

Lesson 14 – Notes

Indefinite Pronoun

Indefinite pronouns cover words such as ‘anyone’, ‘anything’, ‘someone’ or ‘something’. In the negative, they mean ‘no-one’, ‘nothing’, etc.

Formation

They are easily formed as they simply add the sound *ci* (or occasionally *cid*) to the interrogative pronoun *kiṃ* (see §13/14.6).

Thus, *ko ci*, *kiñ ci* (= *kiṃ ci*), etc. For example:

na kiñ ci karoti
= He does nothing.

Meaning

When used with relative pronouns, indefinite pronouns mean ‘whoever’, ‘whatever’: *yo ko ci*, *yaṃ kiñ ci*. For example:

yo ko ci tathāgatena puṭṭho pañhaṃ na vyākaroti, assa sattadhā¹ muddhā² phalati.

= Literally: ‘Whoever, when asked by the Tathāgata, does not explain a question, his head splits into seven.’

¹*sattadhā* means ‘into seven’. The verb √*phal* means ‘split’.

²*Muddhā* is the nominative singular of *muddhan* ‘head’ (see sessions 25/26) and

Like other pronouns, indefinite pronouns can be used as adjectives: e.g. *ko ci puriso...* = some person

indefinite pronoun	meaning
<i>ko ci</i>	anyone, someone
<i>kassa ci</i>	of anyone
<i>kiñ ci</i>	anything, some (<i>ṃ</i> of <i>kiṃ</i> assimilated to <i>c</i> , becoming the palatal nasal)
with relative:	
<i>yaṃ kiñ ci</i>	whatever
with the negative:	
<i>na kiñ ci</i>	nothing, none at all

The junction form *cid* often appears when another word follows closely.

Optative Tense

The optative (or "potential") (*sattamī*) tense is used for any hypothetical action. It may be translated by "should", "would", "may", etc. It can also act as a mild command: 'should'.

Formation

It is generally characterised by the suffix *-eyy-*.

It is formed from the present stem of all conjugations with special inflections:

	singular	plural
3rd person	<i>bhaveyya</i> "he should be", "could be", "may be".	<i>bhaveyyuṃ</i>
2nd person	<i>bhaveyyāsi</i>	<i>bhaveyyātha</i>
1st person	<i>bhaveyyaṃ</i> (also <i>bhaveyyāmi</i>)	<i>bhaveyyāma</i>

which are given by Warder on pp. 86–87.

From other conjugations (all have the *e* stem):

stem	verb	meaning
<i>man</i> (III)	<i>maññeyya</i>	he should think
<i>kar</i> (VI)	<i>kareyya</i>	he should do
<i>dis</i> (VII)	<i>deseyya</i>	he may teach

Examples:

- *so maṃ pañhaṃ puccheyya*
= He may ask me a question.
- *gāmaṃ gaccheyyātha*
= You should go to the village.
- *evaṃ upekkhā ciraṃ tiṭṭheyya*
= In this way, equanimity would be established for a long time.

The verb \sqrt{as} has two irregular forms of optative tense though there is little distinction of meaning. The first type is much more frequent, the second more elevated or "poetic", only the 3rd person singular being used regularly:

	singular	plural
3rd person	<i>assa</i> "there would be"	<i>assu</i>
2nd person	<i>assa</i>	<i>assatha</i>
1st person	<i>assaṃ</i>	<i>assāma</i>

	singular	plural
3rd person	<i>siyā</i> "there may be", "there would be", "it might be"	<i>siyaṃsu</i> (rarely used) (<i>siyaṃ</i>)
2nd person	(<i>sipā</i>)	-
1st person	(<i>siyaṃ</i>)	-

The bracketed forms are sometimes found in poetry.

Sometimes *assa* and *siyā* are used together in one sentence, and it is this which makes it convenient to have two different forms. Thus:

siyā kho pana bhoto rañño evam assa
= but it might be (that) of his majesty (*bhoto*) the king there would be thus
(thought, idea)".

On the whole, *siyā* is used as optative of *atthi*, whilst *assa* is used as optative of *hoti*.

Thus, *siyā* is used quite frequently in philosophical discourse to assert a possibility, in contrast to the categorical *atthi* and *n'atthi*. Like *atthi*, *siyā* may be used for the plural as well as the singular.

Usage

The range of meaning of the optative includes a mild form of command or a strong injunction, as well as requests, invitations, wishes, possibilities, suppositions, and hypotheses.

The hypothetical meaning is by far the most usual one. Often the optative is used in the context of 'if' clauses to express hypothesis or possibility:

sace dāso gāmaṃ gaccheyya, brāhmaṇaṃ Jotipālaṃ passeyya
= If the slave goes to the village, he may see the brahmin Jotipāla.

Sace means 'if'. The word *ce* also means 'if' but is enclitic and so cannot stand at the beginning of a sentence.

When a relative or other subordinate clause expresses a condition on which a main clause depends, its verb may be in the optative, depending on the degree of uncertainty. There is, however, a tendency for both verbs, of the main and subordinate clauses, to be in the same tense (by "attraction" or assimilation). Thus, if the effect of the condition is quite hypothetical (as: "if you ask, he may accept", *sace ... yāceyyāsi ... atha ... adhvaseyya*) both verbs are usually in the optative.

On the other hand, if the result is considered certain and factual (by the speaker or writer, in narrative by the narrator but not necessarily by the speaker he quotes) both verbs may be in the present tense (as "if a virtuous man approaches an assembly, he approaches without shame"); or both may be in the future if, instead of an "eternal truth", as above, a particular future action is considered (as: "if I have them salute

(future of causative) one by one, the fortunate one will be (future) unsaluted by them (all) before daybreak".

When the sense of the 'if' clause is more definite and the result more certain, then both verbs can be in the present or future tense:

- If he eats, he is happy.
= *sace bhujjati, sukho hoti*
- If someone does a good deed, they will go to heaven.
= *sace ko ci kusalam kammaṃ karoti, so saggaṃ gamissati*

Different tenses may also be used: "as ... he explains (present), so ... you should (must) report (optative)" (command of a king to an emissary) = *yathā ... vyākaroti taṃ ... āroceyyāsi*.

The optative is often used with the phrase *yaṃ nūna*: 'What if...?', 'Suppose that...' For example:

yaṃ nūnāhaṃ gāmaṃ gaccheyyaṃ
= **Suppose that** I go to the village.

Here *nūnāhaṃ* = *nūna* + *ahaṃ*

The optative is also often used with the phrase *thānaṃ etaṃ vijjati yaṃ...* = 'It is possible that...' and *thānaṃ ... vijjati yaṃ ...* = "there exists (present) the case that ... (optative of the possible action or event)". For example:

thānaṃ etaṃ vijjati yaṃ brāhmaṇo āgaccheyya
= **It is possible that** the brahmin may come.

The optative is often used after the idiom *thānaṃ ... vijjati yaṃ ...*

There is also a conditional tense in Pali, but it is not often used, being restricted to the statement of impossible hypotheses. See Lesson 29.

With reference to the distinction between the optative and the future, used of future events which are respectively hypothetical and certain, the following example is instructive:

"If he should get the kingdom, he would share it" (both verbs optative)

Compare:

"... if I do ('shall') get the kingdom, I will share it" (both verbs future).

Ablative Case

The fifth or ablative (*pañcamī, nissakka, apādāna*) case is used to express the point **from** which an action begins. The action may be physical or mental.

The ablative also expresses the cause or origin **from which something arises**.

For example:

*bhagavā bandhanā vimutto**.

= 'The Blessed One has been freed **from** bondage.'

* pp. of *vimuñcati* (+abl) = freed (from); liberated (from); emancipated (from)

anagāriyaṃ agārasmā pabbaji.

= 'He went forth **from** home (*agārasmā*) to homelessness.'

Formally the ablative may coincide with the instrumental except in the singular of the *a* stems, and the masculine / neuter demonstrative and relative pronouns.

For masculine and neuter nouns in *-a*, the most common form of ablative singular is *-ā*. However, the forms *-asmā* and *-amhā* are also used. The plural is *-ehi* (the same as the instrumental).

In addition, all nouns are able to place the suffix **-to** onto their stem in order to make an ablative singular: e.g. *purisato*.

Meiland's table for **masculine and neuter nouns in -a** therefore looks like this so far:

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	<i>dhammo</i>	<i>dhammā</i>	<i>yānaṃ</i>	<i>yānāni</i>
Accusative	<i>dhammaṃ</i>	<i>dhamme</i>	<i>yānaṃ</i>	<i>yānāni</i>
Instrumental	<i>dhammena</i>	<i>dhammehi</i>	<i>yānena</i>	<i>yānehi</i>
Genitive	<i>dhammassa</i>	<i>dhammānaṃ</i>	<i>yānassa</i>	<i>yānānaṃ</i>
Dative	<i>Dhammassa</i> or <i>dhammāya</i>	<i>dhammānaṃ</i>	<i>Yānassa</i> or <i>yānāya</i>	<i>yānānaṃ</i>
Ablative	<i>Dhamma</i> Alternatives: <i>dhammasmā</i> <i>dhammamhā</i> <i>dhammato</i>	<i>dhammehi</i>	<i>Yānā</i> Alternatives: <i>yānasmā</i> <i>yānamhā</i> <i>yānato</i>	<i>yānehi</i>
Vocative	<i>dhamma</i>	<i>dhammā</i>	<i>yāna</i>	<i>yānān</i>

For feminine nouns in *-ā*, the ablative singular is **-āya** and the plural **-āhi**:

	Singular	Plural
Nominative	<i>kathā</i>	<i>kathā</i> or <i>kathāyo</i>
Accusative	<i>kathaṃ</i>	<i>kathā</i> or <i>kathāyo</i>

Instrumental	<i>kathāya</i>	<i>kathāhi</i>
Genitive	<i>kathāya</i>	<i>kathānaṃ</i>
Dative	<i>kathāya</i>	<i>kathānaṃ</i>
Ablative	<i>kathāya kathāto</i>	<i>Kathāhi</i>
Vocative	<i>kathe</i>	<i>kathā</i> or <i>kathāyo</i>

The ablative singular of **bhagavant** is **bhagavatā**:

Nominative	<i>bhagavā</i>
Accusative	<i>bhagavantam</i>
Instrumental	<i>bhagavatā</i>
Genitive	<i>bhagavato</i>
Dative	<i>bhagavato</i>
Ablative	<i>bhagavatā</i>

The ablative singular of **Brahman** is **Brahmunā**:

Nominative	<i>Brahmā</i>
Accusative	<i>Brahmānaṃ</i>
Instrumental	<i>Brahmunā</i>
Genitive	<i>Brahmuno</i>
Dative	<i>Brahmuno</i>
Ablative	<i>Brahmun</i>

The ablative singular of **rājan** is **raññā**:

Nominative	<i>rājā</i>
Accusative	<i>rājānaṃ</i>
Instrumental	<i>raññā</i>
Genitive	<i>rañño</i>
Dative	<i>rañño</i>
Ablative	<i>raññā</i>

The ablative singular of **bhavaṃ** is **bhotā** and the plural **bhavantehi**:

	Singular	Plural
Nominative	<i>bhavaṃ</i>	<i>bhavanto</i>
Accusative	<i>bhavantaṃ</i>	<i>bhavante</i>
Instrumental	<i>bhotā</i>	<i>bhavantehi</i>
Genitive	<i>bhoto</i>	<i>bhavataṃ</i>
Dative	<i>bhoto</i>	<i>bhavataṃ</i>
Ablative	<i>bhotā</i>	<i>bhavantehi</i>
Vocative	<i>bho</i>	<i>bhonto</i>

The masculine ablative singular of the present participle *gacchant* is **gacchatā** and the masculine ablative plural is **gacchantehi**.

	Singular	Plural
Nominative	<i>gacchaṃ</i> or <i>gacchanto</i>	<i>gacchantā</i>
Accusative	<i>gacchantaṃ</i>	<i>gacchante</i>
Instrumental	<i>gacchatā</i> or <i>gacchantena</i>	<i>gacchantehi</i>
Genitive	<i>gacchato</i> or <i>gacchantassa</i>	<i>gacchataṃ</i> or <i>gacchantānaṃ</i>
Dative	<i>gacchato</i> or <i>gacchantassa</i>	<i>gacchataṃ</i> or <i>gacchantānaṃ</i>
Ablative	<i>gacchatā</i> or <i>gacchantā</i>	<i>gacchantehi</i>

The ablatives of the pronouns met with so far are given below:

Third person pronoun *tad*

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nominative	<i>so</i>	<i>te</i>	<i>taṃ</i> or <i>tad</i>	<i>tāni</i>	<i>sā</i>	<i>tā</i>
Accusative	<i>taṃ</i>	<i>te</i>	<i>taṃ</i> or <i>tad</i>	<i>tāni</i>	<i>taṃ</i>	<i>tā</i>
Instrumental	<i>tena</i>	<i>tehi</i>	<i>tena</i>	<i>tehi</i>	<i>tāya</i>	<i>tāhi</i>
Genitive	<i>tassa</i>	<i>tesaṃ</i>	<i>tassa</i>	<i>tesaṃ</i>	<i>tassā</i> or <i>tāya</i>	<i>tāsaṃ</i>
Dative	<i>tassa</i>	<i>tesaṃ</i>	<i>tassa</i>	<i>tesaṃ</i>	<i>tassā</i> or <i>tāya</i>	<i>tāsaṃ</i>
Ablative	<i>tasmā</i> or <i>tamhā</i>	<i>tehi</i>	<i>tasmā</i> or <i>tamhā</i>	<i>tehi</i>	<i>tāya</i>	<i>tāhi</i>

Etad declines the same way except that it has the prefix *e-*.

Third person pronoun *idaṃ*

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nominative	<i>ayaṃ</i>	<i>ime</i>	<i>idaṃ</i>	<i>imāni</i>	<i>ayaṃ</i>	<i>imā</i>
Accusative	<i>imaṃ</i>	<i>ime</i>	<i>idaṃ</i>	<i>imāni</i>	<i>imaṃ</i>	<i>imā</i>
Instrumental	<i>iminā</i> or <i>anena</i>	<i>imehi</i>	<i>iminā</i> or <i>anena</i>	<i>imehi</i>	<i>imāya</i>	<i>imāhi</i>
Genitive	<i>imassa</i> or <i>assa</i>	<i>imesaṃ</i>	<i>imassa</i> or <i>assa</i>	<i>imesaṃ</i>	<i>imāya</i> , <i>imissā</i> or <i>assā</i>	<i>imāsaṃ</i>
Dative	<i>imassa</i> or <i>assa</i>	<i>imesaṃ</i>	<i>imassa</i> or <i>assa</i>	<i>imesaṃ</i>	<i>imāya</i> , <i>imissā</i> or <i>assā</i>	<i>imāsaṃ</i>
Ablative	<i>imasmā</i> or <i>imamhā</i> or <i>asmā</i>	<i>imehi</i>	<i>imasmā</i> or <i>imamhā</i> or <i>asmā</i>	<i>imehi</i>	<i>imāya</i>	<i>imāhi</i>

First person pronoun

	Singular	Plural
Nominative	<i>ahaṃ</i>	<i>mayam</i>

Accusative	<i>maṃ</i>	<i>amhe or no</i>
Instrumental	<i>mayā or me</i>	<i>amhehi or no</i>
Genitive	<i>mama, mayhaṃ or me</i>	<i>amhākaṃ or no</i>
Dative	<i>mama, mayhaṃ or me</i>	<i>amhākaṃ or no</i>
Ablative	<i>mayā</i>	<i>amhehi</i>

Second person pronoun

	Singular	Plural
Nominative	<i>tvaṃ</i>	<i>tumhe</i>
Accusative	<i>taṃ or tvaṃ</i>	<i>tumhe or vo</i>
Instrumental	<i>tayā or te</i>	<i>tumhehi or vo</i>
Genitive	<i>tava, tuhyaṃ, or te</i>	<i>tumhākam or vo</i>
Dative	<i>tava, tuyhaṃ, or te</i>	<i>tumhākam or vo</i>
Ablative	<i>tayā</i>	<i>tumhehi</i>

Moreover, the pronominal inflection of the ablative singular, **smā** or **mhā**, is sometimes added to various noun stems.

nominative	ablative
<i>janapado</i>	<i>janapadā</i>
<i>āsanam</i>	<i>āsanā</i>
<i>so and tad</i>	<i>tasmā or tamhā</i>
<i>ayaṃ</i>	<i>imasmā or imamhā</i>
<i>paccatthiko</i>	<i>paccatthikato</i> "from an enemy" (suffix <i>to</i>)

Other uses of the ablative

An important function of the ablative is to express cause. For example, the word *kasmā* is the ablative of *kiṃ* and literally means 'because of what?', i.e. 'why?' Another example of this causative sense of the ablative is the sentence:

- *avijjā-samudayā saṅkhāra-samudayo, avijjā-nirodhā saṅkhāra-nirodho.*
= 'The arising of volitional activities results from the arising of ignorance; the cessation of volitional activities results from the cessation of ignorance.'

Here *avijjā-samudayā* is a *tappurisa* compound in the ablative case meaning 'from the arising of ignorance'. Its meaning is causal: the arising of volitional activities (*saṅkhāras*) is **from**, i.e. caused by, the arising of ignorance'. Similarly, *avijjā-nirodhā* is also in the ablative case.

Warder gives several other usages of the ablative (pp.90ff.), which you should study carefully. Many of these are natural, if one considers that the ablative often expresses the meaning 'from'. Others, however, are less self-explanatory. For example:

- *aññatra* + ablative = 'except for'.
We have already noted that *aññatra* can also take the instrumental.

- *paraṃ* + ablative = 'after'. Especially in the phrase: *paraṃ maraṇā*, 'after death'.
- *yāva* + ablative = 'as far as', 'up to'. E.g. *yāva Rājagahā*, 'as far as *Rājagaha*

Finally, the ablative can express the sense of 'than' in comparisons: e.g. 'The Buddha is wiser than Daṇḍapāṇi.' This will be dealt with properly in Warder chapter 18.

From Stuart's Notes:

Examples of the use of the ablative:

(the "greyed out" examples below are not included in the recording)

uṭṭhāy' āsanā

"having got up from (his) seat" (in this phrase the usual order of words is always inverted)

gāmā gāmaṃ

"from village to village"

agārasmā pabbajito (noun with pronominal inflection)

"gone forth from home"

dasahi ca lokadhātūhi devatā ... sannipatitā

"and the gods ... assembled from the ten universes"

kiṃ kāraṇā

"from what cause?", "for what reason?", "why?"

From Stuart's Notes:

The ablative of cause is very important, and is always used in philosophical statements:

vedanāpaccayā taṇhā

"desire (is) from the sensation-cause", "desire is caused by sensation"

kimpaccayā bhavo

"from what cause (is) existence?"

kissa nirodhā bhavanirodho

"from the cessation of what (is there) cessation of existence?"

The ablatives of some pronouns in *-asmā* are used as indeclinables with causal meaning: *kasmā* = "why?", *tasmā* = "therefore".

Subsidiary uses of the ablative:

- isolated, separated, secluded from:

vivicca akusalehi dhammehi

= "having become separated from bad phenomena" (with *vivicca* as with *uṭṭhāya* inversion is usual)

- fear, danger from:

na kuto ci bhayaṃ ... yad idaṃ paccatthikato

= "... fear (danger) from nowhere, such as from an enemy" (ablative in *to* and similarly formed indeclinable *kuto* = "whence?")

- cleaned or purified from (literal: "from dirt" and figurative):

padosā cittaṃ parisodheti

= "he makes his mind pure from anger", "he purifies his mind from anger"

- freed from (from slavery, etc.):

cittaṃ āsavehi vimuccati

= "the mind is freed from the influxes"

- direction from (with genitive of the origin):

dakkhiṇato nagarassa

= "south of the city"

- distance from (space and time); this meaning appears always with the suffix *to* and mostly in the indeclinables with suffix *to* (especially *ito* = from here/now), otherwise the instrumental is usually used (cf. Lesson 8):

ito ... ekatiṃso kappo

= "the thirty-first aeon from (before) now"

ito tiṅṅaṃ māsānaṃ accayena

= "after three months from now" (notice the combination of the three cases: ablative-genitive-instrumental)

dūrato āgacchantam (seen)

= "coming from the distance"

- abstinence from, revulsion from:

virato methunā gāmadhammā

= "has abstained (past participle of *vi-ram*) from sexual vulgar ("village") custom"

pisuṇāya vācāya paṭivirato

= "has abstained from malicious speech"

- recover from (illness):

tamhā ābādhā mutto
= "freed (recovered) from that illness"

- limit up to (within) which (with *yāva*):

yāva brahmalokā
= "as far as the world of God (heaven)"

yāva sattamā
= "up to the seventh"

- with the verb *u(d)-(t)thā*, "to rise up (from)", "come out from" (literally and figuratively):

patisallānā vuṭṭhito
= "come out from seclusion (privacy, withdrawing sometimes spelt *paṭi-*)"

jhanā vuṭṭhahitvā
= "having risen up (come out) from a meditation (trance)" (and passing into a higher or lower trance)

- "with reference to", "from the standpoint of" = *-to*:

tathāgato atīte buddhe ... gottato pi anussarati
= "the thus-gone recollects past enlightened ones (Buddhas) with reference to (their) clan(s) also"

With indeclinables:

- *aññatra*, "apart":

aññatra phassā
= "except for contact", "without touch" (*aññatra* often takes the instrumental, cf. Lesson 8, and this *ā* inflection with it is sometimes regarded as a form of instrumental, cf. the instrumentals in *ā*: *bhagavatā, raññā*)

- *adho*, "below":

adho kesamatthakā
= "below the top (*matthako*) of the hair"

- *ārakā*, "far from":

ārakā sāmāññā
= "far from asceticism (*sāmāññaṃ*)"

ārakā ... vijjācaraṇasampadāya
= "far from success (*sampada*: feminine) in knowledge and practice (*caraṇaṃ*)"

- *uddhaṃ*, "above", "after", "beyond":

uddhaṃ pādatalā

= "above the soles (*talaṃ*, 'surface') of the feet"

kāyassa bhedaṃ uddhaṃ

= "after the splitting up (death) of the body "

- *paraṃ*, "after":

paraṃ maraṇā

= "after death"

- *yāva*, "up to", "as far as" (see above, under "limit")

The ablative is sometimes used in comparison or distinction:

*na ... vijjati añño samaṇo va brāhmaṇo vā bhagavatā (ablative) bhiyyo
'bhiññataro*

= "there is ... not any other philosopher or priest more learned than the fortunate one"

(*abhiññataro* comparative of *abhiñña*, "learned"; see Lesson 18 on comparison; *bhiyyo*, "more", is used also with *kuto*: *kuto bhiyyo* (lit. = "whence more"), meaning idiomatically "let alone more", "how could it be more?")

ito bhiyyo

= "more than this"

Dependent Words in *Tappurisa* Compounds

A dependent word (*samāsanta*) is a word which can appear only at the end of a compound (it is a "bound form"). It cannot be used independently. In certain *tappurisas*, such words are found, generally indicating the action of a root from which they are immediately derived:

- karo*, "doing", "working" (*kar*): *kammakaro* "worker"
- kāro*, "making" (*kar*, causative): *kumbhakāro*, "potter" (*kumbho* = "pot")
- ggāho* "seizing" (*(g)gah*): *candaggāho*, "eclipse of the moon (*cando*)"
- dharo*, "holding", "remembering" (*dhar*): *dhammadharo*, "memorizer of the doctrine"
- pāto*, "dropping", "offering", "collecting" (*pat*, "to fall", causative): *piṇḍapāto*, "alms offering", "alms collecting" (this has the sense of the food collected by a begging monk).

As with the other cases, ablative *tappurisas* may be formed:

piṇḍapātapaṭikkanto
= "(monk) returned from an alms collecting"

Summary of Words in *Tappurisa* Compounds by Meiland

In some *tappurisas*, the final member is a word that only exists in compounds and never stands on its own. We have already seen examples of this with the word *-pa* in *pāda-po* (literally, foot-drinker) and the word *-kāra* in *kumbha-kāro* ('pot-maker').

Extra examples to the ones given by Warder are:

- *ura-ga*, 'snake'.

The compound literally means 'chest-goer'; i.e. something that travels **by** its chest (instrumental case relationship). The word *-ga* means 'going'.

- *thala-tṭha*, 'standing on dry ground'.

The word *thala* means 'dry ground' and *-tṭha* means 'standing'.

The case-relationship in this *tappurisa* is locative: 'standing **on...**' See session 19 for locatives.

- *aṇḍa-ja*, 'born from an egg'; i.e. 'bird' or 'snake'.

The word *-ja* means 'born (from)', 'produced (from)'; *aṇḍa* means 'egg'. This *tappurisa* has an ablative case relationship: 'born **from**'.

- *pāṇa-hara*, 'taking away life', 'destructive'.

Pāṇa means 'life-breath' or 'life' (and can also mean 'breather'; i.e. a living creature); *-hara* means 'taking'.

The case-relationship in this *tappurisa* is accusative.

VOCABULARY

Verbs

stem	verb	meaning
<i>adhi-gam</i> (I)	<i>adhigacchati</i>	acquires
<i>anu-(s)sar</i> (I)	<i>anussarati</i>	recollects
<i>u(d)-(t)ṭhā</i> (I)	<i>uṭṭhāti</i> or <i>uṭṭhahati</i> or <i>vuṭṭhāti</i>	rises up, gets up, arises, comes out from, emigrates
<i>ni-mant</i> (VII)	<i>nimanteti</i>	invites (<i>āsanena</i> = to sit down, offers a seat)
<i>pari-pucch</i> (I)	<i>paripucchati</i>	asks about, asks advice
<i>ā-yā</i> (I)	<i>āyāti</i>	comes, approaches

Nouns

noun	meaning
<i>āsavo</i>	influx, influence
<i>deso</i>	point (topic)
<i>padoso</i>	anger
<i>phasso</i>	contact, touch
<i>sahāyako</i>	friend
<i>upādānaṃ</i>	attachment
<i>gāmapadaṃ</i>	site of a village
<i>dāsavyaṃ</i>	slavery
<i>bandhanaṃ</i>	bond, fetter
<i>vedayitaṃ</i>	sensation, experience
<i>sāṇaṃ</i>	hemp

Indeclinables

indeclinable	meaning
<i>api</i> or <i>app</i> (stands at beginning of sentence or clause; <i>app</i> is a junction form before a vowel)	(with optative) perhaps, (with indicative) does?, do?, did? (i.e. makes sentence interrogative: polite form of question)
<i>etarahi</i>	now, at present
<i>ettha</i>	here, (also means) in this case
<i>tattha</i>	there, in that /this connection
<i>tena hi</i>	now! (admonitory)
<i>pubbe</i>	before, formerly
<i>yattha</i>	where
<i>yan nūna</i>	what now if?, what if?, now if, supposing?
<i>sabbaso</i>	completely

Adjectives

adjective	meaning
<i>pisuṇa</i>	malicious
<i>purāṇa</i>	old

Numeral

numeral	meaning
<i>ubho</i> (nominative and accusative, all genders)	both

Past participle

past participle	meaning
<i>khīṇa</i> ((<i>k</i>) <i>khī</i> (III))	exhausted, wasted, perished (irregular <i>ṇ</i> for <i>n</i>)