UNIVERSITY OF SUNDERLAND
BUDM06 PALI LANGUAGE

PALI LANGUAGE COURSE

Constructed by Justin Meiland

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Welcome to the Pali language course.

For over two thousand years Theravāda Buddhists have compiled and composed a plethora of different texts in the Pali language, ranging from philosophy to narrative literature, prose to poetry. This course aims to enable students to acquire a fundamental grasp of Pali so that they can read basic Pali texts with the aid of a dictionary. No prior knowledge of Indian languages is necessary and if you have not learnt a second language before, you will build up your knowledge of Pali in a gradual and systematic way. Our main textbook is A.K. Warder's *Introduction to Pali*, which every student of the course should buy (cost: £7). It is available from the Pali Text Society (PTS): http://www.palitext.com.

Warder's explanations of grammar are sometimes technical and complex. For this reason, each session offers a basic overview of the main grammatical points being discussed in Warder. This should be treated as a supplement rather than alternative to Warder. The sentences used by Warder are mostly extracts from the Pali canon, especially the *Dīgha Nikāya*. Extra sentences are occasionally added by the instructor, as well as some chants.

Although students are not expected to have a complex understanding of grammar, it is important that they are familiar with elementary concepts such as noun, adjective, verb, and tense.

In addition to Warder's *Introduction to Pali*, students should also obtain from the Pali Text Society the audio-tape or CD that accompanies Warder's book, as this is useful for pronunciation.

Other books to be bought include:

- W. Geiger. 1994. *A Pāli Grammar*. Translated by B. Ghosh. Revised and edited by K.R. Norman. Pali Text Society, Oxford.
  Available from http://www.palitext.com. Cost: £8.25.
  This book is useful as a reference grammar and is extremely detailed.

- T.W. Rhys Davids and W. Stede. 1921–1925. *The Pali Text Society's Pali-English Dictionary*. Pali Text Society, Oxford.
  Available from http://www.palitext.com. Cost: £23.
  Note that dictionaries are allowed to be used in the examination for this course.

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- M. Cone. 2001. *A dictionary of Pali, Part I, A–Kh*. Pali Text Society, Oxford. Available from http://www.palitext.com. Cost: £27.50.

The following books will not be used in the course but are recommended for additional exercises and revision.

- R.E.A. Johansson. 1998. *Pali Buddhist Texts: An Introductory Reader and Grammar*. Curzon, London.
  This can be bought through Amazon (http://www.amazon.co.uk). Cost: £18.99.

- James W. Gair and W.S. Karunatillake. 1998. *A New Course in Reading Pāli. Entering the Word of the Buddha*. Motilal Banarsidass, Delhi.
  This can be bought through Motilal Banarsidass (http://www.mlbd.com) or other online stores. Cost: Rs.150.

Other books on Pali grammar which could be referred to as supplements to the course (but which are optional to buy) include:

- Steven Collins. 2007. *A Pali Grammar for Students*. Silkworm Books, Chiang Mai.
  http://www.silkwormbooks.info.
  ISBN: 9789749511138.
  The most recent Pali grammar intended for modern students as a work of reference rather than a 'teach yourself' textbook.

- V. Perniola. 1997. *Pali Grammar*. Pali Text Society, Oxford.
  Available from http://www.palitext.com. Cost: £8.25.
  This is more accessible than Geiger's grammar and has clear tables.

- A reasonable Pali grammar by Charles Duroiselle called *A Practical Grammar of the Pali Language* is available on the web. It can be downloaded as a pdf file at:
  http://www.urbandharma.org/udharma4/pali.html or
  http://www.buddhanet.net/pdf_file/paligram.pdf

It is also often useful to refer to a book on English grammar. Several of these — some more detailed than others — are available from various bookshops. Below are a few that you might consider:

- R. Simpson. 2001. *Teach yourself English grammar*. Bookpoint Ltd., Abingdon. (Available at: http://www.madaboutbooks.com or http://www.amazon.co.uk). Cost: £7.50.

- R. Palmer. 2003. *The good grammar guide*. Routledge, London. (http://www.amazon.co.uk). Cost: £13.99.

- S. Chalker and E. Weiner. 1998. *The Oxford dictionary of English grammar*. Oxford University Press, Oxford. (http://www.amazon.co.uk.) Cost: £7.50.

If at first you find Pali a difficult or alien language, don't worry! Many before you have gone through the same process and, like several languages, Pali becomes easier after some initial spadework. Bearing this in mind, let us start by looking at some of the basic principles underlying Pali.

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1.1. Brief background to Pali

Pali belongs to a group of languages called Indo-Aryan, a subset of Indo-European. The Indo-European family encompasses languages such as Latin, Greek, Sanskrit, Germanic, Iranian, and Slavonic, to name but a few. We do not know when Indo-European languages first originated, but it seems that around 5000 B.C.E. there were people speaking dialects of Indo-European in the area of southern Russia. Indo-European speakers split off into various directions and by 2000 B.C.E. a group of people called the *ārya*s (or Aryans) had reached an area north of modern-day Iran, travelling from Central Asia. Some of these *ārya*s again migrated, with one group entering the Asian sub-continent and the other spreading to regions such as modern-day Iran; in fact, the word *ārya* is related to the word Iran.

Modern philology separates Indo-Aryan into three overarching categories: Old, Middle, and Modern Indo-Aryan. Old Indo-Aryan (or Sanskrit in its broad sense) covers both classical Sanskrit, as codified by the great Indian grammarian Pāṇini (approximately 4th century B.C.E.), and pre-classical Sanskrit (or Vedic), which has close connections with the old Iranian language Avestan. Pali represents an early stage of Middle Indo-Aryan, and derives from pre-classical Sanskrit, particularly late Vedic. It came to be primarily used by the Theravāda tradition of Buddhism. Other examples of early Middle Indo-Aryan include the edicts of King Aśoka (approximately 268-231 B.C.E.). Modern Indo-Aryan includes languages such as Hindi and Bengali, which begin to appear in India in around the second millenium C.E.

In the Sanskrit tradition, Pali is described as a Prakrit language.[1] The word Pali (spelt properly: *pāli/pāḷi*) can be used in two senses. The first and original sense of Pali is 'canonical text'. Later, however, Pali came to be used for the language as a whole. Pali

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[1] Prakrit can be used in the wide sense of Middle Indo-Aryan as a whole and in the narrow sense of the classical literary Prakrit found in dramas and in Jain texts from around the first millenium C.E.

texts often describe their language as Māgadhī, claiming that it is the same language as that spoken by the Buddha in Magadha. If one follows the Theravāda tradition, Pali is therefore a language that was current in the North-East of India in about the 5th to 6th centuries B.C.E., depending on how one dates the Buddha's death.[2] However, although Pali is related to Māgadhī, the Buddha's teachings would have been transmitted in numerous dialects and, in its present form, Pali represents the end-product of centuries of complex development and cannot have been a spoken language in Magadha or elsewhere. Indeed, Pali — as we have it now — is basically a language of western rather than eastern India, as is illustrated by its similarities with the western edicts of Aśoka (although Pali texts do occasionally retain some eastern forms). Moreover, it also came under the influence of Sanskritisation, especially in the second millenium C.E. when many texts were revised on the basis of Sanskrit-influenced Pali grammars. This, combined with the fact that Pali acted as a *lingua franca* over a large geographical area, has led many scholars to describe Pali as an 'artificial' language.

Pali texts have been composed in numerous genres over the last 2500 years and so it comes as no surprise that the Pali language has various different manifestations. The type of Pali that is taught in this course is primarily canonical Pali (the Pali of the *tipiṭaka*), although this itself has a wide application — covering literature such as poetry, ordination rituals, and exegetical philosophy — and is not an entirely homogeneous language, as is illustrated, for example, by the archaic forms found in the *Sutta Nipāta*. Warder's textbook uses passages taken primarily from discourses (*sutta*s) in the *Dīgha Nikāya*.[3]

The Pali canon, or *tipiṭaka*, is traditionally described as *Buddha-vacana*: 'the word of the Buddha'. It was composed in an oral culture and shows several features of oral literature, such as stock phrases and formulaic passages. According to the Theravāda tradition, the *tipiṭaka* was transmitted with its commentaries to Sri Lanka in the third century B.C.E. and was committed to writing in the reign of king Vaṭṭagāminī Abhaya in the first century B.C.E. at the Mahāvihāra monastery in Anurādhapura in Sri Lanka. It is noteworthy that almost all our evidence for Pali canonical texts, and indeed Pali texts up until around the second millenium C.E., is derived from this monastery in Anurādhapura. Indeed, it is not until the second millenium C.E. that we also have a wide range of Pali texts from other areas, such as modern-day Burma, Laos, Thailand, and Cambodia.

The *tipiṭaka* consists of three main sections, or 'baskets' (*piṭaka*): the *Vinaya-piṭaka* ('the basket of monastic discipline'), *Sutta-piṭaka* ('the basket of discourses'), and *Abhidhamma-piṭaka* ('the basket of higher teaching'). All of the texts in the *tipiṭaka* have commentaries (*aṭṭhakathā*s), which in their present form date to around the 5th or 6th centuries C.E., although the tradition states that they are based on much earlier

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[2] For debates over the Buddha's date, see H. Bechert (ed.). 1991. *The dating of the historical Buddha*. Vandenhoeck, Göttingen. For a useful summary of the articles in this volume, see the review by L. Cousins at: http://indology.info/papers/cousins/. The traditional Theravāda date for the death of the Buddha is 583 B.C.E. Modern Western scholarship tends to place the Buddha's death between 485 and 400 B.C.E., the trend being towards the latter end of the scale.

[3] His English-Pali sentences also use passages from the *Majjhima Nikāya* and *Vinaya*.

commentaries composed in Sinhalese, which in turn are said to be translations of Pali originals. Many sub-commentaries (*ṭīkā*s, i.e. commentaries on the *aṭṭhakathā*s) were also composed at later dates.

Finally, although our focus is on canonical Pali, it is important not to overlook the vast amount of extra-canonical literature — besides the commentaries — that has been composed in Pali, including chronicles (*vaṃsa*s), narratives, grammars, poems, liturgies, and exegetical texts.

Let us now turn to the Pali alphabet.

1.2. Alphabet and pronunciation

Pali manuscipts and inscriptions are written in numerous scripts, including — to name but a few — Burmese, Khmer, Sinhalese and Thai. For convenience, however, we will be using Roman script. This is also the script used by the Pali Text Society (the main publisher of Pali texts in the West).

Warder (pp. 1–4) gives a table of all the Pali vowels and consonants, along with examples of how they should be pronounced. You will already have had some practice in pronunciation through the introductory module to the M.A. course. To improve your pronunciation, you should listen to the audio-tape that accompanies Warder's book.

The Pali alphabet runs as follows. It is important to learn the alphabet as it is the order followed by dictionaries.

    a, ā, i, ī, u, ū, e, o
    k, kh, g, gh, ṅ
    c, ch, j, jh, ñ
    ṭ, ṭh, ḍ, ḍh, ṇ
    t, th, d, dh, n
    p, ph, b, bh, m
    y, r, l, (ḷ), (ḷh), v, s, h

Pali **consonants** are traditionally ordered according to where the sound occurs in the mouth. The progression moves from the back of the mouth to the front. Thus, 'k' is the first of the consonants because it occurs in the throat, whereas 'b' is one of the last because it occurs at the lips.

The consonants are as follows:

Gutturals	k	kh	g	gh	ṅ
Palatals	c	ch	j	jh	ñ
Cerebrals (or retroflex)	ṭ	ṭh	ḍ	ḍh	ṇ
Dentals	t	th	d	dh	n
Labials	p	ph	b	bh	m

Other consonants include:

Semi-vowels	y r l (ḷ) (ḷh) v
Sibilant	s
Aspirant	h

Gutturals occur at the back of the throat; palatals occur higher up in the mouth with the middle of the tongue catching the roof of the mouth (as in English 'ch'); cerebrals involve the tip of the tongue hitting the roof of the mouth (no equivalent in English — see below); dentals involve the tip of the tongue hitting the teeth (see below); and labials occur at the lips.
'S' is a dental sound; 'h' is a guttural sound; 'y' is palatal; 'r', 'ḷ' and 'ḷh' are cerebral; 'l' is dental; and 'v' is labial.

Aspirated consonants — that is, consonants followed by an 'h' — are often difficult to pronounce. 'Kh', for example, should be pronounced by letting out a sharp breath after the sound 'k'. One way of testing yourself is to put a piece of paper in front of your mouth while you speak — the paper should move when you say 'kha' but remain still when you say 'ka'. Try this out! The same applies to all the other letters followed by a 'h'. The most troublesome letters are often 'th' and 'ph'. These are NOT pronounced in the same way as the English words 'think' or 'phone'. They are pronounced as a 't' followed by a 'h', or a 'p' followed by a 'h'. Warder gives the examples of 'tush' or 'pish'. Less antiquated examples might be: 'ho*th*ouse' or 'she*ph*erd'.

N.B. Aspirated consonants — such as 'kh' — are treated as one consonant and not two.

Pali uses two different types of 't' and 'd'. One type places the tongue slightly further back than the English-speaker is accustomed so that it hits the roof of the mouth. This is described as 'cerebral' or 'retroflex' and is shown by writing a dot underneath the letter: ṭ, ṭh, ḍ, ḍh. The second type strikes the tongue against the teeth so that the tongue is almost poking through the upper and lower layers of teeth. This is described as dental and is written as: t, th, d, or dh. The English 't' or 'd' lies somewhere in between these two types.

There are five different nasals, depending on whether they are pronounced gutturally like 'k' (where 'ṅ' sounds like 'ng'), palatally like 'c' (where 'ñ' sounds like 'ny'), cerebrally like 'ṭ' ('ṇ'), dentally like 't' ('n'), or labially like 'm'. Note that 'm' is treated as a nasal.

The **vowels** are:

a, ā, i, ī, u, ū, e, o.

Following the above categories, a/ā are guttural vowels, i/ī are palatal vowels, u/ū are labial vowels; 'e' is gutturo-palatal; and 'o' is gutturo-labial.

One of the main issues regarding vowels is the difference between short and long vowels. A long vowel is shown by a dash; for example: ā, ī, ū. It is crucial to realise that short and long vowels are not just different ways of pronouncing the same letter. **They are different letters.** For example the word *maya* ('made of') means something very different from *māyā* ('deceit'). Furthermore, as we shall see, the lengthening of a vowel can often produce a particular grammatical function.

Some examples of how vowels should be pronounced are:

- 'a' is pronounced like the **u** in 'h**u**t' or the **a** in '**a**round'.
- 'ā' is pronounced like the **a** in f**a**ther or the **ar** in m**ar**ch.
- 'i' is pronounced like the **i** in b**i**n or s**i**n.
- 'ī' is pronounced like the **ee** in f**ee**d or the **ea** in m**ea**n.
- 'u' is pronounced like the **u** in p**u**t or the **oo** in f**oo**t.
- 'ū' is pronounced like the **oo** in p**oo**l or st**oo**l.
- 'e' is pronounced like the **a** in m**a**ke or l**a**ke.
- 'o' is pronounced like the **o** in g**o** or t**o**ne.

The vowels 'e' and 'o' are usually long but can be short in certain contexts (see the section on short and long sounds below). When normally writing Pali, there are no demarcations to show that 'e' and 'o' are long. In philological contexts, however, long 'e' and long 'o' are denoted as ē and ō respectively. The technical sign for a short vowel is the symbol ˘ (also only used in philological contexts and not to be used when normally writing Pali). Thus short 'e' and short 'o' can be denoted as ĕ and ŏ respectively. One can also use the symbol ¿ to denote that a vowel is either short or long. Thus one can write ¡ to denote that the sound 'a' is either short or long.

The vowels 'a', 'i', and 'u' are able to be nasalised to be become *aṃ*, *iṃ* and *uṃ*. This 'ṃ' sound is called *niggahīta* in Pali (*anusvāra* in Sanskrit) and is described by Warder as a 'pure nasal'. It is pronounced like the sound 'ṅ' ('ng'). Thus *aṃ* is pronounced as 'ang' (as in English: 'sung'). N.B. a *niggahīta* is a **modification** of a vowel and is not itself a letter.

An extra note: in Asian scripts consonants have an in-built 'a', unless otherwise specified. The consonants of the Pali alphabet are therefore traditionally recited thus: 'ka, kha, ga, gha, ṅa; ca, cha, ja, jha, ña; etc.'

1.3. Short and long sounds

There are short and long sounds in Pali. A sound can be long for three reasons:
1) if it is a long vowel.
2) if a short vowel is followed by two consonants.
3) if a short vowel is followed by '-ṃ'.

A short sound takes up one unit (*mora*) and a long sound takes up two. For example, when one says *dukkha* ('suffering'), one should dwell on the sound 'ukkh' for twice as long as the sound 'ukh' in *mukha* ('face').

The vowels 'e' and 'o' are long unless they are followed by a double consonant or by 'ṃ', in which case they are short.

An important rule in Pali is that a syllable cannot contain more than two units — i.e. a long vowel cannot be followed by two consonants (as this would make four units). This is the law of Morae (for more on which, see 'Some rules about Pali words' below).

Remember: aspirated consonants such as 'kh' count as single consonants in Pali.

1.4. Pali dictionaries and looking up words

One of the most important reasons for memorising the Pali alphabet is to enable you to look up words in Pali dictionaries. You have been asked to buy two dictionaries. The first is the *Pali-English Dictionary* (*PED*) by Rhys Davids and Stede. This is your main dictionary. Although it does not cover some words found in non-canonical Pali literature, it is still the best dictionary available at present. The second dictionary is the *Dictionary of Pali* (*DOP*) by Margaret Cone. This is an immense piece of scholarship, adding many words not found in the *PED* and also offering detailed analyses, and often alternative translations, of words already found in the *PED*. At the moment, however, only a third of the dictionary has been completed (the letters *a* to *kh*). You should use this dictionary if you want detailed explanations of words beginning with letters between *a* and *kh*.

It is generally obvious where words are to be found in the dictionary: one simply follows the order of the alphabet. However, certain difficulties arise concerning the sound **-ṃ** (the *niggahīta*). There are three main issues to consider in this regard:

> 1) When found in the **middle** of a word, a *niggahīta* can optionally be substituted by a nasal — i.e. by ṅ, ñ, ṇ, n, or m. Sometimes Pali editions write words with a *niggahīta* and sometimes they substitute the *niggahīta* with a nasal.
>
> The nasal that is chosen is determined by whether the consonant that **follows** the *niggahīta* is guttural, palatal, cerebral, dental, or labial. (See the consanant groups in §1.2.)
> For example:
> - *saṃbuddha* can be written as *sambuddha*. The reason why the labial nasal 'm' is chosen is because the 'b' of *buddho* is a labial consonant.
> - *saṃcetanā* can be written as *sañcetanā*. The reason why the palatal nasal 'ñ' is chosen is because the 'c' of *cetanā* is a palatal consonant.
> - *saṃgha* can be written as *saṅgha*. Here the guttural nasal 'ṅ' is chosen because 'gh' is a guttural consonant.

N.B. These comments only concern *niggahīta*s found in the **middle** of words and not at the end of words.

2) If you come across a Pali word which has a *niggahīta* in the middle of it, you have to transform that *niggahīta* into a nasal in order to find the word in the dictionary (whether the *PED* or *DOP*). For example, if you want to look up the word *upasaṃkamati*, you must first realise that 'ṃ' is here equivalent to the guttural nasal 'ṅ' (because the letter that follows it is guttural). You will then be able to find this word on page 147 of the *PED*. Please turn to that page now.

Note that the *PED* writes *upasankamati* rather than *upasaṅkamati*. This is an inaccuracy. In fact this mistake of writing 'n' instead of 'ṅ' is found throughout the *PED*. For example, if you turn to page 664, the *PED* lists the word *sankhāra*. This should be written as *saṅkhāra*, because the guttural consonant 'kh' should have a guttural nasal (ṅ) before it. Similarly, on page 667, the word *sangha* should be written as *saṅgha*.

3) If a word has a *niggahīta* followed by a **semi-vowel** or by **'s'** or **'h'**, a special dictionary order applies. This order is best illustrated through examples. If you turn to page 655 of the *PED*, you will see that the section on 's' begins with words such as *sa*. We would then expect that the next word would start with *sak-*. However, the dictionary first lists all the words beginning with *saṃ-* that are followed by a semi-vowel and by 's' and 'h'. Thus, we find *saṃyata* at the bottom of page 655.[4] There is then *saṃrakkhati* in the second column of page 656. There are no words which have *saṃ-* followed by 'l' and so we move on to *saṃvacana* in the same column. On page 658 we have *saṃsagga*. And finally we have *saṃhata* on page 659. After this, the order goes back to the normal pattern with *saka* on the second column of page 659.

Note that instead of 'ṃ' the *PED* uses the symbol of 'n' with a tail.

To summarise, the basic pattern followed by dictionaries is as shown below (some of the forms are theoretical, but the point is to understand the order). Taking words beginning with *sa-* as an example, the basic order is:

sa;
saṃ;
saṃy-; saṃr-; saṃl-; saṃv-; saṃs-; saṃ˙-;
sak-; sakh-; sag-; sagh-; saṅ- (including: saṅk-, saṅkh-, saṅg-, saṅgh-);
sac-; sach-; saj-; sajh-; sañ- (including: sañc-, sañch-, sañj-, sañjh-);
saṭ-; saṭh-; saḍ-; saḍh-; saṇ- (including: saṇṭ-, saṇṭ˙-, saṇḍ-, saṇḍ˙-);
sat-; sath-; sad-; sadh-; san- (including: sant-, santh-, sand-, sandh-);

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[4] *Saṃy-* can also be written as *saññ-*. Thus *saṃyata* can be written as *saññata*. The phonetic process whereby the form *saññ-* comes about is as follows: the *niggahīta* becomes 'ñ' because the letter after it ('y') is palatal; this leaves us with *sañy-*, which is a form that is not allowed in Pali; the 'y' therefore assimilates with the ñ to also become ñ, resulting in *saññ-*.

sap-; saph-; sab-; sabh-; sam- (including: samp-, samph-, samb-, sambh-);
say-; sar-; sal-; sav-; sas-; sah-.

It then continues with sā, etc.

1.5. Writing Pali

In Asian scripts for Pali there are no capitals, and Warder tries to replicate this by writing the first letter of the first word in a Pali sentence with a lower rather than upper case (although he capitalises the first letter of proper nouns such as Devadatta or Rājagaha). For the sake of consistency, I have followed the same convention, but feel free to use upper cases if you prefer to do so (in fact, this is the convention followed by the PTS). Many also capitalise words such as *Dhamma* and *Saṅgha* (such as when the context refers to the three jewels).

The font that we shall use is Gentium. But you can use any unicode font. But please make sure that the font you use contains all the characters listed above. Ideally, students should send the instructor their work in plain text (in unicode utf-8 encoding) or alternatively as Rich Text Format (.rtf), Microsoft Word (.doc) or Portable Document Format files (pdf).

If it is impossible for you to use the above font, then the following conventions should be followed:

- Long vowels are doubled. Thus ā is written as aa; ī as ii; and ū as uu.
- Diacritics precede their consonants. Thus retroflex consonants are written as .t .th .d .dh .n and the *niggahīta* as .m.
- ñ is written as ~n. (However, the this character should be included in most Western fonts.)
- ṅ is written as "n.

Everyone must learn these conventions, as they need to be followed in the discussion forum and they are also generally used in Buddhist studies in font-free contexts.

1.6. Some rules about Pali words

Pali words generally follow these rules:

- They end in vowels. As you can see from above, this includes -*ṃ*.
- They do not begin with double consonants.
- No more than two consonants are placed together at any point in a Pali word.
- An aspirated consonant cannot be followed by another consonant.
- A long vowel cannot be followed by a double consonant.

As mentioned above, the last rule is called the Law of Morae and results in certain differences between Sanskrit and Pali words. For instance, the word *dīrgha* ('long') in Sanskrit cannot be written in the same way in Pali because it has a long vowel followed by two consonants. In Pali, this word is written as *dīgha*. Here the double consonant has been changed to a single consonant. Sometimes the problem is solved by changing the long vowel to a short vowel. For example, *jīrṇa* ('old') in Sanskrit becomes *jiṇṇa* in Pali.

1.7. Inflection

Pali is an inflected language. This means that the **endings** of most of its words change depending on their function in a sentence. Consequently, one of the most important aspects of translating Pali is examining and identifying the **endings** of the words in a sentence. English also uses inflections. For example, the letter 's' is often added to a noun in order to signify that it is plural — 'girl**s**' rather than 'girl'.

A more complex example is the sentence: 'The woman saw **him**.' In this sentence there is a **subject** and an **object**. The subject is what *carries out* the action of an active verb and the object is what is *affected by* the action of an active verb. In inflected languages the subject is expressed by the **nominative case** and the object by the **accusative case**. In the above sentence, the word 'him' is the accusative case of 'he'. This signifies that it is the object of the verb, while 'woman' is the subject.

Similarly, in the sentence: 'He criticised us', 'us' is the accusative of 'we' and signifies that it is the object of the verb. 'He' is the subject and is in the nominative.

In what cases are the following words? Please email me your answers.
'She' in the sentence: 'She is working.'
'Them' in the sentence: 'The boy hears them.'
'Her' in the sentence: 'Does he like her?'
'Whom' and 'they' in the sentence: 'Whom are they asking?'

However, inflections are far less common in English than they are in Pali. Let us for example take the sentence:

'The man asks the monk.'

Here there is nothing to tell us that 'man' is the subject and 'monk' the object apart from the word-order and context. Pali, on the other hand, makes it clear which is the subject

and which the object by attaching different inflections to the ends of nouns. Pali would normally state:

'Man-**NOMINATIVE CASE** monk-**ACCUSATIVE CASE** asks.'

Here the nominative and accusative cases refer to the subject and object respectively. Indeed, because the grammatical function of each word is clear, Pali is theoretically able to express its words in whatever order it wants. Indeed, it would be perfectly possible to express the same sentence as: 'Asks monk man' or even 'Monk asks man'. However, Pali usually employs the basic sentence structure of Subject-Object-Verb, although this is far from a hard and fast rule.

1.8. Case, number, and gender

Nouns in Pali are inflected according to eight different **case-endings**. These will be learnt gradually through the course. They are: nominative, vocative, accusative, instrumental, genitive, dative, ablative, and locative. These cases have different purposes. For example, the accusative case often signifies that a noun is the object of a verb; the instrumental case expresses meanings such as 'through' or 'by means of'; and the genitive case expresses meanings such as 'of' (as does **'s** in English; for example: 'the knife**'s** blade').

It is not only the endings of nouns that vary according to their case, but also those of adjectives and pronouns. **Pronouns** are words which are able to be substituted for nouns; for example: he, she, this, that, etc.

The endings of nouns, adjectives, and pronouns also vary according to their **number** and **gender**. The number of a word can be either singular or plural. There are 3 genders in Pali: masculine, feminine, and neuter.

1.9. Verbs

Verbs are inflected according to whether they are singular or plural, and also according to whether they are first, second, or third person. The first person refers to 'I' (singular) or 'we' (plural), the second person to 'you' (singular and plural), and the third person to 'he/she/it' (singular) or 'they' (plural). In addition, the endings of verbs often show what tense they are in.

All of the above information will be gone over again in the following sessions.

Work to do for next session

- Please read through Warder pp. 1–9.

- Learn the Pali alphabet and complete the exercise given below. Email me your answers.
- A good way of learning pronunciation is to use the tape/CD that accompanies Warder's book. Please listen to track 1, in which the table on Warder p. 2 is recited, and track 2, in which the Pali sentences on Warder p. 15 are recited.
- If you are not familiar with basic grammatical terms such as noun, subject, object, verb, and tense, then please read the relevant sections in an English grammar book. Most of the grammatical terms covered in this course are included in the grammar glossary included in your pack.
- Read through the article: 'What is Pali?' in the 'Introduction' to Geiger's grammar.
- For more information on the history of Pali, read the articles by K.R. Norman in your photocopy packs. This is optional.
- An outline of canonical and non-canonical Pali texts is given in your photocopy packs for your information. If you would like more detailed descriptions of Pali texts, the following book is very useful (available from http://www.abebooks.com):

  Oskar von Hinüber. 1997. *A handbook of Pali literature*. Munishiram Manoharlal, New Delhi.

Exercise

Please look up the following words in the Pali-English Dictionary and write down their meanings:

paṭipadā; ajjhupagacchati; okāsa; vibhāsita; mandira; nigaṇṭha; lañca; ghosita; añjana; sampassati; saṃjāyati; saṃgāma.

SESSION 2
(Warder: Chapter 1)

- 2.1. Present tense of the first conjugation
- 2.2. Nominative singular of masculine nouns with the stem *-a*
- 2.3. Apposition

2.1. Present tense of the first conjugation

All verbs in Pali have a basic **root** form from which their various tenses are derived. A root form is signified by the symbol √.

To the front of this root may be attached various **prefixes** which often affect the meaning of the verb. For example the verb √*har* means 'take', whereas *ā-*√*har* (i.e. prefix *ā-* plus the root √*har*) means 'bring'.

There are six main patterns into which most Pali verbs fall. These patterns are called **conjugations**. This chapter deals with the first conjugation (so named because it is the most common).

It is extremely important to memorise the following paradigm of the present tense of the first conjugation, which is here shown by the verb √*bhū* ('be,' 'become'). The first conjugation is especially characterised by the sound *-**a**-*; thus *bhav-**a**-ti* means 'he/she/it is'.

	Singular	Plural
1st person	*bhavāmi* 'I am'	*bhavāma* 'We are'
2nd person	*bhavasi* 'You are'	*bhavatha* 'You are'
3rd person	*bhavati* 'He/she/it is'	*bhavanti* 'They are'

You will notice that Warder's table is slightly different as he puts the third person singular at the top (in accord with traditional Indian grammarians). Students have often, however, found it easier to memorise verbs in the order shown above, going down the first column and then the second.

Most essential is that you memorise the above paradigm and that you notice three points:

1) The present tense of the first conjugation contains the sound *-**a**-*; e.g. *bhav**a**ti.*

2) The ending of the verb signifies the verb's **person**, i.e. it identifies whether the subject is 'I', 'you', 'he', 'they', etc. For example, the sound *-si* in *bhavasi* denotes that it is the

second person singular: 'you'. Similarly, the sound *-nti* in *bhavanti* denotes that it is the third person plural: 'they'.

3) Pali makes no distinction between the **simple present** tense and the **continuous present** tense, in contrast to English. For example, *passati* can mean both 'He sees' (simple present) and 'He is seeing' (continuous present). Similarly, *pucchanti* can mean both 'They ask' and 'They are asking'.

If you find that this is already enough information for you to assimilate at this point, then only briefly read through the following paragraph and instead concentrate on section §2.2. However, for those of you who are comfortable so far, it is also useful to understand in greater grammatical detail how verbs are formed in Pali.

<u>Forming the present tense of the first conjugation</u>

The present tense of the first conjugation is formed thus:

- Take the root of the verb and **strengthen** its vowel.
- Add the vowel *-a-*.
- Add the present tense endings of the various persons.

1) The only vowels that are affected by strengthening are: *i/ī* and *u/ū*. When *i/ī* are strengthened they change to *e*. When *u/ū* are strengthened they change to *o*.

Unstrengthened	Strengthened
a	a
i/ī	e (or ay)
u/ū	o (or av).

The pattern is therefore: *i/ī→e*; *u/ū→o*. Therefore, if we take the root √*bhū*, this will become *bho*.

However, *i* and *u* do not change if they are followed by a double consonant. Thus √*pucch* does not become *pocch*. Also *ī* and *ū* do not change if they are followed by any consonant. Thus √*jīv* does not become *jev*. This essentially means that *ī* and *ū* are strengthened only if they are found at the end of a root (such as √*bhū*).

Warder gives a table for patterns of strengthening on p.12.
N.B. strengthening is different from lengthening (which will be discussed later).

2) We now add the vowel *-a-*. When *a* is added to *e*, *e* changes to *ay*. When *a* is added to *o*, *o* changes to *av*. Therefore *bho + a → bhav-a*.

3) We now add the present tense endings of the various persons.

The whole process is therefore: √*bhū* → *bho* → *bhav-a* → *bhav-a-ti.*
Another example is: √*ji* → *je* → *jay-a* → *jay-a-ti.*

2.2. Nominative singular of masculine nouns in *-a*

In the introduction we discussed how nouns in Pali are inflected according to eight different case-endings. This chapter concentrates on the **nominative** case of a group of **masculine** nouns. The nominative case signifies the **subject** of a verb.

Nouns can have various different **stems**; stems are bases from which other forms are then derived. One of the most common stems for masculine nouns is the stem in *-a*; for example, *purisa* ('man'). When a masculine noun has a stem in *-a*, it is inflected in the nominative to become *-o*. For example, *purisa* ('man') becomes *puriso*. Similarly, *Buddha* becomes *Buddho*.

The **number** (i.e. singular or plural) of a noun in the nominative must agree with the **number** of its verb. For example, in the phrase 'The man sees', the verb will be singular because 'man' is singular. Moreover, because 'man' is in the third person, the verb will also be in the third person. Therefore, 'The man sees' is in Pali: *puriso passati.* (The verb √*pass* means 'see'.)

It is important to note that where English uses a pronoun, Pali does not always have to use one. Pronouns are words which can be substituted for a noun; e.g. 'he', 'she', 'this', 'that', 'they', etc. For example, the English phrase 'they see' is able to be expressed in Pali by saying *passanti*, without the need to mark the pronoun 'they'. The reason for this is that the pronoun 'they' is already expressed in the ending of the verb (*-nti*). Pali does however use pronouns for emphasis, as we shall see in a later chapter.

N.B. Pali has no definite article ('the') or indefinite article ('a', 'an'). Thus, *brāhmaṇo passati* can mean either '**The** brahmin sees' or '**A** brahmin sees'. (Sometimes, however, the pronoun *so* is used to express 'the'; see session 6).

A further point is that Pali does not always use the verb 'to be' when English uses it. For example the sentence 'The man is a minister' can be expressed in Pali by saying, 'Man minister (is)': *puriso mahāmatto.* Here the verb 'to be' is understood but is not explicitly stated.

Some examples:

- *devo harati*, 'The god takes.'

- *brāhmaṇo amanusso* or *brāhmaṇo amanusso hoti.*
  'The brahmin is a non-human being.'

- *khattiyo bhāsati,* 'A warrior speaks.'

2.3. Apposition

Finally, it is important to understand the concept of **apposition** (literally: 'lying alongside'). As noted in the grammar glossary that accompanies this module, apposition is the relationship that exists between nouns or phrases which are grammatically parallel to one another and which have the same referent. For example:

- 'Jonathan, our local teacher, is learning Pali.'

  Here 'Jonathan' and 'our local teacher' are in apposition to one another as they are grammatically parallel and have the same referent.

In Pali, 'Jonathan' and 'our local teacher' would both be in the nominative; this is because 'our local teacher' is in apposition to the subject, which is 'Jonathan'.

To take a Pali example:

- *Brahmadatto brāhmaṇo passati.*
  'Brahmadatta, the brahmin, sees'.

  Here, *brāhmaṇo* is in the nominative because it is in apposition to *Brahmadatto*.

  N.B. This sentence does NOT mean: 'Brahmadatta sees the brahmin.' For it to mean this, 'brahmin' would have to be in a different case in order to signify that it was the object. This grammar will have to wait, however, until the next session.

Work to do for next session

Please:
- Read carefully through chapter 1 in Warder and complete his exercises. Email me your answers.
- Memorise the present tense of √*bhū*.
- Learn the words given in Warder's vocabulary lists.
- Listen to the relevant exercises on the tape/CD that accompanies Warder's book.
- In pairs/small groups, make up six sentences from the vocabulary you know so far. Email me the answers.

** On p. 14 of Warder, please ignore the paragraph which starts 'The nominative is used….' and ends 'towards the village'. We will cover this later on in the course.

Some notes on Warder

In the Pali-English Dictionary (*PED*), verbs are listed according to the third person singular of their present tense rather than their root. For example, the root √*bhū* ('be') is listed as *bhavati* 'he is'. Warder gives both forms in his vocabulary lists at the end of each chapter. However, he only gives the **root** form in his Pali-English vocabulary list at the end of the book, which makes it difficult to use. I suggest that when you look up Pali words, you use the *PED* as much as possible so that you quickly become accustomed to using the dictionary efficiently.

Warder has a useful table of verbs on pp. 375–81, which you should be aware of. This table gives various forms of many different verbs and will be extremely useful to you later on in the course when you learn different tenses, etc.

Warder also gives the 'answers' to exercises 1–6 at the back of his book. These are largely for people who teach themselves Pali and should be treated with caution as there is always the danger of referring to the 'answers' before having made a proper attempt at completing the exercises, thereby not fully engaging in the learning process. In general, I recommend that you ignore these 'answers' when you translate Warder's exercises; this way I can comment productively on any mistakes you might make. If, however, you find the answers useful for revision purposes at a later date, then by all means use them.

'Answers' to the English-Pali exercises in chapters 7 to 30 of Warder can be found on the Pali Text Society website at: http://www.palitext.com. Click on 'English-Pāli exercises' and dowload the pdf file. The Pali-English exercises are all extracts from the canon, especially the *Dīgha Nikāya*, a translation of which you already own. The comments made above about Warder's answers also of course apply to these aids.

Warder's translations of Pali words are not always satisfactory (which is another reason to refer to the dictionaries often). To use 'philosopher' for *samaṇa* is, for example, rather awkward. And Buddhist monks were certainly not always 'wanderers'. The word 'ascetic' is better, as *samaṇa* (Sanskrit: *śramaṇa*) has a wider application than Buddhist monks and is used for various renouncer movements which can conveniently be grouped under the word 'ascetic'. However, some feel that 'ascetic' sits uneasily within a Buddhist context, arguing that it has inappropriate connotations of austerities and self-mortification. For this reason, some translate *samaṇa* as 'renouncer' or 'renunciant'. Primarily, *samaṇa* refers to a person who has left society and often contrasts with brahmins who perform religious rites within society.

'Priest' is not a satisfactory general translation for *brāhmaṇo*. While it is true that some brahmins were priests, it is certainly not the case that all brahmins were. It is often best translated as simply 'brahmin'. Note that *brāhmaṇa* breaks the Law of Morae by having a long vowel (*ā*) followed by a double consonant (*hm*). It also has a double consonant at the beginning of the word, which is very uncharacteristic of Pali. These non-Pali forms are due to the influence of Sanskrit, which spells the word as *brāhmaṇa*. There is evidence that the original Middle Indo-Aryan form was *bamhaṇa* or *bambhaṇa*, which does not break the Law of Morae.

Tathāgata is another problematic word. A common epithet of the Buddha, it is sometimes translated as 'thus-gone' (*tathā* meaning 'thus' and *gata* 'gone'). However, at the end of a compound, '-*gata*' often simply means 'is' and so *tathā-gata* appears to mean 'is thus' (i.e. the Buddha has reached a state which can only be described as 'thus'). It is perhaps best to leave the word untranslated.

The word *khattiya* refers to the warrior class (Sanskrit: *kṣatriya*), the second of the four classes (Pali: *vaṇṇa*, Sanskrit: *varṇa*) in Brahmanical thought. The four classes are the brahmin class (Pali/Sanskrit: *brāhmaṇa*); the warrior class (Pali: *khattiya*, Sanskrit: *kṣatriya*); the agricultural class (Pali: *vessa*; Sanskrit: *vaiśya*); and the servile class (Pali: *sudda*; Sanskrit: *śūdra*).

SESSION 3
(Warder: Chapter 2)

- 3.1. Nominative plural of masculine nouns in -*a*
- 3.2. Accusative singular and plural of masculine nouns in -*a*
- 3.3. Irregular verbs of the first conjugation

3.1 Nominative plural of masculine nouns in -*a*

In the previous chapter, we saw how masculine nouns in -*a* are inflected in the nominative singular to become -**o**. In the nominative plural they become -**ā**, as in *purisā* ('men'). For example:

- 'The men see.' *puris**ā** passanti.*

- 'You lay disciples are approaching.' *upāsak**ā** upasaṃkamatha.*
  Note here that the second person **plural** of the present tense must be used.

How would you say the following sentences in Pali?

'The gods live.'
'The warriors speak.'
'We brahmins sit down.'
'You ministers are going away.'

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3.2. Accusative singular and accusative plural of masculine nouns in -*a*

Verbs which take an object are called **transitive** verbs, whereas verbs which do not take an object are called **intransitive** verbs. For example, in the sentence: 'She sees the boy', the verb 'to see' is transitive because it takes the object 'boy'. However, in the sentence: 'The apple falls', the verb 'to fall' is intransitive because it cannot take an object.

Some verbs in English are both transitive and intransitive. For example, the verb 'stop' is transitive in the sentence: 'He stopped the car' but intransitive in the sentence: 'He stopped in the middle of the road.'

Note that Warder uses the word 'patient' instead of 'object'.

In Pali, the object of a verb is often put in the accusative case. Masculine nouns with a stem in *-a* become *-aṃ* in the accusative singular and *-e* in the accusative plural.

Our table for masculine nouns in *-a* therefore looks like this so far:

	Singular		Plural	
Nominative	*-o*	*dhammo*	*-ā*	*dhammā*
Accusative	*-aṃ*	*dhammaṃ*	*-e*	*dhamme*

'The ascetics see the brahmin' will therefore be:
samaṇā (nominative plural) *brāhmaṇaṃ* (accusative singular) *passanti*.

Basic sentences in Pali usually follow this word-order of Subject-Object-Verb. English sentences, by contrast, are usually Subject-Verb-Object; for example, 'The burglar steals the jewels.'

Other examples:

- *puttaṃ pucchāma*, 'We ask the son'.

  Here *puttaṃ* is the object of the verb 'ask' and is therefore in the accusative. The subject ('we') is expressed by the ending of the verb: *pucchāma*.

- *brāhmaṇo pattaṃ passati*, 'The brahmin sees a bowl.'

  Here *brāhmaṇo* is the subject and is therefore in the nominative. *Pattaṃ* is the object and is therefore in the accusative. The verb *passati* agrees with the subject *brāhmaṇo* and is therefore in the third person singular.

N.B. When translating Pali, it is often useful to 'deconstruct' the sentence by first identifying the subject of the sentence, then the verb corresponding to that subject, and then the object of the verb. This invariably gives the translator the basic framework of a Pali sentence.

How would you say the following sentences in Pali? Please email me your answers.

'The brahmins see the village.'
'The gods ask the ministers.'
'You approach the thus-gone.'

Note that some verbs can take a double accusative. For example, 'The minister asks the ascetic the meaning' is in Pali: *mahāmatto samaṇaṃ atthaṃ pucchati*. (*Attha* is a masculine noun that means 'meaning', 'aim', 'benefit'.)

The accusative can also be used to express notions of time. A very common phrase is *ekaṃ samayaṃ*, which means 'once' or 'one time'.

Finally, it is important to note that the verb 'to be' does **not** take an accusative. This is because it has no object but is instead **copulative** in force. This means that it brings words parallel with one another.

For example, in the sentence: *brāhmaṇo mahāmatto hoti* ('The brahmin is a minister'), 'minister' is **not** an object and does **not** go in the accusative case. This is because 'brahmin' and 'minister' refer to the same thing (namely, that person who is both a brahmin and a minister) and are in fact two nominative subjects that are linked to each other by the verb 'is'.[5]

3.3. Irregular verbs of the first conjugation

Some verbs that belong to the first conjugation do not follow the regular pattern described in chapter 1. Warder lists some of the more important ones on pp.15-17.
Notice again how a prefix can change the meaning of a verb. Whereas *gacchati* means 'he goes', *āgacchati* means 'he comes'.

Work to do for next session

Please:
- Read carefully through chapter 2 in Warder and complete his exercises. Email me your answers.
- Also complete the English-Pali sentences in §3.2. and email me your answers.
- Learn the verbs and nouns given in his vocabulary lists.
- Listen to the relevant exercises on the tape/CD that accompanies Warder's book.

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[5] The copulative meaning of the verb 'to be' should be differentiated from the existential meaning of the verb 'to be', which means 'to exist'; for example: 'Let there be light'. When used in this existential sense, the verb 'to be' cannot link two or more words together in the way that it does when it is copulative. There are two words meaning 'to be' in Pali, *hoti/bhavati* and *atthi*, with the former generally being used in a copulative sense and the letter in an existential sense.

- In pairs/small groups, create six Pali sentences that contain a subject and an object. Email your sentences to me.

Note the multiple meanings of *dhamma*. Warder tends to overdo the translation 'doctrine', when 'teaching' might be more suitable. *Dhamma* can be used for both the Buddha's teaching as a whole (the Teaching) and a particular teaching (or teachings). When it refers to the object of the mental sense-organ, *dhamma* also sometimes means 'thought' or 'mental object'. It can also have a general meaning of 'phenomenon', as in the sentence: *sabbe dhammā anattā*, 'All phenomena are not-Self.' *Dhamma* can also have connotations of 'morality' or 'truth'. In Brahmanical/Hindu texts, the Sanskrit word *dharma* is in some contexts what most closely approximates the English word 'religion'.

This is not an exhaustive list; there are also several other possible meanings of the word *dhamma*.

SESSION 4
(Warder: Chapter 3)

- 4.1. Present tense of the seventh conjugation
- 4.2. *Bhagavant*, *Brahman*, and *rājan*
- 4.3. Chant: The three refuges (*ti-saraṇa*).

4.1. Present tense of the seventh conjugation

Pali has seven conjugations in total, but because the fourth conjugation is extremely rare, there are in fact only six main ones.

The seventh conjugation is very common. Its most noticeable characteristic is that it has the sound -*e*- after the root rather than the sound -*a*-.

Warder gives the following paradigm from the root √*dis* ('teach'):

	Singular	Plural
1st person	*desemi* 'I teach'	*desema* 'We teach'
2nd person	*desesi* 'You teach'	*desetha* 'You teach'
3rd person	*deseti* 'He/she/it teaches'	*desenti* 'They teach'

<u>Forming the present tense of the seventh conjugation</u>

It is not necessary for you to concentrate on this section. If you feel that you have enough information to cope with at present, then briefly read through this part and concentrate on section 4.2.

As in the first conjugation, verbal roots with *i* and *u* become strengthened to *e* and *o*. However, unlike the first conjugation, verbal roots with *a* are often **lengthened** to *ā*.

See Warder p. 12 for the difference between strengthening and lengthening.

The table for strengthening and lengthening is as follows:

Unstrengthened	Strengthened (Pali: *guṇa*)	Lengthened (Pali: *vaḍḍhi*)
a	a	ā
i/ī	ĕ (short e) or ay	ē (long e) or āy
u/ū	ŏ (short o) or av	ō (long o) or āv

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For example, the present tense from the root √*dis* ('teach') is formed thus:
√*dis* → *des* → *des-e* → *des-e-ti*.
The root √*kam* ('desire', which is different from the first conjugation root √*kam* meaning 'go') is formed thus:
√*kam* → *kām* → *kām-e* → *kām-e-ti*.

4.2. Bhagavant, Brahman, rājan

On p. 20, Warder gives the nominative and accusative forms of some masculine nouns which do not have the stem *-a*. These should be memorised.

Bhagavant ('Blessed One')

	Singular	Plural
Nominative	*bhagavā*	*bhagavanto*
Accusative	*bhagavantaṃ*	*bhagavanto*

Brahman ('Brahmā')

	Singular
Nominative	*Brahmā*
Accusative	*Brahmānaṃ*

This masculine word refers to the god Brahmā (or, in the plural, Brahmā deities) rather than the Upanishadic notion of an impersonal absolute Brahman (which is neuter).

Rājan ('king')

	Singular
Nominative	*rājā*
Accusative	*rājānaṃ*

4.3. Chant: The three refuges (*ti-saraṇa*)

At this point in the course, you already know enough Pali to learn your first chant. The following is one of the most common chants in Buddhism. It expresses the act of taking refuge in the three jewels (*ti-ratana*): the Buddha, the *Dhamma*, and the *Saṅgha*. The word for refuge is *saraṇa*; it is actually a neuter word, but its accusative singular ending is the same as the masculine accusative singular ending, i.e. *-aṃ*. The chant runs as follows:

Buddhaṃ saraṇaṃ gacchāmi   'I go to the Buddha as a refuge.'

dhammaṃ saraṇaṃ gacchāmi	'I go to the teaching as a refuge.'
saṅghaṃ saraṇaṃ gacchāmi	'I go to the *Saṅgha* as a refuge.'

dutiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi	'For a second time…'
dutiyaṃ pi dhammaṃ saraṇaṃ gacchāmi	'For a second time…'
dutiyaṃ pi saṅghaṃ saraṇaṃ gacchāmi	'For a second time…'

tatiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi	'For a third time…'
tatiyaṃ pi dhammaṃ saraṇaṃ gacchāmi	'For a third time…'
tatiyaṃ pi saṅghaṃ saraṇaṃ gacchāmi	'For a third time…'

Saraṇaṃ is the accusative singular of the neuter word *saraṇa* and is here in apposition to *Buddhaṃ*, *dhammaṃ* and *saṅghaṃ* respectively. I have therefore literally rendered the meaning as: 'I go to the Buddha **as** a refuge.'

N.B. many people capitalise the first letters of *dhamma* and *saṅgha*: i.e. *Dhamma*, *Saṅgha*. Feel free to do so if you feel that this is appropriate. The same applies to other key words which you may feel should be capitalised.

Dutiya and *tatiya* are **adjectives** meaning 'second' and 'third'. Here they are treated as **adverbs** in the accusative singular: 'secondly, 'thirdly'. The word *pi* means 'also', 'and', or 'too'.

For an audio recording of this chant, go to: http://www.buddhanetnet/audio-chant.htm and click on chant no. 3 in the Pali Devotional Chanting section.

Work to do for next session

Please:
• Read through chapter 3 in Warder and complete his exercises. Do the last six English to Pali sentences in pairs/small groups. Email me your answers.
• Make sure you learn all the vocabulary.
• Listen to the relevant exercises on the tape/CD that accompanies Warder's book.

SESSIONS 5
(Warder: Chapter 4)

- The past, or 'aorist', tense

5.1. The past, or 'aorist', tense

The aorist is an extremely important tense. It covers both the simple past and the present perfect tense. and occasionally also the imperfect tense. For example, the aorist word *upasaṃkami* can mean 'he/she approached' (simple past), 'he/she has approached' (present perfect), and occasionally 'he/she was approaching'.

The aorist is formed in three main ways.

1) The first and most common way is to add aorist inflections to the root of a verb, or sometimes to the present stem. Occasionally an **augment**, i.e. the sound *a-*, is added to the front of the root. If there is a prefix, the augment goes in between the prefix and the root.

For example:

- *pucchi* means 'he/she has asked'.

Here the third person singular aorist inflection *-i* has been added to the root √*pucch*.

- *abhāsi* means 'he spoke'.

Here the augment *a-* has been added to the root √*bhās*.

- *pāvisi* means 'he entered'.

Here the augment *a-* has been inserted in between the prefix *pa-* and the root √*vis* to make *pā* (by a rule of phonetics whereby *pa+a = pā*).

These explanations aside, the easiest way to recognise an aorist is by its inflections, although these do vary.

Warder uses the aorist of *upa-saṃ-√kam* ('approach') as a paradigm:

	Singular	Plural
1st person	*upasaṃkamiṃ*	*upasaṃkamimhā* (or *-imha*)
2nd person	*upasaṃkami*	*upasaṃkamittha*
3rd person	*upasaṃkami*	*upasaṃkamiṃsu*

2) Verbs of the seventh conjugation form their aorists on the basis of the present tense in *-e-*. They also add the letter *s*. They use the same inflections as above, except that the 3rd person plural is *-uṃ* rather than *-iṃsu*. For example:

- *kathesi* means 'he related'.
  Here the third person singular aorist inflection *-i* has been added to the present stem in *-e-* (*kathe*) plus the sound *s*.

The verb √*dis* is conjugated as follows:

	Singular	Plural
1st person	*desesiṃ*	*desimha*
2nd person	*desesi*	*desittha*
3rd person	*desesi*	*desesuṃ*

Note the irregularity of the first and second persons plural, which are formed on the basis of the root and not the present stem; i.e. *desimha* rather than *desesimha*.

Note also the identity of form between *desesi* meaning 'you teach' (present tense) and *desesi* meaning 'you taught' or 'he taught' (aorist tense).

3) Finally, a third pattern is adopted by a group of verbs with roots ending in *-ā*. They often take the augment *a-*.

The verb 'to do' (√*kar*, √*kā*) is one such verb and runs as follows:

	Singular	Plural
1st person	*akāsiṃ*	*akamhā* (or *-mha*)
2nd person	*akāsi*	*akattha*
3rd person	*akāsi*	*akaṃsu*

Warder also gives the aorist of √*hū*, which is irregular.

	Singular	Plural
1st person	*ahosiṃ*	*ahumha*
2nd person	*ahosi*	*ahuvattha*
3rd person	*ahosi*	*ahesuṃ*

It is vital to memorise all of these four tables. They are given by Warder on pp. 24–26.

Some examples:

- *devā bhagavantaṃ upasaṃkamiṃsu*, 'The gods approached the Blessed One.'

- *putto brāhmaṇe vañcesi*, 'The son deceived the brahmins.'

- *mahāmattā ahesuṃ*, 'They were ministers.'

How would you say the following sentences in Pali?

'The brahmins approached Brahmā.'

'The Blessed One has taught the doctrine.'

'You (sg.), who are an ascetic, approached the king.'

'The sons made a noise.'

'I was a king.'

'You (pl.) were human beings.'

Work to do for next session

Please:
- Read carefully through the chapter in Warder.
- Translate Warder's Pali-English exercise and the English to Pali sentences given above. Email me your answers.
- In pairs/small groups, translate Warder's English to Pali sentences and email me the answers.
- Memorise the tables and the vocabulary.
- Listen to the relevant exercises on the tape/CD that accompanies Warder's book.

N.B. Contrary to what Warder says on p. 25, the verb √*div* ('lament', which he wrongly writes as √*dev*) is not normally seventh conjugation but first conjugation. Its third person singular aorist is usually *paridevi* (although there are occasional instances of *paridevesi*). Its present tense is *paridevati* and never *parideveti*.

In the vocabulary, Warder lists the word *ca*, which means 'and'. *ca* is what is known as an **enclitic** word. This means that it always **follows** the word to which it is related. For example: 'the king and the brahmin' is: *rājā brāhmaṇo ca* and **not:** *rājā ca brāhmaṇo*. When there are two or more *ca*-s in a sentence, the sense is often: 'both…and…' For example:

- *rājā ca brāhmaṇo ca bhagavantaṃ upasaṃkamiṃsu.*
  'Both the king and the brahmin approached the Blessed One.'

Kho is an enclitic particle; it gives slight emphasis to the word that it follows. It often follows the word *atha* ('then'): *atha kho*…

SESSION 6
(Warder: Chapter 5)

- 6.1. Pronouns
- 6.2. The present tense of √*as* ('to be')
- 6.3. Negatives
- 6.4. Vocative
- 6.5. The aorist of √*vac*

6.1. Pronouns

Pronouns are words which can be substituted for nouns; e.g. 'this', 'that', 'he', 'I', 'they', 'who', etc.

There are several different types of pronouns. The two that are discussed in this session are:

1) **personal pronouns** and 2) **demonstrative pronouns**.

1) Personal pronouns are pronouns that signify the first, second, or third persons, whether singular or plural. For example: 'I', 'you', 'he', 'she', 'it', 'we', 'they'. 'me', 'us', 'them'. For example: '**I** see **you**.' '**You** hear **them**.'

Warder gives tables for the first, second, and third person pronouns in the nominative and accusative cases. He also includes the **feminine** and **neuter** forms of the third person pronoun. We will not deal with **neuter nouns** until session 8 and **feminine nouns** until session 10.

First person pronoun

	Singular	Plural
Nominative	*ahaṃ* 'I'	*mayaṃ* 'we'
Accusative	*maṃ* 'me'	*amhe* 'us' or: *no*

Second person pronoun

	Singular	Plural
Nominative	*tvaṃ* 'you'	*tumhe* 'you'
Accusative	*taṃ* or *tvaṃ* 'you'	*tumhe* 'you' or: *vo*

The third person pronoun *tad*

	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nom.	*so* 'he'	*sā* 'she'	*taṃ* or *tad* 'it'	*te* 'they'	*tā* 'they'	*tāni* 'they'
Acc.	*taṃ* 'him'	*taṃ* 'her'	*taṃ* or *tad* 'it'	*te* 'them'	*tā* 'them'	*tāni* 'them'

N.B. The neuter nominative singular and the accusative singulars of the masculine, feminine and neuter are all *taṃ*.

Examples:

• *so bhāsati*, 'He speaks.'

If the pronoun *so* were absent, the verb *bhāsati* would still mean 'He speaks' on its own. When *so* is used, it acts as a form of emphasis.

• *sā taṃ passati*, 'She sees him.'

This sentence could also mean: 'She sees her' or 'She sees it'.

Often the pronoun *tad* is used to refer back to something or someone that has already been mentioned, in the sense of '**that** person/thing which was discussed previously'.

2) Demonstrative pronouns are pronouns that mean 'this', 'that', 'these', 'those'. For example: '**This** is a blue pen.' '**Those** are good books.'

In Pali, the pronoun that corresponds to English 'that' is generally *tad*. For example:

• *so kāyo hoti*, 'That is a body.'

Note that *so* is in the masculine singular nominative because it refers to *kāyo*.

Whereas *tad* often describes something/someone that is somewhat removed, the pronoun *etad* (which is simply the sound *e-* added on to *tad*) refers to something/someone close at hand and more immediately present. For this reason, the pronoun *etad* often corresponds to English 'this'. For example:

• *eso maggo hoti*, 'This is the path.'

Like *tad*, *etad* can, however, simply be a third person pronoun meaning 'he', 'she', 'it', 'they', 'them', etc.

Another such pronoun is *idaṃ*, which also refers to something more immediately present than *tad* and often means 'this'. Tables for both *etad* and *idaṃ* are given below.

Note, however, that these translations of *tad*, *etad* and *idaṃ* are not hard and fast, as 'this' and 'that' often overlap in English. For example, English sometimes uses 'that' to refer to something close at hand: 'That is a table in front of me.'

Finally, it is important to understand that demonstrative pronouns can be used as **adjectives** that modify nouns. For example: '**This man** is good', '**That pen** is blue', '**These people** are nice', 'He avoids **those reprobates**'. When demonstrative pronouns act as adjectives, **they have to agree with their nouns in case, number, and gender**.

For example:

- *so brāhmaṇo bhāsati*, 'That brahmin speaks.'

Here *so* is in the nominative masculine singular because it agrees with the noun which it describes: *brāhmaṇo*. Sometimes, *tad* can also mean 'the'. Thus, *so brāhmaṇo* can mean 'the brahmin'.

The third person pronoun *etad*

	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nom.	*eso*	*esā*	*etaṃ* or *etad*	*ete*	*etā*	*etāni*
Acc.	*etaṃ*	*etaṃ*	*etaṃ* or *etad*	*ete*	*etā*	*etāni*

This is the same as *tad* but simply has the prefix *e-* added.

The third person pronoun *idaṃ*

	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nom.	*ayaṃ*	*ayaṃ*	*idaṃ*	*ime*	*imā*	*imāni*
Acc.	*imaṃ*	*imaṃ*	*idaṃ*	*ime*	*imā*	*imāni*

N.B. The masculine and feminine are the same in the nominative and accusative singular.

Examples:

- 'Those brahmins approached her.' *te brāhmaṇā taṃ upasaṃkamiṃsu.*

  Here *te* agrees with *brāhmaṇā* and *taṃ* is the accusative singular of *sā*. Note that *taṃ* could also be the masculine or the neuter accusative singular ('him' or 'it').

- 'The Blessed One taught this doctrine.' *bhagavā etaṃ dhammaṃ desesi.*

- 'This ascetic asks us the meaning.' *ayaṃ samaṇo amhe atthaṃ pucchati.*

How would you translate these sentences into Pali? Please email me the answers.

'These lay-disciples greet you (sg.).'
'I was that king'.
'These ascetics approached her.'

6.2. The present tense of √*as* ('to be')

The verb √*as* is different from √*bhū* and √*hū* in that it expresses an existential meaning of the verb 'to be'. *Atthi* means 'he/she/it exists'. When it introduces a sentence, it means: 'There is…' For example, *atthi puriso* means: 'There is a man.'

	Singular	Plural
1st person	*asmi* or *amhi* 'I am'	*amha* 'we are'
2nd person	*asi* 'You are'	*attha* 'you are'
3rd person	*atthi* 'He/she/it is'	*santi* 'they are'

The most frequent forms are *asmi*, *atthi*, and *santi*.

The verb *atthi* is not used in a copulative manner to link two nominatives together. For example, the sentence 'The brahmin is a minister' would be: *brāhmaṇo mahāmatto hoti* and NOT *brāhmaṇo mahāmatto atthi*. Alternatively, as we have seen, *hoti* can be left out and one can simply state: *brāhmaṇo mahāmatto*.

Note, however, that this rule only usually applies to the third person forms of √*as*. The first and second persons forms, by contrast, can act in a copulative manner. For example, 'I am a brahmin' can be translated as *brāhmaṇo asmi*. *Brāhmaṇo atthi*, on the other hand, means 'the brahmin exists' and does not mean 'he is a brahmin'.

The verbs *hoti* and *bhavati* have similar usages (they are derived from the same basic root — Warder p. 12), but *bhavati* has more of a sense of 'become'.

6.3. Negatives

There are two negative particles in Pali: *na* and *mā*. *Na* is the normal word used for negating phrases and words. *Mā* is however restricted to prohibitions.

Prohibitions are formed by this rule: **mā + aorist**.
Note that it is the **aorist** that is used with *mā* and NOT the imperative (which will be covered in the next session).

Usually the aorist will be in the second person. For example:

- *mā upasaṃkami*. 'Don't approach!'

In the plural this would be:

- *mā upasaṃkamittha*.

Sometimes the third person is used. In that case, the prohibition means: 'May he/she/it/they not…' For example:

- 'May the ascetic not teach!' *mā samaṇo desesi*.

6.4. Vocative

The vocative case is used when someone is being addressed. For masculine nouns in *-a*, the vocative singular is *-a* and the vocative plural is *-ā*. For example, 'Don't grieve, brahmin!' would be: *mā brāhmaṇa paridevi*. Our table of masculine nouns in *-a* therefore looks like this so far:

	Singular	Plural
Nominative	*dhammo*	*dhammā*
Accusative	*dhammaṃ*	*dhamme*
Vocative	*dhamma*	*dhammā*

6.5. The aorist of √*vac*

The verb √*vac* ('speak') is irregular in the aorist. It is formed thus:

	Singular	Plural

1ˢᵗ person	*avocaṃ*	*avocumha* (or: *-umhā*)
2ⁿᵈ person	*avoca*	*avocuttha* or *avacuttha*
3ʳᵈ person	*avoca*	*avocuṃ*

A frequent phrase is: X *etad avoca* ('X said this'). Pali tends to use *etad* only in set phrases like this; the neuter form *etaṃ* is used much more regularly.

We have now come across five different types of aorist. After you have learnt them, try answering the following test.

How would you say the following phrases in Pali? Please email me your answers.

'I approached.'
'You (sg.) have done.'
'They spoke.'
'He taught.'
'You (sg.) taught.'
'They were.'
'I was.'
'You (pl.) approached.'
'We did.'
'They did.'
'We approached.'
'He was.'
'You (pl.) taught.'

Work for next session

Please:
- Read through chapter 5 in Warder and complete the exercises. Do the last eight sentences of Warder's English to Pali exercise in pairs/small groups. Email me your answers.
- Learn the pronouns and the vocative case.
- Learn the vocabulary.

Warder lists the word *pi* in the vocabulary. This is enclitic like *ca*; i.e. it cannot stand first in a sentence and always follows the word to which it refers.

SESSION 7
(Warder: Chapter 6)

- 7.1. Commands
- 7.2. *Bhavant*
- 7.3. The particle *ti*
- 7.4. Present tense of the sixth conjugation
- 7.5. *Yena…tena…*

7.1. Commands, or the 'imperative'

The imperative tense is easy to form and expresses commands. For example: 'Go!', 'Let him eat!' Imperatives are formed by taking the present tense and adding certain inflections. Warder uses √*bhū* as an example:

	Singular	Plural
1st person	*bhavāmi*	*bhavāma*
2nd person	*bhava*	*bhavatha*
3rd person	*bhavatu*	*bhavantu*

N.B. Most of these endings are the same as the present tense, except for the third person singular and third person plural.

1st person imperatives are rare, but when they do occur they are translated something like: 'May I / may we…!' For example, *jīvāmi*: 'May I live!'

Seventh conjugation verbs add the inflection **-hi** to the second person singular. For example, **desehi**: 'Teach!' Otherwise seventh conjugation imperatives have the same inflections as above, but keep the present tense stem in *-e-*. Thus: *desemi, desehi, desetu, desema, desetha, desentu*.

A few verbs of the first conjugation also use the second person singular inflection **-hi**. For example: *jīvāhi* ('Live'!). When this happens the stem vowel *-a-* is lengthened to *-ā-*.

7.2. *Bhavant*

Bhavant is another pronoun meaning 'you', but is used to express respect. The nominative singular of *bhavant* is *bhavaṃ*; the accusative singular is *bhavantaṃ*.

It is important to note that *bhavant* is followed by verbs in the **third person** and NOT the second person. For example:

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- *bhavaṃ desetu.* 'May you/your honour teach!'
  Desetu is the third person singular imperative of √*dis.*

In English, royalty is often similarly addressed in the third person: 'Your Majesty is gracious.'

Make sure that you do not confuse *bhavant* with *bhagavant* ('Blessed One')! Also note that the nominative singular inflections of the two words are different. The former is *bhavaṃ,* the latter *bhagavā.*

7.3. The particle *ti*

The particle *ti* signifies that a word or group of words lying before it are in quotation marks. In other words, *ti* is the way in which Pali expresses direct speech. For example:

- *gāmaṃ upasaṃkamā ti vadanti.* 'They say, "Approach the village!"'

It is important to note these points:

1) Vowels lengthen in front of *ti*. Hence the above sentence has *upasaṃkamā ti* and not *upasaṃkama ti.*

2) The sound *ṃ* changes to *n* before *ti*. For example:

   - *puccha bhagavantan ti*, 'Ask the Blessed One!'

3) Asian scripts for Pali do not have quotation marks. This means that, although the word *ti* marks the *end* of a quotation, only the context can tell you where the quotation *starts*! This is usually, however, clear from the grammar and the clauses in the sentence.

As well as direct speech, *ti* can also refer to a person's thoughts and to concepts (which we would put in quote marks in English).

7.4. The sixth conjugation

Whereas first conjugation verbs form the present tense with *-a-* and seventh conjugation verbs form the present tense with *-e-,* sixth conjugation verbs form the present tense with the sound *-o-.*

The verb √*kar* ('to do') is conjugated thus in the present tense:

	Singular	Plural
1st person	*karomi*	*karoma*
2nd person	*karosi*	*karotha*
3rd person	*karoti*	*karonti*

For the imperative, the sixth conjugation uses the inflection *-hi* for the second person singular: *karohi*. Otherwise it follows the same inflections as √*bhū* above. Thus the imperatives are: *karomi, karohi, karotu, karoma, karotha, karontu.*

7.5. *Yena … tena …*

So far we have used the accusative case to express the destination of verbs of movement. For example, 'The minister approaches the ascetic' has been translated as *mahāmatto samaṇaṃ upasaṃkamati*. However, a common way of expressing destination is to use the phrase *yena…tena…* This literally means 'where…there…'. In between the words *yena* and *tena* one places the destination of the verb's movement. For example, 'The minister approaches the ascetic' would be construed as: 'Where the ascetic, there the minister approaches.' In Pāli this would be: *yena samaṇo tena mahāmatto upasaṃkamati*. Note that *samaṇo* is in the nominative because it is the subject of its own clause.

Another example:

- *yena mahāmatto tena devo upasaṃkami.* 'The god approached the minister.'

How would you say, 'The brahmin approaches the Blessed One'?

Work for next session

Please:
- Memorise the imperatives and the sixth conjugation.
- Read carefully through chapter 6 in Warder.
- Translate the Pali to English passage in pairs/small groups and then individually translate the rest of Warder's sentences (both Pali to English and English to Pali). Email me the answers.
- Learn the vocabulary.

SESSION 8
(Warder: Chapter 7)

- 8.1. Neuter nouns in -*a*
- 8.2. Passive verbs
- 8.3. Past participles: 1) In the passive voice 2) In the active voice
- 8.4. Instrumental case

8.1. Neuter nouns in -*a*

Neuter nouns in -*a* are declined in the nominative and accusative singular with the inflection -*aṃ.* The vocative singular is -***a***. In the nominative, vocative, and accusative plural they take the inflection -***āni***. In all other cases, the neuter is the same as the masculine. Warder uses the word *yāna* ('vehicle, carriage') as a paradigm.

	Singular	Plural
Nominative	*yānaṃ*	*yānāni*
Accusative	*yānaṃ*	*yānāni*
Vocative	*yāna*	*yānāni*

Note that the masculine accusative singular and the neuter accusative singular have the same inflection: -*aṃ*. Note too that -*aṃ* is used for both the nominative and the accusative neuter singular.

8.2. Passive verbs

So far we have only examined active verbs. With active verbs the subject **performs** the action; e.g. 'He shoots.' However, with passive verbs the subject **receives** the action; e.g. 'He was shot.'

Let us take another example:

- 'The general killed the king.'

    Here the general is the doer of the action and is the subject of an **active** verb ('killed').

The same sentence in the passive would be:

- 'The king was killed by the general.'

Here the king receives the action and is the subject of a **passive** verb ('was killed').

Active verbs can only become passive if they are transitive. For example, in the sentence: 'The boy kicked the football', the verb 'kick' is transitive because it takes an object ('football'). In the passive, this sentence becomes: 'The football was kicked by the boy.' Notice how the **object** ('football') of the active verb becomes the **subject** of the passive verb.

Other examples of active transitive verbs becoming passive:

- 'The girl saw the boy' becomes 'The boy was seen by the girl'.

- 'The strong man lifted the weights' becomes 'The weights were lifted by the strong man'.

- 'The dog bites the postman' becomes 'The postman is bitten by the dog'.

However, intransitive verbs — i.e. verbs which do not take an object in the active — cannot be expressed in the passive. For example, if we take the intransitive verb 'to die', one can say 'He died' (active) but not 'He was died' (passive).

8.3. Past participles

Participles are adjectives which are formed from verbs. They can be present, past, or future. In this session, we deal with past participles.

An example of a past participle in English is the word 'destroyed' in the phrase: 'the destroyed house'. In this sentence, 'destroyed' is in the passive. This is clear if we expand the sentence: 'The house which **was destroyed'** or 'the house which **has been destroyed**'.

English past partciples often have the inflection -ed. For example: 'decided', 'viewed', 'moved', 'searched'. But far from always; e.g. 'burnt', 'found', 'taken'.

Past participles are not always passive in English. They are also able to be active. For example: 'the departed king'. If we expand this, it becomes: 'the king who **has departed'**.

Usually past participles are passive if they are from transitive verbs (e.g. 'destroy') and active if they are from intransitive verbs (e.g. 'depart').

Past participles are very important in Pali. They are generally formed by adding -ta or -ita to the root of a verb. For example, √bhās ('speak') becomes bhāsita ('spoken'); √vañc ('deceive') becomes vañcita ('deceived').

As well as being adjectives, past participles also frequently stand on their own as **finite verbs** (see below).

8.3.1. In the passive

As adjectives, **past participles agree with the number, case, and gender of the nouns they describe**. In the masculine and neuter they decline like nouns in -*a*. For example:

- 'The freed brahmin approaches.' *vimutto brāhmaṇo upasaṃkamati*.
  Vimutta is a past participle meaning 'freed'. Here it is in the nominative singular (*vimutto*) because it agrees with *puriso*.

Further examples:

- 'The created being lives.' *nimmito satto jīvati*.
  Nimmito means 'created' and agrees with *satto*.

- 'He sees the freed princes.' *vimutte rājaputte passati*.
  Vimutte is in the accusative plural agreeing with *rājaputte*.

Past participles can also become nouns. For example *bhāsita* ('spoken') in the neuter (*bhāsitaṃ*) is a noun meaning 'speech' (literally, 'that which was spoken' or 'that which has been spoken').

Very importantly, past participles can stand on their own as verbs expressing the past passive tense. For example:

- *puriso vimutto*, 'The man was freed.'
  This can also be translated as: 'The man has been freed.'

Further examples of past participles acting as verbs:

- *dhammā sutā*, 'The teachings have been heard.'
  Sutā means 'heard' and agrees with *dhammā* (nominative plural of *dhamma*).

- *brāhmaṇo baddho*, 'The brahmin was bound.'

- *bhāsitaṃ sutaṃ*, 'The speech has been heard.'
  Here *bhāsitaṃ* is a past participle that has been made into a noun in the neuter and means 'speech'. *Sutaṃ* is in the neuter singular agreeing with it and acts as a verb.

N.B. Past passive participles agree with the person **to whom** — or the thing **to which** — the action is done.

8.3.2. In the active

Past participles can be active in sense. This is especially the case if they are formed from intransitive verbs. When such active past participles stand on their own as finite verbs, they provide alternatives to the aorist. For example:

- 'They went' or 'they have gone' can be expressed thus:

  te gatā.

  Gata is the past participle of √*gam* ('go'). Here *gatā* is in the nominative plural agreeing with *te*.

Another example:

- 'The brahmins have approached Gotama.'
  yena Gotamo tena brāhmaṇā upasaṃkantā.

  Upasaṃkanta is the past participle of *upa-saṃ-√kam* and is here in the nominative masculine plural (*upasaṃkantā*) agreeing with *brāhmaṇā*.

Remember that this construction is generally only possible for intransitive verbs, especially verbs of movement. Although it may seem as if verbs of movement such as √*gam* and *upa-saṃ-√kam* are transitive because they take an accusative of destination, they are in fact not treated as such.[6] The reason for this is that verbs such as √*gam* cannot become passive in Pali. Thus, one cannot say 'Rājagaha was gone by Gotama' (*Rājagaho gato Gotamena**).[7]

Other examples:

- *so ṭhito*, 'He stood'.
- *brāhmaṇo pabbajito*, 'The brahmin went forth'.

Occasionally, certain transitive verbs are able to used in an active sense when they are past participles. For example:

- *kālaṃ kato*, 'he died' (literally, 'he made time').
  If construed with an aorist verb, this sentence would read: *kālaṃ akāsi*.

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[6] The accusatives are not treated as **direct objects** of the verb but instead they express a slightly more indirect sense of motion towards something.
[7] In English it is possible to say 'The brahmin was approached by the king' but in Pali the verb *upa-saṃ-√kam* cannot be made passive.

8.4. Instrumental case

The instrumental case has several functions. One of the most important is to express **the means by which** an action is done. It is often translated by words such as: 'by', 'through', and 'with'.

A common usage of the instrumental is to express the agent of passive verbs. For example, in the sentence: 'The king was killed by the minister', 'minister' would be in the instrumental case.

For masculine and neuter nouns in *-a*, the instrumental has the inflections **-ena** in the singular and **-ehi** in the plural. Other nouns and pronouns are declined differently. See the tables below.

In Pali, 'The king was killed by the minister' would be:

- *rājā* **mahāmattena** *hato*.
  Mahāmattena is the instrumental of *mahāmatta*. *Hata* is the past participle of the verb √*han* ('kill'). Here *hato* is in the nominative singular agreeing with *rājā*.

Other examples:

- 'The young priest was bound by the brahmins.' *māṇavo brāhmaṇehi baddho*.

- 'The Blessed One has been seen by the freed prince'.
  bhagavā vimuttena rājaputtena diṭṭho.

  Diṭṭho means 'seen' and agrees with *bhagavā*. *Vimuttena* is in the instrumental agreeing with *rājaputtena*. Whereas *vimuttena* is a past participle acting as an **adjective**, *diṭṭho* is a past participle acting as a **verb**.

As will be explained in session 9 (Warder: chapter 8), the instrumental also has several other usages.

Below are some tables of nouns and pronouns met with so far.

Masculine and neuter nouns in *-a*

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	*dhammo*	*dhammā*	*yānaṃ*	*yānāni*
Accusative	*dhammaṃ*	*dhamme*	*yānaṃ*	*yānāni*
Instrumental	*dhammena*	*dhammehi*	*yānena*	*yānehi*
Vocative	*dhamma*	*dhammā*	*yāna*	*yānāni*

Bhagavant (singular)

Nominative	*bhagavā*
Accusative	*bhagavantaṃ*
Instrumental	*bhagavatā*

Brahman (singular)

Nominative	*Brahmā*
Accusative	*Brahmānam*
Instrumental	*Brahmunā*

Rājan (singular)

Nominative	*rājā*
Accusative	*rājānam*
Instrumental	*raññā*

The third person pronoun *tad*

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	*so*	*te*	*taṃ* or *tad*	*tāni*
Accusative	*taṃ*	*te*	*taṃ* or *tad*	*tāni*
Instrumental	*tena*	*tehi*	*tena*	*tehi*

Etad declines the same way, except that it has the prefix e- before all the forms; e.g. *eso*

The third person pronoun *idaṃ*

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	*ayaṃ*	*ime*	*idaṃ*	*imāni*
Accusative	*imaṃ*	*ime*	*idaṃ*	*imāni*
Instrumental	*iminā* or *anena*	*imehi*	*iminā* or *anena*	*imehi*

The first person pronoun

	Singular	Plural
Nominative	*aham*	*mayam*
Accusative	*mam*	*amhe* or *no*
Instrumental	*mayā* or *me*	*amhehi* or *no*

The second person pronoun

	Singular	Plural
Nominative	*tvam*	*tumhe*
Accusative	*tam* or *tvam*	*tumhe* or *vo*
Instrumental	*tayā* or *te*	*tumhehi* or *vo*

Work to be done for next session

Please:

- Read carefully through chapter 7 in Warder and memorise the above tables.
- Complete Warder's exercises and email me the answers.
- In pairs/small groups, translate the English sentences given at the bottom of this section and email me the answers.
- Learn the vocabulary.

In the vocabulary list, Warder uses both 'merit' and 'meritorious action' to translate *puñña*. He does this in order to show that *puñña* can refer both to the 'merit' that derives from an act and to the act that produces 'merit'. For lack of a better single word, 'merit' is still often used by scholars in Buddhist studies, but it is not entirely satisfactory as it does not properly convey the force of *puñña* as the good fortune that naturally arises from a virtuous, purifying activity rather than it gaining some reward (from a deity) as it 'merits' or 'deserves'. It also has a rather materialistic tinge to it, although this connotation is not necessarily unsuitable, as texts sometimes speak of *puñña* as a type of credit or wealth. Etymologically, *puñña* appears to be related either to the Sanskrit root √*puṣ*, meaning 'prosper, flourish', or to the root √*pū*, meaning 'purify'. Peter Harvey uses the phrase 'karmic fruitfulness' and 'karmically fruitful action'.

Dukkha is another notoriously difficult word to translate. Warder uses 'suffering'. However, although *dukkha* can mean 'suffering' in certain contexts, it can also refer to forms of pain, both mental and physical, that are less extreme than that suggested by the word 'suffering'. It can even refer to prosaic situations such as, for example, being refused an extra helping of food at dinner! In general, *dukkha* refers to any kind of

discomfort, whether 'pain', 'dissatisfaction', or 'anguish' and can be translated in various ways depending on the context.

Dukkha also functions as an adjective meaning 'painful'. This is the case, for example, in the famous passage on the first noble truth (e.g. *Dīgha Nikāya* 2.305), in which we are told that birth is painful (*jāti pi dukkhā*), old age is painful (*jarā pi dukkhā*), death is painful (*maraṇaṃ pi dukhhaṃ*), etc. See Johansson, pp. 23–25. We will discuss adjectives in session 12.

After completing Warder's exercises, please also translate (in pairs/small groups) the following sentences into Pali and email me your answers.

'We approached the bound brahmin.'

'The ministers were taught by the Blessed One.'

'The calm ascetic has become free.'

'The doctrine was refuted by him.'

'The carriages have been abandoned by you (singular).'

SESSION 9
(Warder: Chapter 8)

- 9.1. Phrases using the instrumental
- 9.2. Present participle
- 9.3. *Bhavant*
- 9.4. Absolutive

9.1. Phrases using the instrumental

On pp. 44–46, Warder lists several different usages of the instrumental. Although it is important to learn all of these usages, a few of the more prominent ones include:

- 'With X' = X in the instrumental + *saddhiṃ*.
  For example:
  purisena saddhiṃ, 'with the man'.

  Note that *saddhiṃ* is indeclinable and always **follows** the noun in the instrumental. In addition, *saddhiṃ* expresses the notion of accompanying someone; it does **not** translate every use of the word 'with' in English.

- 'Endowed with X' or 'having X' = X in the instrumental + *samannāgata*.
  For example:
  saṃvarena samannāgato brāhmaṇo, 'the brahmin who is endowed with restraint'. *Samannāgata* is a past participle (containing the prefixes *sam-anu-ā-* and the participle *-gata*).

- 'In this way': *iminā pariyāyena*.

- 'At that time': *tena samayena*.

- 'After some time': *aparena samayena*.

- 'After X had died' = X in the genitive case + *accayena*.
  We will deal with the genitive case in session 11.

- 'Except for X' = *aññatra* + X in the instrumental.
  For example:
  aññatra raññā, 'except for the king'.

9.2. Present participle

Present participles signify an action that occurs **simultaneously with** the action of the main verb. For example: '**While riding** his horse, the prince saw an eagle.' Here the action of 'riding' occurs simultaneously with the prince seeing the eagle.

Note that present participles are not called 'present' because they necessarily occur in the present tense, but rather because they occur **at the same time** as the action of the main verb (i.e. what the main verb sees as 'present'). Thus, as the above example shows, a present participle can denote a *past* action, if it happens at the same time as an action in the past denoted by a main verb.

As with past participles, **present participles agree with the number, case, and gender of the nouns they relate to**. They are able to be identified by their stem in *-nt-*.

Warder uses the present participle of √*gam* as a paradigm. These are the masculine forms of the cases met with so far:

	Singular	Plural
Nominative	*gacchaṃ* or *gacchanto*	*gacchantā*
Accusative	*gacchantaṃ*	*gacchante*
Instrumental	*gacchatā* or *gacchantena*	*gacchantehi*

Seventh conjugation verbs retain their *-e-* sound: *desento*. Sixth conjugation verbs retain their *-o-* sound: *karonto*.

Examples:

- **bhāsanto** *kālaṃ akāsi*, 'He died while speaking.'
  Bhāsanto is in the masculine nominative singular because it agrees with the subject 'he'.

- *brāhmaṇe* **āgacchante** *addasā*, 'He saw the brahmins coming'.
  Āgacchante is in the masculine accusative plural because it agrees with *brāhmaṇe*. *Addasā* is the third person singular aorist of √*dis* 'see' (not to be confused with √*dis* 'teach'!). This aorist will be covered in session 12.

- *paridevantena raññā saddhiṃ brāhmaṇo pakkāmi*, 'The brahmin left with the lamenting king.'
  Paridevantena is in the masculine instrumental singular agreeing with *raññā*.

9.3. *Bhavant*

Bhavant, the honorific pronoun for 'you' (see section 7.2), declines slightly differently from the present participle.

	Singular	Plural
Nominative	*bhavaṃ*	*Bhavanto/bhonto*
Accusative	*bhavantaṃ*	*bhavante*
Instrumental	*bhotā*	*bhavantehi*
Vocative	*bho*	*bhonto*

9.4. Absolutive

Whereas the present participle indicates an action that occurs **at the same time** as the main verb, the absolutive indicates an action that occurs **before** the main verb. As an example of the present participle, we cited the sentence: '**While riding** his horse, the prince saw an eagle.' Using an absolutive, this sentence would be: '**Having ridden** his horse, the prince saw an eagle.' Here the prince sees the eagle **after** he has ridden his horse and not **while** he rides it.

Unlike Pali, English is not always clear in its distinction of the present participle and the absolutive. For example, one can say in English:

> 'Jumping on his horse, the king went into battle.'

The reasonable meaning of this sentence is that the king *first* jumped on his horse and *then* went into battle. Pali would express this by using an absolutive: '**Having jumped** on his horse,…' English on the other hand can express the same meaning with what is technically a present participle ('jumping'). If the present participle were used in Pali, the sentence would mean that the king went into battle while he was jumping up and down on his horse!

Let us examine the following sentence.

'Going to the village, the Blessed One taught the doctrine.'

If the Blessed One taught the doctrine **while** he travelled to the village, Pali would use the present participle:
*gāmaṃ **gacchaṃ** bhagavā dhammaṃ desesi.*

If on the other hand the Buddha taught the doctrine **after** he had arrived at the village, Pali would use the absolutive:
*gāmaṃ **gantvā** bhagavā dhammaṃ desesi.*

Abso
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es are identified by the suffixes *-tvā*, *-itvā*, and *-ya*. The suffix *-ya* is generally only used with verbs which have prefixes. But prefixed verbs can also use *-tvā* and *-itvā*.

Absolutives are indeclinable and so do not inflect — you will be glad to hear!

When translating absolutives, it is often best to avoid the phrase 'having…', as this is rather awkward in English. English tends to say: 'When he/she/they had…', 'After he/she/they had…' and so on.

For example:

- *rājānaṃ abhivādetvā nisīdi.* 'After he/she had greeted the king, he/she sat down.'

- *sīlena samannāgataṃ bhagavantaṃ disvā brāhmaṇā parideviṃsu.*
  'When they saw the Blessed One, who is endowed with virtue, the brahmins lamented.'

Notice how absolutives usually stand at the **end** of their clause. This makes it easier to identify the different sections of a sentence.

For example:

bhagavā pubbaṇhasamayaṃ nivāsetvā, pattam ādāya, yena brāhmaṇassa nivesanaṃ tena upasaṃkami. upasaṃkamitvā, paññatte āsane nisīdi.

'When the Blessed One had dressed in the morning and taken his bowl, he approached the house of the brahmin. After he had arrived, he sat down in a prepared seat.'

I have inserted commas in the above Pali sentence to emphasise how the absolutives stand at the end of their clauses. This is clear from a literal English translation: 'Having dressed in the morning, having taken his bowl, the Blessed One approached the brahmin's house. Having approached, he sat down.'

The word *brāhmaṇassa* in the above sentence is in the genitive case, the genitive roughly meaning 'of…' We will cover this in session 11.

N.B. Warder uses the word 'gerund' instead of 'absolutive'. I use 'absolutive' because it is the most common term for this grammatical feature. Moreover, the word 'gerund' is misleading as it can refer to a different type of grammatical feature in English.

Work for next session

Please:

- Read through chapter 8 in Warder.
- Complete Warder's exercises. In the English to Pali exercise, translate the first eight in pairs/small groups and the rest individually. Email me your answers.
- Be careful to distinguish between the present participle and the absolutive. In pairs/small groups, create a Pali sentence with a present participle and, using the same verb, create a Pali sentence with an absolutive. Email me your answer.
- Learn the new vocabulary.

SESSION 10
(Warder: Chapter 9)

- 10.1. Present passive tense
- 10.2. Feminine nouns in -*ā*

10.1. Present passive tense

In session 8 we saw how the **past** passive tense is able to be expressed through the past participle. For example: *so hato*, 'He was killed.'

This session deals with the **present** passive tense. For example: 'He **is** shot' (present) rather than 'He **was** shot' (past). The present passive uses the same inflections as the present active. The root form is however often unchanged. Most significantly, the present passive uses the suffix ***ya*** or ***iya/īya***.

Warder cites the present passive of *pa-√hā* ('abandon') as a paradigm.

	Singular	Plural
1st person	*pahīyāmi*	*pahīyāma*
2nd person	*pahīyasi*	*pahīyatha*
3rd person	*pahīyati*	*pahīyanti*

Often the suffix *ya* is combined with the final consonant of the root. For example: the verb *√vuc* ('speak') becomes *vuccati* (*vuc + ya = vucca-*); *√han* becomes *haññati* (*han + ya- = hañña-*).

The **participle** of the present passive is formed by adding the suffix -*māna* to the stem. Thus: *haññamāna* 'being killed'. For example:

- *satthena haññamāno puriso dukkhaṃ paṭisaṃvedeti.*
  'A man feels pain as he is killed by a sword.'

Although, as we saw in session 8, past passives are usually made with the past participle, they are sometimes made by adding aorist endings to the passive stem. Warder gives the example of *haññiṃsu*: 'They were killed.'

10.2. Feminine nouns in -ā

Feminine nouns in -ā are inflected as follows:

	Singular	Plural
Nominative	*kathā* ('story')	*kathā* or *kathāyo*
Accusative	*kathaṃ*	*kathā* or *kathāyo*
Instrumental	*kathāya*	*kathāhi*
Vocative	*kathe*	*kathā* or *kathāyo*

The feminine of the pronoun *(e)tad* is *(e)sā*. It is inflected as follows:

	Singular	Plural
Nominative	*sā*	*tā*
Accusative	*taṃ*	*tā*
Instrumental	*tāya*	*tāhi*

The feminine of the pronoun *idaṃ* is *ayaṃ*. It is inflected as follows:

	Singular	Plural
Nominative	*ayaṃ*	*imā*
Accusative	*imaṃ*	*imā*
Instrumental	*imāya*	*imāhi*

Work for next session

Please:
- Read through chapter 9 in Warder and complete his exercises. Email me your answers.
- Learn the present passive table and the feminine in -ā.
- Learn the vocabulary.

SESSION 11
(Warder: Chapter 10)

- 11.1. Future tense
- 11.2. Genitive case
- 11.3. 'To have'
- 11.4. Genitive absolute
- 11.5. Other uses of the genitive
- 11.6. Chant: *pūjemi Buddhaṃ…*

11.1. The future tense

The future uses the same inflections as the present tense. It is identified by the suffix *-iss-* (or in the seventh conjugation *-ess-*).

	Singular	Plural
1st person	*bhavissāmi* ('I will be')	*bhavissāma*
2nd person	*bhavissasi*	*bhavissatha*
3rd person	*bhavissati*	*bhavissanti*

Examples:

- *yena bhagavā tena upasaṃkamissanti*, 'They will approach the Blessed One.'
- *dhammaṃ desessāmi*, 'I will teach the doctrine.'

11.2. Genitive case

The genitive case is extremely common in Pali. Its most basic sense is that of possession (English: 'of'). For masculine and neuter nouns in *-a*, the genitive is **-assa** in the singular and **-ānaṃ** in the plural. For example, 'the brahmin's house': *brāhmaṇassa gehaṃ*. Usually the genitive is placed immediately before the word to which it is related.

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

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	*dhammo*	*dhammā*	*yānaṃ*	*yānāni*
Accusative	*dhammaṃ*	*dhamme*	*yānaṃ*	*yānāni*
Instrumental	*dhammena*	*dhammehi*	*yānena*	*yānehi*
Genitive	*dhammassa*	*dhammānaṃ*	*yānassa*	*yānānaṃ*
Vocative	*dhamma*	*dhammā*	*yāna*	*yānāni*

For **feminine nouns in -ā**, the genitive singular is **-āya** and the plural **-ānaṃ**:

	Singular	Plural
Nominative	*kathā*	*kathā* or *kathāyo*
Accusative	*kathaṃ*	*kathā* or *kathāyo*
Instrumental	*kathāya*	*kathāhi*
Genitive	*kathāya*	*kathānaṃ*
Vocative	*kathe*	*kathā* or *kathāyo*

The genitive singular of **bhagavant** is **bhagavato**:

Nominative	*bhagavā*
Accusative	*bhagavantaṃ*
Instrumental	*bhagavatā*
Genitive	*bhagavato*

The genitive singular of **Brahman** is **Brahmuno**:

Nominative	*Brahmā*
Accusative	*Brahmānam*
Instrumental	*Brahmunā*
Genitive	*Brahmuno*

The genitive singular of **rājan** is **rañño**:

Nominative	*rājā*
Accusative	*rājānam*
Instrumental	*raññā*
Genitive	*rañño*

The genitive singular of **bhavaṃ** is **bhoto** and the plural **bhavataṃ**:

	Singular	Plural
Nominative	*bhavaṃ*	*bhavanto*
Accusative	*bhavantaṃ*	*bhavante*
Instrumental	*bhotā*	*bhavantehi*
Genitive	*bhoto*	*bhavataṃ*
Vocative	*bho*	*bhonto*

The masculine genitive singular of the present participle **gacchant** is **gacchato** and the masculine genitive plural is **gacchantānaṃ**.

	Singular	Plural
Nominative	*gacchaṃ* or *gacchanto*	*gacchantā*
Accusative	*gacchantaṃ*	*gacchante*
Instrumental	*gacchatā* or *gacchantena*	*gacchantehi*
Genitive	*gacchato* or *gacchantassa*	*gacchataṃ* or *gacchantānaṃ*

The genitives of the pronouns met with so far are:

Third person pronoun *tad*

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nomin.	*so*	*te*	*taṃ* or *tad*	*tāni*	*sā*	*tā*
Accus.	*taṃ*	*te*	*taṃ* or *tad*	*tāni*	*taṃ*	*tā*
Instr.	*tena*	*tehi*	*tena*	*tehi*	*tāya*	*tāhi*
Genitive	*tassa*	*tesaṃ*	*tassa*	*tesaṃ*	*tassā* or *tāya*	*tāsaṃ*

Etad declines in the same way but with the prefix *e-* (e.g. *eso*).

Third person pronoun *idaṃ*

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nomin.	*ayaṃ*	*ime*	*idaṃ*	*imāni*	*ayaṃ*	*imā*
Accus.	*imaṃ*	*ime*	*idaṃ*	*imāni*	*imaṃ*	*imā*
Instr.	*iminā* or *anena*	*imehi*	*iminā* or *anena*	*imehi*	*imāya*	*imāhi*
Genitive	*imassa* or *assa*	*imesaṃ*	*imassa* or *assa*	*imesaṃ*	*imāya, imissā* or *assā*	*imāsaṃ*

N.B. the misprint on Warder p. 56: read *imissā* for *imassā* for the feminine singular.

First person pronoun

	Singular	Plural
Nominative	*ahaṃ*	*mayaṃ*
Accusative	*maṃ*	*amhe* or *no*
Instrumental	*mayā* or *me*	*amhehi* or *no*
Genitive	*mama*, *mayhaṃ* or *me*	*amhākaṃ* or *no*

Second person pronoun

	Singular	Plural
Nominative	*tvaṃ*	*tumhe*
Accusative	*taṃ* or *tvaṃ*	*tumhe* or *vo*
Instrumental	*tayā or te*	*tumhehi* or *vo*
Genitive	*tava, tuyhaṃ* or *te*	*tumhākam* or *vo*

It is sometimes useful to distinguish between what is called a **subjective genitive** and an **objective genitive**. An example of a subjective genitive is:

- 'John's hunt for truth was futile.'

  In this sentence, John is the **subject** of the hunt: he is hunting (active).

By contrast, an example of an objective genitive is:

- 'Lincoln's assassination had enormous consequences.'

  Here, Lincoln is the **object** of the assassination: he was assassinated (passive).

Sometimes it is ambiguous whether a genitive is subjective or objective. For example:

- 'Peter's punishment was vicious.'

  If the genitive is subjective, the sentence means that Peter punished someone else (i.e. Peter was the subject of the action of punishing). If the genitive is objective, the sentence means that Peter himself was punished (i.e. Peter was the object of the punishment).

11.3. 'To have'

'To have' is commonly expressed in Pali by using the genitive case plus the verb 'to be' (usually √*hū* or √*as*). For example:

- 'The brahmin has goats.' *brāhmaṇassa ajā honti.*
  Literally this means: 'Of the brahmin there are goats.'

A common sentence in Pali is *tassa etad ahosi*, or *tassa evaṃ ahosi* (or variations on this). This means 'He had this thought' or 'He thought this'. Literally it means: 'Of him this was' (with *evaṃ*, 'Of him it was thus').

11.4. Genitive absolute

The genitive absolute is a construction involving a participle (usually a present participle) and a genitive. For example:

- *gaccha janassa pekkhato*, 'Go, while the people are watching!'
  Here *pekkhato* is a present participle in the genitive masculine singular agreeing with *janassa* (*pa-√ikkh* means 'watch/look').

N.B. The agent of a genitive absolute must be **different** from the agent of the main clause. In the above sentence, the agent of the genitive absolute is *janassa* (the people who are watching); the agent of the main clause is the word 'you' implied in the imperative 'Go!'

Often the genitive absolute can have the meaning 'although'. Warder gives the following example:

- *mātāpitunnam rudantānaṃ pabbajito.*
  'Although his parents were weeping, he went forth.'

  Here *rudantānaṃ* is a present participle in the genitive plural, agreeing with *mātāpitunnaṃ* ('parents'; see Warder chapter 23 for this noun). Note again how the agent of the genitive absolute (the parents) is different from the agent of the main verb ('he').

Accusative absolutes are also sometimes found, but they are rare. For example:

- *santaṃ yeva kho pana hetuṃ, n' atthi hetū ti vācaṃ bhāsati.*
  'Although there is cause, he says that there is no cause.'

  Here *santaṃ* is the accusative masculine present participle of *√as*. It agrees with *hetuṃ*, which is a masculine noun meaning 'cause'; for masculine nouns ending in *-u*, see Warder chapter 19.

- *evaṃ santaṃ*: 'This being so.'

11.5. Other uses of the genitive

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- 'After X' = X in the genitive + *accayena*.

  This is used to refer to **time after which**. It does NOT cover all meanings of the English word 'after'. For example:

    'After five years': *pañcannaṃ vassānaṃ accayena.*
    Vassa literally means 'rain'; because of the yearly occurrence of the monsoon, the word comes to mean 'year'.

  Accayena can also refer to the period after someone has died. For example:

    'After I die': *mam' accayena.*
    The last syllable of *mama* is here elided to become *mam'*.

  Note that *accayena* does not decline.

- 'Full of X' = X in the genitive + *pūra*. Here *pūra* is an adjective and therefore agrees with the noun it describes (see session 12 for adjectives).

- 'Behind X' = X in the genitive + *piṭṭhito. Piṭṭhito*, like *accayena*, does not decline; the same is also true for the following two words: *purato* and *antarena.*

- 'In front of X' = X in the genitive + *purato.*

- 'Between X' = X in the genitive + *antarena.*
  E.g. *sattannaṃ kāyānaṃ antarena*, 'in between the seven bodies/elements'.

- Sometimes the genitive is substituted for the instrumental, especially when it is connected with a past participle. See Warder, p. 57.

11.6. Chant: *pūjemi Buddhaṃ …*

The following verse is a Buddhist chant used when offering flowers. It contains several of the grammatical features discussed so far.

    pūjemi Buddhaṃ kusumen' anena
    puññena m'etena ca hotu mokkhaṃ
    pupphaṃ milāyati yathā idaṃ me
    kāyo tathā yāti vināsa-bhāvaṃ.

It can be translated thus:

'I honour the Buddha with this flower. By this fruitful action of mine, may I attain release. Just as this flower of mine withers, so the body reaches the condition of destruction.'

Analysis of the verse:

- *Pūjemi* is the first person singular of the present tense of √*pūj* ('worship', 'honour'). Its object is *Buddhaṃ*. *Kusumena* and *anena* are in the instrumental. *Kusuma* means 'flower'. *Anena* is another form of *iminā* (instrumental of *ayaṃ* 'this'). *Kusumena* is here elided with *anena* to become *kusumen*'.

- *Mokkhaṃ* is a neuter word in the nominative singular meaning 'release' (Sanskrit: *mokṣa*). It is the subject of *hotu*, which is the third person singular imperative of √*hū*. Literally, the phrase translates as: 'May release be (i.e. 'come about')…' *Puññena* and *etena* are in the instumental, meaning 'by this fruitful/meritorious action.' *M*' is an elided form of *me* (genitive of *ahaṃ*). It is most naturally taken with *puññena etena*: 'by this meritorious action **of mine**'. However, it could also go with *mokkhaṃ*: 'May **my** release be…' or 'May release be **for me…**'.

- *Pupphaṃ* is a neuter noun in the nominative singular meaning 'flower'. It agrees with *idaṃ* ('this'). *Me* is in the genitive ('this flower of mine'). *Milāyati* is a verb meaning 'wither' and is in the third person singular of the present tense. *Yathā* is an indeclinable word meaning 'just as' and is here linked with the word *tathā*, meaning 'so' or 'in this way'. The basic structure of the last two lines of the verse is therefore: *yathā…tathā…* 'just as… so…'. Compare *yena…tena…* discussed in session 8.

- *Kāyo* is the nominative singular of *kāya* 'body'. It is the subject of *yāti*, the third person singular of √*yā* ('go'). The object of *yāti* is *vināsa-bhāvaṃ*. This is a **compound** (specifically a *tappurisa* compund), which is discussed in session 16. It consists of two nouns: *vināsa* and *bhāva*. The first means 'destruction' or 'decay', and the second means 'state' or 'condition'. Placed together as 'destruction-state', the compound means 'the state of destruction'.

For an audio recording of this verse, go to: http://www.buddhanet.net/audio-chant.htm and click on chant no. 12 (*puppha-pūjā*) in the Pali Devotional Chanting section. The verse starts half way through the recording.

Work to do for next session

Please:
- Read carefully through chapter 10 in Warder and complete his exercises. Translate the last five English to Pali sentences in pairs/small groups. Email me the answers.
- Memorise the genitive case-endings.
- Learn the vocabulary.

SESSION 12
(Warder: Chapter 11)

- 12.1. Adjectives in *-a*
- 12.2. The third conjugation
- 12.3. 'It is possible'
- 12.4. Past participles in *-na*
- 12.5. Aorists of √*dis* ('see') and √*gam* ('go')

12.1. Adjectives in *-a*

Adjectives are words which qualify or describe nouns. For example, '**good** boy' or '**white** house'. Because they are attributes of nouns, **adjectives agree in case, gender, and number with the nouns that they describe**. This chapter deals with adjectives that have the stem *-a*. They decline the same way as nouns in *-a*. Their feminines are usually formed in *-ā*.

For example:

- 'The prosperous city.' *phītaṃ nagaraṃ.*

- 'The beautiful deity.' *kalyāṇā devatā.*

Adjectives usually precede their nouns. If they come after their nouns, this is often for emphasis. However, when there are several adjectives agreeing with one noun, the noun is often preceded by only one adjective and the rest follow after it.

When one adjective agrees with more than one noun and there is a conflict between genders, the masculine gender takes precedence over the feminine and the neuter takes precedence over the masculine.

Read Warder pp. 60–61 for other issues regarding word order and gender agreement.

Adjectives can often become nouns when they are in the neuter. For example, the adjective *sukha* ('happy') can mean 'happiness' in the neuter: *sukhaṃ*. Similarly, *dukkha* is an adjective ('painful') which can mean 'pain' in the neuter.[8]

12.2. The third conjugation

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[8] For examples of *sukha* and *dukkha* acting as adjectives, see Johansson, p. 38, first Pali sentence.

Verbs in the third conjugation are characterised by the suffix *-ya-*. When the roots of verbs in the third conjugation are combined with this suffix, they often change their form. For example, the verb √*man* becomes *mañña* (*man+ya*). Roots ending in *-d*, become *-jja*. Thus √*chid* becomes *chijja-* (*chid+ya*).

Warder gives the following paradigm from √*man* ('think'):

	Singular	Plural
1st person	*maññāmi*	*maññāma*
2nd person	*maññasi*	*maññatha*
3rd person	*maññati*	*maññanti*

N.B. Be careful! Often the third conjugation looks like a passive because of the suffix *-ya-*. The best to way to ascertain whether a verb is a passive or a third conjugation present is to look it up in the *Pali-English Dictionary*.

The aorists of the third conjugation are often formed from the present tense. For example, *amaññi* means 'He thought'.

12.3. 'It is possible'

A common phrase in Pali is *ṭhānaṃ etaṃ vijjati*. Literally this means 'This place is found', but it comes to mean 'It is the case (that)…' or 'It is possible (that)…' The negative is *n' etaṃ ṭhānaṃ vijjati*: 'It is impossible (that)…' The description of what is possible or impossible is written either in a *ti* clause or in a clause beginning with the word *yaṃ*.

For example:

- *brāhmaṇo dhammaṃ desessatī ti n' etaṃ ṭhānaṃ vijjati.*
  'It is impossible that the brahmin will teach the doctrine.'

If the *yaṃ* construction is used, the verb that follows must be in the optative tense. The optative expresses something that is potential or hypothetical; this will be covered in session 17.

12.4. Past participles in *-na*

Some verbs form their past participles in *-na*. For example, √*bhid* ('break, split') becomes *bhinna* ('broken'). Many such verbs belong to the third conjugation (but not all third conjugation verbs follow this pattern).

12.5. Aorists of √*dis* ('see') and √*gam* ('go')

These aorists are common and need to be memorised.

	Singular	Plural
1st person	*addasaṃ* 'I saw'	*addasāma*
2nd person	*addasā*	*addasatha*
3rd person	*addasā*	*addasaṃsu*

	Singular	Plural
1st person	*agamāsiṃ* 'I went'	*agamamhā*
2nd person	*agamā*	*agamittha*
3rd person	*agamāsi*	*agamaṃsu*

Work for next session

Please:
- Read Warder's chapter.
- Translate the first ten sentences of the Pali to English exercise individually and the rest in pairs. Translate the English to Pali sentences individually.
- Memorise the aorists of √*dis* and √*gam*.
- Learn the vocabulary.

SESSIONS 13 & 14
(Warder: Chapter 12)

- 13/14.1. Dative case
- 13/14.2. Other dative usages
- 13/14.3. Aorist of √*su*
- 13/14.4. Relatives
- 13/14.5. Relative indeclinables
- 13/14.6. Interrogatives
- 13/14.7. Other pronouns
- 13/14.8. Chant: *namo tassa…*

13/14.1. Dative case

The dative cases are easy to remember, as they are exactly the same as the genitive case. The only exception is that, for masculine and neuter nouns in -*a*, the dative singular can be **-*āya*** as well as **-*assa***.

The dative is often translated by the words 'to' or 'for'.

One function of the dative is to signify an **indirect object**. An indirect object is, as the phrase suggests, an object which is more removed from the action of a verb than its direct object (which is usually in the accusative). The dative is often found when verbs of giving are used (indeed, the word dative itself comes from the Latin *dare* 'to give').

For example:

- 'He gave a slave **to the brahmin**'.
  Here, 'slave' is the direct object and 'brahmin' is the indirect object.

  In Pali, this sentence would be written thus, with 'brahmin' in the dative case:

- *dāsaṃ **brāhmaṇassa** adāsi*. Or: *dāsaṃ **brāhmaṇāya** adāsi*.

Note, however, that in English the word 'to' is not always used for indirect objects of verbs of giving. For example, one can say both: 'He gave **the woman** a box' and: 'He gave a box **to the woman**'.

A major function of the dative is to signify **purpose**. For example:

- *mayaṃ Gotamaṃ dassanāya upasaṃkantā*.
  'We have come in order to see Gotama' (literally, 'for seeing Gotama').

When it expresses purpose, it is the dative ending in *-āya* (rather than *-assa*) that is usually employed for nouns in *-a*. In other contexts, the ending *-assa* tends to be used. In fact, the 'pure' dative form in *-āya* is normally only ever found in the context of purpose. The overlap between the dative and genitive means that our noun tables look the same as in §11.2, except that masculine nouns in *-a* have the dative singular ending *-āya* as well as *-assa*.

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	*dhammo*	*dhammā*	*yānaṃ*	*yānāni*
Accusative	*dhammaṃ*	*dhamme*	*yānaṃ*	*yānāni*
Instrumental	*dhammena*	*dhammehi*	*yānena*	*yānehi*
Genitive	*dhammassa*	*dhammānaṃ*	*yānassa*	*yānānaṃ*
Dative	*dhammassa* or *dhammāya*	*dhammānaṃ*	*yānassa* or *yānāya*	*yānānaṃ*
Vocative	*dhamma*	*dhammā*	*yāna*	*yānāni*

13/14.2. Other dative usages

An important group of verbs in Pali takes the dative as a direct object. Warder lists them on pp.67-8. For example:

- *me khamati* means: 'It pleases me.'

A very common verb in this group is *paṭi-√su*, which means 'agree'. For example:

- *Ānando bhagavato paccassosi*, 'Ānanda agreed with the Blessed One'.
  For the aorist of *√su*, see §13/14.3 below.

Warder also lists several other usages of the dative, which you should read through carefully. Some of the more common ones are:

- X in the genitive + **atthāya** = 'for the sake of X'. For example:
  *dhanass' **atthāya***, 'for the sake of wealth'.

- *Piya* + dative = 'dear to…'. For example:
  piyo me rājā, 'The king is dear to me.'

- *Namo* + dative = 'homage to…' (for an example, see §13/14.8).

- *Kālo* + dative = 'the time for…' For example:

na dāni te tuṇhībhāvassa kālo. 'Now is not the time for you to be silent.' Literally: 'Now is not the time for your silence.' The noun *tuṇhībhāva* means 'silence'.

13/14.3. Aorist of √*su* ('hear')

	Singular	Plural
1st person	*assosiṃ* 'I heard'	*assumha*
2nd person	*assosi*	*assuttha*
3rd person	*assosi*	*assosuṃ*

13/14.4. Relatives

A. English relative clauses

Relative pronouns cover words such as 'who', 'which', 'whose', etc. For example, 'John is the man **who** bought an apple.' 'The man **whose** dog is ill is running in the Olympics.'

N.B. Relative pronouns are different from 'wh-' words which introduce **questions**; these are called **interrogative** pronouns and will be discussed later in this session. An example of an interrogative pronoun is: '**Who** is that boy?'

Relative pronouns introduce relative clauses. A relative clause is a **subordinate clause** which relates to a person or thing mentioned in the main clause of a sentence. A subordinate clause is so-called because it depends on a main clause.

For example:

'The man who arrived yesterday is strange.'

This sentence contains a main clause: 'the man is strange' and a subordinate clause: 'who arrived yesterday'. 'Who arrived yesterday' makes no sense on its own and is thus subordinate.

What are the main and subordinate clauses of the following sentences?

- Boys who hit girls are bad.
- The book which I bought is fascinating.
- The brahmin to whom I gave a gift is called Jotipāla.

The noun (or pronoun) in the main clause to which the relative pronoun refers is called an **antecedent**. For example:

In the sentence: 'The man who arrived yesterday is strange', the antecedent is 'the man'

because it is the word to which the relative pronoun 'who' refers.

In the sentence: 'Boys who hit girls are bad', the antecedent is 'boys'.

In the sentence: 'The book which I bought is fascinating', the antecedent is 'the book'.

In the sentence: 'The brahmin to whom I gave a gift is called Jotipāla', the antecedent is 'the brahmin.'

And finally, to take an example of a *pronoun* acting as an antecedent, in the sentence: 'Those who have gold are rich', the antecedent is 'those'.

Embedding. As the above sentences illustrate, English tends to embed relative clauses within the main clause. For instance:

In the sentence: 'The man **who arrived yesterday** is strange', the relative clause 'who arrived yesterday' is embedded within the main clause 'the man is strange'.

Similarly, in the sentence 'Boys **who hit girls** are bad', the relative clause 'who hit girls' is embedded within the main clause 'boys are bad'.

B. Pali relative clauses

Whereas English embeds a relative clause within a main clause, Pali separates out the relative clause and the main clause. Pali would express the above sentences thus:

English: 'The man who arrived yesterday is strange.'
Pali: 'Which man arrived yesterday, he is strange.'

English: 'Boys who hit girls are bad.'
Pali: 'Which boys hit girls, they are bad.'

English: 'The book which I bought is fascinating.'
Pali: 'Which book I bought, that is fascinating.'

English: 'The brahmin to whom I gave a gift is called Jotipāla.'
Pali: 'To which brahmin I gave a gift, he is called Jotipāla.'

Note how, in Pali, the antecedents 'man', 'boys', 'book', and 'brahmin' are found in the relative clause and not in the main clause: 'which man…', 'which boys…', 'which book…', 'to which brahmin…'

To illustrate this point further, let us examine the following Pali sentence:

yo rājā bhagavantaṃ addasā, so Brahmadatto ti vuccati.

Literally this means: 'Which king saw the Blessed One, he is called Brahmadatta.'

Here the antecedent ('king') is in the relative clause: 'which king…'
English, however, would state: 'The king who saw the Blessed One is called Brahmadatta.'

Thus, whereas English has the antecedent in the main clause, Pali has it in the relative clause.

However, although in Pali the antecedent is found in the relative clause if it is a *noun*, it is not found in the relative clause if it is a *pronoun*. For example, take the sentence:

'Those who approached saw the Blessed One.'

Here the antecedent ('those') is a *pronoun* and, in Pali, it will stay in the main clause, with the whole sentence being expressed thus:

'Who approached, those saw the Blessed One.'
ye upasaṃkamiṃsu, te bhagavantaṃ addasaṃsu.

Another very striking aspect about the relative construction in Pali is the way in which the relative pronoun is often 'picked up' by a pronoun in the main clause. Thus:

'**Which** man arrived yesterday, **he** is strange.'
'**Which** boys hit girls, **they** are bad.'
'**Which** book I bought, **that** is fascinating.'
'To **which** brahmin I gave a gift, **he** is called Jotipāla.'
'**Who** approached, **they** saw the Blessed One.'

For example:

ye bhagavantaṃ passanti, te na paridevanti.

Literally: '**Who** see the Blessed One, **they** do not lament.'
In better English: 'Those who see the Blessed One do not lament.'

yaṃ aniccaṃ taṃ dukkhaṃ.

Literally: '**What** is impermanent, **that** is painful.'
I.e. 'That which is impermanent is painful'.

In such contexts, the pronoun in the main clause (*te* and *taṃ* in the above examples) is called a **co-relative** because of the way in which it connects with the relative pronoun. This pattern of **relative followed by co-relative** is important to remember as it serves to

mark out the subordinate and main clauses to the reader (although Pali sometimes misses out the co-relative).

N.B. English often omits relative pronouns. For example: 'the book I bought is fascinating'. In Pali, on the other hand, the relative pronoun ('the book **which** I bought') has to be expressed. That said, Pali has ways of getting around relative clauses such as the use of compounds (which will be discussed in the next chapter of Warder).

The relative pronoun *yad*

	Singular			Plural		
	Masculine	Neuter	Feminine	Masculine	Neuter	Feminine
Nomin.	*yo*	*yaṃ* or *yad*	*yā*	*ye*	*yāni*	*yā*
Accus.	*yaṃ*	*yaṃ* or *yad*	*yaṃ*	*ye*	*yāni*	*yā*
Instr.	*yena*	*yena*	*yāya*	*yehi*	*yehi*	*yāhi*
Genitive	*yassa*	*yassa*	*yassā* or *yāya*	*yesaṃ*	*yesaṃ*	*yāsaṃ*
Dative	*yassa*	*yassa*	*yassā* or *yāya*	*yesaṃ*	*yesaṃ*	*yāsaṃ*

It is important to remember these points when dealing with relative clauses in Pali:

1)   Relative pronouns can act as adjectives: 'which man' (*yo puriso*), 'which book' (*yaṃ potthakaṃ*), 'which king' (*yo rājā*), etc.
Relative clauses precede or go after their main clause rather than being embedded in the main clause (as in English). According to Warder, the usual order is for relative clauses to **precede** their main clause.

For example, take the English sentence:

'The man whom I saw is called Jotipāla.'

Pali would say:

'Which man I saw, he is called Jotipāla.'
yaṃ purisaṃ addasaṃ so Jotipālo ti vuccati.

Notice how the relative pronoun *yaṃ* is picked up by the co-relative pronoun *so* in the main clause ('**which** man … **he**…'). Notice too how the antecedent ('man') is found within the relative clause ('which man I saw'). Note also that *yaṃ* is an adjective

agreeing with *purisaṃ*.
The differences between Pali and English mean that it is often necessary to re-think relative clauses when dealing with them in Pali. Indeed, it is often useful to be very literal when first translating a Pali relative clause, so that one can analyse its various parts and then come up with a more natural English translation.

For example, take the following Pali sentence:

yassa brāhmaṇassa tvaṃ piṇḍaṃ adāsi so gāmaṃ gacchati.

If we break this down, it literally means:

'To which brahmin you gave alms, he is going to the village.'

We can now put this into better English by saying:

'The brahmin to whom you gave alms is going to the village.'

Warder states that Pali usually places the relative clause **in front of** the main clause. Sometimes, however, the relative clause goes **after** the main clause. In this case, the above sentences would be expressed thus:

puriso Jotipālo ti vuccati yaṃ addasaṃ.
Literally: 'The man is called Jotipāla whom I saw.'

brāhmaṇo gāmaṃ gacchati yassa tvaṃ piṇḍaṃ adāsi.
Literally: 'The brahmin is going to the village to whom you gave alms.'

Note that for this construction the antecedent ('man' and 'brahmin' respectively) is **not** found in the relative clause.

Relative pronouns follow the **same gender and number** as the word to which they are related in the main clause. **Their case**, however, is determined by their function in their subordinate clause. For example:

'They ask the king who is lying down'.

Pali would state:

   'Which king is lying down, him they ask.'
    yo rājā nipajjati taṃ pucchanti.

Here *yo* has the same gender and number as *taṃ* in the main clause; i.e. it is masculine and singular. However, *yo* is in the nominative case because it is the subject of the subordinate clause, whereas *taṃ* is in the accusative case because it is the object of the

main clause.

Write down in English how you think Pali would express the following sentences. Please email me your answers.

'I never received the letter which you sent.'
'Those who kill animals reap misfortune.'
'Where is the house that you built?'
'The man whose pen I borrowed is learning Buddhism.'
'The boy who burgled you lives next-door.'
'The method by which he won was unlawful.'

13/14.5. Relative indeclinables

Relative indeclinables include words such as 'where' and 'when'. They do not inflect. We have already come across such words in the *yena…tena…* construction ('where…there…'), in which *yena* is a relative indeclinable that connects with the co-relative *tena*. Other relative indeclinables often form similar constructions with co-relatives.

For example, we have already seen the construction *yathā…tathā…* ('just as…so…') in the chant on honouring the Buddha with a flower:

- *pupphaṃ milāyati **yathā** idaṃ me
  kāyo **tathā** yāti vināsa-bhāvaṃ.*

'Just as this flower of mine withers, so the body reaches the condition of destruction.'

Other common relative indeclinables include: *yadā* ('when'), *yato* ('because' or 'from where'), and *yadi* ('if').

For example:

yadā brāhmaṇo kālaṃ karoti, gaccha gāmaṃ.
'When the brahmin dies, go to the village.'
Sometimes *yadā* has a co-relative such as *tadā* or *atha* ('when…then…') but not always.

13/14.6. Interrogatives

The interrogative pronoun *kiṃ*

	Singular			Plural		
	Masculine	Neuter	Feminine	Masculine	Neuter	Feminine
Nomin.	*ko*	*kiṃ*	*kā*	*ke*	*kāni*	*kā*
Accus.	*kaṃ*	*kiṃ*	*kaṃ*	*ke*	*kāni*	*kā*
Instr.	*kena*	*kena*	*kāya*	*kehi*	*kehi*	*kāhi*
Genitive	*kassa* or *kissa*	*kassa* or *kissa*	*kassā* or *kāya*	*kesaṃ*	*kesaṃ*	*kāsaṃ*
Dative	*kassa* or *kissa*	*kassa* or *kissa*	*kassā* or *kāya*	*kesaṃ*	*kesaṃ*	*kāsaṃ*

Note the masculine and neuter genitive singular: *kissa*. Otherwise *kiṃ* declines like *yad* and *tad*.

Interrogative pronouns are pronouns which ask questions: e.g. 'who?', 'whose?'

For example:

- **kissa** *ayaṃ ajo hoti*, 'Whose is this goat?'

Like relative pronouns, interrogative pronouns can act as adjectives:

- **kaṃ vihāraṃ** *agamā*, 'Which monastery did you go to?'

As an indeclinable, the word *kiṃ* can also be used to make a sentence into a question. It is usually placed at the beginning of the sentence. For example:

- **kiṃ** *bhagavantaṃ passasi*, 'Do you see the Blessed One?'

13/14.7. Other pronouns

Warder lists various other pronouns which decline like the relative pronoun *yad*. For example, *añña* means 'other':

aññe *gāmaṃ agamaṃsu*, 'The others went to the village.'

13/14.8. *namo tassa …*

The following is perhaps the most common chant in Theravāda Buddhism. It is frequently found at the beginning of Pali texts and often begins ritual ceremonies. It is usually recited three times.

namo tassa bhagavato arahato sammā-sambuddhassa.

Namo is a neuter noun in the singular meaning 'homage' or 'veneration'. We have not come across such neuters yet, but they decline like *manas* (see sessions 25/26). The other words are datives. *Sammā-* is an indeclinable meaning 'perfectly' or 'fully' and is here attached to the past participle *sambuddhassa*, meaning 'awakened'.

The phrase as a whole can be literally translated as:
'Homage to that Blessed One, who is an *arahant* and who is perfectly awakened.'

If one were to translate *arahant*, then perhaps 'accomplished' would be suitable, or simply 'enlightened'. It literally means 'worthy' and is from the verb √*arh*.

For an audio recording of this chant, go to http://www.buddhanet.net/audio-chant.htm and click on chant no. 2 (Preliminary Homage) in The Buddhist Society of Western Australia Chanting Book section.

Work to do for next session

Please:
Read through Warder's chapter.
Re-formulate the sentences at the bottom of §13/14.4.
Translate the Pali to English passage and the English to Pali sentences in pairs. Translate the Pali to English sentences individually.
Memorise the aorist of √*su* and the pronoun tables.
Learn the vocabulary.

SESSION 15

One hour test (15% of the course)

SESSION 16
(Warder: Chapter 13)

- 16.1. *Tappurisa* compounds
- 16.2. Causative

16.1. *Tappurisa* compounds

A compound is a word that combines two or more words together. Compounds are more common in Pali than in English, but English also uses them. For example: 'green-house', 'fan-club', 'man-powered', etc. I have hyphenated these words in order to highlight the individual members in the compounds. However, English often does not hyphenate its compounds; for example: 'greenhouse', 'blackbird', 'toothpick'. Compounds can also be written as separate words in English; for example: 'meat market'.

There are four main types of compound in Pali:

> *tappurisa*
> *dvanda*
> *kammadhāraya*
> *bahubbīhi*.

This section deals with ***tappurisa* compounds**.

In *tappurisa* compounds, the first member (a noun) is connected to the following member by a case relationship. For example, the word 'fan-club' is a *tappurisa* compound, in which the first member ('fan') is connected to the following member ('club') by the genitive case. This is clear if we expand the compound. Thus, a 'fan-club' is a 'club ***of*** fans'.

An example of a *tappurisa* compund with a genitive relationship in Pali is *dhamma-desanā*. Literally, this means '*dhamma*-teaching'. If we expand it, it means: 'a teaching ***of*** the *dhamma*'. If uncompounded, the phrase would read: *dhammassa desanā*.

Notice how the first member (*dhamma*) is written in its **stem form** and the second member declines as normal. As a rule, the first members of all compounds are written in their stem forms.

The word *tappurisa* is itself an example of a *tappurisa* compound.[9] It is made up of the pronoun *tad-* and the word *-purisa* (*tad + p-* becomes *tapp-*)[10] and means 'his man', i.e.

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[9] As Warder points out on p. 78, footnote 1.
[10] This phonetic change is called *sandhi*. See especially Warder p. 217, where he gives the example of *ud + pajjati* becoming *uppajjati*.

the case relationship between the two members is genitive. If uncompounded, the phrase would read: *tassa purisa*.

Other examples of tappurisa compounds are:

- *guṇa-kathaṃ deseti*, 'He teaches a tale of virtue'.

  Here *guṇa-kathaṃ* is the accusative singular of the compound *guṇa-kathā* (literally: 'virtue-tale'). *Guṇa* is in its stem form and *kathaṃ* is the accusative singular of *kathā*.

- *avijjā-samudayaṃ pajānāti*, 'He understands the arising of ignorance.'

  Here *avijjā-samudayaṃ* is a *tappurisa* compound in the accusative case. *Avijjā* ('ignorance') is in its feminine stem form; *samudayaṃ* is the accusative of *samudaya* ('arising'). *Pajānāti* means 'he understand'; this verb will be covered in Warder chapter 15.

N.B. When the first member of a compound is a noun in *-an*, a weak stem form in *-a* is used. For example, *rāja-* is used instead of *rājan-*. This is illustrated by the compound *rāja-putto* ('prince', literally: 'son of a king'). For nouns in *-ant*, a weak stem form in *-at* is used (e.g. *bhagavat-*).

The genitive is the most common case-relationship in *tappurisa* compounds. Other cases, however, are also able to be expressed, although not the nominative and vocative.

For example:

- *pāda-po* is a compound meaning 'tree'.
  It literally means 'foot-drinker', or something which 'drinks with its feet'.
  Here the first member *pāda-* ('foot') is related to the second member *-pa* ('drinker') by the **instrumental** case: 'drinks **with** its feet' (*pādena*).

- *kumbha-kāro* is a compound meaning 'pot-maker'.
  Here the case-relationship is **accusative** because *kumbha-* ('pot') is the **object** of *-kāra* ('maker'): someone who 'makes a pot' (*kumbhaṃ*).

In English, *tappurisa* compounds are also found in other cases. For example, 'toothpick' means 'a pick **for** teeth' (dative).

Tappurisa compunds are not limited to two members. For example, the compound *yakkha-senā-pati* ('demon-army-lord') has three members: 'the lord of the army of the demons'; in other words: 'the general of the demons'.[11]

It is also possible for the second member to be a participle. For example:

- *dhamma-rakkhita*, 'protected by the *dhamma*'.
  Here the case-relationship is instrumental: 'protected **by**…'

- *arañña-gata*, 'entered the forest'.
  Here the case-relationship is accusative: *arañña* is the object of *gata* (literally: 'gone to').

- *Buddha-bhāsita*, 'spoken by the Buddha'. For example:
    Buddha-bhāsito dhammo kalyāṇo hoti.
    'The teaching that was spoken by the Buddha is fine.'
    Here the case-relationship is instrumental: 'spoken **by**…'

16.2. Causative

Causatives are verbs which express the idea of causing something to be done. In English, causatives are often expressed with the verb 'to have'. For example: 'He had a house built for his parents'; 'The king had the traitor killed.'

Causatives can have two objects. For example:

- 'The king had the assasin kill the traitor.'
  Here both 'assasin' and 'traitor' are objects.

Causatives in Pali are formed in exactly the same way as the seventh conjugation, i.e. with the characteristic *-e-* sound.

Thus *pa-√vis* ('enter', present *pavisati*) becomes *paveseti*: 'he causes to enter', i.e. 'he brings in'. For example:

- *ratanāni gehaṃ pavesesi*, 'He brought jewels into the house.'

  Note that there are two objects here: *ratanāni* and *gehaṃ*. This is clear if we translate the sentence literally: 'He caused jewels to enter the house.'

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[11] *Yakkha* does not always mean 'demon'. It can simply refer to a 'spirit', sometimes a friendly spirit.

Often the causative serves to make an intransitive verb transitive. For example, the intransitive verb √*bhū* becomes *bhāveti* in the causative and means: 'He causes to become', i.e. 'He cultivates' or 'He develops'. For example:

- *upekkhaṃ bhāveti*, 'He cultivates equanimity.'

It is noteworthy that the Pali word normally translated as 'meditation' in English is the noun *bhāvanā*, which is derived from this causative of √*bhū*. Properly speaking, *bhāvanā* is therefore 'cultivation' or 'development' (literally, bringing something into being).

Warder uses √*bhū* as his paradigm for the causative:

	Singular	Plural
1st person	*bhāvemi* 'I develop'	*bhāvema*
2nd person	*bhāvesi*	*bhāvetha*
3rd person	*bhāveti*	*bhāventi*

Sometimes the suffix ***-p-*** or ***-āp-*** is added to make a causative. For example:

- *hāpeti* is the causative of √*hā*.

The suffixes ***-p-*** or ***-āp-*** are also used when a **double causative** is formed. For example, *ropeti* is the causative of √*ruh* ('grow') and means 'plant' (literally: 'cause to grow'). From this a double causative can be formed by adding the suffix *-āp-*; thus the causative of *ropeti* is *ropāpeti* ('cause to plant').

Sometimes the meaning of a causative is not straightforwardly causative, but rather a specialised or emphatic meaning of the root verb. For example the causative of √*hā* ('abandon, leave') is *hāpeti*, meaning 'omit' or 'neglect'.

Warder lists other forms of the causative on p. 82, such as the aorist, present participle, absolutive, etc. These generally follow the seventh conjugation.

Work to do for next session

Please:
- Read through chapter 13 in Warder.
- Translate in pairs/small groups the Pali to English passage and the first six English to Pali sentences. Email me your answers.
- Translate individually the Pali to English sentences and the rest of the English to Pali sentences. Email me your answers.
- Learn the vocabulary.

SESSION 17
(Warder: Chapter 14)

- 17.1. Indefinite pronouns
- 17.2. Optative
- 17.3. Ablative case
- 17.4. Other uses of the ablative
- 17.5. Dependent words in *tappurisa*s

17.1. Indefinite pronouns

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

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 sattadhā muddhā phalati.*
  Translated literally: 'Whoever, when asked by the Tathāgata, does not explain a question, his head splits into seven.'
  Muddhā is the nominative singular of *muddhan* 'head' (see sessions 25/26) and *sattadhā* means 'into seven'. The verb √*phal* means 'split'.

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

17.2. Optative

The optative tense expresses an action that is potential or hypothetical: 'may', 'would', 'might'. It can also act as a mild command: 'should'. It is generally characterised by the suffix **-eyy-**.

The optative of the verb √*bhū* is as follows.

	Singular	Plural
1st person	*bhaveyyaṃ* or *bhaveyyāmi*	*bhaveyyāma*
2nd person	*bhaveyyāsi*	*bhaveyyātha*

3rd person	*bhaveyya* or *bhaveyyāti*	*bhaveyyuṃ*

The verb √*as* has two irregular forms of optative tense, which are given by Warder on pp. 86–87.

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.'

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 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 bhuñjati, sukho hoti.
- 'If someone does a good deed, they will go to heaven.'
  sace ko ci kusalaṃ kammaṃ karoti, so saggaṃ gamissati.

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 *ṭhānaṃ etaṃ vijjati yaṃ…* 'It is possible that…' For example:

- *ṭhānaṃ etaṃ vijjati yaṃ brāhmaṇo āgaccheyya.*
  'It is possible that the brahmin may come.'

17.3. Ablative case ('from')

The ablative case often expresses the notion 'from'. For example:

- *bhagavā bandhanā vimutto.*
  'The Blessed One has been freed **from** bondage.'

- *anagāriyaṃ agārasmā pabbaji.*
  'He went forth **from** home (*agārasmā*) to homelessness.'

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*.

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

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	*dhammo*	*dhammā*	*yānaṃ*	*yānāni*
Accusative	*dhammaṃ*	*dhamme*	*yānaṃ*	*yānāni*
Instrumental	*dhammena*	*dhammehi*	*yānena*	*yānehi*
Genitive	*dhammassa*	*dhammānaṃ*	*yānassa*	*yānānaṃ*
Dative	*dhammassa* or *dhammāya*	*dhammānaṃ*	*yānassa* or *yānāya*	*yānānaṃ*
Ablative	*dhammā* Alternatives: *dhammasmā* *dhammamhā* *dhammato*	*dhammehi*	*yānā* Alternatives: *yānasmā* *yānamhā* *yānato*	*yānehi*
Vocative	*dhamma*	*dhammā*	*yāna*	*yānāni*

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

	Singular	Plural
Nominative	*kathā*	*kathā* or *kathāyo*
Accusative	*kathaṃ*	*kathā* or *kathāyo*
Instrumental	*kathāya*	*kathāhi*
Genitive	*kathāya*	*kathānaṃ*
Dative	*kathāya*	*kathānaṃ*
Ablative	*kathāya* *kathāto*	*kathāhi*

Vocative	*kathe*	*kathā* or *kathāyo*

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

Nominative	*bhagavā*
Accusative	*bhagavantaṃ*
Instrumental	*bhagavatā*
Genitive	*bhagavato*
Dative	*bhagavato*
Ablative	*bhagavatā*

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

Nominative	*Brahmā*
Accusative	*Brahmānaṃ*
Instrumental	*Brahmunā*
Genitive	*Brahmuno*
Dative	*Brahmuno*
Ablative	*Brahmunā*

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

Nominative	*rājā*
Accusative	*rājānaṃ*
Instrumental	*raññā*
Genitive	*rañño*
Dative	*rañño*
Ablative	*raññā*

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

	Singular	Plural
Nominative	*bhavaṃ*	*bhavanto*
Accusative	*bhavantaṃ*	*bhavante*
Instrumental	*bhotā*	*bhavantehi*
Genitive	*bhoto*	*bhavataṃ*
Dative	*bhoto*	*bhavataṃ*
Ablative	*bhotā*	*bhavantehi*
Vocative	*bho*	*bhonto*

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

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

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
Nomin.	*so*	*te*	*taṃ* or *tad*	*tāni*	*sā*	*tā*
Accus.	*taṃ*	*te*	*taṃ* or *tad*	*tāni*	*taṃ*	*tā*
Instr.	*tena*	*tehi*	*tena*	*tehi*	*tāya*	*tāhi*
Genitive	*tassa*	*tesaṃ*	*tassa*	*tesaṃ*	*tassā* or *tāya*	*tāsaṃ*
Dative	*tassa*	*tesaṃ*	*tassa*	*tesaṃ*	*tassā* or *tāya*	*tāsaṃ*
Ablative	*tasmā* or *tamhā*	*tehi*	*tasmā* or *tamhā*	*tehi*	*tāya*	*tāhi*

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
Nomin.	*ayaṃ*	*ime*	*idaṃ*	*imāni*	*ayaṃ*	*imā*
Accus.	*imaṃ*	*ime*	*idaṃ*	*imāni*	*imaṃ*	*imā*
Instr.	*iminā* or *anena*	*imehi*	*iminā* or *anena*	*imehi*	*imāya*	*imāhi*
Genitive	*imassa* or *assa*	*imesaṃ*	*imassa* or *assa*	*imesaṃ*	*imāya, imissā* or *assā*	*imāsaṃ*
Dative	*imassa* or *assa*	*imesaṃ*	*imassa* or *assa*	*imesaṃ*	*imāya, imissā* or *assā*	*imāsaṃ*
Ablative	*imasmā* or *imamhā* or *asmā*	*imehi*	*imasmā* or *imamhā* or *asmā*	*imehi*	*imāya*	*imāhi*

First person pronoun

	Singular	Plural
Nominative	*ahaṃ*	*mayaṃ*
Accusative	*maṃ*	*amhe* or *no*
Instrumental	*mayā* or *me*	*amhehi* or *no*
Genitive	*mama, mayhaṃ* or *me*	*amhākaṃ* or *no*
Dative	*mama, mayhaṃ* or *me*	*amhākaṃ* or *no*
Ablative	*mayā*	*amhehi*

Second person pronoun

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

17.4. 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 (*saṅkhāra*s) 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.

17.5. Dependent words in *tappurisa*s

In some *tappurisa*s, 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-ṭṭha*, 'standing on dry ground'.
  The word *thala* means 'dry ground' and *-ṭṭha* 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.

Work to do for next session

Please:

- Read carefully through chapter 14 in Warder.
- Translate the Pali to English passage and the English to Pali sentences individually. Email me your answers.
- Memorise the ablative case-endings and the optative.
- Translate the Pali to English sentences in pairs/small groups.
- Email me your answers.

SESSION 18
(Warder: chapter 15)

- 18.1. Fifth conjugation
- 18.2. *Dvanda* compounds
- 18.3. Negative prefixes

18.1. Fifth conjugation

The fifth conjugation is characterised by the sound *-nā-*

Warder uses the verb √*ñā* ('know') as a paradigm:

	Singular	Plural
1st person	*jānāmi* 'I know'	*jānāma*
2nd person	*jānāsi*	*jānātha*
3rd person	*jānāti*	*jānanti*

N.B. Note the *ā* in *jānāsi*, *jānāti*, and *jānātha*.

The verb √*ñā* is frequently found with a prefix such as *ā-*, *pa-*, *vi-*, etc. E.g. *pajānāmi*, 'I understand.'

Warder lists several other verbs that follow this conjugation and their various forms such as optative, aorist, passive, etc.

18.2. *Dvanda* compounds

*Dvanda*s are compounds in which the members are joined together by the meaning 'and'. For example: 'forty-three' is a compound meaning 'forty **and** three'. Pali examples are:

- *dhamma-vinayo*, 'The teaching **and** the monastic discipline'.

- *jarā-maraṇaṃ*, 'Old-age **and** death'.

Notice again how the **stem form** is used for the first member (*dhamma-*, *jarā-*). This is true of all types of compounds.

Just as *tappurisa* is an example of its own form, so *dvanda* is an example of a *dvanda* compound, literally meaning 'two and two' (*dvan-da*).

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Any number of members can be used for *dvanda*s. For example:

- *Buddha-dhamma-saṅgha-guṇe na jānāti.*
  'He does not know the virtues of the Buddha, the *dhamma* and the *saṅgha*.'

  Here *Buddha-dhamma-saṅgha* is a *dvanda* composed of three members. This *dvanda* compound is itself part of a *tappurisa* compound with *guṇe* as its last member: 'the virtues **of**…'

A *dvanda* can be either singular (e.g. *jāra-maraṇaṃ*) or plural (e.g. *deva-manussā*: 'gods and humans').

When it is singular, a *dvanda* is seen as a collective noun and is usually neuter. For example: *hattha-pādaṃ*, 'hands and feet'. (See, however, the irregular *dhamma-vinayo* above, which is masculine.)

When plural, a *dvanda* follows the gender of the last member of the compound. For example:

- *upāsaka-upāsikāyo*, 'male and female lay disciples'.
  Here the last member is feminine and so the plural takes the feminine ending *-āyo*.

It is also possible (though more rare) for the members of a *dvanda* compound to be connected by the meaning 'or' rather than 'and'.

18.3. Negative prefixes

Nouns and adjectives (including participles) can be made negative by adding the prefix *a-* or, if the word starts with a vowel, *an-*. For example:

- *a-lobha*, 'non-greed'.
- *an-āgata*, 'not come', i.e. 'future'.

In terms such as *a-lobha* and *a-vijjā* ('ignorance'), the *a-* denotes more than a simple lack, but means something like *anti*-greed and *mis*-knowledge.

The prefix *a-* can also be added to absolutives; e.g. *a-gatvā*, 'not having gone'.

Compare a similar usage in English: a-political, a-typical.

The prefixes *su-* ('well-', 'good-', 'easy-') and *du(r)-* ('ill-', 'bad-', 'hard-', 'difficult-') are also commonly added to nouns and adjectives. For example:

- *sukata*, 'well-done', 'virtuous'. And as a noun in the neuter (*sukataṃ*): 'good deed'.
- *sudesita*, 'well-taught'.
- *sukhettaṃ*, 'good field'.
- *dubbala*, 'weak', literally: 'of bad strength'.
- *duddama*, 'hard to tame'.
- *duggandho*, 'bad smell', 'stench'.

Sometimes *su-* can simply mean 'very'. For example: *su-pakka*, 'very ripe'. It can also be attached to words that have the prefix *du(r)-*. For example:

- *sududdasa*, 'very difficult to see'.
- *sudullabha*, 'very difficult to obtain'.

Sukha and *dukkha* also have the prefixes *su-* and *du(r)* attached to them. The etymology of the word *-kha* is, however, unclear. As a noun, it can mean 'cavity' or 'axle-hole', but this does not appear to be helpful in any obvious sense! *Kha* may be related to the Pali verb *khamati*, meaning 'endure', in which case the compounds could mean 'easy to endure' and 'hard to endure'. However, this is only a tentative hypothesis. The Monier-Williams Sanskrit Dictionary says that *kha* may be related to a Prakrit form of the Sanskrit word *-stha* (Pali *-ṭṭha*), in which case the compounds would literally mean 'well-situated' and 'ill-situated', but this does not seem plausible given the difference in phonology between *kha* and *stha*.

Work to do for next session

Please:
- Read carefully through chapter 15 in Warder.
- Translate the Pali to English passage and the first five English to Pali sentences in pairs/small groups. Email me your answers.
- Translate the Pali to English sentences and the last five English to Pali sentences individually. Email me your answers.
- Learn the vocabulary.

In the vocabulary list, Warder mentions the word *eva*. This particle expresses emphasis and it is important to convey the force of the word in translation. *Eva* is enclitic, meaning that it stands **after** the word that it emphasises. For example:

- *aham eva kammaṃ akāsiṃ*, 'I am the one who did the deed.'
  Here the emphasis is on *ahaṃ*: 'It is I who…'

Often words such as 'very' can express the force of *eva*.

- *evam eva dhammaṃ paññāpesi*, 'In this very way, he declared the teaching.'

When *eva* stands in between a pronoun and a noun, it can sometimes mean 'the same'. For example:

- *tam eva brāhmaṇaṃ pañhaṃ pucchi.*
  'He asked that same brahmin a question.'

SESSION 19
(Warder: Chapter 16)

- 19.1. Locative Case
- 19.2. Future Passive Participle
- 19.3. *Kammadhāraya* compounds

19.1. Locative Case

The last case is the locative case. This is often able to be translated by the word 'in'. Other meanings include: 'among', 'regarding', 'on', 'at', 'with reference to'.

For example:

- *ko loke maṃ rakkhissati,* 'Who **in** the world will protect me?'

The locative singular of masculine and neuter nouns in -*a* is **-e**. Alternatives are **-asmiṃ** and **-amhi**. The plural is **-esu**.

Our full table therefore looks like this. I have re-arranged the cases so that they conform with the traditional order in Pali grammars. This is the same order followed by Warder.

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	*dhammo*	*dhammā*	*yānaṃ*	*yānāni*
Accusative	*dhammaṃ*	*dhamme*	*yānaṃ*	*yānāni*
Instrumental	*dhammena*	*dhammehi*	*yānena*	*yānehi*
Dative	*dhammassa* or *dhammāya*	*dhammānaṃ*	*yānassa* or *yānāya*	*yānānaṃ*
Ablative	*purisā* Alternatives: *dhammasmā dhammamhā*	*dhammehi*	*yānā* Alternatives: *yānasmā yānamhā*	*yānehi*
Genitive	*dhammassa*	*dhammānaṃ*	*yānassa*	*yānānaṃ*
Locative	*dhamme* Alternatives: *dhammasmiṃ dhammamhi*	*dhammesu*	*yāne* Alternatives: *yānasmiṃ yānamhi*	*yānesu*
Vocative	*dhamma*	*dhammā*	*yāna*	*yānāni*

For feminine nouns in -*ā*, the locative singular is **-āya** (or the alternative **-āyaṃ**) and the plural **-āsu**:

	Singular	Plural
Nominative	*kathā*	*kathā* or *kathāyo*
Accusative	*kathaṃ*	*kathā* or *kathāyo*
Instrumental	*kathāya*	*kathāhi*
Dative	*kathāya*	*kathānaṃ*
Ablative	*kathāya*	*kathāhi*
Genitive	*kathāya*	*kathānaṃ*
Locative	*kathāya* or *kathāyaṃ*	*kathāsu*
Vocative	*kathe*	*kathā* or *kathāyo*

The locative singular of *bhagavant* is **bhagavati**:

Nominative	*bhagavā*
Accusative	*bhagavantaṃ*
Instrumental	*bhagavatā*
Dative	*bhagavato*
Ablative	*bhagavatā*
Genitive	*bhagavato*
Locative	*bhagavati*

The locative singular of *Brahman* is **Brahmani**:

Nominative	*Brahmā*
Accusative	*Brahmānaṃ*
Instrumental	*Brahmunā*
Dative	*Brahmuno*
Ablative	*Brahmunā*
Genitive	*Brahmuno*
Locative	*Brahmani*

The locative singular of *rājan* is **raññe**:

Nominative	*rājā*
Accusative	*rājānaṃ*
Instrumental	*raññā*
Dative	*rañño*
Ablative	*raññā*
Genitive	*rañño*
Locative	*raññe*

The locative singular of *bhavaṃ* is **bhoti** and the plural **bhavantesu**:

	Singular	Plural
Nominative	*bhavaṃ*	*bhavanto*
Accusative	*bhavantaṃ*	*bhavante*
Instrumental	*bhotā*	*bhavantehi*
Dative	*bhoto*	*bhavataṃ*
Ablative	*bhotā*	*bhavantehi*
Genitive	*bhoto*	*bhavataṃ*
Locative	*bhoti*	*bhavantesu*
Vocative	*bho*	*bhonto*

The masculine locative singular of the present participle *gacchant* is **gacchati** (or *gacchante*) and the masculine genitive plural is **gacchantesu**.

	Singular	Plural
Nominative	*gacchaṃ* or *gacchanto*	*gacchantā*
Accusative	*gacchantaṃ*	*gacchante*
Instrumental	*gacchatā* or *gacchantena*	*gacchantehi*
Dative	*gacchato* or *gacchantassa*	*gacchataṃ* or *gacchantānaṃ*
Ablative	*gacchatā* or *gacchantā*	*gacchantehi*
Genitive	*gacchato* or *gacchantassa*	*gacchataṃ* or *gacchantānaṃ*
Locative	*gacchati* or *gacchante*	*gacchantesu*

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

Third person pronoun *(e)tad*

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nomin.	*so*	*te*	*taṃ* or *tad*	*tāni*	*sā*	*tā*
Accus.	*taṃ*	*te*	*taṃ* or *tad*	*tāni*	*taṃ*	*tā*
Instr.	*tena*	*tehi*	*tena*	*tehi*	*tāya*	*tāhi*
Dative	*tassa*	*tesaṃ*	*tassa*	*tesaṃ*	*tassā* or *tāya*	*tāsaṃ*
Ablative	*tasmā* or *tamhā*	*tehi*	*tasmā* or *tamhā*	*tehi*	*tāya*	*tāhi*
Genitive	*tassa*	*tesaṃ*	*tassa*	*tesaṃ*	*tassā* or *tāya*	*tāsaṃ*
Locative	*tasmiṃ* or *tamhi*	*tesu*	*tasmiṃ*	*tesu*	*tassaṃ* or *tāyaṃ*	*tāsu*

Third person pronoun *idaṃ*

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nomin.	*ayaṃ*	*ime*	*idaṃ*	*imāni*	*ayaṃ*	*imā*
Accus.	*imaṃ*	*ime*	*idaṃ*	*imāni*	*imaṃ*	*imā*
Instr.	*iminā* or *anena*	*imehi*	*iminā* or *anena*	*imehi*	*imāya*	*imāhi*
Dative	*imassa* or *assa*	*imesaṃ*	*imassa* or *assa*	*imesaṃ*	*imāya, imissā* or *assā*	*imāsaṃ*
Ablative	*imasmā, imamhā* or *asmā*	*imehi*	*imasmā, imamhā* or *asmā*	*imehi*	*imāya*	*imāhi*
Genitive	*imassa* or *assa*	*imesaṃ*	*imassa* or *assa*	*imesaṃ*	*imāya, imissā* or *assā*	*imāsaṃ*
Locative	*imasmiṃ, imamhi* or *asmiṃ*	*imesu*	*imasmiṃ, imamhi* or *asmiṃ*	*imesu*	*imissaṃ, imāyaṃ*	*imāsu*

First person pronoun

	Singular	Plural
Nominative	*ahaṃ*	*mayaṃ*
Accusative	*maṃ*	*amhe* or *no*
Instrumental	*mayā* or *me*	*amhehi* or *no*
Dative	*mama, mayhaṃ* or *me*	*amhākaṃ* or *no*
Ablative	*mayā* or *me*	*amhehi*
Genitive	*mama, mayhaṃ* or *me*	*amhākaṃ* or *no*
Locative	*mayi*	*amhesu*

Second person pronoun

	Singular	Plural
Nominative	*tvaṃ*	*tumhe*
Accusative	*taṃ* or *tvaṃ*	*tumhe*
Instrumental	*tayā or te*	*tumhehi* or *vo*
Dative	*tava, tuyhaṃ* or *te*	*tumhākam* or *vo*
Ablative	*tayā or te*	*tumhehi*
Genitive	*tava, tuyhaṃ* or *te*	*tumhākam* or *vo*
Locative	*tvayi* or *tayi*	*tumhesu*

Locative absolutes

An important use of the locative is the locative absolute. The locative absolute has a similar function to the genitive absolute but is far more common. It expresses meanings such as 'when', 'after', 'because' and 'although'.

Like the genitive absolute, the locative absolute consists of a noun (or pronoun) and a participle, both of which are in the locative case. While the genitive absolute tends to use the present participle, the locative absolute uses both the past and the present participle. For example:

- *pakkante Sāriputte* brāhmaṇo kālaṃ akāsi.
  'After Sāriputta left, the brahmin died.'
  Here *pakkante* is a past participle.

- *suriye uggacchante* araññaṃ pavisanti.
  'As the sun rises, they enter the forest.'
  Here *uggacchante* is a present participle.

Sometimes an adverb like *evaṃ* can be used and the noun omitted. For example:

- *evaṃ vutte*.
  'When this had been said.' Literally: 'It having been said in this way.'

Remember: absolutes are not full sentences in themselves. Every absolute clause has to be accompanied by a main clause. However, the absolute is at the same time separate from the main clause: its subject and action must be different from the main clause. An English example: 'The dinner-party finished, I decided to go home.'

On pp. 101ff. Warder gives several **other usages** of the locative. Most of these are explained by the English words 'in' or 'regarding'. For example:

- *brāhmaṇo ariya-dhamme suvinīto*.
  'The brahmin is well-trained **in** the doctrine of the nobles'.

Note that the locative is often used to express the time **at which** something happens:

- *tasmiṃ samaye*, 'at that time'.

19.2. Future passive participle

The future passive participle expresses meanings such as 'should be', 'ought to be', and sometimes 'can be/could be'.

It is characterised by the suffixes ***-tabba***, ***-anīya*** and ***-ya***.

Like the past participle, the future passive participle is usually passive and agrees with the noun to which it is related. It can also act as a verb (especially when the suffix *-tabba* is used). For example:

- *dhammo jānitabbo*. 'The teaching should be known.'
- *rājā hantabbo*. 'The king should be killed.'

When future passive participles are main verbs, they are sometimes followed by the verb 'to be'. For example:

- *pañho pucchitabbo hoti*, 'The question has to be asked.'

This is especially the case if the future is expressed:

- *pañho pucchitabbo bhavissati*, 'The question will have to be asked.'

An agent can also be expressed by an instrumental:

- *pañho brāhamaṇena pucchitabbo bhavissati.*
  'The question will have to be asked by the brahmin.' I.e. 'The brahmin will have to ask the question.'

Future passive participles sometimes act as ordinary adjectives. For example, *ramaṇīya* literally means 'to be delighted in', but is mostly used like the English word 'delightful'. For example:

- *yena ramaṇīyaṃ vanaṃ tena upasaṃkami.*
  'He approached the delightful forest.'

Future passive participles can also act as nouns, in which case they are in the neuter. For example, the future passive participle *karaṇīya* literally means 'to be done'. In the neuter (*karaṇīyaṃ*), it can be used as a noun meaning 'duty' or 'business'; literally: 'that which has to be done'. Similarly, *bhojanīya* is a future passive participle meaning 'to be eaten' but is used as a neuter noun meaning 'food': *bhojanīyaṃ*.

Lastly, the future passive participle can be used in an impersonal sense. For example:

- *evaṃ vo sikkhitabbaṃ*, 'It should be taught by you thus.'

  Here *sikkhitabbaṃ* is in the neuter and stands on its own as an impersonal verb: 'it should be taught'.

Note that English tends to say things in the active rather than passive tense, and so it is often better to translate passive sentences in Pali into the active in English. For example, the above sentence would be better translated as: 'You should teach it thus.'

19.3. *Kammadhāraya* compounds

Kammadhāraya compounds are compounds in which the first member qualifies or describes the second member. Or to put it another way: in *kammadhāraya* compounds, the first member is **an attribute of** the second member. English examples are: 'madman', 'greenhouse', 'ice-cold'.

It is often useful to think of *kammadhāraya*s as having a nominative case relationship **between** the first and second member. This is in contrast to *tappurisa*s, in which the case relationship **between** the first and second member is accusative, dative, genitive, ablative, or locative. For example, in the *kammadhāraya* compound 'boyfriend', the relationship between 'boy' and 'friend' is nominative — the two nouns are in apposition to one another. By contrast, in the *tappurisa* compound 'car-door', the relationship between car and door is genitive ('door **of** a car').

An alternative way of analysing this is as follows: if we pull apart a *kammadhāraya* and write it as if it were uncompounded, its members would be in the **same case**. However, if we pull apart a *tappurisa* and write as if it were uncompounded, its members would be in **different cases**. For example:

- *kaṇha-sappaṃ passati*. 'He sees a black snake.'

  Here *kaṇha-sappaṃ* is a *kammadhāraya* compound with the members: *kaṇha* ('black') and *sappa* ('snake').

  If we pull apart the compound, it will read thus:

  kaṇhaṃ sappaṃ *passati*.

  Notice how the two members are in the same case (accusative). Contrast this with the next example, which contains a *tappurisa* compound.

- *rāja-puttaṃ passati*. 'He sees the prince.'

  If we pull apart this compound, it will read:

  rañño puttaṃ *passati*.

  Here the two members are in different cases: genitive and accusative.

However, although different in these ways, *tappurisa* compounds and *kammadhāraya* compounds are similar in that they are both **determinate** compounds. This means that the first member defines or restricts the second member. Thus, a 'fan-club' (*tappurisa* compound) is a particular type of club. Similarly, a 'greenhouse' (*kammadhāraya*) is a particular type of house. *Kammadhāraya*s are sometimes called 'descriptive determinate compounds'.

Some examples:

a) The first member of a *kammadhāraya* compound is often an adjective and the second member is often a noun. For example:

- *kalyāṇa-mitto*, 'a good friend'.

- *nīla-maṇi*, 'blue-jewel', i.e. 'sapphire'.
  We will discuss nouns with stems in *-i* in sessions 21/22.

- *baddha-migo*, 'the bound deer' or 'captured deer'.

- ***paññatt'-āsane*** *nisīdi*, 'He sat down in the prepared seat.'
  Here the compound members *paññatta* and *āsane* have been elided (normally written as: *paññattāsane*).

- ***dibba-kāme*** *paṭisaṃvedeti*. 'He experiences divine pleasures.'
  Here *dibba* is an adjective meaning 'divine' and is compounded with *kāma*.

  If we pull apart this example, it would read:

  dibbe kāme paṭisamvedeti.

  Notice how *dibbe* and *kāme* are in the **same case** (here accusative). If a *tappurisa* compound is pulled apart, its members are in **different cases**.

N.B. If the first member of a *kammadhāraya* is an adjective and the second member a **feminine** noun, then the adjective ends in *-a* rather than the feminine form *-ā*. Thus it is ***dibba-mālā*** ('divine garland') rather than *dibbā-mālā*. Likewise, it is ***pharusa-vācā*** ('harsh speech') rather than *pharusā-vācā*.

b) Nouns are sometimes found as first members of a *kammadhāraya*. For example:

- *ghān'-indriyaṃ*, 'smell-sense'; i.e. the sense faculty which is smell.
  Here *ghāna* and *indriyaṃ* have been elided (normally written as: *ghānindriyaṃ*).

- *Sāriputta-thero,* 'The elder Sāriputta'.

In these examples, the relationship between the two members is one of **apposition** between two nouns.

Sometimes such noun-based *kammadhāraya*s are metaphorical in meaning. For example:

- *Buddha-nāgo*, 'elephant-like Buddha'; literally: 'Buddha-elephant'.

c) Adverbs are also able to be used as the first member of *kammadhāraya* compounds.[12] For example:

- *micchā-vācā,* 'wrong speech'.
  Here the first member is the adverb *micchā*, which means 'wrongly', falsely'. One might express this adverbial sense by translating the compound literally as: 'speaking falsely'.

- *puna-bbhavo*, 're-birth'.
  Here the first member is *puna*, which means 'again', 'repeatedly'. The compound literally means: 'becoming repeatedly'.

d) Prefixes such as *su-*, *du(r)-*, and *a-* (or *an-*) often act as the first members of *kammadhāraya*s. For example:

- *a-bhāvo*, 'non-existence'.
- *a-vijjā*, 'ignorance' (literally: 'non-knowledge').
- *su-caritaṃ*, 'good conduct'.

e) Important note:

Contrary to Warder, who states that *kammadhāraya*s are always nouns, *kammadhārayas* can be adjectival if their second member is an adjective. Examples of this are:

- **sammā-sambuddho** *bhagavā*, 'the perfectly awakened Blessed One'.
  Here *sambuddho* is a past participle and therefore act as an adjective. *Sammā* is an adverb meaning 'perfectly' or 'fully'.

- **su-desito** *dhammo*, 'the well-taught doctrine'.
  Here *desito* is a past participle which is compounded with the prefix *su-*.

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[12] When this is so, it is impossible to say that there is a nominative relationship between the two members. But one can say that the first member is an **attribute** of the second member.

- *a-nicca*, 'impermament'.

- *duccaja*, 'hard to renounce'.
  Here *caja* is an adjective meaning 'giving up'.

- *ati-uṇha*, 'very hot', 'too hot'.

- *saṅkha-likhitaṃ* *brahmacariyaṃ*.
  'The holy life which is polished as a conch-shell.'
  Here *saṅkha* means 'conch-shell' and *likhitaṃ* is a past participle meaning 'polished'; literally: 'conch-polished'.

Tappurisa compounds can also be adjectival. We have already seen the example:

- *Buddha-bhāsito* *dhammo*, 'the teaching spoken by the Buddha'.
  Here *Buddha-bhāsito* is a *tappurisa* agreeing with *dhammo*.

Other examples of *tappurisa*s as adjectives are:

- *kām'-andho* *puriso*, 'the man who is blind with desire'.
  Here *kāma* ('desire') and *andha* ('blind') have been elided (normally written as: *kāmandho*).

- *jala-jāni* *kusumāni* *āharanti*. 'They pick flowers that grow in water.'

  Here *jala-jāni* ('water-born') is a *tappurisa* compound agreeing with *kusumāni*.

Work to do for next session

Please:
- Read through chapter 16 in Warder.
- Translate Pali to English passage number 2 in pairs/small groups. Email me your answers.
- Translate the Pali to English sentences and the English to Pali passage individually. Email me your answers.
- Make sure you understand the difference between *tappurisa*, *dvanda*, and *kammadhāraya* compounds.
- Memorise the locative case-endings.
- Learn the vocabulary.

SESSION 20
(Warder: Chapter 17)

- 20.1. Adverbial accusative
- 20.2. Cardinal numbers: 1, 2, 5, 100, and 1000
- 20.3. Particles
- 20.4. Chants: The precepts

CONGRATULATIONS! You have reached a threshold in your knowledge of Pali!

At this point in the course, you have learned nearly all of the main grammatical features of Pali. All the cases have been done and most of the tenses. The basics are pretty much covered! There are still a few important grammar points to discuss (especially *bahubbīhi* compounds and infinitives) but the rest of the course mostly concerns learning a few more noun-forms and getting used to complex sentences in Pali. Our focus will be on reading as much Pali as possible so that you can familiarise yourselves with how Pali expresses itself. You are not quite able to tackle Pali texts on your own, but you're almost there!

This chapter in Warder allows a bit of breathing space, as it mostly consists of tables of nouns and pronouns that have been met with so far. There are, however, a couple of new grammar points.

20.1. Adverbial accusative

It is possible to make an adjective into an adverb by placing it in the neuter accusative singular. We have already seen this type of adverb in the chant on taking refuge in the three jewels. There *dutiyaṃ* and *tatiyaṃ* were the neuter accusative singulars of the adjectives *dutiya* ('second') and *tatiya* ('third') and were adverbs: 'secondly', 'thirdly'; or 'for a second time', 'for a third time'.

Warder gives other instances in which the neuter accusative singular makes an adjective into an adverb. For example: *cira* ('long', as in a 'long' period of time) means 'for a long time' when put in the neuter accusative singular: *ciraṃ*.

20.2. Cardinal numbers: 1, 2, 5, 100, and 1000

Warder gives tables for the cardinal numbers 1, 2, and 5 on pp. 116–17. In Pali these numbers decline and they have to agree with the nouns they describe. For example:

- *dve brāhmaṇā **ekena** raññā hatā*, 'Two brahmins were killed by one king.'

- **_dvinnaṃ_** _brāhmaṇānaṃ_ **_eko_** _ajo hoti_, 'The two brahmins have one goat.'

The cardinal number 'one' (*eka*) declines very similarly to the pronoun *tad*, but there are differences in the feminine. It means 'some' in the plural.

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nomin.	*eko*	*eke*	*ekaṃ*	*ekāni*	*ekā*	*ekā*
Accus.	*ekaṃ*	*eke*	*ekaṃ*	*ekāni*	*ekaṃ*	*ekā*
Instr.	*ekena*	*ekehi*	*ekena*	*ekehi*	*ekāya*	*ekāhi*
Dative	*ekassa*	*ekesaṃ*	*ekassa*	*ekesaṃ*	*ekissā*	*ekāsaṃ*
Ablative	*ekasmā* or *ekamhā*	*ekehi*	*ekasmā* or *ekamhā*	*ekehi*	*ekāya*	*ekāhi*
Genitive	*ekassa*	*ekesaṃ*	*ekassa*	*ekesaṃ*	*ekissā*	*ekāsaṃ*
Locative	*ekasmiṃ* or *ekamhi*	*ekesu*	*ekasmiṃ* or *ekamhi*	*ekesu*	*ekissā* or *ekissaṃ*	*ekāsu*

The numbers 'two' (*dvi*) and 'five' (*pañca*) have the same forms in all genders, but they still change in different cases.

Nominative	*dve* 'two'	*pañca* 'five'
Accusative	*dve*	*pañca*
Instrumental	*dvīhi*	*pañcahi*
Dative	*dvinnaṃ*	*pañcannaṃ*
Ablative	*dvīhi*	*pañcahi*
Genitive	*dvinnaṃ*	*pañcannaṃ*
Locative	*dvīsu*	*pañcasu*

Read Warder's comments on numbers 100 and 1000 very carefully. Both of these words are neuter: *sataṃ* and *sahassaṃ* respectively. They can either follow the same case as the nouns that they qualify or they can take the genitive. For example:

- '100 brahmins' can be either: *sataṃ brāhmaṇā* **or:** *sataṃ brāhmaṇānaṃ*.

They can also be put in the plural: *satāni brāhmaṇā*.

Another common construction is to make a *tappurisa* compound: *brāhmaṇa-sataṃ* ('a hundred **of** brahmins').

NB: *sataṃ* and *sahassaṃ* always remain in the neuter. They never change their gender.

20.3. Particles

Pali abounds in particles, many of which Warder lists on pp. 117ff.

Note that many of these particles are **enclitic**. This means that they go **after** the word to which they are related and cannot stand at the beginning of clauses or sentences. For example:

- *brāhmaṇo rājā **ca** gāmaṃ agamaṃsu.*
  'The brahmin and the king went to the village.'
  Not: *brāhmaṇo ca rājā gāmaṃ agamaṃsu.*

The same is the case with *pi* ('also, too'):

- *brāhmaṇo **pi** dhammaṃ assosi*, 'The brahmin also heard the teaching.'

  If one wanted to say: 'Also the brahmin heard the teaching', then the particle *api* (which is technically the same word as *pi* but is not enclitic) is often used at the beginning of a sentence. *Api* has many other meanings too; read the entry in the *Dictionary of Pali*.

20.4. Chants: The precepts

A. The five precepts

The five precepts (or *pañca sīlāni*) are frequently taken by Buddhists (although monks do not take the third precept — see the 10 precepts below) and can be seen as basic ethical codes that Buddhists aspire to. They are:

pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.
adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
kāmesu micchācārā veramaṇī-sikkhāpadaṃ samādiyāmi.
musā-vādā veramaṇī-sikkhāpadaṃ samādiyāmi
surā-meraya-majja-pamāda-ṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.

Translation:

'I undertake the training to abstain from killing living beings.
I undertake the training to abstain from taking what has not been given.
I undertake the training to abstain from sexual misconduct.
I undertake the training to abstain from lying.
I undertake the training to abstain from the heedlessness that comes from wine, spirits, and alcohol.'

Analysis:

The precepts are very good for practising compounds! Each precept has the basic structure of: noun in the ablative + *veramaṇī-sikkhāpadaṃ samādiyāmi*.

Veramaṇī is a feminine noun meaning 'abstention' or 'refraining' and it takes the ablative of what one abstains from. We will deal with feminine nouns in *-ī* in session 24. *Sikkhāpadaṃ* is a neuter word meaning 'training'; it is actually a *tappurisa* compound containing the members *sikkhā* ('teaching, training, discipline') and *pada* ('item, principle, path'). *Sikkhāpadaṃ* therefore literally means 'item of training' or 'path of training'; some translate it as 'precept' or 'rule of training'. *Veramaṇī-sikkhāpadaṃ* is itself a *tappurisa* compound meaning 'the training **of** abstention'. I have translated more loosely as: 'the training **to** abstain from…' *Veramaṇī-sikkhāpadaṃ* is in the accusative as it is the object of the verb *samādiyāmi* ('I undertake').

In the first precept, *pāṇātipātā* is a *tappurisa* compound in the ablative case. It is made up of the nouns *pāṇa* ('living being', literally: 'breather') and *atipāta* ('killing'). *Pāṇa* and *atipāta* elide to become *pāṇātipāta* by a common rule of **sandhi** which will be discussed in session 27. On its own, *atipāta* can refer to any transgression. However, the commentary in the *Sumaṅgala-vilāsinī* (the *Dīgha Nikāya* commentary) makes it clear that the word refers to physical violence, and especially killing, by glossing *pāṇātipāta* as: *pāṇa-vadho pāṇa-ghāto*. See Cone's *Dictionary of Pali*, p. 64. *Pāṇa-ghāto* means 'killing living beings' and *pāṇa-vadho* usually means the same thing; however, *vadha* can sometimes mean 'hitting' or 'striking' as well as 'killing' (although other commentarial passages given in Cone suggest that the primary meaning of *pāṇātipāta* is 'killing living beings').

In the second precept, *adinnādānā* is a *tappurisa* compound with two members: *adinna* (what is not given) and *ādāna* ('taking'), which have been elided by *sandhi*. Note that it is not simply stealing that is abstained from (although the precept is able to cover all forms of theft), but rather 'taking what has not been given', i.e. one can only take what one *has* been given. It is possible that the original context may have referred to receiving almsfood. Now it could be seen to imply: 'taking more than is one's due'.

In the third precept, *micchācārā* is a *kammadhāraya* compound. It has two members: the adverb *micchā* ('wrongly') and the noun *ācāra* ('conduct') and means 'wrong conduct' or 'acting wrongly'. The *ā* in *micchā* has been elided with the initial *ā* in *ācāra*. *Kāmesu* is in the locative case, which here means 'regarding'; i.e. 'misconduct regarding sexual pleasures'. The word *kāma* can refer to any sensual pleasure, but here appears to be used in its specialised meaning of sexual pleasure.

In the fourth precept, *musā-vādā* contains the adverb *musā* ('falsely') and the noun *vāda* ('speech') and literally means 'speaking falsely'. It is a *kammadhāraya* compound like *micchācārā*.

In the fifth precept, *surā-meraya-majja-pamāda-ṭṭhānā* contains a *dvanda* compound with three members: *surā-meraya-majja*, each word referring to a different type of alcohol (sometimes translated as 'wine, spirits, and liquor'). Some make the compound encompass other drugs by using a translation akin to: 'wine, liquor, and intoxicants'. This *dvanda* is linked to the word *pamāda* ('negligence', 'heedlessness') in a *tappurisa* compound: 'heedlessness (that results) **from** *surā* etc.' One meaning of *pamāda* is 'intoxication' and so the fifth precept could simply mean: 'to abstain from being intoxicated with alcohol'.

Pamāda is itself linked to *ṭṭhānā* in a *tappurisa* compound; *ṭṭhānā* is here largely redundant and simply means 'the state of (heedlessness)'. It can also mean 'occasion' or 'opportunity', in which case the meaning would be 'the opportunity for heedlessness that arises from wine etc.'. Alternatively, one could take the entire compound as a *kammadhāraya* and translate: 'the opportunity for heedlessness *that is* wine, spirits, and alcohol'; in this case, we would have a *dvanda* (*surā-meraya-majja*) in a *tappurisa* (*surā-meraya-majja-pamāda*) in a *kammadhāraya* (*surā-meraya-majja-pamāda-ṭṭhānā*).

Pamāda is an extremely important word in Buddhism, especially in its negative form *a-ppamāda* ('non-negligence', 'heedfulness'). Indeed, the Buddha's last words were: *appamādena sampādethā ti*, 'Strive on diligently'. See also the section on *appamāda* in *Dhammapada*, chapter 2. A translation of this is available at:
http://www.accesstoinsight.org/canon/sutta/khuddaka/dhp1/02.html

For an audio recording of the five precepts, go to: http://www.buddhanet.net/audio-chant.htm and click on chant no. 4 in the Pali Devotional Chanting section.

B. The eight precepts

The eight precepts are observances followed by lay Buddhists on special occasions (such as *uposatha* days). They are:

pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.
adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.
musā-vādā veramaṇī-sikkhāpadaṃ samādiyāmi.
surā-meraya-majja-pamāda-ṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.
vikāla-bhojanā veramaṇī-sikkhāpadaṃ samādiyāmi.
nacca-gīta-vādita-visūka-dassana-mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsana-ṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.
uccāsayana-mahāsayanā veramaṇī-sikkhāpadaṃ samādiyāmi.

Translation:

'I undertake the training to abstain from killing living beings.

I undertake the training to abstain from taking what has not been given.
I undertake the training to abstain from not being celibate.
I undertake the training to abstain from lying.
I undertake the training to abstain from the heedlessness that comes from wine, spirits, and alcohol.
I undertake the training to abstain from eating at the wrong time.
I undertake the training to abstain from dancing, singing, music, and seeing plays, from wearing garlands, perfume, and ointments and from (using) ornaments and adornments.
I undertake the training to abstain from high or large beds.'

Analysis:

Note that precept 3 has changed, referring explicitly to celibacy or the renunciate life (*brahmacariya*). The word *a-brahmacariya* has the negative prefix *a-* and means non-celibacy. *Brahma-cariya* is originally a Brahmanical word (Sanskrit: *brahma-caryā*) which has been appropriated by Buddhism. In Brahmanism, it refers to the state of celibate studentship that precedes becoming a married householder. The Sanskrit word *caryā* means 'conduct' or 'practice'. *Brahman* is here a neuter word which refers to the absolute that lies at the source of the universe; it can also mean 'that which is sacred' or 'the holy life'. The Sanskrit compound *brahma-caryā* therefore means 'the practice of the holy life'. One could also translate the Pali compound *brahma-cariya* as the 'holy life' but primarily it refers to the celibacy involved in such a 'holy life'.

In precept 6, the compound *vikāla-bhojanā* is a *tappurisa* meaning 'eating at the wrong time', i.e. before noon.

Precept 7 has a very long compound involving 12 different members! It can split into three sections: *nacca-gīta-vādita-visūka-dassana*, *mālā-gandha-vilepana-dhāraṇa*, and *maṇḍana-vibhūsana-ṭṭhānā*. These three sections are themselves subsections of a larger *dvanda* compound; i.e. they are joined together by the word 'and': 'to abstain from dancing etc. **and** from wearing [*dhāraṇa*] garlands etc. **and** from the state of [*ṭṭhānā*] ornaments…'.

- The first section is a *dvanda* compound with four members: 'dancing **and** singing **and** music **and** seeing plays'. *Visūka-dassana* is itself a *tappurisa* compound within this larger *dvanda*: 'the seeing **of** plays'.

- The second section is a *tappurisa* compound: 'the wearing **of** garlands etc.', in which the first three members make up a *dvanda* compound: 'garlands **and** perfume **and** ointments'. Overall the second section therefore runs as follows: 'the wearing **of** garlands **and** perfume **and** ointments'.

- The third section is also a *tappurisa*: 'the state **of** (using) ornaments etc.' and the first two members are part of a *dvanda*: 'ornaments **and** adornments'.

- Theoretically, *ṭṭhānā* could go with all three sections rather than just the last section. Thus the compound could be analysed as follows: '[to abstain] from the state *(ṭṭhānā)* of dancing… and from the state of wearing… and from the state of (using)…' As opposed to: '[to abstain] from dancing… and from wearing… and from the state of (using)…' In this case, the whole compound would be a huge *tappurisa*. However, this is unlikely for reasons discussed below.

In precept 8, *uccāsayana-mahāsayanā* is a *dvanda* compound: 'from high beds **or** large beds'. The two members of this *dvanda* compound are themselves *kammadhāraya* compounds: 'high-bed', 'large-bed'.

C. The ten precepts

The ten precepts are observed by novice monks. It has also been the highest number of precepts that a female Theravādin renunciant can formally follow since the extinction of the *bhikkhunī* lineage (although the Chinese ordination line has recently been installed in Sri Lanka). The ten precepts are:

pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.
adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.
musā-vādā veramaṇī-sikkhāpadaṃ samādiyāmi.
surā-meraya-majja-pamāda-ṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.
vikāla-bhojanā veramaṇī-sikkhāpadaṃ samādiyāmi.
nacca-gīta-vādita-visūka-dassanā veramaṇī-sikkhāpadaṃ samādiyāmi.
mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsana-ṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.
uccāsayana-mahāsayanā veramaṇī-sikkhāpadaṃ samādiyāmi.
jātarūpa-rajata-paṭiggahanā veramaṇī-sikkhāpadaṃ samādiyāmi.

Translation:

'I undertake the training to abstain from killing living beings.
I undertake the training to abstain from taking what has not been given.
I undertake the training to abstain from not being celibate.
I undertake the training to abstain from lying.
I undertake the training to abstain from the heedlessness that comes from wine, spirits, and alcohol.
I undertake the training to abstain from eating at the wrong time.
I undertake the training to abstain from dancing, singing, music, and seeing plays.
I undertake the training to abstain from wearing garlands, perfume, and ointments and from (using) ornaments and adornments.
I undertake the training to abstain from high or large beds.
I undertake the training to abstain from accepting gold or silver.'

Analysis:

Precept 7 in the list of eight precepts has been split into two to make precepts 7 and 8. Note that precept 7 is written as *nacca-gīta-vādita-visūka-dassanā* and **not** as *nacca-gīta-vādita-visūka-dassana-ṭṭhānā*. This makes it unlikely that *ṭṭhānā* goes with all three sections in precept 7 in the list of the eight precepts, as hypothesised above.

In precept 10, *jātarūpa-rajata-paṭiggahanā* is a *tappurisa* compound: 'the accepting **of** gold…' *Jātarūpa-rajata* is a *dvanda* compound: 'gold **or** silver'.

Work to do for next session

Please:
- Read carefully through chapter 17 in Warder.
- Translate the Pali to English passage and sentences individually. Email me your answers.
- Translate the English to Pali sentences in pairs/small groups. Email me your answers.
- Make sure you know your noun, pronoun, and present participle tables.

SESSIONS 21/22
(Warder: Chapter 18)

- 21/22.1. Masculine and neuter nouns in *-i* and adjectives in *-in*
- 21/22.2. Second conjugation
- 21/22.3. Comparisons
- 21/22.4. Chants:
    - *Buddhānussati*
    - *dhammānusssati*
    - *saṅghānussati*

21/22.1 Masculine and neuter nouns in *-i* and adjectives in *-in*

Some masculine and neuter nouns have a stem in *-i*, which is declined as follows:

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	*pāṇi*	*pāṇayo* or *pāṇī*	*akkhi* or *akkhiṃ*	*akkhīni* or *akkhī*
Accusative	*pāṇiṃ*	*pāṇayo* or *pāṇī*	*akkhi* or *akkhiṃ*	*akkhīni* or *akkhī*
Instrumental	*pāṇinā*	*paṇīhi* or *pāṇihi*	*akkhinā*	*akkhīhi* or *akkhihi*
Dative	*pāṇino* or *pāṇissa*	*pāṇīnaṃ* or *pāṇinaṃ*	*akkhino* or *akkhissa*	*akkhīnaṃ* or *akkhinaṃ*
Ablative	*pāṇinā* Alternatives: *paṇismā*, *paṇimhā*, *pāṇito*	*paṇīhi* or *pāṇihi*	*akkhinā* Alternatives: *akkhismā*, *akkhimhā*, *akkhito*	*akkhīhi* or *akkhihi*
Genitive	*pāṇino* or *pāṇissa*	*pāṇīnaṃ* or *pāṇinaṃ*	*akkhino* or *akkhissa*	*akkhīnaṃ* or *akkhinaṃ*
Locative	*pāṇismiṃ* or *pāṇimhi*	*pāṇīsu* or *pāṇisu*	*akkhismiṃ* or *akkhimhi*	*akkhīsu* or *akkhisu*
Vocative	*pāṇi*	*pāṇayo* or *pāṇī*	*akkhi*	*akkhīni* or *akkhī*

Adjectives in *-in* are similarly declined, although with some differences. These adjectives are formed by replacing the vowel at the end of a noun-stem with the suffix *-in*, which adds the sense of 'having' to the noun. For example: the noun *māna* ('pride') is

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transformed into an adjective meaning 'proud' (or 'having pride') by becoming *mānin*. Similarly, *rūpa* ('form') becomes *rūpin* ('having form').

Warder uses *saññin* ('sentient', 'having perception (*saññā*)') as a paradigm:

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	*saññī*	*saññino* or *saññī*	*saññi* or *saññiṃ*	*saññīni* or *saññī*
Accusative	*saññinaṃ*	*saññino* or *saññī*	*saññi* or *saññiṃ*	*saññīni* or *saññī*
Instrumental	*saññinā*	*saññīhi* or *saññihi*	*saññinā*	*saññīhi* or *saññihi*
Dative	*saññino* or *saññissa*	*saññīnaṃ* or *saññinaṃ*	*saññino* or *saññissa*	*saññīnaṃ* or *saññinaṃ*
Ablative	*saññinā* Alternatives: *saññismā*, *saññimhā*	*saññīhi* or *saññihi*	*saññinā* Alternatives: *saññismā*, *saññimhā*	*saññīhi* or *saññihi*
Genitive	*saññino* or *saññissa*	*saññīnaṃ* or *saññinaṃ*	*saññino* or *saññissa*	*saññīnaṃ* or *saññinaṃ*
Locative	*saññini*, *saññismiṃ* or *saññimhi*	*saññīsu* or *saññisu*	*saññini*, *saññismiṃ* or *saññimhi*	*saññīsu* or *saññisu*
Vocative	*saññi*	*saññino* or *saññī*	*saññi*	*saññīni* or *saññī*

The **feminine** of *saññin* is *saññinī*. This declines like *devī*, a noun which will be discussed in sessions 25/26.

Not all adjectives in *-in* add the sense of 'having' to a noun. For example, *dhārin* means 'wearing' and is from the verb √*dhar*. It is only found in compounds; e.g. *maṇi-dhārin*, 'wearing a jewel'.

Adjectives in *-in* can become nouns. For example, *sacca-vādī* means 'truth-speaker' as well as 'speaking the truth' (*vādin* means 'speaking').

21/22.2 Second conjugation

The second conjugation is, like the first conjugation, characterised by the vowel *-a-*. However, it also has a nasal sound *(ṅ, ñ, ṇ, n, m, or ṃ)*, which is placed between the

vowel and the consonant in the root. Thus √*bhuj* becomes *bhuñj*; √*chid* becomes *chind*; √*lip* becomes *limp*.

	Singular	Plural
1ˢᵗ person	*bhuñjāmi* 'I eat'	*bhuñjāma*
2ⁿᵈ person	*bhuñjasi*	*bhuñjatha*
3ʳᵈ person	*bhuñjati*	*bhuñjanti*

Warder gives the other tense forms of the second conjugation on p. 123.

21/22.3. Comparisons

Comparative adjectives are words which express the meaning 'more'. For example, 'This is **more expensive** than I thought it would be.' Or: 'She is **better** than he is at football.' Or: 'He bought a **larger** house.'

In Pali, the most common way to form such an adjective is to add the suffix *-tara*. For example: *sukhatara*, 'happier'. If the adjective ends in a consonant, *-atara* is added: e.g. *vaṇṇavant-atara*, 'more handsome'.

The object of the comparison (i.e. what one is comparing something *to*) takes the **ablative** case. For example:

- *mahāmatto **brāhmaṇā** sukhataro hoti*, 'The minister is happier **than** the brahmin.'

As this example illustrates, English uses the word 'than' where Pali uses the ablative.

In Pali, the comparative form also covers a superlative sense. A superlative adjective is a word which means 'most'. For example: 'He is the **most efficient** of our employees.' Or: 'This is the **biggest** fish in the pond.' Or: 'She is the **best** student in the class.'

Thus *sukhatara* can also mean 'most happy' or 'happiest'.

When an adjective has a superlative meaning in Pali, the object against which the comparison is made goes in the **genitive** rather than ablative. For example:

- *so mahāmattānaṃ sukhataro hoti*, 'He is the happiest of the ministers.'

Other suffixes are also used to denote comparative adjectives. These are *-iya* or *-īya* (sometimes *-iyya* or *-īyya*). E.g. *pāpīya* 'worse', *bhiyya* 'more'.

The superlative suffix *-iṭṭha* is also sometimes used: *jeṭṭha*, 'eldest'.

N.B. — *Bhiyyo* and *seyyo* are common adverbs (and hence indeclinable) meaning 'more' and 'better' respectively.

21/22.4. Chants

The following chants are all found in the canon and are still today commonly recited in Theravāda countries. There is one chant for each of the three jewels: the Buddha, the *dhamma*, and the *saṅgha*.

A. *Buddhānussati*

iti pi so bhagavā:
arahaṃ sammā-sambuddho
vijjā-caraṇa-sampanno
su-gato
loka-vidū an-uttaro
purisa-damma-sārathi
satthā deva-manussānaṃ
buddho bhagavā ti.

Translation:

The recollection of the Buddha

The Blessed One is like this:
'An *arahant*, fully awakened,
Perfect in knowledge and conduct,
A well-farer,
Knower of the world(s), unsurpassed,
A charioteer of men who are like horses to be tamed,
A teacher of gods and men,
Awakened, the Blessed One.'

Analysis:

This chant is sometimes also called the *iti pi so gāthā* ('the *iti pi so* chant'); *gāthā* is a feminine word meaning 'song' or 'chant'.

Anussati means 'recollection'. It has here been elided with *Buddha* to form *Buddhānussati*.

Iti here means 'thus'.

Caraṇa literally means 'conduct' and refers here to 'moral conduct'. Note how knowledge and morality are seen as complementary. The compound *vijjā-caraṇa-sampanno* is a *tappurisa*: 'endowed **with** knowledge…'; *vijjā-caraṇa* is a *dvanda* compound. *Sampanna* is a past participle meaning 'complete', 'perfect in' or 'endowed with'. It is related to the noun *sampadā*, which means 'attainment', 'success', or 'fortune'.

Su-gato is notoriously difficult to translate. It literally means someone who is 'well-gone' (i.e. who has reached a good state) or who 'is well' (*gata* often simply means 'is' at the end of a compound). It is perhaps best left untranslated.

Vidū is an adjective meaning 'wise' or 'knowing' (we will discuss words in *-ū* in a later session); it is in a *tappurisa* compound with *loka*. *Loka* could be either singular or plural in meaning (it is ambiguous because it is in its stem-form). *An-uttaro* is a *bahubbīhi* compound (discussed in sessions 23/24) and literally means 'having no superior'. *Anuttaro* could be taken with *loka-vidū*: 'unsurpassed knower of the world'. It is less likely to go with the next phrase (*purisa-damma-sārathi*), because the chant is roughly divided into eight syllable sections (as shown above in the Pali).

Purisa-damma-sārathi is a *tappurisa* compound: 'the charioteer **of** men…' *Sārathi* means 'charioteer'. *Damma* is a future passive participle meaning 'to be tamed' (from √*dam* + *ya*). Here it acts as a noun meaning 'something that must be tamed'. Given the context of charioteering, *damma* must refer to an untamed horse. Note that *damma* is here a noun and not an adjective. If *damma* were an adjective, it would go **before** *purisa*: 'to be tamed men'. Instead *purisa* qualifies *damma* as part of a *kammadhāraya* compound (*purisa-damma*): 'man-horse'. The force of the compound is to compare humans to horses that need to be tamed. The notion of the Buddha as a 'tamer' is common in Pali literature; however, the image of the Buddha as a charioteer taming human horses is not generally developed beyond this particular passage.

Satthā ('teacher') is the nominative singular of *satthar* (a type of noun discussed in Warder chapter 23). *Deva-manussānaṃ* is a *dvanda* compound: 'gods **and** men'.

B. *dhammānussati*

sv-ākkhāto bhagavatā dhammo
sandiṭṭhiko akāliko
ehipassiko opanayiko
paccattaṃ veditabbo viññūhī ti.

Translation:

The recollection of the teaching

'The teaching has been well-proclaimed by the Blessed One. It is visible and immediate. It invites people to 'come and see'. It is suitable to be adopted. It is to be understood by the intelligent for themselves.'

Analysis:

Ākkhāto is the past participle passive from *ā-√kkhā* meaning 'proclaim' or 'teach'. It has the prefix *su-* attached ('well-') to it. *Sv-ākkhāto* is a *kammadhāraya* compound: 'well-

proclaimed'. Note that *ākkhāto* breaks the Law of Morae by having a long vowel followed by a double consonant. A possible solution to breaking this rule could have been to change *ā-kkhāto* to *ā-khāto* (thus having a long vowel followed by a single consonant), but *ā-kkhāto* is kept because it corresponds to the Sanskrit word *ā-khyāto*, whereby Sanskrit '*khy*' becomes Pali '*kkh*'. The alternative solution of *a-kkhāto* (short vowel followed by double consonant) is not adopted because this risks being wrongly interpreted as 'not proclaimed'!

Sandiṭṭhiko is an adjective meaning 'visible'; i.e. the *dhamma* is able to be seen or is apparent. *Akāliko* means 'undelayed' or 'immediate'. It could alternatively mean 'timeless', but the context stresses the *dhamma*'s accessibility and so 'immediate' appears to be more appropriate.

Ehipassiko is an interesting adjectival compound, as it combines two imperatives: *ehi* ('come') and *passa* ('see'). Literally it means: 'having (the qualities of) come! see!' or 'come-see-ish'. The suffix *-ika* makes the compound into an adjective (see section 29/30.4, number 1 for this feature).

According to the *Pali-English Dictionary*, *opanayiko* means 'leading to' or 'conducive'. It refers to the fact that the *dhamma* leads to *nibbāna*. One might translate it as 'salvific' in order to express the soteriological force of the word. However, the *Dictionary of Pali* has an alternative suggestion, which I think suits the context better. This is to translate *opanayika* as 'fit for making use of', 'deserving to be used' (the verb *upa-√ni* literally means 'bring near').

Paccattaṃ is an adverb meaning 'individually' or 'by oneself'. *Veditabbo* is a future passive participle agreeing with *dhammo*: 'must be understood'. *Viññūhi* is the instrumental plural of *viññū* ('intelligent, wise'); adjectives in *-ū* which will be discussed in a later session.

C. *saṅghānussati*

su-paṭipanno bhagavato sāvaka-saṅgho
uju-paṭipanno bhagavato sāvaka-saṅgho
ñāya-paṭipanno bhagavato sāvaka-saṅgho
sāmīci-paṭipanno bhagavato sāvaka-saṅgho
yadidaṃ cattāri purisa-yugāni, aṭṭha purisa-puggalā
esa bhagavato sāvaka-saṅgho
āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
an-uttaraṃ puñña-kkhettaṃ lokassā ti

Translation:

The recollection of the *saṅgha*

The Blessed One's community of disciples practises well.
The Blessed One's community of disciples practises correctly.
The Blessed One's community of disciples practises rightly.
The Blessed One's community of disciples practises properly.
Namely: the four pairs of people and the eight individual people.
This community of disciples of the Blessed One is worthy of offerings, worthy of gifts, worthy of donations, worthy of respect.
It is the unsurpassed field of merit for the world.

Analysis:

Paṭipanno is a past participle from *paṭi-√pad*, which means 'follow' or 'practise'. In front of *paṭipanno* four different words are attached to make compounds: *su-* ('well'), *uju-* ('straight, upright, correct'), *ñāya-* ('right method, propriety'), and *sāmīci-* ('right, proper'). See Warder p. 156 for this phenomenon of attaching adjectives (like *uju*) or nouns (like *ñāya*) onto verbal forms.

Sāvaka-saṅgho is a *tappurisa* compound: 'the community **of** disciples'. One could translate the first few lines as: 'the community of disciples practises well, practices correctly, etc.'

Yuga is a neuter noun which literally means 'yoke' but also means 'pair'. It is here part of a *tappurisa* compound: 'pairs **of** people'. It agrees with *cattāri* ('four'), a number discussed in session 24. *Puggala* is also a neuter noun meaning 'individual' and is in a similar *tappurisa* compound.

Question: What do you think the four pairs of people and the eight individual people might refer to? Email me your suggestions.

Esa is an alternative form for *eso*. The meaning of this sentence could also be taken as: 'This is the Blessed One's community of disciples: it is worthy of offerings, etc.'

Āhuneyyo is a future passive participle from *ā-√hu* and *pāhuneyyo* is a future passive participle from *pa-ā-√hu*. The verb *√hu* means 'sacrifice' or 'perform a sacrificial oblation' and originally belongs to a Brahmanical sacrificial context. *Āhuneyyo* and *pāhuneyyo* therefore literally mean: 'worthy of sacrificial oblations'. In the Buddhist context, however, they mean 'worthy of an offering', although the appropriation of sacrificial language is interesting.

Dakkhiṇeyyo is a future passive participle that has been formed from the noun *dakkhiṇā* (on the basis of a hypothetical verb **dakkhiṇāti*). This word also originally belongs to a Brahmanical context (Sanskrit: *dakṣiṇā*), in which it refers to the fee given to a Brahmin priest for performing a sacrifice. In Buddhist texts, however, it usually simply means 'gift'.

Añjali-karaṇīyo is another future passive participle meaning 'to whom *añjali* should be done'. *Añjali* is the gesture of respect that is done by placing the palms of one's hands together .

Puñña-kkhettaṃ is a *tappurisa* compound meaning 'field **of** merit'. It refers to the fact that the *saṅgha* is the best recipient of a gift as it brings about the most merit for the donor. The gift is like a 'seed' planted in the 'field' of the *saṅgha* and *puñña* is like the fruit that comes from this.

For an audio recording of all three of these chants, go to:
http://www.buddhanet.net/audio-chant.htm and click on chant nos. 3, 4 and 5 in The Buddhist Society of Western Australia Chanting Book section.

Work to do for next session

Please:
- Read carefully through chapter 18 in Warder.
- Translate Pali to English sentences in pairs/small groups. Email me your answers.
- Translate the Pali to English passage number 2 and the English to Pali passages on your own. Email me your answers.
- Try to learn as much vocabulary as possible.
- Learn the *pāṇi* table.

SESSIONS 23/24
(Warder: Chapter 19)

- 23/24.1. Masculine and neuter nouns in -*u*
- 23/24.2. Infinitive
- 23/24.3. *Bahubbīhi* compounds

23/24.1. Masculine and neuter nouns in -*u*

Masculine and neuter nouns in -*u* decline very similarly to those in -*i*.

	Masculine, *bhikkhu* ('monk')		Neuter, *vatthu* ('thing')	
	Singular	Plural	Singular	Plural
Nominative	*bhikkhu*	*bhikkhavo* or *bhikkhū*	*vatthu* or *vatthuṃ*	*vatthūni* or *vatthū*
Accusative	*bhikkhuṃ*	*bhikkhavo* or *bhikkhū*	*vatthu* or *vatthuṃ*	*vatthūni* or *vatthū*
Instrumental	*bhikkhunā*	*bhikkhūhi*	*vatthunā*	*vatthūhi*
Dative	*bhikkhuno* or *bhikkhussa*	*bhikkhūnaṃ*	*vatthuno* or *vatthussa*	*vatthūnaṃ*
Ablative	*bhikkhunā* Alternatives: *bhikkhusmā*, *bhikkhumhā* *bhikkhuto*	*bhikkhūhi*	*vatthunā* Alternatives: *vatthusmā*, *vatthumhā*, *vatthuto*	*vatthūhi*
Genitive	*bhikkhuno* or *bhikkhussa*	*bhikkhūnaṃ*	*vatthuno* or *vatthussa*	*vatthūnaṃ*
Locative	*bhikkhusmiṃ* or *bhikkhumhi*	*bhikkhūsu*	*vatthusmiṃ* or *vatthumhi*	*vatthūsu*
Vocative	*bhikkhu*	*bhikkhave*, *bhikkhū*, *bhikkhavo*	*vatthu*	*vatthūni*, *vatthū*

 The vocative plural *bhikkhave* is an Eastern dialect, or a 'Magadhism'. Usually the vocative plural of nouns in -*u* is the same as the nominative plural.

23/24.2. Infinitive

The infinitive in English is formed by taking a verbal root and adding the word 'to' to the front of it: 'to go', 'to eat'. For example, 'He went home **to eat**.' Or: 'He is able **to lift** 100 kilos.'

In Pali, the infinitive is usually formed by adding the suffix *-tuṃ* or *-ituṃ* to the root or to the present stem. For example √*dā* becomes *dātuṃ*, whereas √*bhū* becomes *bhavituṃ* (added to the present stem *bhav-*).

When the infinitive suffix is added to a root, it is the strong form of a root that tends to be used. Thus *kātum* from the root √*kā* rather than from √*kar*.

Two important points to remember about infinitives:

1) Infinitives can be either active or passive.

    For example:

- Active:
  mayaṃ pañhaṃ **pucchituṃ** *sakkoma.*
  'We are able **to ask** a question.'

- Passive:
  pañho amhehi **pucchituṃ** *sakkoti.*
  'A question is able **to be asked** by us.'

    In both sentences *pucchituṃ* remains unchanged.

2) Infinitives often express purpose.

    For example:

- *brāhmaṇo dhammaṃ* **sotuṃ** *gāmaṃ agamāsi.*
  'The brahmin went to the village **to hear** the teaching.'

    In this role, the infinitive often provides an alternative to the dative of purpose. Thus the above sentence could also have been written as follows:

- *brāhmaṇo dhammaṃ* **savanāya** *gāmaṃ agamāsi.*
  'The brahmin went to the village **for the purpose of hearing** the teaching.'
  Here the dative of the noun *savana* (*savanāya*) has been used.

There are some words which are frequently associated with infinitives. For example: *sakkoti* ('is able'), *pahoti* ('is able, is capable'), *arahati* ('is worthy, should'), *icchati* ('wants'), etc. Warder lists several examples of such words (pp. 135f.).

Note the use of √*labh* with the infinitive, meaning 'get to' or 'have an opportunity to'. For example:

- 'They get to hear the Blessed One.' *bhagavantaṃ sotuṃ labhanti.*

23/24.3. *Bahubbīhi* compounds

1) *Bahubbīhi* ('of much rice') compounds are sometimes called exo-centric compounds. This is because they are always dependent on something **outside of** themselves. English examples of *bahubbīhi* compounds are: 'dog-eared', 'broken-nosed', 'sour-faced', 'black-trousered'.

All *bahubbīhi*s are adjectival and qualify nouns. As adjectives, they agree with the case, number, and gender of the noun that they describe. The second member of a *bahubbīhi* is always a noun.

For example:

- *suvaṇṇa-vaṇṇā devatā upasaṃkami.*
  'The gold-coloured deity approached.'

  The compound *suvaṇṇa-vaṇṇā* literally means 'whose colour is gold'; *vaṇṇa* means 'colour' and *suvaṇṇa* means 'gold'.

  *Bahubbīhi*s are adjectives and so have to agree with their nouns. Here the compound is in the feminine agreeing with the feminine noun *devatā*. Thus the masculine noun *vaṇṇa* takes on the feminine form *vaṇṇā*.

- *brāhmaṇo **chinna-kukkucco** etad avoca.*
  'The brahmin who had cut out worry said this.'

  The compound literally means 'whose worry had been cut out'. The neuter noun *kukkuccaṃ* becomes *-kukkucco* (masculine) because it has to agree with *brāhmaṇo*.

The word *bahu-bbīhi* is itself an example of its form and means 'of much rice' or 'having much rice'.

2) *Bahubbīhi* compounds are equivalent to relative clauses. For this reason, it is often useful to deconstruct a *bahubbīhi* compound into a relative clause when translating. Indeed, if one takes the the first member as A and the second member as B, most *bahubbīhi*s are able to be analysed in this way: 'whose B is/are A'.[13] For example:

- ***mahā-dhano** gahapati*, 'The very rich householder.'

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[13] One can also often translate *bahubbīhi*s as 'having X'; for example *mahā-dhano* could be glossed as 'having great wealth'. Likewise, *bahu-bbīhi* itself means 'having much rice'.

If we analyse *mahā-dhano* in the way described above, the compound means **'whose wealth is great'**. *Mahā* is the compound form of the adjective *mahant*, which means 'big' or 'great' and is very common in compounds. It will be covered in sessions 25/26.

- *khīṇāsavo brāhmaṇo*, 'The brahmin **whose corruptions are destroyed**'.
  Here *khīṇāsava = khīṇa-āsava*. *Khīṇa* means 'destroyed' or 'dwindled'.
  The word *āsava* is from the root *ā-√sru*, which means 'flow towards'. *Āsava* therefore literally means 'inflowing' or 'influence'; it is sometimes translated as 'canker' or 'taint'.

One might alternatively have analysed *khīṇāsava* as: 'by whom the corruptions have been destroyed' or 'in whom the corruptions have been destroyed'. Indeed, it is not always appropriate to analyse *bahubbīhi*s as: 'whose B is A'. Sometimes it is better to use other relative constructions. For example:

- *vajira-pāṇi yakkho*.

  Here *vajira-pāṇi* means 'in whose hand there is a thunderbolt' and not 'whose hand is a thunderbolt'. The phrase as a whole may be translated: 'the thunderbolt-wielding spirit'.

3) While the second member of a *bahubbīhi* compound is always a noun, the first member is more flexible and can, for example, be an adjective, noun, prefix, adverb, or past participle. For example:

Adjective as first member:

- *bhūri-pañño mahāmatto* 'The very wise minister'.

  Here the adjective *bhūri* ('wide, great') is the first member of the *bahubbīhi* compound *bhūripañño*, which literally means 'of broad wisdom' or 'whose wisdom is broad'. Notice how the feminine noun *paññā* has changed gender to the masculine because it agrees with *brāhmaṇo*.

Noun as first member:

- *yaṃ kiñ ci **samudaya-dhammaṃ**, sabbaṃ taṃ **nirodha-dhammaṃ**.*
  'Whatever has the nature of arising also has the nature of ceasing.'
  Literally: 'Whatever has arising-nature, all that has ceasing-nature.'

  Here *samudaya-dhammaṃ* and *nirodha-dhammaṃ* are *bahubbīhi* compounds with nouns as their first members. They are in the neuter agreeing with *yaṃ kiñ ci* ('whatever') and *taṃ* ('that'). We might analyse them thus: 'having the nature of

arising' and 'having the nature of ceasing' or 'whose nature is arising' and 'whose nature is ceasing'. Note the meaning of *dhamma* here as 'nature' or 'quality'.

Prefix as first member:

- *su-sīlā kaññā*, 'the virtuous girl'.

  Here *su-sīla* is a *bahubbīhi* in the feminine, agreeing with *kaññā*, and has the prefix *su-* as its first member. Literally, 'well-virtued', i.e. 'of fine virtue'.

Adverb as first member:

- *evaṃ-gottā evaṃ-sīlā ahesuṃ*,
  'They were of this type of clan and of this type of virtue.'

  Here the adverb *evaṃ* is the first member of the *bahubbīhi* compounds *evaṃ-gottā* and *evaṃ-sīlā*: 'whose clan was thus', 'whose virtue was thus'.

Participle as first member:

- *jitindriyo samaṇo*, 'the ascetic who has subdued his senses'.

  Here the first member is the past participle *jita* ('conquered', 'subdued'). *Jita* has become elided with *indriya* to become *jitindriya*: 'whose senses have been subdued'.

  It is very common for the first member of a *bahubbīhi* to be a past participle, hence: 'whose B has/have been A'. The following example is taken from *Dhammapada*, v.378:

- *santa-kāyo santa-vāco santa-mano su-samāhito*
  vanta-lok'-āmiso bhikkhu, upasanto ti vuccati.

  'The monk who has a calmed body, calmed speech, calmed mind, who is well-concentrated and who has discarded the bait of the world, is called "calmed".'

  - *Santa-kāyo*, *santa-vaco* and *santa-mano* are *bahubbīhi*s agreeing with *bhikkhu*. They literally mean: 'whose body has been calmed', 'whose speech has been calmed', and 'whose mind has been calmed.'
  - *Su-samāhito* is a *kammadhāraya* compound meaning 'well-concentrated'.
  - *Vanta-lok'-āmiso* is a *bahubbīhi* compound, meaning: 'by whom the bait of the world has been discarded'. *Vanta* is the past participle of √*vam*, 'vomit', hence literally meaning: 'vomitted'. *Āmisa* is a neuter noun meaning 'flesh',

'lure' or 'bait'. Its relationship to *loka* can be seen either as a *tappurisa* compound: 'the bait **of** the world', or as a *kammadhāraya* compound: 'the bait **which is** the world'. One could also translate as: 'who has vomited the flesh of the world'.

4) *Bahubbīhi*s are often formed from other compounds.

For example:

- ***pahūta-jivho*** *rājā kumāraṃ āmantesi*.
  'The long-tongued king addressed the boy.'

  Here *pahūta-jivho* is a *bahubbīhi* compound meaning 'whose tongue is long' (i.e. 'long-tongued'). It has been formed from the *kammadhāraya* compound *pahūta-jivhā* meaning 'long-tongue'.

Indeed, several of the examples given above are *kammadhāraya*s that have been transformed into *bahubbīhi*s; e.g. *bhūripañño*, *jitindriyo*, etc.

*Kammadhāraya*s and *bahubbīhi*s often look similar and it is important to distinguish between them. For example:

- As a *kammadhāraya* compound, *su-gandha* is a noun meaning 'fragrance'; literally 'good-smell'. However, as a *bahubbīhi* compound, it is an adjective meaning 'fragrant' (literally: 'whose smell is good'); e.g. *sugandhā mālā*, 'the fragrant garland'.
- Similarly, *mahā-dhana* means 'great wealth' as a *kammadhāraya* but means 'very wealthy' as a *bahubbīhi*.

An example of a *bahubbīhi* being formed from a *dvanda* compound is:

- ***pīti-sukhaṃ*** *paṭhamaṃ jhānaṃ*
  'The first *jhāna*, which has joy and happiness'.
  Here *pīti-sukhaṃ* is a *dvanda* compound which has become a *bahubbīhi* agreeing with the word *jhānaṃ*: '**having** joy and happiness'.[14]

Work to do for next session

Please:

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[14] Note that it is not possible here to use the construction 'whose B is A' to translate this *bahubbīhi*. The phrase 'having X' is instead applied (and indeed often gives the sense of most *bahubbīhi*s).

- Read through chapter 19 in Warder.
- Learn the *bhikkhu* table.
- Make sure you understand the difference between *bahubbīhi*s and other compounds.
- Translate Pali to English exercise number 1 on your own.[15] Email me your answers.
- Translate the English to Pali exercise in pairs/small groups. Email me your answers.
- Try to learn as much of the vocabulary as possible.

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[15] **Note**: Warder's footnote number 1 on p. 145 is incorrect. This is not a *bahubbīhi*. It is a *tappurisa*. 'Who had set out for two or three days.'

SESSIONS 25/26
(Warder: Chapter 20)

- 25/26.1. Feminine nouns in *-i* and *-ī*
- 25/26.2. Number four
- 25/26.3. *Bhagavant*, *rājan*, and *sīlavant*
- 25/26.4. Nouns in *-as*
- 25/26.5. More *bahubbīhi* compounds

25/26.1. Feminine nouns in *-i* and *-ī*

	Singular	Plural
Nominative	*jāti*	*jātiyo* or *jātī*
Accusative	*jātiṃ*	*jātiyo* or *jātī*
Instrumental	*jātiyā*	*jātīhi*
Dative	*jātiyā*	*jātīnaṃ*
Ablative	*jātiyā*	*jātīhi*
Genitive	*jātiyā*	*jātīnaṃ*
Locative	*jātiyā* or *jātiyaṃ*	*jātīsu*
Vocative	*jāti*	*jātiyo* or *jātī*

	Singular	Plural
Nominative	*devī*	*deviyo* or *devī*
Accusative	*deviṃ*	*deviyo* or *devī*
Instrumental	*deviyā*	*devīhi*
Dative	*deviyā*	*devīnaṃ*
Ablative	*deviyā*	*devīhi*
Genitive	*deviyā*	*devīnaṃ*
Locative	*deviyā* or *deviyaṃ*	*devīsu*
Vocative	*devi*	*deviyo* or *devī*

N.B. Several feminine adjectives are found in *-ī*: for example *dīpanī* ('illuminating'), *saññinī* ('sentient').

*Bahubbīhi*s can also sometimes decline in *-ī* if they agree with a feminine noun. For example:

- *assa-mukhī yakkhinī*, 'a horse-faced demoness'.

25/26.2. Number four

Like the number one (*eka*), the number four (*catu(r)*) inflects in all three genders and is used as an adjective.

Below are examples of the nominative plurals of the three genders:

Masculine: *brāhmaṇassa **cattāro** puttā honti*, 'The brahmin has four sons'.
Neuter: *brāhmaṇassa **cattāri** yānāni honti*, 'The brahmin has four carriages.'
Feminine: *brāhmaṇassa **catasso** nāvāyo honti*, 'The brahmin has four boats.'

	Masculine	Neuter	Feminine
Nominative	*cattāro*	*cattāri*	*catasso*
Accusative	*cattāro*	*cattāri*	*catasso*
Instrumental	*catūhi* or *catuhi*	*catūhi* or *catuhi*	*catūhi* or *catuhi*
Dative	*catunnaṃ*	*catunnaṃ*	*catunnaṃ*
Ablative	*catūhi* or *catuhi*	*catūhi* or *catuhi*	*catūhi* or *catuhi*
Genitive	*catunnaṃ*	*catunnaṃ*	*catunnaṃ*
Locative	*catūsu* or *catusu*	*catūsu* or *catusu*	*catūsu* or *catusu*

25/26.3. *Bhagavant*, *rājan*, and *sīlavant*

We already covered the singular case-endings of *bhagavant* and *rājan* in session 19. Warder gives the singular and plural forms of these nouns in this chapter.

- ***Rājan*** declines as follows. Note the alternative forms.

	Singular		Plural	
		Alternatives		Alternatives
Nom.	*rājā*		*rājāno*	
Acc.	*rājānam*		*rājāno*	
Instr.	*raññā*	*rājinā*	*rājūhi*	
Dat.	*rañño*	*rājino*	*raññaṃ*	*rājūnaṃ*
Abl.	*raññā*	*rājinā*	*rājūhi*	
Gen.	*rañño*	*rājino*	*raññaṃ*	*rājūnaṃ*
Loc.	*raññe*	*rājini*	*rājūsu*	
Voc.	*rājā* or *rāja*		*rājāno*	

As Warder states, the vocative singular of *rājan* tends not to be used; the vocative *deva* is used instead. This literally means 'O god', thereby highlighting the way in which kings were often viewed as mediating between the human and divine in Indian thought.

- ***Bhagavan**t* declines as follows:

	Singular	Plural
Nominative	*bhagavā*	*bhagavanto*
Accusative	*bhagavantaṃ*	*bhagavanto*
Instrumental	*bhagavatā*	*bhagavantehi*
Dative	*bhagavato*	*bhagavantānaṃ*
Ablative	*bhagavatā*	*bhagavantehi*
Genitive	*bhagavato*	*bhagavantānaṃ*
Locative	*bhagavati*	*bhagavantesu*
Vocative	*bhagavā* or *bhagava*	*bhagavanto*

The vocatives are not used. The Buddha is usually addressed as *bhante*.

- On p.154, Warder also discusses the case-endings of the words: *addhan* ('road'), *muddhan* ('head') and *puman* ('man'). The word *addhan* inflects like *Brahman* with the instrumental singular in *-unā* and the genitive singular in *-uno*.

- Lastly, Warder only refers in passing to adjectives in *-ant*, but they are quite common. One significant group of such adjectives uses the suffix *-vant* or *-mant* to express the notion of 'having'. For example: *guṇa-vant* means 'having virtue', i.e. 'virtuous'. Similarly, *buddhi-mant* means 'having intelligence', i.e. 'intelligent'.

  I have used *sīlavant* ('virtuous') as a paradigm. The masculines decline similarly to *bhagavant*. However, there is an alternative declension, in which ordinary *-a* inflections are added onto *-vant*: e.g. the nominative singular is *sīlavanto* like *puriso*. This alternative declension is also possible for the neuter. The feminine declines like *devī*.

The masculine of *sīlavant*:

	Singular	Alternative declension	Plural	Alternative declension
Nominative	*sīlavā*	*sīlavanto*	*sīlavanto*	*sīlavantā*
Accusative	*sīlavantaṃ*	*sīlavantaṃ*	*sīlavanto*	*sīlavante*
Instrumental	*sīlavatā*	*sīlavantena*	*sīlavantehi*	*sīlavantehi*
Dative	*sīlavato*	*sīlavantassa* or *sīlavantāya*	*sīlavataṃ*	*sīlavantānaṃ*
Ablative	*sīlavatā*	*sīlavantā*	*sīlavantehi*	*sīlavantehi*
Genitive	*sīlavato*	*sīlavantassa*	*sīlavataṃ*	*sīlavantānaṃ*

| Locative | *sīlavati* | *sīlavante* or *sīlavantasmiṃ* or *sīlavantamhi* | *sīlavantesu* | *sīlavantesu* |
| Vocative | *sīlavā or sīlava* | *sīlavanta* | *sīlavanto* | *sīlavantā* |

The feminine of *sīlavant*:

	Singular	Plural
Nominative	*sīlavatī*	*sīlavatiyo* or *sīlavatī*
Accusative	*sīlavatiṃ*	*sīlavatiyo* or *sīlavatī*
Instrumental	*sīlavatiyā*	*sīlavatīhi*
Dative	*sīlavatiyā*	*sīlavatīnaṃ*
Ablative	*sīlavatiyā*	*sīlavatīhi*
Genitive	*sīlavatiyā*	*sīlavatīnaṃ*
Locative	*sīlavatiyā* or *sīlavatiyaṃ*	*sīlavatīsu*
Vocative	*sīlavati*	*sīlavatiyo* or *sīlavatī*

The neuter of *sīlavant*:

	Singular		Plural	
		Alternative declension		Alternative declension
Nominative	*sīlavaṃ*	*sīlavantaṃ*	*sīlavanti*	*sīlavantāni*
Accusative	*sīlavaṃ*	*sīlavantaṃ*	*sīlavanti*	*sīlavantāni*
Instrumental	*sīlavatā*	*sīlavantena*	*sīlavantehi*	*sīlavantehi*
Dative	*sīlavato*	*sīlavantassa* or *sīlavantāya*	*sīlavataṃ*	*sīlavantānaṃ*
Ablative	*sīlavatā*	*sīlavantā*	*sīlavantehi*	*sīlavantehi*
Genitive	*sīlavato*	*sīlavantassa*	*sīlavataṃ*	*sīlavantānaṃ*
Locative	*sīlavati*	*sīlavante* or *sīlavantasmiṃ* or *sīlavantamhi*	*sīlavantesu*	*sīlavantesu*
Vocative	*sīlavaṃ*	*sīlavanta*	*sīlavanti*	*sīlavantāni*

The adjective *mahant* ('big', 'great') also declines like *sīlavant*; i.e. the masculine nominative singular is *mahā* or *mahanto*, the feminine nominative singular is *mahatī*, etc.

25/26.4. Nouns in *-as*

Nouns with a stem in *-as* are not very frequent in Pali, but some key words do have this stem; e.g. *manas* 'mind', *tapas* 'asceticism', *siras* 'head', *sotas* 'stream', and others. They are usually masculine or neuter and are inflected as follows:

	Singular
Nominative	*mano*
Accusative	*mano*
Instrumental	*manasā*
Dative	*manaso*
Ablative	*manasā*
Genitive	*manaso*
Locative	*manasi*

The plurals of nouns in *-as* follow the declension of nouns in *-a*. Thus the plural of *manas*, which is a masculine noun, would be: *manā*, *mane*, etc. (but these are very rare). Neuter nouns in *-as* would have *-āni* in the nominative and accusative plural; e.g. *sotāni* 'streams'.

Warder also discusses masculine nouns with stems ending in *-ū*. These inflect exactly the same as masculines in *-u*, except that the nominative singular and plural have the ending *-ū*; e.g. *viññū* ('wise man').

25/26.5. More *bahubbīhi* compounds

In this section, Warder covers various other forms of *bahubbīhi* compound.

Perhaps the most important is the use of *bahubbīhis* as metaphors. For example:

- *puṇṇacandamukho ācariyo*, 'The teacher whose face was like a full moon'. *Puṇṇacanda-mukho* literally means 'full moon-faced'.

Work to do for next session

Please:
- Read carefully through chapter 20 in Warder, including the section at the bottom of p.156 on nouns and adjectives being compounded with verbs.
- Learn the various tables.
- Translate Pali to English passage number 2 on your own. Email me your answers.

- Translate English to Pali passage in pairs/small groups. Email me your answers.
- Try to learn as much vocabulary as possible.

SESSIONS 27/28
(Warder: Chapter 21)

- 27/28.1. Feminine nouns in *-u* and *-ū*
- 27/28.2. Present participle
- 27/28.3.   *Bhavant*
- 27/28.4. Perfect of √*ah*
- 27/28.5. Repetition

This chapter, like the previous chapter, is mostly devoted to noun and adjective tables.

27/28.1. Feminine nouns in *-u* and *-ū*

	Singular	Plural
Nominative	*dhātu*	*dhātuyo* or *dhātū*
Accusative	*dhātuṃ*	*dhātuyo* or *dhātū*
Instrumental	*dhātuyā*	*dhātūhi*
Dative	*dhātuyā*	*dhātūnaṃ*
Ablative	*dhātuyā*	*dhātūhi*
Genitive	*dhātuyā*	*dhātūnaṃ*
Locative	*dhātuyā* or *dhātuyaṃ*	*dhātūsu*
Vocative	*dhātu*	*dhātuyo or dhātū*

Note that the locative plural is misprinted in Warder: it is *dhātūsu* and not *dhātusu*.

Feminine nouns in *-ū* are exactly the same as above except that their nominative and vocative singular is *-ū*; e.g. *vadhū* ('bride').

27/28.2. Present participle

The present participle declines very similarly to the adjective *sīlavant*. There are, however, a few differences. For example, the masculine nominative singular of the present partciple is *gacchaṃ* and not *gacchā*.

The **masculine of *gacchant*** declines as follows:

	Singular	Alternative declension	Plural	Alternative declension
Nominative	*gacchaṃ*	*gacchanto*	*gacchanto*	*gacchantā*
Accusative	*gacchantaṃ*	*gacchantaṃ*	*gacchanto*	*gacchante*
Instrumental	*gacchatā*	*gacchantena*	*gacchantehi*	*gacchantehi*
Dative	*gacchato*	*gacchantassa* or *gacchantāya*	*gacchataṃ*	*gacchantānaṃ*
Ablative	*gacchatā*	*gacchantā*	*gacchantehi*	*gacchantehi*
Genitive	*gacchato*	*gacchantassa*	*gacchataṃ*	*gacchantānaṃ*
Locative	*gacchati*	*gacchante, gacchantasmiṃ* or *gacchantamhi*	*gacchantesu*	*gacchantesu*
Vocative	*gacchā* or *gaccha*	*gacchanta*	*gacchanto*	*gacchantā*

The **feminine** of *gacchant* is the same as the feminine of *sīlavant* except that it keeps the sound *-ant-*; e.g. *gacchantī* rather than *gacchatī*. It declines as follows:

	Singular	Plural
Nominative	*gacchantī*	*gacchantiyo* or *gacchantī*
Accusative	*gacchantiṃ*	*gacchantiyo* or *gacchantī*
Instrumental	*gacchantiyā*	*gacchantīhi*
Dative	*gacchantiyā*	*gacchantīnaṃ*
Ablative	*gacchantiyā*	*gacchantīhi*
Genitive	*gacchantiyā*	*gacchantīnaṃ*
Locative	*gacchantiyā* or *gacchantiyaṃ*	*gacchantīsu*
Vocative	*gacchanti*	*gacchantiyo* or *gacchantī*

The **neuter of *gacchant*** declines exactly the same way as the neuter of *sīlavant*.

- Present participles can take the negative prefix *a-*.

- The noun **arahant** is technically a present participle of the verb √*arh* ('to be worthy'), which has become a noun. It declines like *gacchant*, except that it has a nominative singular in *arahā* as well as in *arahanto* and *arahaṃ*. The stem form that is used in

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compounds is usually either: *arahanta* or *arahat* (and occasionally *araha-*). In English, people usually write *arahant* or *arahat*; they often also write *arhat*, which is the Sanskrit version of the word.

- The present participle of √*as* is *sant*, meaning 'being' or 'existing'. A common phrase is *evaṃ sati*, which is a locative absolute meaning 'it being so'. Occasionally the accusative absolute *evaṃ santaṃ* is also found.

  The 'abstract formula' of the *paṭicca-samuppāda* ('dependent origination')[16] also uses a locative absolute with *sati*: *imasmiṃ sati, idaṃ hoti*. 'When this exists, this comes to be.' Here *imasmiṃ* and *idaṃ* refer, of course, to two different things; in English we are more likely to say: 'When this exists, that comes to be'.

  Sant can also be used as an adjective meaning 'good', 'real', or 'true'. When it is the first member of a compound, it takes the form *sat*. For example:
    - *sappuriso*, 'good man'.
      Here *sat + purisa = sap-purisa*.

  Sant often acts on its own as a noun meaning 'the good'. For example:
    - *asanto nirayaṃ yanti, santo sagga-parāyaṇā.*
      'The bad go to hell, the good are destined for heaven.'
      Here *a-santo* is the masculine nominative plural of *sant* (*santo*) with the negative prefix *a-*. *Parāyaṇa* means 'goal' or 'end'.

    - *sataṃ dhammo*, 'the teaching of the good'.

N.B. Do not confuse the present participle *sant* with the past participle *santa* from the verb √*sam*, meaning 'calmed'!

27/28.3. *Bhavant*

The pronoun *bhavant* is very similar to the present participle (in fact it is essentially the present participle of √*bhū*). In the instrumental, genitive, dative, ablative, and locative singular, *bhav-* become *bho-*, to make *bhotā*, etc. The feminine *bhotī* declines like *devī*.

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Nominative	*bhavaṃ*	*bhavanto* or *bhonto*	*bhotī*	*bhotiyo* or *bhotī*
Accusative	*bhavantaṃ*	*bhavante*	*bhotiṃ*	*bhotiyo* or *bhotī*

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[16] *Paṭicca* means 'grounded on' 'dependent on' or 'on account of'. It is the absolutive of *pacceti* (root form: *paṭi-√i*), which literally means 'come back to', 'fall back on', and so *paṭicca* literally means 'falling back on'. *Paṭicca-samuppāda* is a *kammadhāraya* compound and can be translated as 'conditioned/dependent origination'. *Paccaya* is a noun derived from *paṭi-√i* and means 'cause' or 'condition'.

Instrumental	*bhotā*	*bhavantehi*	*bhotiyā*	*bhotīhi*
Dative	*bhoto*	*bhavataṃ*	*bhotiyā*	*bhotīnaṃ*
Ablative	*bhotā*	*bhavantehi*	*bhotiyā*	*bhotīhi*
Genitive	*bhoto*	*bhavataṃ*	*bhotiyā*	*bhotīnaṃ*
Locative	*bhoti*	*bhavantesu*	*bhotiyā* or *bhotiyaṃ*	*bhotīsu*
Vocative	*bho*	*bhonto* or *bhavanto*	*bhoti*	*bhotiyo* or *bhotī*

N.B. the vocative word *bhante* is normally used for addressing monks.

27/28.4. Perfect of √*ah*

To all intents and purposes, the 'perfect' tense is the same as the aorist. The root √*ah* is one of the few verbs that uses a perfect, and it only ever uses the 3rd person endings. These are *āha* ('he/she said') and *āhaṃsu* or *āhu* ('they said'). Sometimes they have a present tense meaning: *santo āhu*, 'The good say.'

27/28.5. Repetition

Pali often repeats words for certain effects. The most common effect is emphasis. For example:

- *tiṭṭha tiṭṭha*, 'Stop! Stop!'

But it can also have a 'distributive' effect. For example:

- *tatra tatra kalyāṇa-pāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti.*
  'He experiences the fruition of good and bad deeds in this and that place.'

  Here *tatra tatra* has a distributive meaning of 'here and there' or 'in this and that place'.

For *tatra tatra*, see also the passage on the second noble truth in Johansson, p. 26, second line of Pali.

Warder gives several other examples of such repetitions.

Work to do for next session

Please:
- Read through chapter 21 in Warder.

- Learn the above tables.
- Translate the following sections of Pali to English passage number 2:
    - On your own, translate from the beginning of the passage to *atthaṃ ājānanti* on p. 179 (end of the first paragraph).
    - Then in pairs/small groups translate from *adhammasammataṃ* on p. 179 to *ciraṃ dīghaṃ addhānaṃ aṭṭhamhā* on lines 8–9 of p. 180. Then translate from *tesaṃ no pāpakānaṃ* on lines 2–3 of p. 181 to *daṇḍādānaṃ paññāyati* at the end of the paragraph.
- Translate the English to Pali passage in pairs.
- Email me all your answers.
- Try to learn as much vocabulary as possible.

SESSIONS 29/30
(Warder: Chapter 22)

- 29/30.1. Some more nouns in -*an*
- 29/30.2. The pronoun *attan*
- 29/30.3. Other reflexive pronouns
- 29/30.4. More *bahubbīhi* compounds

29/30.1. Some more nouns in -*an*

The masculine noun **attan** 'self' declines as follows:

	Singular	Plural
Nominative	*attā*	*attāno*
Accusative	*attānaṃ*	*attāno*
Instrumental	*attanā*	(*attehi*)
Dative	*attano*	(*attānaṃ*)
Ablative	*attanā*	(*attehi*)
Genitive	*attano*	(*attānaṃ*)
Locative	*attani*	(*attanesu*)
Vocative	*attā* or *atta*	*attāno*

The bracketed forms are very rare.

The masculine noun **Brahman** declines in full as follows:

	Singular	Plural
Nominative	*Brahmā*	*Brahmāno*
Accusative	*Brahmānaṃ*	*Brahmāno*
Instrumental	*Brahmunā*	*Brahmehi*
Dative	*Brahmuno*	*Brahmānaṃ*
Ablative	*Brahmunā*	*Brahmehi*
Genitive	*Brahmuno*	*Brahmānaṃ*
Locative	*Brahmani*	*Brahmesu*
Vocative	*Brahme*	*Brahmāno*

Kamman is a neuter noun with the stem -*an*. Its singular case-forms largely inflect like *Brahman* (except that its nominative and accusative singular is *kamma*), but its plural forms follows the pattern of neuter nouns with a stem in -*a*.

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	Singular	Plural
Nominative	*kamma*	*kammāni*
Accusative	*kamma*	*kammāni*
Instrumental	*kammunā* or *kammanā*	*kammehi*
Dative	*kammuno*	*kammānaṃ*
Ablative	*kammunā* or *kammanā*	*kammehi*
Genitive	*kammuno*	*kammānaṃ*
Locative	*kammani*	*kammesu*
Vocative	*kamma*	*kammāni*

N.B. *Kamma* can also decline in the singular just like a normal netuer noun in *-a*. Thus the nominative/accusative can be *kammaṃ*, the instrumental *kammena*, the dative *kammāya/kammassa*, the ablative *kammā*, the genitive *kammassa*, and the locative *kamme*.

29/30.2. The pronoun *attan*

As well as being a noun meaning 'the Self', as in the Brahmanical notion of a permanent, unchanging Self, *attan* is also used as a reflexive pronoun meaning 'oneself', 'himself', 'myself', etc.

A reflexive pronoun is a pronoun which refers back to the agent. For example: 'She washes **herself**'. A Pali example is: ***attānaṃ** rakkhāmi*, 'I protect **myself**'.

Pali is careful to distinguish between a reflexive pronoun and the third person pronoun when the context is possessive. Thus, 'He saw his village' would be:

- *so **attano** gāmaṃ addasā*, if he sees **his own** village. Literally, 'He saw the village of himself', *attano* being in the genitive.

But:
- *so **tassa** gāmaṃ addasā*, if he sees **someone else**'s village.

English does not always make this distinction. In English, 'He saw his village' could mean that he saw his own village or that he saw someone else's village.

Attan is used for all three genders; i.e. it can mean 'himself', 'herself', or 'itself'.

Note too that *attan* is nearly always used in the singular, **even if it refers to a plural agent**. For example:
- ***attānaṃ** rakkhanti*, 'They protect themselves'.

Warder gives several other examples of *attan* as a reflexive pronoun.

N.B. When *attan* is used as a reflexive pronoun, it does not have to bear any connotation of the metaphysical Brahmanical Self. However, the reflexive pronoun and the metaphysical Self are not the only contexts in which *attan* is used. *Attan* can sometimes denote an empirical conventional self; for example, the word *atta-bhāva* means 'body' or 'existence as an individual'.

The term **an-attā** is, of course, very important in early Buddhist texts. It means 'not-Self' or 'non-Self' and normally acts as a complement to the noun that it describes. For example, *Vinaya* 1.13 states:

>   *rūpaṃ bhikkhave anattā*.
>   'Form, O monks, is not-Self.'

An-attā is a *kammadhāraya* compound meaning 'not-Self'; it is not a *bahubbīhi* compound meaning 'having no Self'. If it were a *bahubbīhi* compound, it would have to agree with *rūpaṃ* and change to *an-attaṃ*. The sentence therefore means: 'Form is not-Self' and does not mean: 'Form has no Self'.

The fact that *an-attā* normally qualifies a noun (such as *rūpaṃ*) is informative. It shows that the term is normally used in a context-specific manner; i.e. *an-attā* relates to *something* that is being examined. The focus of the texts is on analysing whether a Self exists in phenomena which might be considered to have a Self (for example, in 'form'); their conclusion is that, whenever one examines this or that phenomemon, no Self is in fact able to be apprehended. This is rather different from making an ontological or philosophical proposition that denies the Self. The approach is one of pragmatism and epistemology rather than metaphysical speculation (such speculation would also risk the negative repercussions that result from the attachments inherent in *diṭṭhi* ('view')).

29/30.3. Other reflexive pronouns

In the previous section, we saw how *attan* can be used in a possessive sense, as in the sentence: *attano gāmaṃ addasā*, 'He saw his own village.' Another way of saying this would be to use the pronoun *saka*:

*   *sakaṃ gāmaṃ addasā*.

The word *saka* inflects in all three genders and acts as an adjective. It is important to note that *saka* agrees with the thing that is possessed and not with the possessor. For example:

*   *yena sakaṃ agāraṃ tena upāsikā upasaṃkami*.
    'The female lay-disciple approached her own house.'
    Here *sakaṃ* agrees with *agāraṃ* (neuter) and not with *upāsikā* (feminine).

Another way of expressing a possessive is to use the pronoun *sa* (literally: 'own') as part

of a compound. For example:

- *sadevamanussā pajā*, 'the world **with** its gods and humans'.

This usage is, however, relatively rare.
Other reflexive expressions include the following indeclinables: *sāmaṃ* and *sayaṃ*. Both of these words mean 'by/from oneself'. For example:

- *yad eva **sāmaṃ** ñātaṃ tad eva vadāmi.*
  'I speak only of what I have realised by myself.'

29/30.4. More *bahubbīhi* compounds

On pp. 187ff., Warder lists several other forms of *bahubbīhi*. However, his explanations are at times faulty; I have pointed out these faults under the heading **'note'**.

Warder covers the following basic categories:

1) The suffixes *-ka* and *-ika* are sometimes added to *bahubbīhi* compounds. For example:

- *bahu-itthikāni kulāni*, 'families with many women' (literally: 'whose women are many').

Note: The compound *aññadatthu-dasa* on p. 188 is not, as Warder claims, a *bahubbīhi*. It is a *kammadhāraya* compound with an adverb as its first member and an adjective as its second (literally: 'absolutely-seeing').

2) Prefixes such as *su-* and *du(r)-* are sometimes found in *bahubbīhi*s. For example:

- *su-labho idha piṇḍo*, 'Almsfood is easy to obtain here'.
  Here *su-labho* is a *bahubbīhi* meaning 'whose gain is easy', i.e. 'easy to obtain'.

Note: Warder's analysis at the bottom of p. 188 is confused. It is not the case that *kammadhāraya*s are only nouns. As we have discussed, they can be adjectival. For example *su-desita*, 'well-taught'.

Many of Warder's examples are actually *kammadhāraya*s and not *bahubbīhi*s.

Remember: A *bahubbīhi* has a noun as its second member. The only example in Warder's list that has a noun as its second member is *dur-anubodha*. This means 'whose understanding is difficult', i.e. 'hard to understand'.

Warder's other examples are *kammadhāraya*s. Thus *su-kata* is a *kammadhāraya* meaning 'well-done'. One can tell that it is not a *bahubbīhi* because: a) its second

member is not a noun; and b) it cannot be glossed with relative constructions such as 'whose B is A' or 'by whom B is A'. One cannot say: 'whose done is good'.

Likewise, *su-sannaddha* is a *kammadhāraya* compound meaning 'well-tied'. It could, of course, act as **part** of a *bahubbīhi* if it were the **first** member of the compound and if a **noun** were inserted as a **second** member. For example: one could form the *bahubbīhi* compound **susannaddha-bhāro** *puriso*, 'The man whose load is well-tied'.

Duddasa too is a *kammadhāraya*; *dasa* is an adjective meaning 'seeing', 'visible' or 'to be seen' and is not a noun.

3) The first member of a *bahubbīhi* can be an indeclinable. For example:

- *evaṃ-sīlo puriso*, 'a man of this type of virtue' (literally: 'whose virtue is thus').

Note: Warder's analysis is not completely correct. He states that *evaṃ-vimutta* is a *bahubbīhi*. It is actually a *kammadhāraya*, as it has a past participle as its second member. A similar example of a *kammadhāraya* with an indeclinable as its first member is: *sayaṃ-kata*, 'self-made'.

4) Prefixes such as *ni(r)-* or *vi-* can stand as the first member of a *bahubbīhi* compound and act as negatives like *a-*. Thus *vi-jana* means 'without people' or 'desolate'. For example:

- *vi-janaṃ araññaṃ*. 'The desolate forest.'

Here *vi-janaṃ* is a *bahubbīhi* agreeing with *araññaṃ*; literally: 'the forest whose people are not'.

Note, however, that the prefix *vi-* does not always mean 'without' or 'not-'. See the *Pali-English Dictionary*, p. 611, for the wide range of applications and meanings that it has. In *viññāṇa* ('consciousness'), for example, the prefix *vi-* is added onto *ñāṇa* ('knowledge') and seems to express the idea of expansion or spreading out.

Past participles such as *vigata-* and *vīta-* ('gone away') are also able to act as negatives in this way. For example:

- *vīta-moho puriso*, 'the man who is without delusion' (literally: 'whose delusion has gone away').

5) **Note:** Warder gives examples of some 'complex *bahubbīhi*s' on p. 189. The last two of these, however, are not *bahubbīhi*s. They are *tappurisa*s with the words *-upaga*

('leading to') and *-anukampin* ('compassionate for') as the last members.

6) Words such as *rūpa* ('form', 'appearance') and *upamā* ('comparison', 'likeness') sometimes act as final members of *bahubbīhi*s to express comparison. In such contexts, they mean: 'resembling', 'equal to', 'like', etc.' For example:

- *uppala-sikharopamāni tava nayanāni*: 'Your eyes are like the bud of a lotus'.

  Here *uppala* means 'lotus' and *sikhara* means 'bud'; *sikhara* has joined with *upamā* to become *sikharopamā*. *Nayana* is a neuter word meaning 'eye'.

Work to do for the session

Please:
- Read through chapter 22, taking into account the qualifications given above.
- In pairs/small groups, translate the Pali to English passage from the beginning to *vadamānā vadeyyuṃ* on p. 198. Then, on your own, translate from the next line (*santi bhikkhave…*) on to *ca paññāpenti* on p. 199 (end of the third paragraph). Email me your answers.
- Try to learn as much vocabulary as possible.

SESSION 31
(Warder: Chapter 23)

- 31.1. Agent nouns and nouns in *-ar*
- 31.2. Junction (*sandhi*)

31.1. Agent nouns and nouns in *-ar*

Agent nouns are formed by adding the suffix *-tar* or *-itar* to the root of a verb. For example: *dātar* 'giver', *pucchitar*, 'asker/questioner'. In English, such nouns are often formed by adding the suffix '-er'; e.g. 'leader', 'speaker', 'deceiver', 'teacher', etc.

An agent noun refers to a person who carries out the action of the verb from which the noun is derived. Thus the agent noun 'teacher' carries out the action 'teach', and the agent noun 'speaker' carries out the action 'speak'. Since agent nouns express an action, they often take an object of that action. In Pali, this object is placed either in the accusative or in the genitive. For example:

- Accusative: *so **pañhe** pucchitā.*
  'He is an asker of questions.'

- Genitive: *so **dhammassa** satthā.*
  'He is the teacher of the *dhamma*'.

  Pucchitā and *satthā* are the nominative singulars of the agent nouns *pucchitar* and *satthar* respectively. *Satthar* has the ending *-tthar* because it is formed from the junction of √*sās* and *-tar*.

As the above examples illustrate, English tends to use the genitive for the object of agent nouns. To take another example: 'He is a giver **of** gifts.'

Warder uses **satthar** ('teacher') as a paradigm. I have added some alternatives to the forms given by Warder.

	Singular	Plural
Nominative	*satthā*	*satthāro*
Accusative	*satthāraṃ*	*satthāro*
Instrumental	*satthārā, sattharā,* or *satthunā*	*satthārehi* or *satthūhi*
Dative	*satthu, satthuno,* or *satthussa*	*satthārānaṃ* or *satthūnaṃ*
Ablative	*satthārā* or *sattharā*	*satthārehi* or *satthūhi*
Genitive	*satthu, satthuno,* or *satthussa*	*satthārānaṃ* or *satthūnaṃ*
Locative	*satthari*	*satthāresu* or *satthūsu*
Vocative	*satthā* or *satthe*	*satthāro*

A group of nouns expressing family relationships also has a stem in -*ar*. One such word is the masculine noun ***pitar*** ('father').

	Singular	Plural
Nominative	*pitā*	*pitaro*
Accusative	*pitaraṃ*	*pitaro*
Instrumental	*pitarā*	*pitūhi*
Dative	*pitu, pituno* or *pitussa*	*pitūnaṃ* or *pitunnaṃ*
Ablative	*pitarā*	*pitūhi*
Genitive	*pitu, pituno* or *pitussa*	*pitūnaṃ* or *pitunnaṃ*
Locative	*pitari*	*pitūsu*

Mātar ('mother') declines very similarly, but with a few alternatives (because it is feminine).

	Singular	Plural
Nominative	*mātā*	*mātaro*
Accusative	*mātaraṃ*	*mātaro*
Instrumental	*matarā*	*mātūhi*
Dative	*mātu* or *mātuyā*	*mātūnaṃ*
Ablative	*mātarā* or *mātuyā*	*mātūhi*
Genitive	*mātu* or *mātuyā*	*mātūnaṃ*
Locative	*mātari, mātuyā* or *mātuyaṃ*	*mātūsu*

Other such words include: the feminine noun *dhītar* ('daughter') and the masculine noun *bhātar* ('brother').

These words for family members are good examples of similarities between Indo-European languages:
Pali: *pitar*/ Latin: *pater*/ English:paternal; Pali: *mātar*/ Latin: *mater*/ English: maternal; Pali: *dhitar*/English: daughter; Pali: *bhātar*/English: brother.

31.2. Junction (*sandhi*)

Sandhi ('junction') can be described as the sound change that occurs when two words are joined together. English also has such changes. For example, the word 'the' is pronounced differently in the following two sentences:

> 'The ice is melting' and 'He saw the farmer'.
> In the first example, 'the ice' is pronounced like 'thee ice'.

Similarly, the word 'science' is pronounced differently when it is prefixed by 'con-' to

become 'conscience'. Consider also the phrase: 'fish 'n' chips', in which 'and' has become 'n'.

We have already seen several examples of *sandhi* in Pali. For example:

- *m' etaṃ* involves the *sandhi* of *me* and *etaṃ*.
- Similarly, the compound *pāṇātipāta* involves the *sandhi* of *pāṇa* and *atipāta*.

Sometimes, a consonant is added in between two vowels. For example:

- *na-y-imassa*.
  Here the sound 'y' has been inserted between *na* and *imassa*.

- *adukkha-m-asukhā vedanā*, 'neither unpleasant nor pleasant feeling'.
  Here the sound 'm' has been inserted between *adukkha* and *asukkha*.

It is useful to be aware of the general patterns of *sandhi* when translating Pali, as certain phrases can otherwise be confusing. For example, the compound *kullūpamā* looks confusing at first, until one realises it is *kulla* and *upamā* 'raft-simile'.

Warder gives a list of various patterns of *sandhi* on pp. 213ff.

It is not necessary for you to replicate all of these sound changes when you translate from English to Pali, but you should be aware of the general patterns for when you translate from Pali into English.

Work to do for next session

- Read through chapter 23 in Warder but ignore the section on *bahubbīhi*s.
- Translate Pali to English passages numbers 1 and 2 on your own. Email me your answers.
- Translate the English to Pali passage in pairs/small groups. Email me your answers.
- Try to learn as much vocabulary as possible.

SESSION 32
(Warder: Chapter 24)

- 32.1. Pronoun *amu*
- 32.2. More *bahubbīhi* compounds
- 32.3. Future without *-i-*
- 32.4. Auxiliaries

32.1. Pronoun *amu*

Amu is a pronoun that often corresponds to the English word 'that', although it can simply be translated as 'he', 'she'. 'they', etc., depending on the context. It refers to something that is at a more remote distance from something else: 'that thing over there' as opposed to 'this thing here'.

	Singular			Plural		
	Masc.	Fem.	Neuter	Masc.	Fem.	Neuter
Nom.	*asu*	*asu*	*aduṃ*	*amū*	*amū*	*amū or amūni*
Acc.	*amuṃ*	*amuṃ*	*aduṃ*	*amū*	*amū*	*amū or amūni*
Instr.	*amunā*	*amuyā*	*amunā*	*amūhi*	*amūhi*	*amūhi*
Dat.	*amussa*	*amussā, amuyā*	*amussa*	*amūsaṃ*	*amūsaṃ*	*amūsaṃ*
Abl.	*amusmā, amumhā*	*amuyā*	*amusmā, amumhā*	*amūhi*	*amūhi*	*amūhi*
Gen.	*amussa*	*amussā, amuyā*	*amussa*	*amūsaṃ*	*amūsaṃ*	*amūsaṃ*
Loc.	*amusmiṃ, amumhi*	*amussaṃ*	*amusmiṃ, amumhi*	*amūsu*	*amūsu*	*amūsu*

Note also the word *amutra*, which means ' over there'.

For example:
- *ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya.*

   'When he hears something here, he does not tell it over there to divide the people that are here; and when he hears something there he does not tell the people here to divide those that are over there'.

   Here *akkhātā* is the nominative singular of the agent noun *akkhātar* ('teller', 'pronouncer'). *Bhedāya* is the dative of *bheda* and has the sense of purpose: 'in order to divide'. *Amūsaṃ* is the masculine genitive plural of *amu*.

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32.2. More *bahubbīhi* compounds

The word *kāma* often acts as the second member of a *bahubbīhi* compound to mean 'desiring', 'wanting' (literally: 'whose desire is…'). The first member can either be an infinitive or a noun.

When the first member is an infinitive, it drops the last sound *-ṃ*. For example:

- *pavisatu-kāma*, 'desiring to enter'.
- *jīvitu-kāma*, 'wanting to live'.

Action nouns can be used instead of infinitives. A common example is *dassana-kāma*, 'wanting to see'. For example:

- *bhagavantaṃ dassanakāmo puriso āgacchati.*
  'A man is coming who wants to see the Blessed One.'

Nouns that are not action nouns are also able to be compounded with *kāma*. For example: *sukhakāma*, 'wanting happiness', *hitakāma*, 'desiring benefit'.

32.3. Future without *-i-*

Most future tenses in Pali have the sound *-i-* in them. For example, *gamissati*, 'He will go', *karissati*, 'He will do'. Some, however, miss out this sound and add the sound *-ss-* directly to the root. Warder lists the main examples on p. 232.

32.4. Auxiliaries

In Pali, forms of the verb 'to be' are often used alongside a verbal form to express a certain meaning. These words are called auxiliaries. For example, the imperfect tense (or continuous past tense) is sometimes expressed by a past participle and the auxiliary *hoti*. For instance:

- *rājakumāro bahidvārakoṭṭhake **ṭhito hoti**.*
  'The prince was standing in the outer porch.'
  Here *hoti* is the **auxiliary**.

Sometimes the optative of √*as* acts as an auxiliary to a past participle. For example:

- *puriso bandhanāgāre **baddho assa**.*
  'A man might be imprisoned in a prison.'

Warder lists several other examples, which should be read through carefully.

Work to do for next session

Please:
- Read through chapter 24 in Warder.
- Translate on your own Pali to English passage number 1 from *atha kho bhagavā* on line 4 of p. 246 to the end. Also translate Pali passage number 2. Email me your answers.
- In pairs/small groups, translate the English to Pali exercise. Email me your answers.
- Try to learn as much vocabulary as possible.

SESSION 33
(Warder: Chapters 25 & 26)

- Abstract nouns
- *Avyayībhāva* compounds
- Numerals and *digu* compounds

33.1. Abstract nouns

Abstract nouns are created in numerous ways in English. One way is to add suffixes such as *-ness* or *-ity* to a word. For example: roughness, worldliness, malleability, availability.

In Pali, abstract nouns are often created by adding the suffixes *-tā* or *-tta*. The suffix *-tā* is feminine, and the suffix *-tta* is neuter (although occasionally it is masculine).
For example: *mahantatā*, 'greatness';

Such suffixes are added not only to adjectives but also to nouns. For example: *Brahmatta*, 'Brahma-ness' or 'the state of being a Brahma deity'; *Māratta*, 'the state of being Māra'.

33.2. *Avyayībhāva* compounds

Avyayībhāva compounds, or 'adverbial' compounds, are indeclinable and so do not inflect. The first member is either a prefix such as *ati-*, *paṭi-*, etc. or an indeclinable such as *yathā*, *yāva*, etc. The second member is usually a noun.

For example:

- *paṭisotaṃ*, 'against the stream', 'incorrectly'.

- *yāvajīvaṃ*, 'as long as one lives'.

Avyayībhāva compounds usually end in the neuter accusative *-ṃ*, but some *avyayībhāva* compounds take other cases (and not the accusative in *-ṃ*). For example:

- *anupubbena*, 'gradually'.

- *yāvajīvā*, 'as long as one lives'.

33.3. Numerals and *digu* compounds

Numbers can be difficult in Pali because they inflect in different ways. Some inflect differently in all three genders; others only inflect in case and not according to gender.

Those that inflect differently in all three genders are the numbers: 1, 3, and 4. We have already covered numbers one and four in sessions 21 and 24. Number three (*ti*)[17] declines as follows:

	Masculine	Feminine	Neuter
Nominative	*tayo*	*tisso*	*tīṇi*
Accusative	*tayo*	*tisso*	*tīṇi*
Instrumental	*tīhi*	*tīhi*	*tīhi*
Dative	*tiṇṇaṃ*	*tissannaṃ*	*tiṇṇaṃ*
Ablative	*tīhi*	*tīhi*	*tīhi*
Genitive	*tiṇṇaṃ*	*tissannaṃ*	*tiṇṇaṃ*
Locative	*tīsu*	*tīsu*	*tīsu*

For example:

- *imāsaṃ tissannaṃ vedanānaṃ katamaṃ attato samanupassasi.*
  'Of these three feelings, which do you see as self?'
  Here *tissannaṃ* is in the feminine agreeing with *vedanānaṃ*.

Number 2 and numbers 5–18 inflect the same in all three genders. Numbers 6–18 inflect the same way as number 5, which was discussed in session 21. For example:

- *dvādasannaṃ vassānaṃ accayena*, 'after twelve years'.
- *dvādasannaṃ itthīnaṃ atthāya*, 'for the sake of the twelve women.'
  Here the genitive of 'twelve' (*dvādasannaṃ*) is the same for both *vassa* (neuter) and *itthī* (feminine).

From 19 onwards, numbers are treated as nouns rather than adjectives, with some being in the feminine (such as *vīsati* '20') and others being in the neuter (such as *paññāsa* '50'). However, they still generally take on the same case form as the nouns that they describe, although they remain in the singular and keep their own gender. (Technically such numbers are seen as nouns that lie **in apposition to** other nouns and not as adjectives that agree with their nouns.)

For example:
- *vīsatiṃ bhikkhū passati*, 'He sees twenty monks'.
  Here *vīsatiṃ* is in the accusative like *bhikkhū*, but it does not become plural or change its gender.

Numbers such as 23, 32, etc. are made thus: 3–20 (*tevīsati*), 2–30 (*dvattiṃsa*).

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[17] The word *ti* appears in some well-known compounds such as *ti-piṭaka* and *ti-ratana*. These are *digu* compounds, a type of *kammadhāraya*; see the end of this session for such compounds.

Numbers 19, 29, 39, etc. are formed by the word *ekūna-* which means 'minus one'. Thus '39' is '40 minus 1', which is: *ekūna-cattārīsa*.

Numbers 100 (*sataṃ*) and 1000 (*sahassaṃ*) have been discussed in session 21. Sometimes they take the genitive (e.g. *bhikkhūnaṃ sataṃ*); sometimes they are the same case as the noun (*bhikkhū sataṃ*); sometimes they are the last member of a compound (*bhikkhu-sataṃ*).

When numbers are added onto 100, they can either be a compound:

- e.g. 128 = *aṭṭhavīsati-sataṃ*.

Or they can be written with the word *ca* ('and'):

- 128 = *sataṃ aṭṭhavīsati ca*.

200 is usually written as: *dve satāni*. The same pattern is true of 300, 400, etc.

***Digu* compounds** are *kammadhāraya*s. Their first member is a number and their second member a noun.

For example: *pañcindriyāni*, 'the five senses'; *catusaccāni*, 'the four truths'.

Sometimes they act as collective nouns in the neuter singular. For example: *tiratanaṃ*, 'the three jewels'; *catusaccaṃ*, 'the four truths'.

Warder lists several other examples of numerals on pp. 269–74.

Work to do for next session

Please:
- Read through the following sections of Warder chapter 25: 'Abstract nouns' on pp. 252–53; *avyayībhāva* compounds on pp. 255–56.
- Read through Warder Chapter 26, including the section on past participle actives.
- Translate Pali to English passage number 1 from *assosi kho* on p. 281 to the end.
- In pairs/small groups, translate the English to Pali passage.
- Email me your answers.
- Try to learn as much vocabulary as possible.

SESSION 34
(Warder: Chapter 27)

- Relative clauses

Relative clauses can come in various forms. Warder gives an informative list of many of the usages on pp. 291ff., which you should read through carefully.

Remember the pattern of **relative followed by co-relative**, although it is not uncommon for the co-relative not to be expressed.

Work to do

Please:
- Read the section on relative clauses on pp. 291ff. of Warder.
- Translate the following sections of Pali to English passage number 2:
  - From the beginning on p. 307 to the end of the first paragraph of p. 309 (*cittan ti pajānāti*).
  - From the beginning of the second paragraph of p. 312 (*puna ca paraṃ…*) to the end of the passage on p. 313.
- In pairs/small groups, translate the English to Pali passage.
- Email me your answers.
- Try to learn as much vocabulary as possible.

A note on revision

When revising for the exam, Johansson is a good aid for developing your translation skills. First of all, try on your own to read through the Pali passages that Johansson gives (there is also a vocabulary to help you); afterwards, turn to Johansson's translation for help.