within a compound but as *-a* at the end of a compound. Feminine stems in *-ā* are often changed to *-a*.

Examples:-

1. *akālika* (*dhamma*) (a doctrine) “which is timeless”
2. *evaṃgatika* (*diṭṭhitthana*) (from *gati*, “destiny”) (a case/class of opinion) “which has such and such a destiny” (i.e. the holding of which leads one to a certain destiny)

### Suffix *-in*

The suffix *in* added to noun stems in place of the stem vowel, forms possessive adjectives or (more rarely) nouns specialized from them. Thus from *saññā*, perception, is formed a stem *saññin* “having perception” or “sentient”, inflected as follows:-

Masculine- *saññin*, ‘sentient’

Note that these cases coincide with the *i* declension except for the locative singular form.

	<u>Singular</u>	<u>Plural</u>
Nom.	<i>saññī</i>	<i>saññīno</i>
Acc.	<i>saññīnaṃ</i>	<i>saññīno</i>
Inst.	<i>saññīnā</i>	<i>saññīhi</i>
Dat.	<i>saññīno</i>	<i>saññīnaṃ</i>
Abl.	<i>saññīnā</i>	<i>saññīhi</i>
Gen.	<i>saññīno</i>	<i>saññīnaṃ</i>
Loc.	<i>saññīni</i>	<i>saññīsu</i>
Voc.	<i>saññī</i>	

## REFERENCES

### 1. Vibhatti - Table of Noun Case-endings (from Manual of Pali Grammar – Sayadaw Thitzana)

Represented case	The role in a sentence	Formal Pāli Term
Nominative, also <i>Paṭhamā</i>	Subject doer, facilitator of actions	<i>Kattu, Kattā, *paccatta</i>

Vocative, <i>Ālapana</i>	Address to live people and creatures	* <i>Ālapana</i>
Accusative, <i>Dutiya</i>	Object	<i>Kamma</i> , * <i>upayoga</i>
Instrumental, <i>Tatiya</i>	supporting factor to accomplish action	* <i>Karāṇa</i>
Dative, <i>Catutthi</i>	Recipient of action and things	* <i>Sampadāna</i>
Ablative <i>Pañcamī</i>	Separation, source, cause, comparison	<i>Apādāna</i> , * <i>nisakka</i>
Genitive <i>Chaṭṭhī</i>	Possessive	<i>Sāmi</i> (also called <i>sanbandha</i> , i.e. conjunction)
Locative, <i>Sattamī</i>	Location	<i>Okāsa</i> , <i>adhikarāṇa</i> , * <i>bhumma</i>

## Noun Case Functions

1<sup>st</sup> form (3): active, passive, complement.

2<sup>nd</sup> form (3): object, adverb, time/distance.

3<sup>rd</sup> form (4): instrumental, companion, causative, passive.

4<sup>th</sup> form (5): secondary object, agreeable/acceptable verbs, certain verbs, wishing words, purpose.

5<sup>th</sup> form (3): ablative, comparison (*tara*), causative.

6<sup>th</sup> form (3): possessive, although, among.

7<sup>th</sup> form (3): time/location/domain, when.