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HANDBOOK OF PĀLĪ.

BEING

AN ELEMENTARY GRAMMAR,
A CHRESTOMATHY, AND A GLOSSARY.

COMPILED BY

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WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
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1883.
TO THE REVEREND

RICHARD MORRIS, LL.D., M.A.,

VICE-PRESIDENT OF THE PHILOLOGICAL SOCIETY,

AS A TOKEN

OF FRIENDSHIP AND RESPECT.
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PREFACE.

The Handbook of Pali which I place before my readers consists of three parts, an Elementary Grammar, a Chrestomathy, and a Glossary.

I have called the grammar an elementary one, because no attempt has been made to distinguish the different periods in the development of the language. To write a scientific grammar of Pali, it would be necessary not only to have recourse to the different so-called ancient Prakritic dialects, but also to the modern Aryan languages of India, more especially Mahârâthî. I believe Mahârâthî to be, if not the daughter of Pali, at least more closely allied to it than any other of the Indian vernacular tongues; and among these I include also Siîhalese. In fact, a scientific Pali grammar can, in my opinion, only be written as part of a comparative grammar of the Aryan languages of India.

I have called this work a Handbook of Pali. This requires some explanation. I am well aware that Professor Forchhammer, in his report of the Rangoon High School, 1879–1880, has shewn conclusively, as did the late Professor Childers before him, that Pali means only Sacred Texts. Professor Forchhammer, quoting from Burmese books, says: “The Tipitaka Pali was written by means of the Magadhabhâshâ;” and again, “The Pali of the Tipitaka may be preached by means of any language.” He goes on to remark that “a Pali grammar and a Pali dictionary must
appear to the Burmans as an incomprehensible misnomer, or at best what to us would be a Bible dictionary or a grammar of the New Testament.” I believe the examples are not very well chosen. In a grammar of the New Testament we expect to find the New Testament Greek. A Bible dictionary would mean a cyclopædia, in which one can find information on any Bible subject.

I could have chosen “Handbook of Māgadhī” as a title of the book; but this would imply more than is actually given in the book. Under such a title one would expect to find a grammar of the Māgadhese Inscriptions and of the Māgadhī of the drama. Moreover, in calling it a Handbook of Māgadhī, I should have committed myself to a definite statement about the country in which the language of the Buddhist Scriptures was spoken. Pāli means for European scholars the sacred language of the Buddhist Scriptures, and as a matter of convenience this designation ought to be kept until conclusive proofs are adduced to shew in which part of India this Prākrit dialect was spoken. We have moreover the excellent authority of Subhūti, who calls his Abhidhānappadīpikā a Pāli dictionary, and his Nāmamālā a work on Pāli grammar.

As a reading-book I have chosen the Paritta. The text is based on a MS. in the British Museum (Or. 1092), written in Sinhalese characters. Besides this I had several printed Burmese copies, and one printed Sinhalese copy of the book. They however vary in the selection they give. None contains all the extracts given in the reading-book. Part of the Paritta has, as is well known, been published by the late Professor Childers, and by the late M. Grimblot, with notes and translations by M. Léon Feer. Some of the suttas which in the “Extraits du Paritta” are given as
PREFACE.

belonging to the Sutta Nipāta occur also in the Saṃyutta Nikāya. The two suttas of the Dīgha Nikāya were published by the late M. Grimblot in the "Sept Suttas Pālis." I have consulted the MSS. of the individual Nikāyas in constituting the text. The translation of the Sutta Nipāta given by Professor Fausböll in the "Sacred Books of the East" was of great service to me in deciding on the merits of the various readings. I have not seen the "Ceylon Friend," in which the late Rev. D. Gogerly has translated most if not all the suttas belonging to the Parītta. I shall take an early opportunity of giving a more elaborate account of the compilation of the book and the different versions which we have of it.

The other extracts given are "A Collection of Kamma-vācās." If the Parītta was intended to represent the style of the Sutta Piṭaka, these may be taken as a fairly good specimen of the Vinaya Piṭaka. I also reserve for a later occasion any mention of the relation of the Kamma-vācās to the Vinaya Piṭaka, viz. if they stand in the same relation to the Mahāvagga and Cullavagga as the Pāṭimokkha stands to the Sutta Vibhaṅga. The text of the Kamma-vācās is based on MSS. belonging to the Bodleian Library (Pāli 1 and 2). They are written in the square character, and represent the usual Burmese orthography. A distinction between linguals and dentals is seldom made, nor do they write anusvāra after i and u. For several chapters I have consulted other MSS. in the British Museum, and some belonging to the Liverpool Free Library. They present the same texts, and are also written in the square painted character. Whilst examining the Liverpool MSS., in company with Professor Rhys Davids, to whom they had been sent by Sir James Allanson Picton for
identification and report, we found that one of them (No. L 24091) was of especial value, as it contained a few extra Kammavācās not appearing in the usual text which I have given in the Chrestomathy. Professor Spiegel and Mr. Dickson have published part of the text (see Bibliography).

The third part contains the Glossary. I have omitted in it all proper names. In employing two sorts of type and hyphens I have tried to distinguish between compound words and simple ones. Compound words ought all to have been given under their last member, as is done in Benfey's Sanskrit Dictionary. This is the only scientific way. The last member in the Indo-European languages is explained by the preceding ones, or as the late Professor Benfey put it in his lectures, "the defining members always precede the defined." But as all the second members did not occur in the glossary, I had to give up this plan, and to limit myself to using italics for compound words. I employ capitals, however, for compound words when the individual meaning of the component parts is another than that of the whole word; e.g. adhāyoga was printed in capitals for that reason. I have not attempted to explain the different philosophical terms which occur in the extracts. I give mostly one translation, and put a t. t. (technical term) after them. Fault may perhaps be found with the explanation of Nibbānam as the summum bonum of the Buddhists; but among so many different views it seems to me best neither to offer an opinion nor to defend one.

I have given the third person singular present of the verb, and translated this throughout with the infinitive. The third person singular present, as is well known, has in Indian grammar the same value as the infinitive of modern grammar. It is the type given for the verb by the
native grammarians. To give the so-called root did not commend itself to me—for two reasons. First,—the principle of the root-theory has been recently, and not without reason, greatly shaken, so that it would not be wise to introduce it. Secondly, it is difficult to determine what is the root of a Pāli word. I have given the nominative case of nouns, and here I think I may deserve some blame. But, as is shewn in the chapter on declension, through the working of the phonetic laws none of the declensions keeps within its own range, and the crude form of a Pāli noun is thus not easily fixed.

I have availed myself on every occasion of all the books published on Pāli grammar, and consulted Childers's Dictionary of the Pāli Language. These works will be found in the appended Bibliography. I name here more particularly the works of Professors Kuhn and Minayeff, of M. Senart, of the Terunnānsē Subhūti, and of Dr. Trenckner.

I hope the Tables of Alphabets will be found useful.

In conclusion, I have to thank Dr. Morris for many valuable suggestions, and for his kindness in looking over the proof-sheets. I am also indebted to the authorities of the Bodleian Library, the British Museum, and the India Office Library, for the courtesy and ready help I have uniformly received from them.

O. FRANKFURTER.

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LIST OF ABBREVIATIONS.

abl. = ablative.
acc. = accusative.
adj. = adjective.
adv. = adverb.
aor. = aorist.
ätm. = ätmame.
caus. = causative.
comp., cp. = compare.
cond. = conditional.
conj. = conjunction.
dat. = dative.
f. = fem.
foll. = following.
fr. = from.
fut. = future.
gen. = genitive.
ger. = gerund.
Imperat. = Imperative.
inf. = infinitive.
instr. = instrumental.
loc. = locative.
m. = masculine.
n. = neuter.
num. = numeral.
opt. = optative.
p. f. p. = participle of the future passive.
p. p. = participle present.
par. = parasmai.
part. = particle.
pass. = passive.
pers. = person.
pe = peyyalo, etc.
pl. = plural.
prep. = preposition.
pres. = present.
pret. = preterite.
sep. = separately.
sing. = singular.
t. t. = technical term.
voc. = vocative.
J.A. = Journal Asiatique.
B. B. = Bezzenerberger,beiträge sur kunde der indogermanischen sprachen.
K. B. = Kuhn's Beiträge.
K. Z = Kuhn's zeitschrift für vergleichende sprachfor-
schung.
Z. D. M. G. = Zeitschrift d. deutschen morgenlän-
dischen gesellschaft.
§ 1. THE ALPHABET.

Pāli, the sacred language of the Buddhists, is written, according to the countries from which the MSS. come, either in Siūhalese (Ceylon), Burmese (Burma), or Kambodian (Siam) characters. The system of writing in the original characters is syllabic and consonantal (as will be seen from the appended table).

To transliterate these characters the following system is now mostly adopted:—

Vowels:  a ā i ī u ū e o

Nasal vowels:  am ām um

Consonants:  k kh g gh n
            c ch j jh n̄
            t th d (l) dh (lh) n̄
            p ph b bh m
            y r l v
            s
            h

§ 2. PRONUNCIATION.

The vowels are pronounced in the Continental way. The short a has mostly the indistinct sound as in English but. The nasal vowels are now pronounced in Ceylon and Burma.
like the guttural nasal in English hang. e and o are metrically always long, but pronounced short before two consonants.

The consonants are pronounced in the manner known from Sanskrit grammar.

\(c\) is English \(ch\).

\(\ddot{n}\) is the Spanish \(\ddot{n}\) and French ng in campagne.

\(v\) is pronounced as English or French \(v\), except when preceded by a consonant in the same syllable, in which case it has the sound of English \(w\).

The aspirated letters, surd and sonant, are pronounced as the corresponding non-aspirates followed by \(h\).

The sound of the nasal is defined by the letter which follows it, cf. English hang, hand, bench, hemp.

§ 3. CLASSIFICATION OF LETTERS.

All the vowels and consonants are arranged by the native grammarians under the following classes:—

1) \(a\) \(k\) \(kh\) \(g\) \(gh\) \(\dddot{n}\) and \(h\) are considered gutturals (kaṇṭhāja).

2) \(i\) \(c\) \(ch\) \(j\) \(jh\) \(n\) and \(y\) are termed palatals (tāḷuṇa).

3) \(u\) \(p\) \(ph\) \(b\) \(bh\) \(m\) are termed labials (oṭṭhāja).

4) \(t\) \(th\) \(ḍ\) \(ḷ\) \(dh\) \(ḍh\) \(n\) \(r\) are termed linguals (muḍḍāha).\(^1\)

5) \(t\) \(th\) \(d\) \(dh\) \(n\) \(l\) \(s\) are termed dentals (dantaṇa).

6) \(e\) is termed gutturo-palatal (kaṇṭhatāḷuṇa).

7) \(o\) is termed gutturo-labial (kaṇṭhotṭhaṇa).

8) \(v\) is termed dento-labial (dantoṭṭhāja).

§ 4. VOWELS.

1) Pāli being one of the Indian dialects, is best considered in comparison with one of those dialects of which the grammar is already firmly established, viz. Sanskrit.

\(^1\) In the Sacred Books of the East, edited by Prof. Max Müller, the palatals are printed, like gutturals, in italics, and the cerebrals likewise as dentals in italics, thus: \(k\) \(kh\) \(g\) \(gh\) \(\dddot{n}\), \(t\) \(th\) \(d\) \(dh\) \(n\).

This transliteration seems to imply that the palatals arise always from the gutturals, and that they stand in the same relation to these as the linguals stand to the dentals. This is, however, not the case in Pāli.

The system adopted in this handbook is used in most of the texts published up to the present time, such as Dr. Oldenberg's edition of the Vinayapiṭaka, Prof. Fausböll's Jātaka, and also in Childers's Dictionary of the Pāli Language.
2) In comparing Pāli with Sanskrit forms, it must always be kept in mind that Sanskrit is not to be regarded as the parent language; but as the dialect which best represents the primitive Āryan speech, to which Sanskrit and Pāli stand in the relation of elder and younger sisters.

In comparing the Pāli vowels with those of Sanskrit, we find that Pāli has no written characters for the r and l vowels. It has not the diphthongs ai au, and lacks the long nasal vowels.

We find therefore in Pāli three short vowels a i u, and five long vowels ā ī ū e o, and three nasal vowels am in um, which are also considered long, and which are technically called nighahita.

As to the accent, which plays such a conspicuous part in Vedic Sanskrit, no accented texts have been handed down. It is, however, clear that Pāli possessed a free accent just as much as Sanskrit, and every other Āryan language. It is now the fashion in Ceylon and Burma to give the accent to the long syllable in every word.

A syllable is considered long, if it contains one of the long, or nasal vowels, or a short vowel followed by two consonants.

A Pāli word may only end in a vowel or nasal vowel. For exceptions see the chapter on Sandhi.

§ 5. SHORT VOWELS.

In comparing the Pāli vowels with those of Sanskrit, it will be seen that the short vowels a i u correspond as a rule to those of Sanskrit.

A short vowel followed by two consonants corresponds to a Sanskrit long vowel; thus we have:—maggo Skr. mārga ‘path’; majjāro Skr. mārjāra ‘cat’; ratti Skr. rātri ‘night’; saddhiṃ Skr. sārdham ‘with’; ikkhati Skr. ikshati ‘to look’; kītī Skr. kīrti ‘fame’; tiṭṭham Skr. tīrtha ‘landing-place’; dhutto Skr. dhūtra ‘gamester’; muttam Skr. mūtra ‘urine’; suttam Skr. sūtra.
An original long vowel following a simple consonant can arbitrarily be shortened by doubling the consonant. This seems only to be graphic, as in the metre no difference is made between a form bahunnām and bahūnām, gen. plur. m. and n. of bahu 'much,' or allāpo and ālāpo 'speech.'

In the gen. plur. m. and n. of the numerals tinnaṃ pañcan-aṃ channāṃ the forms with doubled nasals are in use.

The syllable ya is changed to i. Among the examples given is nigrodho for Skr. nyagrodha, majjihimo for Skr. madhyamā. The process called samprasarāna.

In the same way va is contracted into u in such words as latukikā Skr. laṭvakā 'quail.'

§ 6. Pāli has, as was shown above, no written character corresponding to the Sanskrit r and l vowels.

It is a well-known fact that those two vowels originate in Sanskrit and other languages for the most part through the abbreviation of a syllable which contains an r or l through the influence of the accent.

Theoretically, therefore, one would expect to find in Pāli a short syllable containing an r or l element. This r or l element may be inherent in the vowel. We find a whole syllable with the consonant r to represent the Sanskrit vowel.

r, practically speaking, therefore, is represented in Pāli by one of the short vowels a i u or by the consonant r in conjunction with one of the vowels a i u, which in this case are vowel fractures (avarabhakti).

There is no fixed rule for the use of these vowels, and in different, sometimes in the same, texts, they are used indiscriminately in the case of the same word, and the divergency in the use of these vowels shows that they were employed in a merely tentative way to indicate the sound in writing.

1) a=r in kato Skr. kr̥tā 'made'; gāṇhāti Skr. gr̥hṇāti 'to seize'; mato Skr. mṛtā 'dead'; taṇha Skr. ṭṛṣṇā 'lust.'

2) i=r in isi Skr. rṣhī 'a sage'; kiceco Skr. kr̥tyā 'what is to be done'; piṭṭham piṭṭhī Skr. pṛṣṭhā 'back'; iva Skr. rṇā 'debt.'

3) u=r in saumeuto Skr. saṃvṛtā 'restrained'; uju Skr. rjú 'straight.'

4) r=r in iireijo Skr. r̥tvīj 'a priest'; iru Skr. r̥c 'hymn';
LONG VOWELS.

brūheli Skr. brmhayati ‘to increase’; brahā Skr. brhánt ‘great’; rukkho Skr. vrkshá ‘tree.’

5) r = a or i or u in the same word:

The long r vowel is of later development in Sanskrit, and has therefore no equivalent in Pāli.

The so-called root klap, the only one which contains an l vowel, in Sanskrit becomes kappati.

§ 7. In comparing Pāli words with corresponding Sanskrit, in several instances a difference in the vowels is to be found. This is generally the case in unaccented syllables, and the reason for such a practice lies in assimilation. In several instances, however, words are used with both vowels.

muti mati Skr. matí ‘mind’; pana puna Skr. púnar; puriso puraso Skr. púrsha ‘man’; ucchu Skr. ikshú ‘sugar-cane.’


Where a difference in the vowel takes place in conjunction with one of the semivowels or nasals, the vowels only designate a partial vowel, such as in garu Skr. guru, Greek βαρύ.

§ 8. LONG VOWELS.

The long vowels ā i ū agree with the corresponding Sanskrit, with the exception above stated, that a long vowel followed by two consonants is represented in Pāli by a short one.

1) ā: ā = ā ‘the prep.’ sādhu Skr. sādhu ‘good’; dātā Skr. dātṛ ‘giver.’

2) ū: īti Skr. īti ‘calamity’; gitām Skr. gīta ‘a song’; jīvītaṃ Skr. jīvita ‘life.’
3) ū: ṛuno Skr. ūna ‘deficient’; sūpo Skr. sūpa ‘broth’; mūlho Skr. mūḍha ‘foolish.’

§ 9. The long vowels e and o correspond to the Skr. diphthongs e and o, and sometimes to the diphthongs ai au.
They combine therefore guṇa and yuddhi of i and u, and they go back to these vowels accordingly, before a compound consonant.

1) e: eti Skr. eti ‘he goes’; ekam Skr. eka ‘one’; hetu Skr. hetu ‘cause.’
   jeguccho ‘contemptible’ goes back to jīgucchā; kełaso ‘suffering from a cutaneous complaint’ to kilaso.
   ediso eriso edikkho erikkho ‘such’ to idam.
   gelaṇṇo ‘sickness’ to gilāno, in which, however, the i is svarabhakti for Skr. glāna.

2) e = Skr. ai:
   Erācano Skr. Airāvana.
   ethiyam Skr. aitihya ‘traditional instruction.’
   ekāgārīko Skr. aikāgārika ‘a thief.’

3) aya is contracted to e in the middle of a word; katheti = kathayati ‘to relate’; jeti = jayati ‘to conquer.’

4) e arises out the contraction of avi in e.g. therō Skr. sthavira ‘an elder.’

1) o: okam Skr. okas ‘a house’; ojo Skr. ojas ‘splendour’; lobho ‘covetousness’ from lubhati Skr. lobha ‘to be greedy’; moho Skr. moho ‘delusion’; doso Skr. dosha ‘blemish.’
   puthujjāniko ‘belonging to an unconverted person,’ puthujjano; this latter stands for Skr. prthak. A form
   puthujjāniko, however, is also given.

2) o = Skr. au:
   opammanḍ Skr. aupamya ‘comparison.’
   orabhāhiko Skr. aurabhārika ‘a shepherd.’
   odariko and odaro Skr. audārika ‘greedy.’

3) ava is contracted to o in the beginning of a word; the fuller form is almost always also in use: otāro and avatāro ‘descent’; okāro avakāro ‘vileness.’

4) o sometimes arises from the vocalisation of e and its combinations with ā as holi = bhavati and dhovati Skr.
   vdhāv ‘to wash.’
CONSONANTS.

§ 10. THE NASAL VOWELS.

The nasal of every class, if preceded by a vowel, may arbitrarily become niggahita. They correspond in every respect to Sanskrit.

For a nasalized vowel, a simple long one can be substituted: siko 'lion' for Skr. simha; cisati Skr. vimčati. saṃ very often becomes sā: sārāgo 'possessed of passion.'

Every one of the five nasals can, before any other consonant or nasal, become niggahita. The MSS. vary greatly in the expression of the nasals: aṃño, aṅño, 'other,' paṅha, paṅha and paṅha 'question.' In very many cases the long vowel and the nasalized vowel appear in the same word.

In later texts a short vowel is often nasalized: nagaram becomes naṅgaram. This seems, however, a mistake of the Sinhalese copyists.

§ 11. INTERCHANGE OF VOWELS.

By the side of bhiyo bhiyyo=Skr. bhūyas we find yebhuyyo yebhūyo, which is a contraction of yad+bhūyas.

Skr. a appears as ā in the last part of such compounds as addhaṅga kalaṅña, which stand respectively for Skr. adhvaga and kṛtañja.

In merayam 'intoxicating liquor,' Skr. maireya, second e appears in Pāli as ē. In milakko Skr. melcho the Pāli preserves the older form. It stands for mlaska.

We sometimes find the gunated forms of words in Pāli by the side of Sanskrit ungunated.

§ 12. CONSONANTS.

The consonants are divided by the native grammarians into ghosavā 'sounding,' and aghosā 'surd.' They are:—

GHOSAVĀ: g, gh, ņ; j, jh, ņ; d, dh, n; b, bh, m; y, r, l, v, h.

AGHOŚĀ: k, kh; c, ch; t, th; t, th; p, ph; s.

The simple consonants of Pāli mostly agree with those of Sanskrit and the other Indo-European languages.
The Gutturals, Palatals, Linguals, Dentals, Labials, as well as the semivowels and \( s \) and \( h \), correspond in Sanskrit and Pāli.

Pāli possesses all the consonants of Sanskrit, with the exception of the palatal and lingual sibilant; the last of which is even in Sanskrit of late origin, and occurs only in the numeral shash and its derivatives, and in a few words in conjunction with the linguals according to phonetic rules. The dental sibilant \( s \) takes the place of the three sibilants of Sanskrit. However, the aspirated surd palatal is found in, e.g.

chakam Skr. çakṛt 'dung'; chápo Skr. çāva 'young of an animal'; charo Skr. çava 'a corpse.'

Skr. shash, which goes back to a form svaks, is represented in Pāli by the form cha and chaṭ.

§ 13. PHONETIC CHANGES.

None of the changes pervades the whole grammar; they only take place optionally, and can scarcely be called consistent. In most instances the leading motive for the change is euphony or false analogy; in many instances also two forms occur, of which one preserves intact the form known from Sanskrit grammar.

GENERAL REMARKS.

1) For Skr. mleccha Pāli has milakkho 'a stranger.' Here the Pāli form is the older one, just as in bhisakko Skr. bhishaj 'physician.'

2) Palatals, in conjunction with one of the semivowels \( y, v \), become sometimes dentals.

3) Cerebrals \( ī, īh \), can optionally be substituted for \( ō, ōh \), in the middle of a word between vowels, the difference only being graphic, e.g.

khiḍḍā kilā Skr. krīḍa 'play'; mūḍho muḍho Skr. mūḍha 'foolish'; daḷho Skr. dṛḍha 'firm.'

4) Through the influence of \( r \), vowel or consonant, and \( s \) and \( h \), the dentals are sometimes made cerebrals, e.g.

ḍahati Skr. ṣdah 'to burn'; daḍḍho Skr. dagdha 'burnt.'
PHONETIC CHANGES.

$hato$ Skr. $hrta$ 'seized'; $pati$ Skr. $prati$ 'to.'

$vapāthāpanam$ Skr. $upasthāpana$ 'providing.'

5) $l$ is substituted sometimes for $n$, e.g. $mula$ Skr. $mrnala$ 'lotus-fibre'; $vevu$ $vevu$ Skr. $veṇu$ 'bamboo.'

6) An interchange between $d$ and $r$ takes places, e.g. in $ekādāsa$ $ekārāsa$ 'eleven'; $ediso$ $eriso$ 'such.'

7) The mutes of one class are occasionally used for the mutes of another:

$Pakudho$ and $Kakudho$.

$kipilliko$ and $kipillako$ Skr. pipilika 'ant.'

$gaddāhano$ Skr. $dadrīghna$ 'good for leprosy.'

$takkollam$ Skr. $kakkola$ 'bdellium.'

$samputito$ $saṅkutito$ $saṅkucito$ from Skr. $\sqrt{kut}$ or $\sqrt{kuc}$ 'shrivelled'; $cikicchati$ and $tikicchati$ Skr. $cikits$ 'to care'; $jiṅhačchā$ $dīghacchā$ Skr. $jiṅhatsā$ 'hunger.'

8) For sonants the surds appear:—

$pātu$ Skr. $prādur$ (in comp.).

$akilāsu$ Skr. $aglaśnu$ 'healthy.'

$chakalo$ Skr. $chagala$ 'a he-goat.'

$polikho$ $poligho$ Skr. $parigha$ 'an iron beam.'

$mudin̄go$ $mutin̄go$ Skr. $mrdaṅga$ 'a kettle-drum.'

$thakam$ Skr. $sthagana$ 'covering.'

$chāpo$ Skr. $cāva$ 'young of an animal.'

$palapo$ Skr. $palāva$ 'chaff,' perhaps through the influence of $palapo$ Skr. $pralāpa$ 'nonsense.'

$avapūrati$ and $apapūrati$ Skr. $ava+\sqrt{vr}$ 'to open.' Several derivatives of $sad$ show $t$ in the place of $d$.

9) An interchange between surd and sonants takes place, e.g.:

$Sāgalā$ Skr. $Cākala$; $elamūgo$ Skr. $edamūka$ 'deaf and dumb.'


For the cerebral $l$ in such instances $l$ appears, e.g.

$āṭaviko$ Skr. $āṭavika$ 'dwelling in foresta'; $cakkavālam$ and $cakkabālo$ for Skr. $cakravātā$ and $cakrābāla$.

10) We find $v$ interchanged with $p$ in the same word, and vice versa. This last change seems only graphic, e.g.

$kāvi$ $kapi$ Skr. $kapi$ 'a monkey.'
11) A change takes place sometimes between the sonant aspirates, for which the aspirate \( h \) is substituted.

\textit{lahu laghu} Skr. laghu ‘light’; \textit{hoti} by the side of \textit{bhati} Skr. bhavati; but also \textit{idha} and \textit{tha} for Skr. iha ‘hither,’ where the original form is, perhaps, preserved in Pāli.

12) \( n \) and \( l \) are frequently interchanged in Pāli, \textit{e.g.}

\textit{nåṅgilam laṅgālam} Skr. laṅgala ‘a plough’; \textit{pilandhanam} Skr. pinaddha ‘an ornament.’

\textbf{Semivowels.}

1) \( y \) is inserted in a word to avoid hiatus after a consonant has been elided between two vowels, \textit{e.g.} \textit{khāyito} P.P.P. from \textit{khādati} Skr. \( \sqrt{khād} \) ‘to eat’; \textit{sāyanayo} from \textit{sāyati} for Skr. svādate ‘to taste.’

For the same reason it appears as if \( y \) was interchangeable with \( v \) in such words as \textit{āvuso} voc. to āyasmā, where it stands for āvusō.

2) \( y \) is interchangeable with \( r \) in \textit{antarārati} and \textit{antarāyati} ‘to run into danger’ Skr. antarāya ‘danger, impediment’; \textit{nahāru} Skr. snāyu ‘a sinew.’

3) \( r \) is interchangeable with \( l \), \textit{e.g.} \textit{taluṇo} taruṇa Skr. taruṇa ‘tender’; \textit{cattaliśaṃ cattarīṣam} Skr. catvārıṁcaṭ ‘forty’; further in some of the numerals where \( r \) is interchanged with \( d \), \textit{telasa terasa} and \textit{tedasa} Skr. trayodaṣaṇ ‘thirteen.’ \textit{jalābu} corresponds to Skr. jarāyu ‘womb’; \textit{halidiyāḥo haliddo} and \( hari \) correspond to Skr. hariḍrabha and hari ‘yellow.’

4) \textit{Purindado}, an epithet of Indra, corresponds to a Skr. Purandara, the change being due to false etymology, just as in \textit{paliṇḍha} ‘obstacle,’ where two roots have been confounded.

5) For \( l \), \( r \) is substituted occasionally, and the former is generally the original sound: \textit{kira} Skr. kila ‘they say’; \textit{ārammaṇaṃ} Skr. ālambana ‘support, basis’; \textit{araṇjaro} Skr. aliṇjara ‘waterpot.’

6) We find \( l \) for Skr. \( d \) in \textit{bubbulaṃ budbuda} ‘a bubble.’

\textbf{Nasals.}

The MSS. greatly vary in the expression of the nasals. No fixed rules can therefore be given, as also the native
grammarians are at variance in this respect. It may, however, be stated that r, h and s cerebralize a dental nasal, which then is interchangeable with the palatal nasal.

§ 14. COMPOUND CONSONANTS.

In the beginning of every Pāli word only vowels, simple consonants, or consonants in conjunction with the semivowels y, v, r, occur. Assimilation is the commonest means of effecting this change. This assimilation, of course, considerably alters the shape of a word, and therefore, when a word commences with a vowel or simple consonant in Sanskrit, in Pāli also a vowel or simple consonant appears; whereas, if a double consonant, otherwise than in conjunction with y, r, v, commences a word, the corresponding word in Pāli takes a different form.

The same rules which apply to the beginning of a word also apply to the middle of a word. Here, also, conjunct consonants, belonging to different classes, are avoided through the help of assimilation, or through the insertion of a vowel.

The rules of assimilation apply to the beginning of a word as well as to the middle, and if, at the beginning of a word, a simple consonant is exhibited, the word takes in composition always the two sounds from which the simple sound originated.

The chief rule for assimilation is, that of two consonants the former is entirely assimilated to the latter. The two sounds, if the one was a surd, the other a sonant, are assimilated (viz. the final letter is assimilated to the following initial); a perfect assimilation takes place, so that the two sounds are not only made to belong to one class, but also to the same order. In Pāli itself it will be sufficient if the last of these processes is pointed out, as the first has taken place in common with other Indian dialects, anterior to the fixing of the Pāli language.

A second means of avoiding conjunct consonants was the insertion of a vowel between two letters. This could only
take place when one of the letters was a semivowel or a nasal, in either of which the part of a vowel (svarabhakti) is already inherent.

It remains now to consider the Phonetic changes which take place in the word itself:

1) It is self-evident that when two consonants belonging to the same class meet together, they are preserved intact, e.g. cittaṃ Skr. citta ‘mind, thought’; lajjā Skr. lajjā ‘shame’; annam Skr. anna ‘food’

2) Mutes + Mutes are Assimilated.

\[ k + t = tt \] lattakām Skr. laktaka ‘a red dye’; muttā Skr. muktā ‘pearl’; mutto Skr. mukta ‘released.’

\[ k + t h = t t h \] sitthām Skr. sikhθa ‘bee’s wax’; satthi Skr. sakthi ‘thigh.’

\[ g + d h = d d h \] duddho Skr. dugdha ‘milked.’

\[ g + b h = b b h \] pabhharo Skr. prāgbhāra ‘a cave.’

\[ d + g = g g \] sagguno Skr. sadgūṇa ‘good quality’; puggalo Skr. pudgala ‘individual.’

\[ d + g h = g g h \] uggghosa Skr. udghosha ‘proclamation’; uggharati Skr. ud+ghr to open.’

\[ d + b = b b \] bubbulam Skr. budbuda ‘a bubble.’

\[ d + b h = b b h \] abbhuto Skr. abdhuta ‘wonderful, mysterious.’

\[ p + t = t t \] tatọ Skr. tapta ‘burnt.’

\[ b + j = j j \] khuijo Skr. kubja ‘limping.’

\[ b + d = d d \] saddo Skr. ḍabda ‘sound.’

\[ b + d h = d d h \] laddho Skr. labdh ‘taken.’

3) Mutes + Nasals.

**Assimilation.**

\[ k + n \] saktoti

**Svarabhakti.**

\[ k + n \] sakunati Skr. čaknoti ‘to be able.’

\[ k + m \] rumma

\[ g + n \] rukuma Skr. rukma ‘gold.’

\[ g + n \] naggo Skr. nagná ‘naked’

\[ gh + n \] agghi

\[ gh + n \] aggini gini Skr. agni ‘fire.’

\[ gh + n \] agghā Skr. aghnat ‘not killing.’
ASSIMILATION.

\[ j + n \ a\ddot{n}a \ Skr. \ a\ddot{u}n. \ 'command.' \]
\[ \ddot{n}ati \ Skr. \ j\ddot{a}ti \ 'kinsman.' \]
\[ d + m \ ka\ddot{u}m\dot{a}lo \ Skr. \ ku\ddot{u}m\dot{a}la \ 'an opening bud.' \]
\[ t + n \ sappato \ Skr. \ sapatna \ 'hostile.' \]
\[ ratan\dot{a}m \ Skr. \ rata \ 'jewel.' \]
\[ gahapat\dot{a}n\dot{i} \ Skr. \ g\ddot{r}hapat\dot{n}i \ 'housewife.' \]
\[ t + m \ att\dot{a} \ atum\dot{a} \ Skr. \ \dot{a}tman \ 'self.' \]
\[ th + n \ mattho \ Skr. \ mathna \ 'shaking.' \]
\[ chaddam \ Skr. \ chadman \ 'roof.' \]
\[ padum\dot{a}m \ Skr. \ padma \ 'lotus.' \]
\[ dh + m \ idhuma\dot{a} \ Skr. \ idhma \ 'fire-wood.' \]
\[ p + n \ pappoti \ p\ddot{a}pun\dot{a}t \ Skr. \ pr\ddot{a}pnoti \ 'he obtains.' \]

4) Nasal + surd remains mostly unchanged.

However, by the side of am\ddot{a} Skr. amb\ddot{a} 'mother,' we have amm\dot{a}, and by the side of pa\ddot{a}ca 'five,' pa\ddot{n}\ddot{a}sa and pa\ddot{a}\ddot{n}\ddot{a}sa Skr. pa\ddot{a}nc\ddot{a}cat 'fifty,' where the \[ m \] is probably due to the influence of \[ s. \]

Further, bh\dot{a}nako 'a jar' by the side of bh\ddot{a}nda\dot{k}a\ddot{a}m 'a utensil' Skr. bh\ddot{a}nda.

5) Of two nasals the first is assimilated to the second, e.g.:

\[ nin\dot{a}m \ Skr. \ nimna \ 'depth.' \]
\[ janna\dot{a}m \ Skr. \ jan\dot{a}man \ 'birth.' \]

SEMIVOWELS.

6) No fixed rules can be given. \[ y, \] after gutturals, palatals, labials, and the sibilant \[ s, \] is either preserved or assimilated, always so that the semivowel is assimilated to the preceding consonant (not as is the case with mutes in conjunction with mutes where the first sound is assimilated to the second) or a vowel is inserted between the mutes and the semivowel.

An example will suffice:

S\ddot{a}kiyo Sakyo Sakko Skr. C\ddot{a}kya.
7) *j* is made through the influence of *y* arbitrarily a dental in *dosino* Skr. *jyotsnā* ‘a moonlit night,’ but we have also *junjā*; *daddallati* Skr. *jājvalyate* ‘to blaze.’

  *jyā* and *jiyā* Skr. *jyā* ‘a bowstring.’

8) The preposition *abhī* before vowels becomes *abbha*. We have, of course, simple assimilation. Is *ghēppati* pass. to √*grah* ‘to take’ = Skr. *grbhyyate*?

9) In conjunction with the sibilants we have:

  aśasiyam aśasyam aśassam Skr. aśasya ‘sloth.’
  sālo Skr. *cāyāla* ‘brother-in-law.’

10) The dentals in conjunction with *y* are palatalized or kept intact.

  *c* and *ch* sometimes represent the surd dentals when followed by *y* and *j*, and *jh*, the sonant dentals in conjunction with *y*. The dental nasal + *y* is also palatalized, becoming ānān.

The preposition *adhi* before vowels becomes *ajjhā*; *ati* in the same way *acc*; *iti* ‘thus’ becomes *icc*. A form *atyappo*, is of frequent occurrence, this form, however, only shows *i=y* before a vowel.

Other examples are:

  paccūso Skr. pratyūsha ‘dawn’; *sacco* Skr. satya ‘true’;
  cāgo Skr. tyāga ‘abandoning’; *majjam* Skr. madhya ‘strong drink’; *majjho* Skr. madhya ‘middle’; *hajjo* Skr. hṛdya ‘dear.’

11) *r*, in conjunction with *y*, is either assimilated or both letters are preserved intact with intervening vowel. If assimilation takes place, *r* is always assimilated to *y*, thus we find *yy*, not *rr*, which never occurs in Pāli.

Cpr. *ariyo* and *ayyo* Skr. arya and ārya ‘noble.’

  bhāriyā and bhāyyā Skr. bhāryā ‘wife.’
  kāriyo and kāyyo Skr. kārya ‘that ought to be done.’

12) In a few instances *r+y* is assimilated to *l*, as in *pallāṅkō* Skr. paryaṅka ‘couch.’

13) *l+y* is either preserved or *y* is assimilated to *l=ll*.

  kālīyāno and kallāno Skr. kāliṇa ‘fortunate.’

  sallo Skr. *cālyya* ‘an arrow’; *sallako* Skr. *cālyaka* ‘a porcupine.’

14) *v+y* is differently treated if it begins a word or if it is in the middle of a word.
vy, according to Burmese and Siamese manuscripts, becomes by, whilst the Sinhalese write vy throughout at the beginning of a word. vyāmo or byāmo Skr. vyāma 'a fathom.' This is often assimilated to v: vālo Skr. vyāla 'snake.'

In the middle of a word it is either written by, vy, or with assimilation bh, or, though less frequently, yy.

From kavi 'a wise man, a poet;' kabbāṁ and karyāṁ Skr. kāvya 'poetry.'

pattabbo, but also pattayyo and pattabyo Skr. prāptavya 'attainable.'

The preposition vi becomes by before vowels.

15) h+y appears as yh, just as for h+v, the metathesis v+h takes place. Besides this, we have assimilation and svarabhakti.

asayho Skr. asahyā 'unendurable.' The participle P.P. from lehati is leyyo Skr. lehyā 'to lick;' hiyo and hiyyo appear for Skr. hyas 'yesterday.'

16) r before gutturals, palatals, cerebrals, dentals, labials and the sibilant s is mostly assimilated.

saggo Skr. svarga 'heaven'; doṣho Skr. dirgha 'long,' but digghikā 'an oblong pond'; maggo Skr. mārga 'path'; kakkaṭako Skr. karkaṭaka 'a crab.' In sakkharā Skr. çarkarā 'a potsherdr,' we find aspiration.

accati Skr. ṣaro 'to honour'; ajjacam Skr. ārjava 'rectitude'; majāro Skr. mārjāra 'a cat;' nijjaro Skr. nirjara 'free from decay;' khaju Skr. kharju 'itching;' gajjati Skr. ṣarj 'to roar;' muccha Skr. murchā 'fainting.'

pakirṇako Skr. prakirṇaka 'miscellaneous'; uṇyo Skr. urṇa 'wool;' vṛṇyo Skr. varṇa 'colour.'

Before dentals assimilation takes place, and the dental is sometimes altered to a cerebral. The MSS., however, differ greatly in the use of dental and cerebral letters.

We have kitti Skr. kirti 'fame;' kevaṭṭo Skr. kaivarta 'fisherman;' vattati and vattati Skr. vṛt; adḍho and addho Skr. artha 'half.'

sappo Skr. sarpa 'a snake'; tappti Skr. ṭṛp 'to be glad;' gabbho Skr. garbha 'womb;' dabbho Skr. darbha 'kuça grass;' dhammo Skr. dharma 'law;' kammad Skr. karman 'action;' Nammadā Skr. Narmadā 'Neruddha.'
17) $r + v = b:b$; nibbānaṃ Skr. nirvāṇa (a technical term);
gabbo Skr. garva ‘pride’; pabbato Skr. parvata ‘mountain’;
ubbi ‘earth’ Skr. urvi.

18) $r + h$. In this combination both letters are preserved
with or without an inserted vowel: arahā Skr. arhant;
tarhi Skr. tarhi ‘then’; garahati Skr. $\sqrt{garh}$ ‘to blame.’

19) If $r$ follows gutturals, it is either assimilated or a
vowel is inserted, and both letters are preserved. In case of
assimilation the guttural is optionally aspirated.

caκkaṃ Skr. cakra ‘a wheel’; akkoḍho Skr. akrodha ‘mild-
ness’; kujjhati Skr. $\sqrt{krudh}$ ‘to be angry’; gāhati Skr.
$\sqrt{grah}$ ‘to take’; ghāyati Skr. $\sqrt{ghrā}$ ‘to smell’; aggo Skr.
agra ‘first’; kiriyā kriyā Skr. kriyā; khīḍḍā kīlā Skr. kriḍā
‘play.’

20) For $r$ followed by a palatal cpr. vajiro Skr. vajra
‘thunderbolt,’ and pajiro Skr. pajra ‘firm.’

21) Dentals followed by $r$ are either assimilated or preserved
intact. $r$ sometimes aspirates a preceding dental. Optionally,
also, the dental is changed to a cerebral. In many instances
we find three forms:

kuṭra, kultha, kulṭa Skr. kutra ‘where’; gattaṃ Skr. gātra
‘limb’; sattu satthu Skr. çatru ‘enemy’; bhadro bhaddo Skr.
bhadra ‘good’; griddho Skr. grdhra ‘greedy’; Dāmilo Skr.
Drāvida; dravo davo Skr. drava ‘liquid’; chuddho khuddho
Skr. kshudra ‘mean.’

22) After labials, $r$ is assimilated: paṭi Skr. prati (a prep.);
pa Skr. pra (in compos.); pāno Skr. prāṇa ‘breath’; pīyo
Skr. priya ‘dear’; bhāmo Skr. bhrama ‘whirling’; sappāṇno
Skr. sa+prajnā ‘wise.’

$br$ is preserved in Brahmā Skr. Brahman; brahīti Skr.
$\sqrt{brū}$ ‘to speak.’

$mr$ is assimilated in the beginning: makkheti Skr. $\sqrt{mrksh}$
‘to anoint’; miyyati miyati Skr. $\sqrt{mṛ}$ ‘to die.’

For $mr$ in the middle of a word, cfr. ambo Skr. āmra ‘the
mango tree’; tambo Skr. tāmra ‘copper.’

23) $v + r$ in the beginning of a word is assimilated to $v$, in
the middle of a word it always becomes $bb$.

vajati Skr. $\sqrt{vraj}$ ‘to walk’; but pabbajati Skr. pra $+\sqrt{vraj}$
'to go forth'; vajo Skr. vraja 'a cow-pan'; subbato Skr. suvrita 'conscientious'; tibbo Skr. tīvra 'sharp.'

24) r, after sibilants, is assimilated:
sāvako Skr. ċrāvako 'pupil, follower'; sassu Skr. ċvācru 'mother-in-law'; assu Skr. ċačru 'a tear'; sunotī Skr. ċru 'to hear'; asso Skr. ċačra 'corner'; assavo Skr. āsrava 'discharge'; but siri Skr. ċri 'fortune,' with svarabhakti.

25) For h+r, cp. hiri Skr. hrī 'shame'; ahirikā Skr. ahrī 'shamelessness'; rasso Skr. hrasva 'short'; rahado Skr. hrada 'a pool.'

26) l is assimilated before gutturals and labials.

phaggu Skr. phalgā 'reddish.'

appo Skr. alpa 'little'; kappo Skr. kalpa 'period of time'; jappo Skr. jalpa 'word, speech'; goppho Skr. gulpha 'ankle.'

27) Through metathesis gumbo Skr. gūlma 'thicket'; simbali Skr. cálmali 'cotton-tree.'

28) For l+v cp. kibbisam Skr. kilvisha 'fault'; billo, but also beluvo Skr. bilva and bailava 'the vilva-tree'; khallato Skr. khalvāta 'bald'; pallalam Skr. palvala 'small tank.'

29) l after gutturals shows svarabhakti in kileso Skr. kleča 'sin'; kilissati Skr. ċlič 'to suffer'; kilomakam Skr. kloman 'right lung'; kilamati Skr. ċklam 'to be tired'; gilano Skr. glāna 'faded'; and from this an abstract gelañnaṃ is formed, see § 9. akilāsu Skr. aglāsnu 'healthy.' Without svarabhakti kleso 'sin.'

30) For l after labials cp.

pilavo Skr. plava 'a kind of duck'; pihakam Skr. plīhan 'spleen'; pilucati and plavati Skr. ċplu 'to float'; plavo Skr. plava 'a raft.'

ambilo Skr. amlā 'sour'; milakkho Skr. mleccha 'stranger.'

31) After r, l is assimilated in dullabho Skr. durlabha.

32) For l after sibilants cp.

siloko Skr. ćloka 'stanza'; silesumo semho Skr. ćleshman 'phlegm'; siliṭṭho Skr. ćliśṭa 'adhering'; silāghā Skr. ćlāghā 'praise'; asilesā Skr. ačlesha 'name of a lunar mansion.'

33) For h+l cp. hiladati, hilādo, hiliṭo Skr. ċhlād 'to be glad.'
34) \( v \), in conjunction with gutturals in the middle of a word is assimilated: thus pakko Skr. pakva 'cooked.' In the beginning of a word, kathito Skr. \( \sqrt{kvath} \) 'boiled.'

35) For \( v \) after palatals cp. jalati 'to blaze,' and the intensive daddallati Skr. jājvalyati.

36) \( v \) after cerebral: kīṇḍam Skr. kīṅva 'yeast.'

37) \( v \) after dental.

1) \( t+v \): tvam, tuvam, tam Skr. tvam 'thou'; tarați Skr. \( \sqrt{tvār} \); tace Skr. tvac 'skin, bark.' In cattāro Skr. catvāras 'four,' and in ittaro Skr. itvara 'going,' we have assimilation. In caccaro Skr. catvāra 'a court' \( v \) was changed into \( y \), which then palatalized the \( t \). The gerundial suffixes tēna and teva are mostly preserved, but sometimes tēna is contracted into tēna. Irītvījo Skr. rtvij 'an officiating priest.'

2) \( d+v \): dipo Skr. dvīpa 'an island'; doso Skr. dvesha 'hatred'; saddalo Skr. cāḍvala 'grassy.' For Skr. dvi, as separate numeral, the forms deve and duve occur; in composition, however, deve, di, du and bā: bārasa Skr. dvādaśan 'twelve'; bāviṣāti Skr. dvāvimcāti.

3) \( dh+v=dh \): dhajo Skr. dhvaja 'flag'; dhāṃseti corresponds to Skr. dvāṃsa 'to fall, to perish,' and in composition vidhāṃseti; dhani Skr. dhvani 'sound'; addhā Skr. adhvan 'path.'

38) \( v \) after sibilants is mostly assimilated:

asso Skr. açva 'horse'; bhassaro Skr. bhāṣvara 'brilliant.' In the beginning of a word \( sv \) is sometimes preserved. We find also svarabhakti and assimilation. sāmi and svāmī Skr. svāmin 'lord.' sā Skr. āṃ 'dog,' has the following forms besides: sōṇa, sūṇa, sāṇa, svāno and svāno. svāṇam and sōṇam correspond to Skr. svarṇa 'gold.' sago Skr. svarga 'heaven, paradise,' but the adjective svaggaiko. sva, svuva Skr. āṃsa 'yesterday'; soti and svuṭhi Skr. svasti 'health.'

39) Through metathesis \( h+v \) has become \( vh \) in jīvā Skr. jihvā 'tongue'; saṃhāyo Skr. sāhvyā 'called, named.' gabhārām Skr. gahvara 'cavern.'

40) SIBILANTS in conjunction with the surd letters. Following or preceding the surds, the sibilants are always
assimilated; mostly an aspiration of this combination takes place.

Skr. kṣh becomes kkh and cch; some of the words exhibit both forms. Skr. skh and sk=kkh.


2) kacchā Skr. kakṣā ‘a girdle’; kucchi Skr. kukshi ‘belly’; chamā Skr. kṣhamā ‘earth.’


5) ts and ps become alike cch.

bībhaccho Skr. bībhatas ‘loathsome’; cikiccati tikiccati Skr. cikitsati ‘to cure’; dicchati Skr. ditsati (desid. to √dā); macchari Skr. matsarin ‘selfish.’

accharā Skr. apsaras ‘a nymph’; lacchati Skr. lipsati (desid. to √labh).

6) sht ssth=ṭṭh: titthati Skr. tishṭhati ‘to stand’; yīṭhō Skr. isṭā P.P.P. to √yaj ‘to sacrifice’; atṭha Skr. aṣṭāṇ ‘eight’; chaṭṭho Skr. shaśṭha ‘sixth’; bhaṭṭho Skr. bhrasṭha ‘fallen’; maṭṭho and maṭṭo Skr. mṛṣṭa ‘polished’; bhaṭṭho and bhaṭṭo Skr. bhrasṭha ‘fried.’

7) leḍḍu ‘a clod of earth,’ is supposed to stand for Skr. loshtā. The modern vernaculars, however, show the forms leḍḍu and leṭṭu.

8) Skr. st and sth are generally represented by ṭṭh. This
may optionally be cerebralized. *atthi* Skr. asthi ‘bone’; *atthi* Skr. asti ‘to be’; *hatthi* Skr. hastin ‘elephant,’ and without aspiration *atto* Skr. asta ‘thrown.’

9) In the beginning of a word cp. *thakanam* Skr. sthagana ‘covering’; *thambho* Skr. stambho; *ṭhānām* Skr. sthāna ‘standing,’ and other derivatives from *vṛstāh* with cerebralization; *thero* Skr. sthavira ‘priest’; *ṭhūpo* Skr. stūpa ‘a tope’; *thero* and *chero* ‘a drop,’ to Skr. *vṛstip*, and perhaps *chambhati* Skr. *vṛstambh* ‘to amaze’; *khānu* Skr. sthānu ‘stump of a tree.’

10) In conjunction with the labials the sibilants are assimilated; sometimes an aspiration takes place. The characters for *p, ph* being very much alike in Siamese, Burmese and Sinhalese MSS., it is very difficult to say if this is more than graphic.

11) *phasso* Skr. sparça ‘touch’; *phusati* Skr. *vṛṣṭip* ‘to touch’; *puppham* Skr. pushpa ‘flower; by the side of *pupphito* a form *phussito* occurs, both going back to Skr. pushpita ‘flowering.’


41) Groups of nasals with sibilants following are treated in different ways: 1) The group is preserved intact; 2) between the sibilant and the nasal a vowel is inserted; 3) the sibilant is changed to *k,* and metathesis takes place. In the beginning of a word assimilation may take place.

In several instances a word appears under more than one form.

1) *sineho sneho* Skr. sneha ‘friendship’; *nisneho* ‘without love’; *sinānaṃ nahanām* Skr. snāna ‘bathing’; *siniddho niddho* Skr. snigdha ‘oily’; *sunhā sunisā husā* Skr. snūshā ‘sister-in-law’; *Sineru Neru Meru Sumeru* probably belong together, and point to a form *SNERU.*


4) In the oblique case of the pronoun sm is optionally changed into mh, and thus also in the form of the verb subst. amhi asmi amhe asme.

42) In combination with nasals, h shows svarabhakti or metathesis.

gañhati Skr. grãññati ‘to grasp’; hanute ānute Skr. hñute ‘to conceal oneself’; cihanam cinham Skr. cihana ‘mark, sign’; jimho Skr. jihma ‘crooked.’

43) Groups of three or more consonants are treated like those consisting only of two. Assimilation takes place, in some instances svarabhakti.

uddham ubbham Skr. ūrdhvam ‘upwards.’ The representation is, of course, due to the different assimilation which took place; just as in disrā, and less frequently đatīhu, for Skr. dṛṣṭyā vṛdṛ; uddhumāyati (pass.) Skr. ud+ vṛdhā ‘to be blown up’; tikkino tikkho tinho Skr. tikshna ‘sharp’; sanho Skr. ċalakshna ‘smooth’; junhā dosino Skr. jyotsnā ‘moonlight’; kasino Skr. kṛṣṇa ‘entire’; sati Skr. ċastrī ‘knife’; idattayam=idam+traya; lačchati Skr. lapsyati fut. to vṛlabh; chechchati fut. to chindati Skr. vṛchid ‘to cut’; macco Skr. martya ‘mortal’; maccho Skr. matsya ‘fish’; allo Skr. adra ‘wet’; vatamam vattaṁ Skr. vartman; itthi itthi thī Skr. stri ‘woman.’

44) Three consonants are only allowed in conjunction with the semivowels.

§ 15. SANDHI.1

In the preceding paragraphs the phonetic changes which take place in the midst of a word have been considered. It remains now to be seen what changes take place in the

sentence. None of the Sandhi rules known from Sanskrit grammar as imperative are so in Pāli. We have of course only to deal with external Sandhi in Pāli, as internal Sandhi has been treated under the heading of phonetic changes, to which it properly belongs.

In prose the MSS. differ greatly in the use of Sandhi, and whilst, for instance, Burmese and Siamese MSS. prefer writing khaṁ, the Singhalese MSS. separate the words into kho aham. In verse Sandhi of course takes place according to the exigencies of the metre. Later texts, such as the Dipavamsa, take great liberties, omitting whole syllables, etc.

The following tables will show the most frequent changes that occur:

### VOWEL SANDHI.

#### VOWELS IN COMBINATION WITH VOWELS.

\( a+a=a : \) nåhosī=na ahosi.
\( a+a+\text{CONJUNCT CONSONANT}=a : \) na 'tthi=na atthi; pana aññām=pan' aññam.
\( a+a+\text{CONJUNCT CONSONANT}=ā : \) nāsā=na assa.
\( a \) before \( a \) is rarely elided. Such elision generally takes place before aham ‘I,’ ayaṁ ‘this,’ and the forms of the verb atthi ‘to be.’
\( ā+ā=ā : \) taddāyam=tadā ayaṁ; taddāsi=tadā āsi.
\( ā+i=ɛ : \) bandhussa 'eva=bandhussa iva.
\( ā+u=ō : \) nōpetī=na upeti.
\( a+iti=ā : \) Tissātī vacanca=Tissa iti.
\( a+pi=āpi : \) ajjāpi=aja.
\( ā+u=ū : \) cūbhayaṁ=ca ubhayaṁ; tadūpa= tadā upasammanti.
\( a+i=ā \) (elision of \( i \)) : yena ‘me=yena ime. This elision seems only to take place in case of the pronoun idam.
\( a+i \) or \( u=i \) or \( u \) (elision of \( a \)) : pahāy’ imam= pahāya imam; tatr’ idam=tatra idam; yass’ indriyan=yassa indriyānī; ten’ upasankami=tena upasaṅkami.
VOWEL SANDHI.

\( a \) is elided before \( ã \, ù \, ø \, o \): yen' āyasmā; utthāy' āsanā; īdh' āvuso; eken' ūno=ekena ūno; netv' ekamantikam; c' etarahi tas' okāsam.

\( ã \) sometimes elides a short vowel, and less often a long vowel other than \( ã \): disvā 'panissayam for disvā upan\(^{°} \); sutvā 'eva for sutvā eva.

\( ã \) is often elided before a long vowel or a short followed by a conjunct consonant: tath' eva=tathā; netv' ekamantikam eva=netvā ek\(^{°} \).

\( ã+i=i \) in seyyathidāṃ=seyyathā idāṃ and saddhādhā=saddhā idhā.

\( i \) is elided before short or long vowels: gacchām' aham gacchāmi \( a^{°} \); p' ajja=pi ajja; dasah' upagatām=dasahi upā\(^{°} \).

\( i+i=i \): in combinations with \( iti \): samantidāha=samanti idha.

\( i+a=a \): kiñcāpi=kiñci api (more frequently kiñcid api).

\( i \) preceded by \( t \) or \( tt \) and followed by a vowel becomes \( ty \): jivanty elaka; ty ayaṃ ti ayaṃ. The examples are from late Pāli works, and are perhaps doubtful.

\( iti+evām \): ity evam, but also according to the rules after which \( ty \) is palatalized icc evam, and thus \( di=ji \); api=app, etc., as pointed out above, § 14, and itv evam.

\( u \) is elided before a vowel: samel' āyasmā=sametu \( a^{°} \); sadh' āvuso=sadhuv\(^{°} \); tusites' upapajatha=tusitesu upā\(^{°} \).

\( u+i=u \): sadhūti=sadhhu iti; kiṃsūdha=kiṃsu+idha.

\( u \) before a vowel changes into \( v \). The examples are doubtful: vattho' eva=vatthu eva.

\( e \) may be elided before a long vowel: \( m' āsi=me āsi; silavant' ettha=silavanto ettha. \)

\( e \) sometimes elides a following vowel: te 'me=te ime; sacē jja=ajja.

\( e+a=ā \): sacāham=sace+aham.

\( e+a=y \), the \( a \) being lengthened: tyāham=te aham. After a double consonant lengthening takes place arbitrarily.

\( o \) often elides a following vowel: so 'ham=so aham; pattiko 'va=ova; kattabba' posathe=k\(^{°} \) upo\(^{°} \).

\( o \) is elided before a vowel: kut' ettha=kuto ettha; katam' assa=katamo assa.
§ 16. EUPHONIC CHANGES.

1) If a word ending in ā is followed by idam, or one of its oblique cases, ű is inserted: na yidam, na-ũ-imassa.

2) eva after words ending in vowels or nasal vowels becomes viya sometimes: e.g. kim viya like what.

3) v is inserted if a vowel is followed by u or û.

4) eva becomes yeva after words ending in vowels or nasal vowels.

5) m is inserted between two vowels: idha-m ṛhu=idha rhu; jeyya-m attānam=jeyya attē; idha-m-ijjhati, giri-m-iva.

6) r is inserted when a word ending in a vowel is followed by a word commencing with a vowel: dhir atthu and vijjur eva.

7) d is inserted in sammad eva, anvad eva, satthud anvayo.

These consonants have been inserted according to false analogy.

8) A few instances occur of the original consonant reappearing which, according to the phonetic rules in Pāli should be omitted.

manasaḍ aññavimuttānaṃ=manasaḍ; yasmād apeti (and so in Sanskrit); tasmād eva=tasmā; kenacād eva; ahū eva (Skr. abhūd eva); puthag eva (Skr. prthag eva); pageva (Skr. prāgeva); tuññhim āsīnam (Skr. tūṣṇīm); vuttir esā (Skr. vṛttir esā); sabbhir eva (Skr. sadbhir eva); paṭhāvi dhātur eva=dhātu eva (Skr. dhātur eva); punar eva=puna eva (Skr. punar eva); bhattur atthe=bhattu atthe (Skr. bhurtar arthe); chal eva (Skr. shad eva).

9) The nīgghatīta stands sometimes for an original final consonant. This can be replaced by an original consonant before vowels: sakim stands for Skr. sakṛt, and before eva it becomes sakid eva, in accordance with Sanskrit.

10) The same is the case with tam yam etam, which stand
DECLENSION.

for *tad yad etad* respectively, and appear in this shape before vowels: *tad eva; etad avoca.*

11) Owing to false analogy, wrong consonants sometimes appear by the side of the right: *punam eva for punar, aññad atthu for aññam, bahud eva for bahur.*

12) Original double consonants which are assimilated are sometimes after vowels doubled.

13) In verse the NIGGAHĪTA is elided before a consonant: *no ce muñceyya candimāṃ for muñceyyam; maccāna jivitāṃ for maccānam; etam buddhāna sāsanam for buddhānam sāsāṃ.*

14) Sometimes the nasal vowel is entirely elided: *im’ etam =imam etam; nipajji’ aham =nipajjiṃ aham.*

*am+a=a*: ekam idāhāṃ samayam; ekam idam aham; evayam =evam ayaṃ.

15) If a word ends in NIGGAHĪTA and a consonant follows, it may be changed to the nasal of that class to which the consonant belongs: *m+k=ṅk, m+c=ṅc, m=t=ṅti, m+t=ṅti, m+p=ṃp.*

16) A word ending in the NIGGAHĪTA, followed by a word beginning with *y*, becomes *ṅṅ*: tam yeva=taññeva; ānantari-kaññam.

17) The NIGGAHĪTA before *ḥ* optionally becomes *ṅ*: evaṅhi.

§ 17. DECLENSION.

1) We have drawn attention in the chapter on Phonetics to the fact that Pāli only allows vowels and nasalized vowels at the end of a word. Through this law the shape of a word is considerably altered. Roughly speaking, vowels are either substituted at the end of a word, or those consonants which would impede the action of this law are dropped. A consequence of this process is, that, although the essential features of the various Sanskrit declensions are preserved, no declension has kept within its proper range.

2) The nominative case as a prototype case has influenced the other cases, and since stems *e.g.* ending in *as* or *a* alike
form the nominative case in o, the as and o declension follow respectively the analogy of the as or o declension.

3) Besides this the influence of the declension of the pronouns on the declension of nouns has to be noticed, and vice versâ.

4) Pâli distinguishes three genders: masculine, feminine and neuter, two numbers singular and plural, and, including the vocative, eight cases. In the declension of neuter nouns and of pronouns some traces of an old dual are to be found, which will be noticed hereafter; but practically speaking the dual is extinct.

5) The Pâli grammarians recognize six case relations, which by their name indicate the functions of the cases. The nominative and vocative cases are of course omitted in this enumeration.

6) The nominative case is simply called the first case (pathamâ). It simply expresses the subject. It is sometimes used instead of the vocative, which latter is called the âlpanam 'the addressing case.'

7) The names given respectively to the other cases to show their relation (kârakam) are:

- kammaṁ accusative.
- karaṇam instrumental.
- sampadânam dative.
- apâdânam ablative.
- sâmi genitive.
- okâso or âdhâro locative.

Other terms are: for the accusative upayogo, for the ablative nissakko, and for the locative bhummo.

USES OF THE CASES.

I) THE RELATION OF THE ACCUSATIVE (kammaṁ). The accusative is used as the case of the direct object of a transitive verb. The transitive verbs have a somewhat wider range in all the Indian languages than in the related ones, and so we find an accusative as the goal of motion
with verbs of 'going,' 'bringing,' 'sending,' etc. Vihāram gantvā 'having gone to the monastery.'

Verbs of speaking may follow the same rule. Tam rājā idam abruci 'the king said this to him.'

The accusative is further used to denote space traversed and duration of time. Paññāsa yojanāni gacchati 'he marches fifty yojanas.'

It is used with verbs signifying to have recourse, to appear, to ask. Buddhām saranāṃ gacchāmi 'I take my refuge in the Buddha.'

Causative verbs have a double accusative. Upāsakaṃ māṃ bhavāṃ Gotamo dhāretu 'let the lord Gotama receive me as a disciple.'

The accusative is used with the following prepositions:

pati: Saṅgamam pati pihā 'longing for union.'

pari: rukkham pari 'in the direction of the tree.'

anu: anu Sāriputtaṃ paññavā bhikkhu 'a priest inferior to S. in learning.'

anto, antara: antara vi̊thiṃ olokåyamāno 'looking down into the street.'

abhī abhito: abhito gāman 'round the village.'

tiro: tiro bhavāṃ gacchati 'he goes out of sight.'

II) THE RELATION OF THE INSTRUMENTAL (karaṇāṃ).

The instrumental denotes adjacency, accompaniment, association, and of course, instrumentality. All the uses of this case may be derived from its original meaning. We notice particularly the use made of the instrumental to denote 1) equality, likeness, accordance, default:

Rāgena samo aggi niṃa natthi 'there is no fire like lust.'

akkhinā kāṇo 'blind of one eye.'

2) the space traversed and duration of time:

nabhasā gacchati 'he goes through air.'

3) the construction of a passive verb or participle:

evam me sutam 'thus it was heard by me.'

4) the prepositions saha saddhīṁ sīnā, though generally used with the instrumental, are also found with other cases:

Saha gabbhena jīvitakkhayaṁ pāpunissāmi 'I shall perish together with my unborn child'; Mahatā bhikkhu-sāṅghena
saddhim 'with a great company of priests'; vinā dosena 'without any fault.'

III) The relation of the Dative (sampadānam) [effecting case]. The case of the indirect object. It is used to denote objects 'to, towards, for, at, against,' which, anything is done or intended.

It is used, therefore, with words signifying

1) give, share out, and assign: Maggaṃ dehi rañño 'make room for the king.'

2) Show, announce, declare: tassa abruvi 'said to him'; tuyham avikaromi 'I will explain thee.'

3) Give attention, have a regard or feeling, inclination, obeisance: Bhavato bhaddam hotu 'may good happen to the lord.'

4) In an infinitive sense: lokānukampāya 'out of pity to the world.'

IV) The ablative relation (apādānam). The 'from' case. It is used to denote removal, distinction, separation, issue, deprival, restraint: mātito suddho 'pure on the mother's side;' avijā paccayā saṅkhārā.

As special applications, we notice

1) the ablative after words expressing fear in interchange with the genitive: Sabbe bhāyanti maccuno or maccunā 'all fear death.'

2) the ablative of distinction: yato paṇītataro vā vasiṭṭhataro vā natthi 'than whom there is none better or more accomplished.' Also in interchange with the genitive and instrumental.

The ablative is used with the prepositions and adverbs implying the notion of distance, removal, such as ārā 'far off'; purā 'formerly,' which are ablatives according to their formation: ārā so āsavakkhayā 'he is far from the extinction of passion'; tassa āgamanā purā 'before his arriving.'

V) The genitive relation [sāmi]. The case relation is an adjectival one, out of which all other uses arise.

It is to a great extent interchangeable with IV) the locative [okāso], the 'in' case.

Thus we find a locative and genitive absolutely employed:
DECENSION OF NOUNS.

rudato dārakassa or rudantasmin dārake 'whilst the child was crying'; Evaṁ vutte 'having said thus.'

In connection with verbs and substantives denoting either possession or dominion, either the genitive or locative is used. The locative is used interchangeably with the accusative, instrumental, dative, and ablative.

Among prepositional uses of the locative we notice upa and adhi having respectively the sense of inferior and superior to. Upa khāriyāṁ doṇo 'a droṇa is inferior to a khāri'; adhi devesu Buddhaṁ 'Buddha is superior to the gods.'

In interchange with the instrumental, the locative is used with adjectives of the sense of satisfied, eager, zealous.

I. DECENSION OF NOUNS.

We shall now give the paradigms for the different declensions, of which we make two divisions.

I. Stems in vowels.

II. Stems in consonants.

We shall mark those forms which belong to the pro-nominal declension with †, those which are taken from another declension with *, obsolete forms with ‡.

STEMS IN VOWELS.

Masculine and Neuters in a.

Dhamma.

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<td>Acc. dhammaṁ</td>
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<tr>
<td>Instr. dhammana vinayā</td>
<td>dhammēbhī dhammehi</td>
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<td>dhammesu</td>
</tr>
<tr>
<td>† dhammadhmhi</td>
<td></td>
</tr>
</tbody>
</table>
Pāli Grammar.

Neuters in a.

Citta.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>cittāni *citte</td>
</tr>
<tr>
<td>Voc. cittān</td>
<td>cittāni *citte</td>
</tr>
<tr>
<td>Acc. cittān</td>
<td>cittān *citte</td>
</tr>
<tr>
<td>Instr. cittena</td>
<td>cittebhi cittehi</td>
</tr>
<tr>
<td>Dat. cittāya</td>
<td>cittānam</td>
</tr>
<tr>
<td>Abl. cittā cittasmā cittāmāh</td>
<td>cittebhi cittehi</td>
</tr>
<tr>
<td>Gen. cittassa</td>
<td>cittānam</td>
</tr>
<tr>
<td>Loc. citte cittasmim cittamhi</td>
<td>citesse</td>
</tr>
</tbody>
</table>

The forms of this declension correspond more to those of Vedic Sanskrit than those of classical Sanskrit.

Cp. instr. sing. yajnā; pl. nom. devāsas; pl. nom. neut. yugā; pl. instr. devēbhīs. Is the form citte an old dual neuter?

Feminine Stems in ā.

Kaññā.

<table>
<thead>
<tr>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kaññā</td>
<td>kaññā *kaññāyo</td>
</tr>
<tr>
<td>Voc. kaññe</td>
<td>kaññā *kaññāyo</td>
</tr>
<tr>
<td>Acc. kaññam</td>
<td>kaññā *kaññāyo</td>
</tr>
<tr>
<td>Instr. kaññāya</td>
<td>kaññābhī kaññāhi</td>
</tr>
<tr>
<td>Dat. kaññāya</td>
<td>kaññānam</td>
</tr>
<tr>
<td>Abl. kaññāya</td>
<td>kaññābhī kaññāhi</td>
</tr>
<tr>
<td>Gen. kaññāya</td>
<td>kaññānam</td>
</tr>
<tr>
<td>Loc. kaññāyam</td>
<td>kaññāsū</td>
</tr>
</tbody>
</table>

The voc. sing. of ammā 'mother' is given as amma and ammā.

Masculines in ī.

Aggi.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
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<tbody>
<tr>
<td>Nom. aggi</td>
<td>aggayō aggīyo *aggi</td>
</tr>
<tr>
<td>Voc. aggi</td>
<td>aggayō aggīyo aggī</td>
</tr>
<tr>
<td>Acc. aggīm</td>
<td>aggī *aggayō aggīyo</td>
</tr>
<tr>
<td>Instr. aggīnā</td>
<td>aggībhī aggīhi</td>
</tr>
<tr>
<td>Dat. aggino aggissa</td>
<td>aggīnam</td>
</tr>
</tbody>
</table>
STEMS IN VOWELS.

**SINGULAR.**

Abl. *aggiñā † aggiṁhā † aggiṁā † aggiṁhī aggiṁhi aggihi
Gen. *aggiṇo *aggiśa aggiṇaṃ
Loc. aggiṇī † aggiṁhi † aggiṁiṁ ✡ aggiśu

The voc. sing. of isi 'a sage' occurs as ise, corresponding to Sanskrit ṛṣe.

From muni 'a recluse' the loc. sing. occurs as mune.

Of ādi 'starting-point' the following locative sing. forms occur:

ādo, ādu corresponding both to Skr. adau, *ādim † ādimhi † ādisiṃ.

The neuters in ī follow the declension of those in in. As paradigm attihi 'a bone' will be given.

**Feminines in ī.**

**Ratti.**

**SINGULAR.**

Nom. ratti
Voc. ratti
Acc. rattiṃ
Instr. rattiya
Dat. rattiya
Abl. rattiya
Gen. rattiya
Loc. rattiyaṃ ✡ rattiya ✡ rattiyo ✡ ratti ✡ rattiyo

Instead of the forms of the instr. sing. in iyā, yā occurs, corresponding to Sanskrit. This unites with the preceding consonant, and palatalizes the same arbitrarily:

matyā santyā for matiyā santiyā
jaccā najjā for jātiya nadiyā

A palatalization occurs in conjunction with other forms.

The paradigm of nadi 'river' will show the declension.

**SINGULAR.**

Nom. nadi
Voc. nadi
Acc. nadiṃ
Instr. nadiyā nadyā najjā nadibhi nadihi ✡ najjo

**PLURAL.**

rattiyo ✡ ratti
rattiyo ✡ ratti
ratti ✡ rattiyo
rattibhi
rattinaṃ
rattibhi rattihī
rattinaṃ
ratto rattisu

nadiyo ✡ najjo ✡ nadi
nadiyo ✡ najjo ✡ nadi
nadi ✡ nadiyo ✡ najjo
nadibhi nadihi ✡ najjo
The loc. sing. of *Bārāṇasī* is given as *Bārāṇasīṃ*.

*īṭhi, thī ‘a woman,’ corresponding to Skr. stī, shows the following forms:

### Declension in *u*

**Bhikkhu.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. <em>bhikkhu</em></td>
<td>bhikkhavo <em>bhikkhū</em></td>
</tr>
<tr>
<td>Voc. bhikkhu</td>
<td>bhikkhavo bhikkhave <em>bhikkhū</em></td>
</tr>
<tr>
<td>Acc. bhikkhūṃ</td>
<td>bhikkhū *bhikkhavo</td>
</tr>
<tr>
<td>Instr. bhikkhunā</td>
<td>bhikkhāhi bhikkhūhī</td>
</tr>
<tr>
<td>Dat. <em>bhikkhuno</em></td>
<td>bhikkhānam</td>
</tr>
<tr>
<td>Abl. bhikkhuno + bhikkhussā</td>
<td>bhikkhābhi bhikkhūhī</td>
</tr>
<tr>
<td><em>bhikkhumā</em> + bhikkhumāhā</td>
<td>bhikkhumāhā</td>
</tr>
<tr>
<td>Gen. bhikkhuno <em>bhikkhussa</em></td>
<td>bhikkhūnām</td>
</tr>
<tr>
<td>Loc. + bhikkhumā + bhikkhumāhī</td>
<td>bhikkhūsū bhikkhusu</td>
</tr>
</tbody>
</table>

We have in adverbial use the gen. sing. *heten* and *hetu* from *hetu*.

The influence of other declensions we find in such forms as nom. plur. of *jantu* and *hetu*: *jantuyo jantuno, hetuyo hetuno*.

Masculines in *u* agree with those in *a*, showing the long *ā* in the nom. voc. acc. plur. In those forms we have also formations according to other declensions, e.g.:

*sabbaṇṇū* : sabbaṇṇuno

*abhībū* : abhibhovo abhibhuno
STEMS IN CONSONANTS.

Neuters in u form their nom. acc. plur. either in u or uni. The form of the acc. sing. in m is also used for the nominative.

Feminines in ù.

Jambu.

SINGULAR.  PLURAL.
Nom. jambū  jambūyo  *jambū
Voc. jambū  jambūyo  *jambū
Acc. jambūṃ  jambū  *jambūyo
Instr. jambūyā  jambūbhi  jambūhi
Dat. jambūyā  jambūnāṃ
Abl. jambūyā  jambūbhi  jambūhi
Gen. jambūyā  jambūnāṃ
Loc. jambūyam jambūyā  jambūsu

The loc. of bhū is bhūvi adverbially used.

Of crude forms ending in Sanskrit in diphthongs we find only go ‘a cow.’

SINGULAR.  PLURAL.
Nom. go  gāvo
Voc. go  gāvo
Acc. gam *gavam *gavum *gavam  *gāro
Instr. *gavā *gāvena  gobhi  gohi
Dat. gāvassa  gavam *gunnam *gonam
Abl. gāvā  gāvamā  gāvamha  gobhi  gohi
Gen. *gavasa  gavam *gunnam *gonam
Loc. gāve  gāvamhi  gāvasmim  gosu  gāvesu

The influence of the acc. sing. has effected a transition of the diphthongal conjugation in other declensions, e.g. acc. sing. Skr. rāyam from rai, Pāli rāyo ‘wealth’; acc. sing. Skr. nāvam from nau, Pāli nāvā ‘a ship.’

II. STEMS IN CONSONANTS.

STems in ar, Skr. r.

Satthā ‘teacher.’

SINGULAR.  PLURAL.
Nom. satthā  satthāro
Voc. satthā  sattha  satthāro
<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.  satthāraṃ</td>
<td>satthāre * satthāro</td>
</tr>
<tr>
<td>Instr. sattharā * satthunā * satthāra</td>
<td>satthārebhi satthārehi</td>
</tr>
<tr>
<td>Dat.  satthu * satthussa * satthuno</td>
<td>satthanam * satthānam * satthārānam</td>
</tr>
<tr>
<td>Abl.  sattharā satthārā</td>
<td>satthārebhi * satthārehi</td>
</tr>
<tr>
<td>Gen.  satthu satthussa</td>
<td>satthanam * satthārānam * satthānam</td>
</tr>
<tr>
<td>Loc.  satthari</td>
<td>sattharesu * satthāresu</td>
</tr>
</tbody>
</table>

With the declension of *satthā*, that of *pitā* nearly agrees.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  pitā</td>
<td>pitaro</td>
</tr>
<tr>
<td>Voc.  pitā pitā</td>
<td>pitaro</td>
</tr>
<tr>
<td>Acc.  pitaraṃ * pitunā</td>
<td>pitaro * pitaro</td>
</tr>
<tr>
<td>Instr. pitarā * pitunā</td>
<td>pitubhi * pitūhi pitarehi</td>
</tr>
<tr>
<td>Dat.  pitu * pitussa * pituno</td>
<td>pitunam * pitunam * pitānam * pitarānam</td>
</tr>
<tr>
<td>Abl.  pitu * pitarā</td>
<td>pitubhi * pitūhi * pitarehi * pitarehi</td>
</tr>
<tr>
<td>Gen.  pitu * pitussa * pituno</td>
<td>pitunam * pitunam * pitānam * pitarānam</td>
</tr>
<tr>
<td>Loc.  pitari</td>
<td>pitusu * pitaresu</td>
</tr>
</tbody>
</table>

*Mātā* 'mother.'

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  mātā</td>
<td>mātaro</td>
</tr>
<tr>
<td>Voc.  māta * mātā</td>
<td>mātaro</td>
</tr>
<tr>
<td>Acc.  mātaraṃ</td>
<td>mātare * mātaro</td>
</tr>
<tr>
<td>Instr. mātarā * mātuya * mātyā mātubhi * matubhi * mātarehi</td>
<td>mātunam * mātunam mātānam * mātarānam</td>
</tr>
<tr>
<td>Dat.  mātu * mātuya * mātyā</td>
<td>mātānam * mātunam mātānam * mātarānam</td>
</tr>
<tr>
<td>Abl.  mātarā * mātuyā * mātyā mātubhi * matubhi * mātarehi</td>
<td>mātunam mātānam * mātarānam</td>
</tr>
<tr>
<td>Gen.  mātu * mātuyā * mātyā</td>
<td>mātānam * mātunam mātānam * mātarānam</td>
</tr>
<tr>
<td>Loc.  mātari * mātuyām māt- mātusu * mātusu * mātāresu</td>
<td>mātānam * mātāresu</td>
</tr>
</tbody>
</table>

As an appendix to the declension in *ar*, it will perhaps be best to give the declension of *sakhā* 'a friend.'
STEMS IN CONSONANTS.

The word corresponds to the Skr. sākhi, which shows an irregular declension. The same irregularities we find also in Pāli, and besides this we find the influence of other declinations. The forms are not marked.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sakhā</td>
</tr>
<tr>
<td>Voc.</td>
<td>sakhē sakhī sakhā sakha</td>
</tr>
<tr>
<td>Acc.</td>
<td>sakhāraṁ sakhāyaṁ sakhānaṁ sakhāṁ</td>
</tr>
<tr>
<td>Instr.</td>
<td>sakhinā</td>
</tr>
<tr>
<td>Dat.</td>
<td>sakhissa sakhino</td>
</tr>
<tr>
<td>Abl.</td>
<td>sakhinā</td>
</tr>
<tr>
<td>Gen.</td>
<td>sakhissa sakhino</td>
</tr>
<tr>
<td>Loc.</td>
<td>sakhe</td>
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</tbody>
</table>

**PLURAL.**

<table>
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<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sakhāyo sakhino sakhāno</td>
</tr>
<tr>
<td>Voc.</td>
<td>sakhāyo sakhino sakhāno</td>
</tr>
<tr>
<td>Acc.</td>
<td>sakhī sakhino sakhāyo sakhāno</td>
</tr>
<tr>
<td>Instr.</td>
<td>sakharehi sakhārebhi sakhēhi</td>
</tr>
<tr>
<td>Dat.</td>
<td>sakhinaṁ sakhārānaṁ</td>
</tr>
<tr>
<td>Abl.</td>
<td>sakharehi sakhārebhi sakhēhi</td>
</tr>
<tr>
<td>Gen.</td>
<td>sakhārānaṁ sakhārānaṁ sakhinaṁ</td>
</tr>
<tr>
<td>Loc.</td>
<td>sakhāresu sakkhesu</td>
</tr>
</tbody>
</table>

II. STEMS IN NASALS.

1) in an.

**Attan ‘self’**

**SINGULAR.**

<table>
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<tr>
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<th>Form</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>attā</td>
</tr>
<tr>
<td>Voc.</td>
<td>atta</td>
</tr>
<tr>
<td>Acc.</td>
<td>attanaṁ attanaṁ attaṁ</td>
</tr>
<tr>
<td>Instr.</td>
<td>attanā attena</td>
</tr>
<tr>
<td>Dat.</td>
<td>attano</td>
</tr>
<tr>
<td>Abl.</td>
<td>attanā attasmai</td>
</tr>
<tr>
<td>Gen.</td>
<td>attano</td>
</tr>
<tr>
<td>Loc.</td>
<td>attani attasmini attamhi</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>attāno</td>
</tr>
<tr>
<td>Voc.</td>
<td>attāno</td>
</tr>
<tr>
<td>Acc.</td>
<td>attano</td>
</tr>
<tr>
<td>Instr.</td>
<td>attanā attanebhī</td>
</tr>
<tr>
<td>Dat.</td>
<td>attanām attanām</td>
</tr>
<tr>
<td>Abl.</td>
<td>attanām attēbhi</td>
</tr>
<tr>
<td>Gen.</td>
<td>attanām attēbhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>attanām attanesu</td>
</tr>
</tbody>
</table>
The form ātumā is of comparatively rare occurrence. We find:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>brahmā</td>
<td>brahmāno</td>
</tr>
<tr>
<td>Voc.</td>
<td>brahme</td>
<td>brahmāno</td>
</tr>
<tr>
<td>Acc.</td>
<td>brahmānam *brahmāṁ</td>
<td>brahmano *brahmāno</td>
</tr>
<tr>
<td>Instr.</td>
<td>brahmunā *brahmanā</td>
<td>*brahmebhi</td>
</tr>
<tr>
<td>Dat.</td>
<td>brahmuno *brahmassa</td>
<td>brahmunāṁ *brahmānam</td>
</tr>
<tr>
<td>Abl.</td>
<td>brahmunā *brahmanā</td>
<td>brahmebhi</td>
</tr>
<tr>
<td></td>
<td>†brahmasmā</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>brahmuno *brahmassa</td>
<td>brahmunāṁ *brahmānam</td>
</tr>
<tr>
<td>Loc.</td>
<td>brahmuni *brahmani</td>
<td>*brahmesu</td>
</tr>
<tr>
<td></td>
<td>†brahmasmiṁ</td>
<td></td>
</tr>
</tbody>
</table>

Rājan 'king.'

<table>
<thead>
<tr>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>rāja</td>
<td>rājāno</td>
</tr>
<tr>
<td>Voc.</td>
<td>rāja</td>
<td>rājāno</td>
</tr>
<tr>
<td>Acc.</td>
<td>rājānam *rājam</td>
<td>rājano *rājāno</td>
</tr>
<tr>
<td>Instr.</td>
<td>rāñāṅa rājina *rājena rājughi *rājughi *rājebhi</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>rājño rājino *rājassa rāñāṅa rājunaṁ *rājānam</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>rāñāṅa †rājamha</td>
<td>rājughi *rājughi *rājebhi</td>
</tr>
<tr>
<td>Gen.</td>
<td>rāñō rājino rājassa rāñāṅa rājunaṁ *rājānam</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>rājini rāñī *rañīne rājusu *rājusu *rājesu</td>
<td></td>
</tr>
</tbody>
</table>

Yuvan 'young.'

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yuvā</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>yuva</td>
<td>*yuvāna *yuvānā</td>
</tr>
<tr>
<td>Acc.</td>
<td>yuvānam *yuvām</td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>†yūnā</td>
<td>*yuvānā *yuvena *yuvanena</td>
</tr>
<tr>
<td>Dat.</td>
<td>†yūno</td>
<td>*yuvānassa *yuvassa</td>
</tr>
<tr>
<td>Abl.</td>
<td>†yūno</td>
<td>*yuvānā †yuvanasma</td>
</tr>
<tr>
<td>Gen.</td>
<td>†yūno</td>
<td>*yuvassa *yuvānassa</td>
</tr>
<tr>
<td>Loc.</td>
<td>yuve</td>
<td>yuvi †yuvarhī †yuvarhasmīṁ</td>
</tr>
<tr>
<td></td>
<td>yuvāne †yuvānasmiṁ</td>
<td></td>
</tr>
</tbody>
</table>
**STEMS IN CONSONANTS.**

### PLURAL.

<table>
<thead>
<tr>
<th>Case</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yuvāno</td>
<td>*yuvānā</td>
</tr>
<tr>
<td>Voc.</td>
<td>yuvānā</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>yuve</td>
<td>*yuvāne</td>
</tr>
<tr>
<td>Instr.</td>
<td>yuvānehi</td>
<td>yuvehi</td>
</tr>
<tr>
<td>Dat.</td>
<td>yuvānam</td>
<td>yuvānam</td>
</tr>
<tr>
<td>Abl.</td>
<td>yuvānehi</td>
<td>yuvehi</td>
</tr>
<tr>
<td>Gen.</td>
<td>yuvānam</td>
<td>yuvānam</td>
</tr>
<tr>
<td>Loc.</td>
<td>yuvānesu</td>
<td>yuvāsu</td>
</tr>
</tbody>
</table>

**Sā 'dog.'**

### SINGULAR.

<table>
<thead>
<tr>
<th>Case</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sā</td>
<td>sāno *sā</td>
</tr>
<tr>
<td>Voc.</td>
<td>sā</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>sānam</td>
<td>sāno *sāno *sā *sē</td>
</tr>
<tr>
<td>Instr.</td>
<td>sunā</td>
<td>sanā *senā</td>
</tr>
<tr>
<td>Dat.</td>
<td>*sāya</td>
<td>*sassa</td>
</tr>
<tr>
<td>Abl.</td>
<td>sā</td>
<td>*sasmā</td>
</tr>
<tr>
<td>Gen.</td>
<td>*sassa</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>se</td>
<td>*sasmiṃ</td>
</tr>
</tbody>
</table>

Besides this, the following forms occur, and are declined as if belonging to the first declension:

soro sūro svāro and sūvāno. The fem. is sōṇi.

### Pumā [pumān].

<table>
<thead>
<tr>
<th>Case</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pumā</td>
<td>pumāno</td>
</tr>
<tr>
<td>Voc.</td>
<td>pumām</td>
<td>pumā</td>
</tr>
<tr>
<td>Acc.</td>
<td>pumānam</td>
<td>*pumām</td>
</tr>
<tr>
<td>Instr.</td>
<td>pumunā</td>
<td>*pumānā</td>
</tr>
<tr>
<td>Dat.</td>
<td>pumuno</td>
<td>*pumassa</td>
</tr>
<tr>
<td>Abl.</td>
<td>pumunā</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>pumuno</td>
<td>*pumassa</td>
</tr>
<tr>
<td>Loc.</td>
<td>pumane</td>
<td>*pume</td>
</tr>
</tbody>
</table>

These paradigms have been given to show the way in which the an stems are treated. We find several instances where, according to what was said in the introduction, a
word has only preserved a few traces of its belonging to this class.

Besides the regular forms of the a declension of kammañ, we find the instr. sing. kammuná kammâná, the gen. sing. kammuno, and the loc. kammaní.

In several instances forms of the an declension are in adverbial use only.

### 2) Declension of Stems in mant vant.

<table>
<thead>
<tr>
<th>SINGULAR MASC.</th>
<th>SINGULAR NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. <em>gunañā goto</em></td>
<td><em>gunañato</em></td>
</tr>
<tr>
<td><em>gunañā</em></td>
<td><em>gunañā</em></td>
</tr>
<tr>
<td>Voc. <em>gunañam</em></td>
<td><em>gunañā</em></td>
</tr>
<tr>
<td>Acc. <em>gunañam</em></td>
<td><em>gunañam</em></td>
</tr>
<tr>
<td>Instr. <em>gunañam</em></td>
<td><em>gunañam</em></td>
</tr>
<tr>
<td>Dat. <em>gunañito</em></td>
<td><em>gunañam</em></td>
</tr>
<tr>
<td>Abl. <em>gunañam</em></td>
<td><em>gunañam</em></td>
</tr>
<tr>
<td>Gen. <em>gunañito</em></td>
<td><em>gunañam</em></td>
</tr>
<tr>
<td>Loc. <em>gunañito</em></td>
<td><em>gunañam</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. <em>gunañam</em></td>
</tr>
<tr>
<td>Voc. <em>gunañam</em></td>
</tr>
<tr>
<td>Acc. <em>gunañam</em></td>
</tr>
<tr>
<td>Instr. <em>gunañam</em></td>
</tr>
<tr>
<td>Dat. <em>gunañam</em></td>
</tr>
<tr>
<td>Abl. <em>gunañam</em></td>
</tr>
<tr>
<td>Gen. <em>gunañam</em></td>
</tr>
<tr>
<td>Loc. <em>gunañam</em></td>
</tr>
</tbody>
</table>

The corresponding feminine is made by adding ¯ to either the strong or weak form: *gunañam* or *gunañam*. It is then declined like a form i.

The participles in ant are declined like those in mant, with the exception of the nom. sing. case, which is gaccham or *gacchanto. Compare further:

Nom. sing. arañ and araham ‘venerable.’

” mahā mahani *mahanto ‘great.’
**STEMS IN CONSONANTS.**

*Santo* P.P. to *atthi* 'to be.'

shows the following forms:

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>santo</td>
</tr>
<tr>
<td>Acc.</td>
<td>santām</td>
</tr>
<tr>
<td>Instr.</td>
<td>satā</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen. and Dat.</td>
<td>sato</td>
</tr>
<tr>
<td>Loc.</td>
<td>satī</td>
</tr>
</tbody>
</table>

**Bhavāṃ.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Voc.</td>
<td>bho</td>
<td>bhotā</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhavāntām</td>
<td>bhotān</td>
</tr>
<tr>
<td>Instr.</td>
<td>bhavātā</td>
<td>bhotā</td>
</tr>
<tr>
<td>Gen. and Dat.</td>
<td>bhavato</td>
<td>bhotō</td>
</tr>
<tr>
<td>Abl.</td>
<td>bhavātā</td>
<td>bhotā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Voc.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
</tbody>
</table>

The fem. appears under the forms of:

*bhavati*  *bhavanti*  *bhoti*  Fem. nom. plur. *bhotiyō*

3) **STEMS IN in.**

In this declension several stems have been combined in one system.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th></th>
<th></th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>daṇḍi</em></td>
<td>daṇḍino</td>
<td><em>daṇḍi</em></td>
</tr>
<tr>
<td>Voc.</td>
<td>daṇḍi</td>
<td>daṇḍino</td>
<td><em>daṇḍi</em></td>
</tr>
<tr>
<td>Acc.</td>
<td>daṇḍinām daṇḍim</td>
<td>daṇḍino</td>
<td><em>daṇḍi</em></td>
</tr>
<tr>
<td>Instr.</td>
<td>daṇḍinā</td>
<td><em>daṇḍinā</em></td>
<td>daṇḍibhi</td>
</tr>
<tr>
<td>Dat.</td>
<td>daṇḍino</td>
<td><em>daṇḍino</em></td>
<td><em>daṇḍissā</em> daṇḍinām</td>
</tr>
<tr>
<td>Abl.</td>
<td>daṇḍinā</td>
<td><em>daṇḍimā</em></td>
<td><em>daṇḍimā</em></td>
</tr>
<tr>
<td>Gen.</td>
<td>daṇḍino</td>
<td><em>daṇḍino</em></td>
<td><em>daṇḍissā</em> daṇḍinām</td>
</tr>
<tr>
<td>Loc.</td>
<td>daṇḍinī</td>
<td><em>daṇḍinī</em></td>
<td><em>daṇḍimhi</em> daṇḍisu</td>
</tr>
</tbody>
</table>

The short vowel in the oblique cases of the plural appears
optionally in verses; the forms with long vowels are the more frequent.

Notice nom. plur. *dīpiyo, from dīpi 'a panther.'

The word *atthi 'a bone,' corresponding to Skr. asthan and asthi, shows the following forms:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. *atthi</td>
<td>*atthim</td>
</tr>
<tr>
<td>Voc. *atthi</td>
<td>*atthim</td>
</tr>
<tr>
<td>Acc. *atthi</td>
<td>*atthim</td>
</tr>
<tr>
<td>Instr. atthinā</td>
<td></td>
</tr>
<tr>
<td>Dat. *atthino</td>
<td>*atthissa</td>
</tr>
<tr>
<td>Abl. atthinā</td>
<td>*atthismā</td>
</tr>
<tr>
<td>Gen. *atthino</td>
<td>*atthisso</td>
</tr>
<tr>
<td>Loc. *atthi</td>
<td>*atthishi</td>
</tr>
</tbody>
</table>

Neuters in *as and *us.

**Mano (manas).**

<table>
<thead>
<tr>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. mano</td>
</tr>
<tr>
<td>Voc. mano</td>
</tr>
<tr>
<td>Acc. mano</td>
</tr>
<tr>
<td>Instr. manasa</td>
</tr>
<tr>
<td>Dat. manaso</td>
</tr>
<tr>
<td>Abl. manasa</td>
</tr>
<tr>
<td>Gen. manaso</td>
</tr>
<tr>
<td>Loc. manasi</td>
</tr>
</tbody>
</table>

The pl. follows entirely the declension in *a* masc. and neut.

From thāmo 'strength' instr. thāmasā and gen. thāmaso, by the side of thāmunā and thāmuno respectively; from tapo 'religious austerity' instr. tapasā and tapena.

The comparative in *yo* and iyyo is declined like *mano.*

Nom. sing. m. f. and n. seyyo, gen. seyyaso.

Neuters in *us.*

**Āyu 'life.'**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. āyu</td>
<td>*āyum</td>
</tr>
<tr>
<td>Voc. āyu</td>
<td>*āyum</td>
</tr>
</tbody>
</table>
### COMPARISON.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. áyu</td>
<td>*áyuná</td>
</tr>
<tr>
<td>Instr. áyusá</td>
<td>*áyuna</td>
</tr>
<tr>
<td>Dat. *áyussa</td>
<td>*áyuno</td>
</tr>
<tr>
<td>Abl. áyusá</td>
<td>*áyuná</td>
</tr>
<tr>
<td>Gen. *áyussa</td>
<td>*áyuno</td>
</tr>
<tr>
<td>Loc. áyusi</td>
<td>*áyuná</td>
</tr>
</tbody>
</table>

For the different endings of the ablative sing. to can be substituted. This is added to the weakest form pítito abl. of píta ‘father.’ bh is interchangeable with h in the suffixes of the abl. and instr. plur.

§ 18. COMPARISON.

The suffixes which are used to denote the comparative and superlative value of an adjective are:

- tara iyo and tama ittha
  - e.g. pāpataro or papiyo pāpatamo and pāpittho

It cannot be said that these suffixes denote a comparative and superlative meaning. They have mostly an intensive value. This intensive value is shown when the two suffixes are united and made one

- itthatara as in e.g. pāpitthataro.

The suffix issika is used promiscuously with tara and tama.

There are some words with the suffixes iya and ittha, which are attached to other adjectives from a different root, e.g.:

- vuddho ‘old’
- jeyyo jeththo
- pasattho ‘excellent’
- seyyo settho
- antiko ‘near’
- nediyō nediththo
- bālho ‘strong’
- sādhiyo sādhiththo
- appo ‘small’
- kaniyo kaniththo

The themes in vat and mat drop of course this termination before affixing iyo iththo.

- gunavā ‘excellent’
- guniyō guniththo
- satimā ‘thoughtful’
- satiyō satiththo
- dhittimā ‘courageous’
- dhitiyo dhītiththo
- rūpavā ‘beautiful’
- rūpiyo rūpiththo
II. DECLENSION OF PRONOUNS.

1) Personal Pronouns.

1st Person.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. əhaṁ</td>
<td>mayaṁ amhe</td>
</tr>
<tr>
<td>Acc. maṁ mamaṁ</td>
<td>amhe amhākaṁ</td>
</tr>
<tr>
<td>Instr. mayā</td>
<td>amhehi</td>
</tr>
<tr>
<td>Dat. mayaṁ mamaṁ</td>
<td>amhākaṁ asmā-</td>
</tr>
<tr>
<td></td>
<td>amhaṁ</td>
</tr>
<tr>
<td>Abl. mayā</td>
<td>amhehi asmā</td>
</tr>
<tr>
<td>Gen. mama mayaṁ</td>
<td>amhākaṁ asmā-</td>
</tr>
<tr>
<td></td>
<td>amhaṁ kan</td>
</tr>
<tr>
<td>Loc. mayi</td>
<td>amhesu asmāsu</td>
</tr>
</tbody>
</table>

Enclitic forms are:

me for the instr. dat. and gen. sing.
no for the acc. dat. and gen. plur.

2nd Person.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. tvam tvaṃ</td>
<td>tumhe</td>
</tr>
<tr>
<td>Acc. tvam tvaṃ</td>
<td>taṃ taṃ</td>
</tr>
<tr>
<td></td>
<td>tumhe tumhākaṁ</td>
</tr>
<tr>
<td>Instr. tvaya taya</td>
<td>tumhehi</td>
</tr>
<tr>
<td>Dat. tuyhaṁ tava</td>
<td>tumhākaṁ tavaṁ</td>
</tr>
<tr>
<td></td>
<td>tumhaṁ tumhākaṁ</td>
</tr>
<tr>
<td>Abl. tvaya taya</td>
<td>tā tumhehi</td>
</tr>
<tr>
<td>Gen. tuyhaṁ tava</td>
<td>tumhākaṁ tavaṁ</td>
</tr>
<tr>
<td></td>
<td>tumhaṁ tumhākaṁ</td>
</tr>
<tr>
<td>Loc. tvayi tayi</td>
<td>tumhesu</td>
</tr>
</tbody>
</table>

Enclitic forms are:

te for the instr. dat. and gen. sing., and
vo for the acc. dat. and gen. plur.

Pronoun of the 3rd Person.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. and Neut.</td>
<td></td>
</tr>
<tr>
<td>Nom. so sa</td>
<td>taṃ (tad)</td>
</tr>
<tr>
<td>Acc. taṃ</td>
<td>taṃ</td>
</tr>
<tr>
<td>Instr. tena</td>
<td>tāya</td>
</tr>
</tbody>
</table>
### Declension of Pronouns

#### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Masc. and Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>tassa assa</td>
<td>täya tassā tassayā tissā tissayā assā</td>
</tr>
<tr>
<td>Abl.</td>
<td>tasmā tamhā asmā amhā</td>
<td>täya</td>
</tr>
<tr>
<td>Gen.</td>
<td>tassa assa</td>
<td>täya tassā tassayā tissā tissayā assā</td>
</tr>
<tr>
<td>Loc.</td>
<td>tasmiṃ tamhi asmiṃ</td>
<td>täyaṃ tassāṃ tissāṃ assāṃ</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Masc. and Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>te tāni</td>
<td>tā tāyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>te tāni</td>
<td>tā tāyo</td>
</tr>
<tr>
<td>Instr.</td>
<td>tehi</td>
<td>tāhi</td>
</tr>
<tr>
<td>Dat.</td>
<td>tesaṃ tesānam</td>
<td>tasaṃ tasaṅam</td>
</tr>
<tr>
<td>Abl.</td>
<td>tehi</td>
<td>tāhi</td>
</tr>
<tr>
<td>Gen.</td>
<td>tesaṃ tesānam</td>
<td>tasaṃ tasaṅam</td>
</tr>
<tr>
<td>Loc.</td>
<td>tesu</td>
<td>tāsu</td>
</tr>
</tbody>
</table>

In all the oblique cases of the sing. masc. and fem., and in all cases of the neuter sing. and plur. and of the masc. and fem. plur., forms beginning with n can be substituted.

It is sometimes added pleonastically to the pronouns ahaṃ and tvam, as are also all the demonstrative pronouns. It stands also and must be translated so sometimes for the definite article.

Many of the oblique cases are used adverbially, especially tasmā and tena.

The oblique cases of attā, ātumā can be used reflexively in place of the three personal pronouns.

attano āsane yeva attānām dassesi ‘showed himself too in his own seat.’ rakkhitum sakām attānām ‘to save his own life.’

#### 2) Demonstrative Pronouns

1) Eso esa etam (etad) ‘this’ declined like so sā sam.
2) ayam ‘this’ used adjectively and substantively.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masc. and Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ayam idam</td>
<td>iman</td>
</tr>
<tr>
<td>Acc.</td>
<td>iman idam</td>
<td>iman</td>
</tr>
</tbody>
</table>
### Singulair

<table>
<thead>
<tr>
<th>Masc. and Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Instr.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>anena</td>
<td>imānā</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><strong>Dat.</strong></td>
</tr>
<tr>
<td>asa</td>
<td>imassa</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td><strong>Abl.</strong></td>
</tr>
<tr>
<td>asmā</td>
<td>imasmā</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><strong>Like Dat.</strong></td>
</tr>
<tr>
<td>asa</td>
<td>imassa</td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td><strong>Loc.</strong></td>
</tr>
<tr>
<td>asmiṃ</td>
<td>imasmimś</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>Masc. and Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>ime</td>
<td>imānī</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><strong>Acc.</strong></td>
</tr>
<tr>
<td>ime</td>
<td>imānī</td>
</tr>
<tr>
<td><strong>Instr.</strong></td>
<td><strong>Instr.</strong></td>
</tr>
<tr>
<td>ehi</td>
<td>imehi</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><strong>Dat.</strong></td>
</tr>
<tr>
<td>esam</td>
<td>esānām</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td><strong>Abl.</strong></td>
</tr>
<tr>
<td>ehi</td>
<td>emehi</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><strong>Gen.</strong></td>
</tr>
<tr>
<td>esam</td>
<td>esānām</td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td><strong>Loc.</strong></td>
</tr>
<tr>
<td>esu</td>
<td>imesu</td>
</tr>
</tbody>
</table>

### Anu.

### Singular

<table>
<thead>
<tr>
<th>Masc. and Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>Nom.</strong></td>
</tr>
<tr>
<td>asu</td>
<td>adum</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><strong>Acc.</strong></td>
</tr>
<tr>
<td>amum</td>
<td>adum</td>
</tr>
<tr>
<td><strong>Instr.</strong></td>
<td><strong>Instr.</strong></td>
</tr>
<tr>
<td>amunā</td>
<td>amunā</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><strong>Dat.</strong></td>
</tr>
<tr>
<td>amussa</td>
<td>adussa</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td><strong>Abl.</strong></td>
</tr>
<tr>
<td>amumśā</td>
<td>amumhā</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><strong>Gen.</strong></td>
</tr>
<tr>
<td>amussā</td>
<td>adussā</td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td><strong>Loc.</strong></td>
</tr>
<tr>
<td>amumhi</td>
<td>amumśimś</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>Masc. and Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>Nom.</strong></td>
</tr>
<tr>
<td>amū</td>
<td>amuyo</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><strong>Acc.</strong></td>
</tr>
<tr>
<td>amū</td>
<td>amuyo</td>
</tr>
<tr>
<td><strong>Instr.</strong></td>
<td><strong>Instr.</strong></td>
</tr>
<tr>
<td>amūbhī</td>
<td>amūbhī</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><strong>Dat.</strong></td>
</tr>
<tr>
<td>amūsam</td>
<td>amūsānāṃ</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td><strong>Abl.</strong></td>
</tr>
<tr>
<td>amūbhī</td>
<td>amūhī</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><strong>Gen.</strong></td>
</tr>
<tr>
<td>amūsam</td>
<td>amūsānāṃ</td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td><strong>Loc.</strong></td>
</tr>
<tr>
<td>amūsu</td>
<td>amūsu</td>
</tr>
</tbody>
</table>

A defective pronominal stem is *ena*. It occurs in the acc. of all numbers *enam*, and the instr. sing.: masc. *enena*, and fem. *enayā*. 
DECLENSION OF PRONOUNS.

3) RELATIVE PRONOUN.

SINGULAR.

<table>
<thead>
<tr>
<th>Masc. and Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. yo</td>
<td>yā</td>
</tr>
<tr>
<td>Acc. yān</td>
<td>yān</td>
</tr>
<tr>
<td>Instr. yena</td>
<td>yāya</td>
</tr>
<tr>
<td>Dat. yassa</td>
<td>yassā</td>
</tr>
<tr>
<td>Abl. yasmā</td>
<td>yāya</td>
</tr>
<tr>
<td>Gen. yassa</td>
<td>yassā</td>
</tr>
<tr>
<td>Loc. yasmīni</td>
<td>yassamī yāya</td>
</tr>
</tbody>
</table>

PLURAL.

<table>
<thead>
<tr>
<th>Masc. and Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ye</td>
<td>yāni</td>
</tr>
<tr>
<td>Acc. ye</td>
<td>yāni</td>
</tr>
<tr>
<td>Instr. yehi</td>
<td>yāhi</td>
</tr>
<tr>
<td>Dat. yesam</td>
<td>yasam</td>
</tr>
<tr>
<td>Abl. yehi</td>
<td>yāhi</td>
</tr>
<tr>
<td>Gen. yesam</td>
<td>yasam</td>
</tr>
<tr>
<td>Loc. yesu</td>
<td>yasu</td>
</tr>
</tbody>
</table>

so, ayam and eso, along with the personal pronouns, are sometimes used in conjunction with yo for greater emphasis.

In adverbial use we find the acc. sing. neut. yam, the instr. yena, the abl. yasmā, and the loc. yasmīni.

4) INTERROGATIVE PRONOUN.

Masc. ko, neut. kim, fem. kā, is declined like yo.

In the dat. and gen. masc. and neut. sing. kissa by the side of kassa, and in the loc. kismīn kimhi by the side of kasmīn kamhi. The gen. sing. n. kissa, instr. kena and kasmā, are used adverbially.

5) INDEFINITE PRONOUNS.

In affixing ci (for cid) api and cana to the interrogative pronoun, the indefinites are formed.

SINGULAR.

<table>
<thead>
<tr>
<th>Masc. and Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. koci</td>
<td>kinci</td>
</tr>
<tr>
<td>Acc. kañci</td>
<td></td>
</tr>
</tbody>
</table>
§ 19. PRONOMINAL DERIVATIVES.

From pronominal stems derivatives are formed, which have the character of pronominal adjectives. Thus:

*ma-diyo* ‘mine,’ *ma-māko* ‘mine,’ *mād*; *am-hadiyo* ‘our,’ *māhd*; and in combination with *dīso* and *dī*, interchangeable with the form *riso*, standing for Skr. *drś*, we find *mādīso* ‘like me,’ *stādīso* ‘like that,’ *idīso* and *idī* ‘like this,’ *kidīso* and *kidī* ‘like what?’

From the stems:

*ta ka ya* are formed the adjectives

*tatī katī yati*, with the meaning of, respectively, ‘so many,’ ‘how many,’ and ‘as many.’

From

*ya ka*, with the suffixes *tara tama*, we find *yataro yatamo* ‘which,’ and *kataro katamo* ‘what, which?’ and from *i*: *itāro* ‘other, different.’

A great many derivatives of pronouns are used adverbially. They will be noticed hereafter.

A number of adjectives are inflected according to the pronominal declension.

Such words are, e.g.

*añño aññataro aññatamo* ‘certain’; *kataro katamo* ‘which’; *yataro yatamo* ‘which?’; *itāro* ‘other’; *uttāro uttamo*
'higher'; adhāro 'inferior'; ubhayo 'both'; aparā paro 'other'; dakkhiṇo 'right'; pubbo 'former'; visso 'all'; and sabbo 'all, every'.

Some few of these words form their cases also according to the nominal declension.

---

§ 20. NUMERALS.

**Cardinals.**

<table>
<thead>
<tr>
<th>1</th>
<th>eko ekā ekām</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>dve duve ubho (for all 3 genders)</td>
</tr>
<tr>
<td>3</td>
<td>tayo tisso tini</td>
</tr>
<tr>
<td>4</td>
<td>cattāro (cato) catassā catāri</td>
</tr>
<tr>
<td>5</td>
<td>paṇca</td>
</tr>
<tr>
<td>6</td>
<td>cha (cha!)</td>
</tr>
<tr>
<td>7</td>
<td>satya</td>
</tr>
<tr>
<td>8</td>
<td>aṭṭha</td>
</tr>
<tr>
<td>9</td>
<td>nava</td>
</tr>
<tr>
<td>10</td>
<td>dasa</td>
</tr>
<tr>
<td>11</td>
<td>ekarasa ekādasā</td>
</tr>
<tr>
<td>12</td>
<td>bārasa dvādasa</td>
</tr>
<tr>
<td>13</td>
<td>tedasa terasa telasa</td>
</tr>
<tr>
<td>14</td>
<td>catuddasa cuḍḍasa coddasa</td>
</tr>
<tr>
<td>15</td>
<td>paṇcadasa paṇṇarasā pannarasā</td>
</tr>
<tr>
<td>16</td>
<td>solasa sorasa</td>
</tr>
<tr>
<td>17</td>
<td>sattadasa sattarasā</td>
</tr>
<tr>
<td>18</td>
<td>aṭṭhadasa aṭṭhārasa</td>
</tr>
<tr>
<td>19</td>
<td>ekūna-visati ekūna-visaṃ</td>
</tr>
<tr>
<td>20</td>
<td>visati vīsaṃ</td>
</tr>
<tr>
<td>21</td>
<td>ekacīsati ekacīsaṃ</td>
</tr>
<tr>
<td>22</td>
<td>dvācīsati bācīsati</td>
</tr>
<tr>
<td>23</td>
<td>tecīsati</td>
</tr>
<tr>
<td>24</td>
<td>catuvisati</td>
</tr>
<tr>
<td>25</td>
<td>paṇca-visati</td>
</tr>
<tr>
<td>26</td>
<td>chabbisati</td>
</tr>
<tr>
<td>27</td>
<td>sattabīsati sattavisati</td>
</tr>
<tr>
<td>28</td>
<td>aṭṭhavisam</td>
</tr>
</tbody>
</table>
CARDINALS.

29 ekūnatimsaṁ ekūnatimsati
30 timsa tiṁsati
31 ekatimsa
32 dekatimsa
40 catītaṁsa catītaṁsati
tālaṁsa tālaṁsa
50 paṇṇasa paṇṇasam paṇṇasa
60 saṭṭhi
70 sattati
80 asiṭi
90 navuti
100 satam
200 bāsataṁ dvāsataṁ
1,000 sahasraṁ
10,000 dasasahasraṁ nahutaṁ
100,000 satasahasraṁ lakkhaṁ
1,000,000 dasasatasahasraṁ
100,000,000 koṭi

From koṭi upwards each succeeding numeral is ten million times the preceding one. After the combination with koṭi, pakoṭi koṭipakoṭi and nahutaṁ ninnahutaṁ akkhohiṇi and bindu, the succeeding numerals are neuters in an. The last numeral given is asaṅkhheyyaṁ = 10,000,000²⁰.

In combination with ūna ‘deficient, less,’ the eka is in some instances omitted, as ūnasattasaṁ ‘699.’

addhiko ‘exceeding, surpassing,’ is used sometimes to denote the higher number, e.g.: sattādhikavisa ‘27,’ i.e. 7 exceeding 20; atṭhārasādhikam dvisataṁ ‘218.’

The following forms of numerals ought to be noticed.

25 paṇnavisati paṇcavisati
44 catītaṁsa catītaṁsati
56 chappaññaśa
84 cullāsiti caturāsiti

Fractionals are:

addho addho ‘½’; diyaddho divaddho, ‘1½’; addhateyyo addhatiyo ‘2¼’; addhuddha ‘3½.’
Other combinations with āḍḍho are frequent, e.g. dasaddhatasata ‘500’; āḍḍhatelasasata ‘1250.’

catuṭṭhamso ‘½.’

For the other fractional the ordinals are used.

To form the multiplicatives khattum is used: ekakkhattum ‘once,’ solasakkhattum ‘16 times.’

To form adverbs from numerals the suffixes dhā and sa are used:

ekadhā ‘in one way’; ekasa ‘one by one.’

Adjectives are formed with the suffixes vidho, guṇo and aṅgiko: aṭṭhavidho ‘eightfold’; navavidho ‘ninefold’; sattaguno ‘sevenfold’; aṭṭhaaṅgiko ‘eightfold’; pañcaāṅgiko ‘fivesfold.’

### Declension of the Cardinals

**eka.**

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</thead>
<tbody>
<tr>
<td>eko</td>
<td>eka</td>
<td>ekaṁ</td>
<td>ekena</td>
<td>ekassa</td>
<td>ekasmā</td>
<td>ekassa</td>
<td>ekasmiṁ</td>
</tr>
<tr>
<td>ekam</td>
<td>ekam</td>
<td>ekam</td>
<td>ekaya</td>
<td>ekissa</td>
<td>ekamhā</td>
<td>ekissa</td>
<td>ekissam</td>
</tr>
<tr>
<td>ekā</td>
<td>eke</td>
<td>ekaṁ</td>
<td>ekāya</td>
<td>ekissā</td>
<td>ekamhi</td>
<td>ekissā</td>
<td>ekayaṁ</td>
</tr>
</tbody>
</table>

The plur. eke ‘some,’ follows the analogy of sabba.

**ubho** (For all three genders.)

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</tr>
</thead>
<tbody>
<tr>
<td>ubho</td>
<td>ubhohi</td>
<td>ubhehi</td>
<td>ubhinnam</td>
<td>ubhesu</td>
<td></td>
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</tbody>
</table>

**ubho** is in form a dual corresponding to Skr. ubhau. The declension is very irregular.

dve, duve.

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<tbody>
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<td>dve</td>
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<tr>
<td>dvinnam</td>
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<td>dvinnam</td>
<td>dvinnam</td>
<td>dvinnam</td>
<td>dvinnam</td>
</tr>
</tbody>
</table>
ti.

Masc. and Neut. | Fem.
---|---
Nom. | tayo | tiṇi | tisso
Acc. | tayo | tiṇi | tisso
Instr. Abl. | tihi | tihi | tihi
Dat. Gen. | tiṇṇam | tiṇṇannam | tisannam | tissam
Loc. | tisu | tissu | tisu

Catur.

Masc. and Neut. | Fem.
---|---
Nom. Voc. Acc. | cattāro | cattūro | cattāri | catusso
Instr. Abl. | catubbhi | catūhi | catūbhī | catussso
Dat. Gen. | catunnaṃ | catussu | catusu | catassannaṃ
Loc. | catuṣu | catuṣu | catuṣu | catuṣu

Pānca, cha.

---|---
Nom. | pānca | cha
Instr. Abl. | pāncahi | cha hi
Gen. Dat. | pāncaṭṭhaña | channaṃ
Loc. | pāncaṣu | chasau

All numerals ending in a are declined in like manner.
The numerals in i are declined like the fem. in i.
loke ekasatṭhiyā arahantesu jātesu ‘when there were 61 arhats in the world’; saṭṭhiṃ arahatiṃ aka ‘made sixty converts’; lendāni atṭhasatṭhiyo ‘68 cells.’
The gen. and dat. of visama, timsa, pāṇṇasa are given respectively as visāya, timsāya, pāṇṇāsāya.
satam and the higher numerals are declined like neuters in am. In conjunction with nouns the following constructions are frequent:—
1) With a noun in the gen. plur.: satam mulānaṃ ‘a hundred roots’; accharāṇam sahassam ‘1000 nymphs.’
2) As last part of a compound: gāthāsatam ‘a hundred stanzas.’
3) With a noun in the sing. in comp.: chachattālīsasatam vassam atikkamma ‘after the lapse of 146 years.’
4) As first part of a compound the whole in the plural: sahassajaṭilā ‘1000 jaṭilas.’
The ordinals are formed from the cardinals by means of suffixes. They are declined like adjectives. The fem. ends, with exception of the first four numerals which form their stems in a different way, in i, the neuter in am.

For the ordinal of one, pañhama, pañhamā, pañhamam is used.

From deva and ti we have dutiyo fem. dutiyā, neut. dutiyām; tatiyo fem. tatiyā, neut. tatiyām

The cardinals for '4,' '5,' '6,' '7' form the ordinals by adding tha: catuttho, pañcatho, chaṭṭho, sattho.

For '4' a form turiyo with the fem. turiyā occurs.

Besides the form in tha the suffix ma is added to form the ordinals, '5,' '6,' '7,' and onwards up to '99,' e.g. pañcamo '5th'; dasamo '10th'; saḷasamo '16th'; ekūnavatimamo '19th'; ekavatimamo '21st'; timsatimo '30th'; saṭṭhimo '60th'.

Besides these longer forms from 10 upwards, we find an ordinal made from the cardinal by the suffix a:—

pañcadoso '15th'; viso '20th'; ekaviso '21st'; teviso '23rd'; ekūnavatismo '29th'; timso '30th'; cattāloomo '40th'; pañnaso '50th'; sattho '60th'; sattato '70th'; asito '80th'; navuto '90th'.

The ordinal for 100 is satamo, and with the fuller superlative suffix satatamo, just as for 1000 sahassamo and sahassatamo.

The fem. of some of the ordinals is used to designate the day of the month, e.g.:

pañcamī 'the fifth day of the half month.'
ekādisi 'the eleventh day of the half month.'
pañcadasī 'the fifteenth day of the half month.'

§ 21. THE VERB.

The native grammarians divide the verbs according to the manner in which the present and the tenses and modes which belong to the present system, viz. imperfect, potential and imperative, are formed into seven classes. These are called from the verb which serves as prototype for the whole class:
1) bhavādi, i.e. ‘bhū and the other verbs,’ or ‘having bhū at the beginning.’
2) rudhādi.
3) divādi.
4) srādi.
5) kiyādi.
6) taṇādi.
7) curvādi.

**First class:** It consists of the following divisions:
1) The root ending in i or u is gunated, and a added: \( \sqrt{bh} \) bhava.
2) To the root ending in a consonant an a is added, e.g. \( \sqrt{pac}+a=paça \) ‘to cook’; further, \( \sqrt{tud} \) ‘to gnaw’; \( \sqrt{nud} \) ‘to remove’; \( \sqrt{likh} \) ‘to write’; \( \sqrt{phus} \) ‘to touch.’
3) To the root ending in a vowel, the personal endings are added without intervening vowel, e.g. \( \sqrt{ya} \) ‘to go.’

The second class comprises those verbs in which a nasal is inserted before the final consonant of the root. The terminations are added with an intermediate a as in the first class: \( \sqrt{rudh} \), rundhati ‘to restrain.’

The third class adds ya to the root. The phonetic rules regarding y are applied: \( \sqrt{div} \), dibbati ‘to play.’

The fourth class adds \( \nu \) nā uṇa to the root: sunoti pāpunāti.

The fifth class adds nā to the root which ends in a vowel: kināti ‘to buy’; dhunāti ‘to shake.’

The sixth class adds o or u to the root. The root generally ends in a nasal: tanoti, karoti.

The seventh class adds aya e i to the gunated root: corayati

Every verb is supposed to have two voices with separate endings: the parassapadāṁ or transitive, and attanopadāṁ or intransitive. The attanopadāṁ is very restricted in its use, and it is therefore difficult to give the attanopadāṁ for every verb.

The passive verbs are formed through adding ya to the root and affixing the ending of the attanopadāṁ, or though less frequently of the parassapadāṁ to this base.

The tenses of the Pāli verb are:
THE VERB.

53

SPECIAL TENSE

1) Present (vattāmānā), and derived from it two modes:
   Optative (sattami); Imperative (pañcamā); and the Participle Present as verbal adjective.

2) Imperfect (hiyattani).

GENERAL TENSES

1) Perfect (parokkhā).
2) Aorist (ajjatani).
3) Future (bhavissanti).
4) Conditional (kālatipatti).

The general tenses often take the basis of the special tenses, and vice versa.

A verb can appear in different classes without, however, changing its meaning, e.g. titthati and thāti ‘to stand’; dadāti, deti and dajjati ‘to give’; vadati, vadeti, vajjati and vajjeti ‘to speak.’

Other roots appear in different classes with a differentiation of meaning, such as, e.g.: ācid, vidati ‘to know’; vindati ‘to find, to get’; and vijjati ‘to be, to exist.’

1) It is needless to advert to the fact that the classes have been made up to a great extent to bring the conjugation of Pāli in a closer connection with that of Sanskrit.

2) The tenses of the Aorist and Imperfect are simply tenses of the past, and it is therefore not advisable to take the Imperfect separately from the Aorist. It is quite true that originally there existed a difference in the meaning between Aorist and Imperfect; but in the Pāli texts, as they lie before us, no such difference can be traced. We shall therefore consider the Imperfect simply as a tense of the past not dependent on the Present system.

3) The Perfect tense is of rare occurrence.

I. THE PRESENT SYSTEM.

The endings are the following:

<table>
<thead>
<tr>
<th>PRESENT PARASSAPADAM</th>
<th>PRESENT ATTANOPADAM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) mi</td>
<td>1) ma</td>
</tr>
<tr>
<td>2) si</td>
<td>2) tha</td>
</tr>
<tr>
<td>3) ti</td>
<td>3) anti</td>
</tr>
</tbody>
</table>

ante arc
PĀLI GRAMMAR.

IMPERATIVE PARASSAPADAM.
1) mi 1) ma
2) — hi 2) tha
3) tu 3) antu

IMPERATIVE ATTANOPADAM.
1) e 1) āmase
2) ssu 2) rho
3) tam 3) antam

OPTATIVE PARASSAPADAM.
1) e eyyāmi 1) eyyāma
2) e eyyāsī 2) eyyātha
3) e eyya 3) eyyum

OPTATIVE ATTANOPADAM.
1) eyyam 1) eyyāmhe
2) etho 2) eyyavho
3) etha 3) eram

We best divide the verbs into the following classes:
1) Verbs which affix the endings given above without intervening vowel.
2) Reduplicating class.
3) Nasal class.
4) a-class.
5) ya-class.

I. The Root Class of Sanskrit grammar. Through the contraction of aya into e, of ava into o, many verbs follow now the analogy of this class. These are either primitive verbs such as jēti for jayati, or derivatives such āpādeti for āpādayati. Most of the verbs have forms in other classes. A distinction between strong and weak forms takes place only occasionally.

We give as paradigms:

\[\sqrt{i}\]  
Sing. emi  Plu. ema  
" esi  " etha  
" eti  " enti, yanti  

\[\sqrt{ya}\]  
Sing. yāmi  Plu. yāma  
" yāsi  " yātha  
" yāti  " yanti

Like emi, semi 'to lie down.' The third person attanopadām occurs as

Sing. sete  Plur. sente

Verbs following the analogy of yāti are, vāti 'to blow'; pāti 'to protect'; bhāti 'to shine.'

Besides the forms, according to the reduplicating class, of \[\sqrt{da}\] 'to give' and \[\sqrt{tha}\] 'to stand,' we have deti ðhāti, which follow the analogy of yāti.

In the same way a contracted form of verbs in aya, ava follows this class, e.g.:
PRESENT TENSE.

hoti, a contracted form of bhavati, √bhū 'to exist,' which shows the following forms:

Sing. homi Plur. homa
   " hosi   " hotha
   " hoti   " honti

√brū 'to speak' exhibits besides the form brahiti, a contracted form brūtī.

Sing. brūmi Plur. brūma
   " brūsi   " brūtha
   " brūti   " bravanti

The ATTANOPADAM is

Sing. brahe Plur. brūmhe
   " brūse   " brūvhe
   " brūte   " bravante

The most important verb of this division is √as 'to be.'

Sing. asmi amhi Plur. asma amha
   " asi     " attha
   " atti    " santi

Single forms following the first class are, e.g.:
III. p. sing. vatti √vac 'to speak,' at the side of vacati and vadati.

III. p. sing. hanti, √han 'to strike.'
III. p. pl. duhanti, √duh 'to milk.'
III. p. pl. līhanti, √līh 'to lick.'
III. p. sing. att. hanute, √hnu 'to conceal oneself.'

II. REDUPLICATING CLASS.

The present form is formed by prefixing a reduplication to the root. The rules of reduplication are:

1) The consonant of the reduplicating syllable is always the first consonant of the root.
2) A non-aspirate is substituted in reduplication for an aspirate.
3) A palatal is substituted for a guttural or h.¹

¹ The substitution of the palatals for the gutturals shows that the vowel of the reduplication syllable was uniformly an e, as in Greek.
4) A long vowel is shortened in the reduplicated syllable. Examples of reduplication are:
- ādāti, āḍā ‘to give.’
- dādhāti, dāhāti āḍā ‘to put.’
- tiṭṭhāti, ōṭhā ‘to stand.’
- jahāti, āha ‘to leave.’
- juhoti, ṛhu ‘to sacrifice.’
- pibati, or pivati ōḍā ‘to drink,’ cpr. Lat. bibere.

The conjugation is as follows:

\[ \sqrt{\text{dā}} \]

Sing. ādāmi  |  Plur. damma
---|---
"  ādāsi   |  dātha
"  ādāti   |  dānti

In analogy with the first pers. plur. a new singular was created, viz.: dammi, dāsi, dāti.

Besides these forms we have:
- dājatī according to the ya class. This formation is probably due to the optative. The form ādī was noticed above.

Of the attanopādam only a few forms can be quoted, viz.: I. sing. daḍe and I. plur. daḍāmase.

\[ \sqrt{\text{ṭhā}} \]

Sing. tiṭṭhāmi  |  Plur. tiṭṭhāma
---|---
"  tiṭṭhāsi   |  ṭhātha tiṭṭhatha
"  tiṭṭhāti   |  tiṭṭhanti

III. THE NASAL CLASS: In it we comprise the verbs of the fourth, fifth and sixth classes of the native grammarians. They form their present stem by adding in the fourth and sixth class no if the root ends in a vowel, o if in n, or as in the case of karoti in r. These verbs add arbitrarily also nā, the class-sign of the fifth class. The few verbs belonging to that class always retain the class-sign na.

As paradigms may serve:

\[ \sqrt{\text{su}} ‘\text{to hear.’} \]

Sing. suñomi, suñāmi  |  Plur. suñoma, suñāma
"  suñosi, suñasi suñāsi  |  suñotha, suñatha
"  suñoti, suñati   |  suñanti
PRESENT TENSE.

In the same way √tan ‘to stretch’ is conjugated, of which the attanopadam occurs as:

Sing. tanve Plur. tanumhe
" tanuse " tanuhe
" tanute " tanvante

√ki ‘to buy’ has only the forms in √ki nāmi.
The most important verb belonging to this class is √kar ‘to make.’

Sing. karomi kummi Plur. karoma
" karosi " karotha
" karoti " karonti

The attanopadam shows the following forms:

Sing. kubbe
" kubbase kuruse
" kubbate kurute kubbati

Plur. kubbāmhe kurumhe
" kubbāvhe kuruvhe
" kubbānte kurunte

IV. THE A CLASS: The most numerous class of verbs is that which, while gunating the root ending in i or u to ay or av respectively, adds the personal endings with intervening a. Closely connected with this class in Pāli are those verbs which add to a consonantal stem a before the endings. Lastly, we have to count among this class those verbs which strengthen the root by a nasal, and add the personal endings with a or less frequently i.

The first two divisions belong to the first class of the native grammarians, the last division forms the second class.

As paradigms we take:

√bhu ‘to be, to exist.’

Sing. bhavāmi Plur. bhavāma
" bhavasi " bhavatha
" bhavati " bhavanti

The attanopadam is

Sing. bhave Plur. bhavāmhe
" bhavase " bhavāvhe
" bhavate " bhavante
A consonantal stem is ātud ‘to push,’ which is conjugated exactly like bhavati.\(^1\)

\(\sqrt{\text{rudh}}\) ‘to restrain’ has the following forms:

Sing. rundhāmi and rundhīmi
  „ rundhasi „ rundhīsi
  „ rundhati „ rundhīti
Plur. rundhāma „ rundhīma
  „ rundhatha „ rundhātha
  „ rundhanti „ rundhinti

A few verbs form their present tense by adding ccha to the root, e.g. \(\sqrt{\text{gam}}\) ‘to go,’ gacchāmi.

There is, however, also a form gamati ‘he goes’ and ghammati. This latter form can be substituted for all the forms of the verb. Cpr. further brahīti.

The ya Class: The present tense of this class adds ya to the root. These form the third class of the native grammarians. All the phonetic rules regarding y are applied, e.g.:

\[
\sqrt{\text{div}} + \text{ya} = \text{dibbati} \\
\sqrt{\text{siw}} + \text{ya} = \text{sibbati} \\
\sqrt{\text{yudh}} + \text{ya} = \text{yujjhati}
\]

\(\text{§ 22. Modes of the Present Tense.}\)

1) Imperative: It is formed by adding the endings given on page 54 to the present stem. The second pers. sing. par. sometimes show the mere stems without the characteristic ending. ‘As paradigms may serve:

\[
\sqrt{i} \text{ ‘to go.’} \\
\text{I. sing. emi} \quad \text{I. plur. ema} \\
\text{II. } ,\text{ ehi} \quad \text{II. } ,\text{ etha} \\
\text{III. } ,\text{ etu} \quad \text{III. } ,\text{ entu}
\]

1 The difference between these two conjugations can only be traced in Sanskrit, where the accent is varying.
MODES OF THE PRESENT TENSE.

√as 'to be.'

I. sing. asmi  I. plur. asma
II. " ahi    II. " attha
III. " atthu  III. " santu

√dā 'to give.'

An imperative can be formed from all the stems in use, e.g.:

II. sing. dehi dadāhi dajja  II. plur. detha dadātha

The attanopadaṃ has the following forms:

I. sing. dade    I. plur. dadāmase
II. " dadassu   II. " dadaso
III. " dadatam  III. " dadantam

√kr 'to make.'

II. sing. kuru karohi  II. plur. karotha
III. " karotu kurutu  III. " karontu kubbantu

ATTANOPADAṂ.

I. sing. kubbe    I. plur. kubbāmase
II. " kurussu   II. " kuruvho
III. " kurutam  III. " kubbantam

√bhu.

II. sing. bhava bhavāhi  II. plur. bhavatha
III. " bhavatu  III. " bhavantu

ATTANOPADAṂ.

II. sing. bhavassu  II. plur. bhavavo
III. " bhavatam III. " bhavantam

√gam 'to go.'

The imperative is formed also from all the stems in use, e.g.:

II. sing. gaccha, gacchāhi, ghamma, ghammahī

2) OPTATIVE: It is formed by adding the endings given on page 54. The endings showed originally only forms commencing with ya. A combination, however, took place in most cases with the final vowel of the stem. These forms could again be contracted into e.

As paradigms may serve:

√bhu.

I. sing. heyāmi, bhaveyya  I. plur. heyāma
   huveyya, bhave
II. sing. heyyāṣi  
III. "  heyya  

II. plur. heyyātha  
III. "  heyyum

ATTANOPADAM.

I. sing. bhave, bhaveyyāmi  
II. "  bhavetho  
III. "  bhavetha

I. plur. bhareyyāmhe  
II. "  bhareyyavo  
III. "  bhaverani

√as.

I. sing. assaṃ  
II. "  assa  
III. "  assa, siyā

I. plur. assāma  
II. "  assatha  
III. "  asu siyun

√ṛ.

I. kare, kareyya, kubbe, kubbeyya, kayirā, kayirāmi  
II. "  kareyyasi, "  kubbeyyasi, "  kayirasi  
III. "  kareyya, "  kubbeyya, "  kayirā  
I. kareyyāma, kubbeyyāma, kayirāma  
II. kareyyātha, kubbetha, kayirātha  
III. kareyyam, kubbeyan, kayirum

√dā.

Shows the forms  
dajjā, dadeyya, dajjeyya, deyya.

√jñā.

jāniya, jañña, jāneyya.

√gam.

gacche, gaccheyya.

§ 23. GENERAL TENSES.

The Perfect System.

The formation of the Perfect is essentially alike in all verbs. The characteristics of the formation are: 1) a stem made by reduplication of the root and endings, unlike those of the present and the other tenses. The rules for reduplication are the same as those given for the second conjugation, e.g.: √gam= jagāma.

The perfect in published texts is of rare occurrence.
The endings are:

For the Parassapadam.

I. sing. a I. plur. mha I. sing. i mhe
II. " e II. " ttha II. " ttho who
III. " a III. " u III. " ttha re

Roots ending in consonants insert an i between stem and consonantal endings.

As paradigms may serve:

\( \sqrt{bhu} \).

I. sing. babhůva I. plur. babhůvimha
II. " babhůve II. " babhůvittha
III. " babhůva III. " babhůvu

\( \sqrt{pac} \).

ATTANOPADAM.

I. sing. babhůri I. plur. babhůvimhe
II. " babhůvittho II. " babhůvioho
III. " babhůvittha III. " babhůvire

\( \sqrt{ah} \) 'to speak' is only used in the III. per. sing. and plur.

of the perfect.

III. sing. āha III. plur. āhaṃsu and āhu

§ 24. AORIST AND IMPERFECT.¹

The aorist and imperfect are, as stated above (page 53), blended into one form, partaking of the character of both. The native grammarians are at great pains to give a paradigm

¹ Cpr. H. Oldenberg, Kuhn's Zeitschrift, xxv. 319.
for both forms, which, however, turns out futile. Moreover, no difference can be made in the syntactic use of the two tenses.

The paradigm of the native grammarians is for the *hiyattani* (imperfect):

<table>
<thead>
<tr>
<th></th>
<th>ATTANO PĀDA M.</th>
<th>PARASSA PĀDA M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. sing. <em>a</em></td>
<td>I. plur. <em>amhā</em></td>
<td></td>
</tr>
<tr>
<td>II. &quot; <em>o</em></td>
<td>II. &quot; <em>attha</em></td>
<td></td>
</tr>
<tr>
<td>III. &quot; <em>ā</em></td>
<td>III. &quot; <em>ā</em></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>PARASSA PĀDA M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. sing. <em>im</em></td>
<td>I. plur. <em>mhaṇe</em></td>
</tr>
<tr>
<td>II. &quot; <em>se</em></td>
<td>II. &quot; <em>vham</em></td>
</tr>
<tr>
<td>III. &quot; <em>thha</em></td>
<td>III. &quot; <em>thum</em></td>
</tr>
</tbody>
</table>

For the *ajjatanī* (aorist):

<table>
<thead>
<tr>
<th></th>
<th>ATTANO PĀDA M.</th>
<th>PARASSA PĀDA M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. sing. <em>im</em></td>
<td>I. plur. <em>imhā</em></td>
<td></td>
</tr>
<tr>
<td>II. &quot; <em>o</em></td>
<td>II. &quot; <em>ithha</em></td>
<td></td>
</tr>
<tr>
<td>III. &quot; <em>i</em></td>
<td>III. &quot; um <em>imsu</em></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>PARASSA PĀDA M.</th>
<th>ATTANO PĀDA M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. sing. <em>a</em></td>
<td>I. plur. <em>imhe</em></td>
<td></td>
</tr>
<tr>
<td>II. &quot; <em>ise</em></td>
<td>II. &quot; <em>ivham</em></td>
<td></td>
</tr>
<tr>
<td>III. &quot; <em>a</em></td>
<td>III. &quot; <em>u</em></td>
<td></td>
</tr>
</tbody>
</table>

We can distinguish altogether three different formations in Pāli. The augment *a* is in prose generally put before the verb. In verse it is omitted according to the exigencies of the metre. With the negative particle *mā* the aorist is used as an imperative.

**First Formation.**

<table>
<thead>
<tr>
<th></th>
<th>PARASSA PĀDA M.</th>
<th>ATTANO PĀDA M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. sing. <em>aṃ</em></td>
<td>I. plur. <em>amha</em></td>
<td></td>
</tr>
<tr>
<td>II. &quot; <em>a</em>, <em>o</em></td>
<td>II. &quot; <em>attha</em></td>
<td></td>
</tr>
<tr>
<td>III. &quot; <em>ā</em></td>
<td>III. &quot; <em>um</em></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>ATTANO PĀDA M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. sing. —</td>
<td>I. plur. <em>āmhaṇe</em></td>
</tr>
<tr>
<td>II. &quot; <em>ase</em></td>
<td>II. &quot; <em>avham</em></td>
</tr>
<tr>
<td>III. &quot; <em>attha</em></td>
<td>III. &quot; <em>atthum</em></td>
</tr>
</tbody>
</table>

The nasal in the first pers. sing. plur. is often omitted.
Only verbs in consonants form their preterite according to this formation. Its use is very limited. This formation can be considered as an imperfect if it is used with the present stem.

**SECOND FORMATION.**

**PARASSAPADAM.**

I. sing. inū  
II. "  i  
III. "  i  

**ATTANOPADAM.**

I. sing. —  
II. "  ise  
III. "  —

This form is regularly used for all stems ending in consonants. For the first pers. sing. we find in verse sometimes the endings isam and issam according to the analogy of Sanskrit.

**THIRD FORMATION.**

The third form of the aorist is an s aorist. The forms are:

**PARASSAPADAM.**

I. sing. sim  simha  
II. "  si  sitha  
III. "  si  sūm

This formation is used for the verbs ending in vowels. Some verbs ending in consonants follow this analogy, and then, of course, all phonetic change takes place. Causatives follow the analogy of this aorist after contracting aya into e.

Besides these some forms occur which date back to a formation anterior to the fixing of Pāli.

Many verbs appear in all the three formations.

The following paradigms will illustrate the different formations:

**√bhu.**

I. sing. abhavam  
II. "  abhavo  

I. plur. abharamhā  
II. "  abhavattha
<table>
<thead>
<tr>
<th>PĀLI GRAMMAR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>III. sing. abhāva</td>
</tr>
<tr>
<td>I. &quot; ahuvam</td>
</tr>
<tr>
<td>II. &quot; ahuvo</td>
</tr>
<tr>
<td>III. &quot; ahuvā</td>
</tr>
<tr>
<td>I. &quot; ahosīm</td>
</tr>
<tr>
<td>II. &quot; ahsi</td>
</tr>
<tr>
<td>III. &quot; ahsı</td>
</tr>
<tr>
<td>I. &quot; abhavim</td>
</tr>
<tr>
<td>III. &quot; ahu ahū before</td>
</tr>
<tr>
<td>vowels ahūd</td>
</tr>
</tbody>
</table>

| III. plur. abhāva             |
| I. " ahuvamhā                |
| II. " ahuvattha              |
| III. "                      |
| I. " "                      |
| II. " "                      |
| III. " ahesum                |
| I. " ahumhā                 |
| III. " ahum                 |

| √dā.                         |
| I. sing. adadam, etc.        |
| I. " adā, etc.               |
| III. plur. aduṃ              |
| I. " adasimhā               |
| II. " adasittha            |
| III. " adasūṃ adamsu        |

| √kṛ.                         |
| I. sing. akaram, etc.        |
| I. " akāsim akāsi, etc.     |
| III. plur. akāsum           |
| I. " akā                     |
| II. " akattha               |
| III. " akāṃsu               |
| I. " akariṃ, etc.           |
| III. " akarum akariṃsu      |

| √as.                         |
| I. sing. āsim                |
| II. " āsi                    |
| III. " āsi                   |

| III. plur. āsimha            |
| II. " āsiththa              |
| III. " āsuṃ āsimsu          |

| √gam.                        |
| I. sing. agam                 |
| II. " agā                    |
| III. " agā                   |

| III. " agamā agamim          |
| II. " agami                 |
| III. " agami                |
| I. " agacchī                |
| I. " agaṅchim              |

| I. " agaṅchimhā             |
II. sing. agañchi agañcho II. plur. agañchittha
III. " agañchi III. " agañchimisu
II. and III. sing. agacchisi

√ vac.

I. sing. avacā II. per. plur. avacultha
I. " avocam II. " avocatha
III. " avoca III. plur. avocum

√ labh.

I. sing. alattham II. sing. alabhim
II. " alattha II. " alabhi
III. " alattha III. " alabhi

After contracting aya into e, the aorist of the causatives is also formed according to the third formation:

I. sing. acoresim I. plur. acoresimha
II. " acoresi II. " acoresittha
III. " acoresi III. " acoresum

In roots ending in consonants s influences the last letter as usual, e.g.: adakkhi from passati ‘to see,’ but also apassi; akkokchi from kosati ‘to revile,’ but also akkosi.

Of forms in issam or isam, I. pers. sing. second formation, we notice sandhāvissam, paccavekkhisam, gacchisam, vandissam, etc.

For the attanopadāṃ the paradigm is the following:

I. sing. — I. plur. abhavāṃhase
II. " abhavase II. " abhavam
III. " abhavattha III. " abhavatthum
I. " — I. " abhavimhe
II. " abhavise II. " abhavivham
III. " abhaviththa III. " —

The attanopadāṃ is of rare occurrence, and only a few forms can be given:

II. pers. sing. atimāññitho
I. pers. plur. akarāṃhase
§ 25. FUTURE.

The tense sign is $s$, which is added to the root directly, or by the auxiliary vowel $i$. The endings are:

**FOR THE PARASSAPADAM.**

I. sing. $ssāmi$  
II. " $ssasi$  
III. " $ssati$  

I. plur. $ssāma$  
II. " $ssatha$  
III. " $ssanti$  

**FOR THE ATTANOPADAM.**

I. sing. $ssām$  
II. " $ssasse$  
III. " $ssate$  

I. plur. $ssāmhe$  
II. " $ssavhe$  
III. " $ssante (ssare)$

The form to which these endings are added is mostly the strengthened. They can, however, also be added to the special base.

**PARASSAPADAM.**

I. sing. $bhavissāmi$  
II. " $bhavissasi$  
III. " $bhavissati$  

I. plur. $bhavissāma$  
II. " $bhavissatha$  
III. " $bhavissanti$  

**ATTANOPADAM.**

I. sing. $bhavissām$  
II. " $bhavissasse$  
III. " $bhavissate$  

I. plur. $bhavissāmhe$  
II. " $bhavissavhe$  
III. " $bhavissante (bhavi-issare)$

The $ss$ being added without intermediate vowel affects of course the preceding consonant: $dakkhati$ to $passati$ 'to see'; $sakkhite$ to $sakkoti$ 'to be able.'

A misunderstanding of these forms gave rise to the formations $dakkhissati$ and $sakkhissati$, with a double future sign.

Cpr. further $lacchati$ to $labhati$ 'to take'; $chechhati$ to $chindati 'to cut'; $bhejjiati$ to $bhindati 'to break.'

Forms with auxiliary vowel are also in use, e.g.: $labhissati$.

From the special tense we have futures like $gacchissati$ to $gacchati$, but also $gamissati$; $juhossati$, $juhissati$ to $juhoti$.

$karoti$ has besides the future $karissati$, a contracted form:

I. sing. $kāhāmi$  
II. " $kāhasi kāhisi$  
III. " $kāhati kāhiti$  

I. plur. $kāhāma$  
II. " $kāhatha$  
III. " $kāhanti kahinti$
In the same way eti ‘to go’ has, besides the future essati, chiti.

The contracted form hoti from bhavati shows the following forms:

I. sing. hemi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissami.
II. ″ hesi, hehisi, hohisi, hesasi, hehissasi, hohissasi.
III. ″ heti, hetiti, hotiti, hessati, hehissati, hohissati.
I. plur. hema, hehāma, hohāma, hessāma, hehissāma, hohissāma.
II. ″ hetha, hehittha, hohittha, hessatha, hehissatha, hohissatha.
III. ″ henti, hehinti, hohinti, hessanti, hehissanti, hohissanti.

From √su ‘to hear’ future att. sussam, √dā dassati and att. dassam.

§ 26. CONDITIONAL.

From the future stem is made an augment preterite by prefixing the augment a and adding the secondary endings:

PARASSAPADAM.

I. sing. ssam
II. ″ sse (ssā)  II. ″ ssatha
III. ″ ssā (ssā)  III. ″ ssamsu

ATTANOPADAM.

I. sing. ssam
II. ″ sase  II. ″ ssache
III. ″ ssatha  III. ″ ssimsu

The endings are added with or without intervening i.
The paradigm is:

PARASSAPADAM.

I. sing. abhavissam
II. ″ abhavissa  ossse  II. ″ abhavissatha
III. ″ abhavissa  osstā  III. ″ abhavissamsu

ATTANOPADAM.

I. sing. abhavissam
II. ″ abhavissase  II. ″ abhavissache
III. ″ abhavissatha  III. ″ abhavissimsu
§ 27. DERIVATIVE CONJUGATION.

The derivative conjugation may be divided under five headings:

I. Passive: It is formed through adding \( ya \) to the weakest form. The endings are those of the *attanopadam*, but also those of the *parassapadam* occur. \( y \) affects a preceding consonant in the usual way. In a few instances \( iya \) is added instead of \( ya \), and the endings of the passives are added to the present active.

Cpr. e.g.: *ucchate vucaati* from \( \sqrt{va} \) ‘to speak’; *vussati vasiyati* from \( \sqrt{vas} \) ‘to dwell.’ *kayyati kariyati kariyati kayirati* are given as passive to karoti. *diyati* from \( \sqrt{da} \) ‘to give’; *thiyate* from \( \sqrt{tha} \) ‘to stand’; *gamyate, gamiyati gacchiyate* \( \sqrt{gam} \) ‘to go’; *gheppati* and *gayhati* to *ganhati* ‘to take.’

II. The Intensive or Frequentative is formed by reduplication. Its conjugation is in accordance with the second conjugational class, the reduplication, however, is peculiar.

The reduplicating syllable is composed of a single consonant with a heavy vowel: *lalappati* ‘to lament’; *daddallati* ‘to blaze.’

The reduplicating syllable has a final consonant taken from the end of the root. This consonant is a nasal which substitutes any other consonant; *cañkamati jañgamati cañcalati*.

Not many instances of the intensive are met with.

III. The Desiderative: The desiderative stem is formed from the simple root by the addition of a reduplication and by an appended *sa*. This *sa* affects of course the preceding consonants. Some roots form an abbreviated stem by a contraction of reduplication and root together in one syllable. Examples are, *bubhukkati, \( \sqrt{bhuj} \); pivāsati, \( \sqrt{pā} \); vimamsati for mimams; jīgimsati, \( \sqrt{hr} \); dicchati, \( \sqrt{da} \).

IV. The Causative: From every root can be formed a causative; this is done by affixing *aya* to the strengthened
root. The native grammarians range these verbs under the seventh class.

This aya can optionally be contracted into ē. Besides this formation, another is in use: apaya contracted into ape is added to the root. A differentiation of meaning is sometimes to be traced.

If contracted into ē, the conjugation follows of course the first conjugational class; the forms in aya and apaya are conjugated like bhavati.

As causative of √gam ‘to go’ are given gamayati, gameti gacchāpeti, gacchāpayati; √han ‘to kill’ has haneti, ghāteti.

V. Denominatives: From every noun may be formed a denominative. The suffixes employed are: āya, aya, iya. e.g.: ciccītiyati ‘to splash’; putṭiyati ‘to treat as a son.’

§ 28. PARTICIPLES, INFINITIVES, GERUNDS.

1) The Participle Present is formed by the suffixes at and anta, which are added to the present stem, e.g.: gacchanto gaccham (see above, page 38). In the same way these suffixes are added to the future stem, to form 2) Participle Future.

In the same way the suffixes māna and āna are used for the Present Participle Attanopada.

3) Of the Perfect Participle in vams only a few doubtful traces are left. vidū and vidāsā for vivāna.

4) The Past Participle Passive is formed by the suffixes ta and na, which are added directly to the root or through an intervening vowel i. Of course all phonetic changes take place:—

kato ‘made’; gato ‘gone’; icchito ‘wished’; phuttho ‘touched’; laddho ‘taken’; vutto ‘spoken’; vapito and vutto ‘shaven’; dinno ‘given.’

5) From the Past Participle Passive is formed a secondary derivative with the meaning of a Past Active Participle by adding the suffixes vat, vant, e.g.:

hutavā hutavanto ‘having sacrificed’; manditavā, manditavanto ‘having adorned’; bhuttavā ‘having eaten.’

II. Gerundives: The suffixes by which gerundives are
regularly and ordinarily formed are: *ya tacya* (tabba tayya) aniya. They are joined with or without intervening vowel i. 

*e.g.*: bhabbo for bhavyo; karaniyo kariyo kayyo kayiro kattabbo ‘that ought to be done’; datayo databbo databyo ‘that ought to be given.’

III. **Gerunds**: The gerund is formed by the suffixes *tvā* *ya tvāna* and *tūna*. They take arbitrarily the vowel i between root and ending. Sometimes the suffixes *ya* and *tvā* are united into one.

Remarkable forms are:

- *datthu* and *disvā* ‘having seen.’
- *anuvicca* ‘anuvicca’ ‘having known.’
- *āhacca* ‘āhanitrā ‘having thrown.’
- *pappuyya* ‘papayitvā ‘having obtained.’
- *vineyya* ‘vinayitvā ‘having laid aside.’
- *niccheyya* ‘having ascertained.’

Cpr. further: *passitvāna* and *passitūna* ‘having seen.’

- *atisitvā* and *atikkamitvā* ‘having approached.’
- *datvā, dāya, daditvā* ‘having given.’
- *katvāna, kātuna* ‘having made.’
- *gayha, gaṇhiya, gaṇhitvā* ‘having taken.’

IV. **Infinitives**: They are formed by the suffixes *tum tave*, and rarely *tuye*. The infinitive can be formed from the special base, or from the root; in both cases an i is arbitrarily inserted:

*e.g.*: *gantum* ‘to go’; *laddhum* ‘to take’; *vaditum* ‘to speak’; *sunitum* and *sotare* ‘to hear’; *vipahatave* ‘to give up’; *gaṇetuye* ‘to count.’

§ 29. **INDECLINABLES.**

I. **Adverbs.**

**ADVERBS FORMED BY SUFFIXES.**

Classes of adverbs are formed by the addition of adverbial suffixes not only to pronominal roots or stems, but also to noun and adjective stems.
Most of these suffixes belong to a time anterior to the fixing of the Pāli, as a comparison with Sanskrit and the cognate languages will show.

1) to standing for an original tas. It gives to the word to which it is added mostly an ablative sense, but sometimes also a local. It may be added to pronouns, prepositions and nouns. In the last case it is regarded as the regular substitute for the termination of the ablative (see page 41).

Examples are from pronominal stems: *ato ‘hence’; *ito ‘here’; *tato ‘from that place’; *yato ‘from what’; etc.

2) From prepositions: *abhi ‘near’; *parato ‘further.’

3) From noun and adjective stems: *aggato ‘before’; *dakkhinato ‘on the south’; *sabbato ‘from every side’; *piṭṭhito ‘from the back’; *piṭīto ‘on the father’s side.’

II. Adverbs of a local sense are formed by an original tra. This tra is either preserved or assimilated to *tta or *ttha (page 16). It is added to pronominal roots and nouns. Examples are:

1) *atra, *attha ‘here’; *tatra and *tattha ‘there’; *kutra and *kuttha ‘where.’ 2) *aṇṇatra and *aṇṇattha ‘elsewhere’; *ubha-yattha, *ubhayattha ‘in both places.’

*dha and assimilated ha also form adverbs with a local sense. The forms are used promiscuously: *tha and *dha ‘here.’

Interchangeable with this last suffix are: *ham and *him also forming local adverbs; *kuhin, *kuham, *kaham ‘where’; *taham, *tahim ‘there’; *yahim ‘where.’

III. Adverbs of manner are formed by means of the suffix thā mostly from pronominal roots: *tathā ‘so’; *yathā ‘as’; but also from adjectives, e.g. *sabbathā ‘in every way’; *aṇṇathā ‘in another way.’

By means of the suffix ti or iti. This adverb is very extensively used in cases of indirect narrative, or of enumeration, or of quoting the words and thoughts of others.

By means of the suffix eva or iva ‘like as.’ By the side of iva also viya and va. The former seems a metathesis of iva; eva and yeva, heva ‘just, even’; evaṃ related to eva ‘thus’; kiva ‘how?’

IV. Adverbs of time are formed by means of the suffix dā:
kadā 'when?'; yadā 'whenever'; sadā and sabbadā 'always.'

Related to da seems di in yadi 'if.'

2. By means of the compound suffix: dāni, dānīṁ for dānim. idāni, idānīṁ 'now'; tadāni, tadānīṁ 'then.'

3. By means of the suffix rahi (Skr. rhi): etarahi, and seldom etarhi 'now'; tarahi 'then.'

V. By means of the suffix dhā are formed adverbs, especially from numerals, signifying 'fold, times.'

Cpr. ekadhā, etc. 'in one way'; bahudhā 'in many ways'; sabbadhā 'everywhere.' Sometimes we find the suffix dhi used with the same sense: sabbadhi (see page 49).

VI. Adverbs of quantity, or measure, or manner, are formed by means of the suffix so, Skr. čas. e.g.: bahuso 'greatly'; pañcaso 'by fives'; akkharaso 'letter by letter'; atthaso 'according to the sense.'

VII. Case Forms used as Adverbs.

A large number of adverbs have case-suffixes, from stems which are or are not otherwise in use.

1) The Accusative: yam with the meaning of 'that, as, became'; tam (tad) 'there, thither'; kim 'why'; idam 'here.'

Compounded with id we have cid=ca+id: ce 'even,' and then after false analogy noce 'if not' instead of ne.

Noun and adjective stems so used are:—

nāma 'by name'; raho 'secretly'; rattaṁ 'at night'; saccam 'in truth'; niccam 'always'; ciraṁ 'long'; bhiyo 'again.'

As accusatives of nouns and adjectives we must also consider several adverbs of obscure connection which go back like most of the preceding in their formation to a period anterior to Pāli.

e.g.: tunhi 'silently'; sāyaṁ 'in the evening'; aram 'speedily'; alaṁ 'enough'; mitho and mithu 'mutually'; sammā 'fully'; sajjus 'instantly'; isam 'a little.'

2) The Instrumental: Most of the pronominal adjective and noun-stems noticed under acc. occur in adverbial use:—
yena 'because, for which'; dakkhinena 'on the south';
cirena 'after a long time'; diva 'by day'; ama 'with.'

3) The Dative: It is less extensively used in an adverbial sense. e.g.: ciraya 'for a long time'; sukhaya 'for the benefit'; hitaya 'for the benefit.'

4) The Ablative: Most of the pronominal stems are used adverially, e.g.: yasma 'because'; kasmā 'why?';
durā, ārā 'far off'; hetthā 'under, below'; pacchā 'behind.'

The original of the ablative d is of necessity lost in Pāli.

5) The Genitive: Its use is very limited. e.g.: kīsa 'why?'; cirassa 'long'; hetu and heto 'on account of.'

6) The Locative: Forms adverbially used are, e.g.: bhūvi 'on the earth'; āre, dūre 'after.'

II. Prepositions.

Under the name of upasagga (prepositions) the native grammarians comprise a number of twenty words, which modify the meaning of the verb or substantive to which they are added.

Put in alphabetical order they are as follows:

† ati 'over, beyond.'
† adhi 'above, over, superior to.'
† anu 'after, under, less than.'
† apa 'away, from.'
   api 'near, close by.'
   abhi 'to, unto, against.'
   acar 'away, down, oft.'
† ā 'until, as far as.'
  u ud 'upwards, above.'
† upa 'below, less.'
  du 'hardly.'
  nir 'downwards.'
  ni (nir) 'outward.'
  pa 'forward, onward.'
† patti or pati 'towards.'
  parā 'away, aside, back.'
  pari 'around, about.'
vi 'apart, asunder.'
sam 'with, together.'
su 'well.'

To these words must be added a few others, which are equally combined with verbs and nouns, but are of a more limited use, such as:

† anto antara 'within.'
† avi 'manifestly, close.'
† tiro 'across, beyond.'
patu 'manifestly.'

These are mainly used in composition with the verbs as, bhu, kṛ.

All of the above-mentioned particles and adverbs marked † are used as prepositions, and govern nouns. To these must be added a few words, which are used like modern prepositions and adverbs and only comparatively seldom in combination with verbs and nouns, e.g.:

adho 'below.'
uddham ubbham 'upwards.'
tiriyam 'across.'
pacchā 'behind.'
param 'beyond, after.'
purā 'before.'
bahi 'outwards.'
rite 'except.'
vinā 'without.'
saha, samān, saddhim 'with.'

§ 30. COMPOUNDS.

1) Stems which admit of inflection are, as in other languages, combined to form compounds, which are treated as if simple in respect to inflection and construction.
COMPOUNDS.

2) As regards compounds, seldom more than two or three stems are combined in the older language; but, as in Sanskrit, the later the language is, the more compounds, and cumbrous compounds prevail.

3) It is of course difficult to determine which compounds Pāli has formed itself, and which it has in common with other Indian languages. A sort of criterion is, if we find words compounded according to rules which are no more in abeyance in Pāli; but even that does not prove conclusively that a compound belongs as commonwealth to the Indian languages.

_Example:_ sappuriso Skr. satpurusha ‘a good man’; pullīngaṃ Skr. pumīṅga ‘manhood,’ for which in later Pāli we find pumalingaṃ.

4) These compounds may be divided into three principal classes:

I. COPULATIVE OR AGGREGATIVE COMPOUNDS (_dvandva_).

The members are coordinate; in uncompounded condition they would be joined with _ca_ ‘and.’ Examples are very numerous.

The whole has the gender and declension of its last member, and is in number a plural, _e.g._: elaka-miga-sukara-pakkhino.

The compound, without regard to the number denoted or the gender of its constituents, becomes a singular collective. The gender is mostly neuter.

_Examples:_

\[ hiriottappam = hiri + ottappam \]
\[ namarupam = namam + rupam \]
\[ ididasm = dasi + doso \]
\[ ahoratto, ahoratti, ahorattam \]
\[ kusalakusala, dhammadhammo, but also as a plural dhammadhamma. \]

Pumā ‘a male’ has two bases in composition: _puma_ and _pum_: of the former we have _ithipumam_ ‘male and female’; of the latter _pumithi_ ‘masculine and feminine.’

Nouns, adjectives and particles are not infrequently
repeated to give an intensive or distributive repetitional
meaning, e.g.:
divase divase ‘day after day’; gāmagāmanī ‘village after
village’; aṇaṇamaṇṇaṇī ‘mutually’; punapunāṇi ‘again and
again.’

II. Determinative Compounds (tappurisa).

There are two divisions:
1) Dependent compounds—the tappurisa proper, in which
the prior member is a substantive word standing to the other
in the relation of a case dependent on it.
2) Descriptive compounds—kammadhāraya, in which the
prior member is an adjective, or another word having the
value of an adjective qualifying a noun.

I. Dependent Compounds.

They can of course be used either substantively or
adjectively. The case relation may be of any kind.
brahmaloko ‘Brahma world’; padodakaṇ ‘water for the
feet’; accharasambhavo ‘descent from a nymph’; saccavādi
‘truthful’; dhammadharo ‘versed in the law’; saranāgama-
naṇi ‘going for refuge’; vedāgu ‘versed in the law’;
jaaccandho ‘born blind’; apabbajitasadiso ‘like one who has
given up the world’; tadiso ‘like him’; mādiso ‘like me’;
thāṭṭipakko ‘cooked in a pot.’

The order of the members which form such compounds
may be inversed: addhamāso and māsaddhō ‘half a month’;
pitāmaho ‘a grandfather.’

Rājan, sakha (sakhī), if employed as last members of a
compound, exhibit all the forms known from the declension.
As first member of a compound rājan has the base rāja ; the
only form allowed in the nom. case as last member is rājā:
rājabhayam ‘fear from a king’; Kosalarājā ‘king of Kosala.’

Sometimes stems not in use as simple words are employed
as first members. This looks as if a declined stem has
been used; but the dependency is not always such as to
favour such an explanation, e.g.: manasikāro ‘attention.’
II. DESCRIPTIVE COMPOUNDS (kammadhāraya).

It is of course sometimes difficult to say whether the compound is tappurusa or kammadhāraya.

mahanto ‘great’ takes in composition the weak forms mahā and mahat, santo ‘being, good, true,’ the weak form sat.

Examples are: niluppalam ‘blue lotus’; sabbaseto ‘all white’; piyamvado ‘speaking kindly’; rajassalā ‘a menstruous woman’; sappuriso ‘a good man’; sādāhāmama ‘good doctrine’; mahapphala ‘very fruitful’; mahāpuñño ‘great virtue’; mahesi ‘great sage’; hetuppabhavo ‘proceeding from a cause’; kacchurakkaṇā ‘scab.’

The adverbial words which are most frequently and commonly used as prior members of compounds are: a, an, ana ‘the negative particle’; su ‘well’; dus ‘badly’; sa ‘with.’ e.g.: asaṅkhato ‘the unconditioned’; anano ‘free from debt’; duppāro ‘difficult to fill’; sucinno ‘well done’; saseno ‘with an army’; salajjo ‘ashamed.’

ku as former part of many compounds designates inferiority. It takes the forms: kud, kad, ku, e.g.: kunnadi ‘an insignificant river’; kadanam ‘bad food’; kudiṭṭhi ‘wrong view.’

Closely related to the preceding class are III. the NUMERAL COMPOUNDS (digu). The whole is made a neuter singular.

A sample of this sort of compound is digu ‘itself worth two cows’; further tidanām ‘three staves’; ticivaram ‘three robes’; tihām ‘three days.’

IV. ADVERBIAL COMPOUNDS (abyayībhāva).

They are also closely related to the Determinative compounds. They are formed in joining prepositions and adverbs to a noun, and are then used as abstracts, collectives, and simply adverbially: yathārucim ‘according to one’s pleasure’; but yathārucito ‘as liked, pleasant’; yathāmato ‘as if dead’; sampahāro ‘wounding’; sampajaññan ‘consciousness’; apacāro ‘approach.’
V. All the preceding compounds may be used adjectively, and are then called: Bahubbhi, e.g.: vītarāgo ‘free from passion’; but puruso vītarāgo ‘a man free from passion, an arhat’; pañcacakkh, ‘the five sorts of vision’; but as an epithet of the Buddha, pañcacakkh, ‘man possessing the five sorts of vision’; anupubba ‘regular succession’; but anupubo ‘regular, successive’; anupubbo nirodho ‘successive destruction’.

In a few cases compounds are formed from words not usually put together, e.g. of adverbs.

vītatho ‘false, unreal’ = vi+tatha; yathātatho ‘real, true’ = yathā+tathā. e.g. of a phrase: itihāso ‘tradition’; itivuttam or itivuttakaṁ ‘name of a book, a legend’; ahamahamikam ‘conceit of superiority’ = aham+aham.

All these compounds were formed before Pāli became a literary dialect.
HANDBOOK OF PĀLI.

II. CHRESTOMATHY.
THE PARITTĀM, BEING EXTRACTS FROM THE SUTTA PĪṬAKĀM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA.

Buddham saraṇāṃ gacchāmi.
Dhammaṃ saraṇāṃ gacchāmi.
Saṅghaṃ saraṇāṃ gacchāmi.
Dutiyaṃ pi Buddham saraṇāṃ gacchāmi.
Dutiyaṃ pi Dhammaṃ saraṇāṃ gacchāmi.
Dutiyaṃ pi Saṅghaṃ saraṇāṃ gacchāmi.
Tatiyaṃ pi Buddham saraṇāṃ gacchāmi.
Tatiyaṃ pi Dhammaṃ saraṇāṃ gacchāmi.
Tatiyaṃ pi Saṅghaṃ saraṇāṃ gacchāmi.

SARAŅAGAMANĀM.

1) Pāṇātīpātā veramanī sikkhāpadaṃ.
2) Adinnādāna veramanī sikkhāpadaṃ.
3) Abrahmacariyā veramanī sikkhāpadaṃ.
4) Musāvādā veramanī sikkhāpadaṃ.
5) Surā-meraya-majja-pamādatṭhānā veramanī sikkhāpadaṃ.
6) Vikālabhojanā veramanī sikkhāpadaṃ.
9) Uccāsāyana-mahāsāyanā veramaṇi sikkhāpadām.
10) Jātarūpa-rajata-patiggsahanā veramaṇi sikkhāpadām.

**Dasasiikkhāpadāni.**

‘Eka nāma kim? ’ "Sabbe sattā āhāraṭṭhitikā.”
‘Dve nāma kim? ’ "Nāmaṇca rūpaṇca.”
‘Tini nāma kim? ’ "Tisso vedanā.”
‘Cattāri nāma kim? ’ "Cattāri ariyasaccāni.”
‘Paica nāma kim? ’ "Paice upādānakkhandhā.”
‘Cha nāma kim? ’ “Cha ajjhattikāni āyatanāni.”
‘Satta nāma kim? ’ "Satta bojjhaṅgā.”
‘Aṭṭha nāma kim? ’ "Ariyo aṭṭhaṅgiko maggo.”
‘Nava nāma kim? ’ “Nava sattāvāsā.”
‘Dasa nāma kim? ’ “Dasah’ angehi samannāgato arahāti vuccati ti.”

**Samanerapanham.**

Atthi imasmiṁ kāye: kesā, lomā, nakhā, dantā, taco, mamsam, nahāru, aṭṭhi, aṭṭhimiṇī, vakkam, hadayaṁ, yakanaṁ, kilomakaṁ, pihakaṁ, paphāsaṁ, antaṁ, antagunāṁ, udariyaṁ, karisaṁ, pittaṁ, semhaṁ, pubbo, lohitam, sedo, medo, asu, vasā, khelo, singhāniki, lasikā, muttaṁ, matthake matthaluṅgan ti.

**Dvattimsākaram.**

Paṭisaṅkhā yoniso cīvaraṁ paṭisevāmi yāvad eva sītassa paṭighātāya uññassā paṭighātāya āṃsasakāsa-vatātapa-sirimsapa-samphassanāṁ paṭighātāya yavadd eva hiri-kopina paṭiçekādanattham. ||1||

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi n’eva dāvāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihimsūparatiyā brahmacariyā-nuggahāya: iti purāṇaṇca vedanaṁ paṭisaṁkhāmi navaṇca
vedanāṁ na uppādēssūmi, yātra ca me bhavissati anavajjataṁ ca phāsuvihāro cāti. ||2||
Paṭisankhā yoniso senāsanāṁ paṭīsevāmi yāvadeva sitassa paṭīghātāya unhassa paṭīghātāya daṁsamakasavatatapirīm-sapasampassānāṁ paṭīghātāya yāvadeva utuparissāya vino-danāṁ paṭīsallānārāmatthāṁ. ||3||
Paṭisankhā yoniso gilānapaccaya-bhesajjaparikkhāram paṭīsevāmi yāvadeva uppannānaṁ veyyābadhikānaṁ vedanānaṁ paṭīghātāya abyāpajjhaparamatayāti. ||4||
PACCAVEKKHANA.


“Dasa ime, bhikkhave, dhammā pabbajitena abhiṁham paccavekkhitinabbā.

Katame dasa?
1) Vevāṇiyamhi ajjhūpagato ti pabbajitena abhiṁham paccavekkhitabbāṁ.
2) Parāpaṭibaddhā me jivikā ti pabbajitena abhiṁham paccavekkhitabbāṁ.
3) Añño me ākappo karanīyo ti pabbajitena abhiṁham paccavekkhitabbāṁ.
4) Kaccī nu kho me attaṁlato na upavadatīti pabbajitena abhiṁham paccavekkhitabbāṁ.
5) Kaccī nu kho maṁ anuvicca viṁśi sabrahmacāri silato na upavadantīti pabbajitena abhiṁham paccavekkhitabbāṁ.
6) Sabbehi me piyehi manāpehi nāṁabhāvo vinābhāvo ti pabbajitena abhiṁham paccavekkhitabbāṁ.
7) Kammassa komhi kamma-dāyādo kamma-yoni kamma-bandhū kamma-paṭīsaraṇo, yanm kammaṁ karissāmi kalyānaṁ vā pāpakāṁ vā tassa dāyādo bhavissamiti pabbajitena abhiṁham paccavekkhitabbāṁ.
8) Katham bhūtassa me rattindivā viṭipatantithi pabbajitena abhiṁham paccavekkhitabbāṁ.
9) Kacci nu kho 'ham suññagāre abhiramāmīti pabbajitena abhināham paccevakkhitabbām.

10) Atthi nu kho me uttarimanussadhammā alamariyaññadassanaviseso adhigato so 'ham pacchime kāle sabrahmacāri puṭṭho na manāku bhavissāmīti pabbajitena abhināham paccevakkhitabbām.

Ime kho bhikkhave dasa dhammā pabbajitena abhināham paccevakkhitabbā ti.

Idam avoca Bhagavā: attamāna te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

DASADHAMMASUTTA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthaṃpiṇḍikaṃ ārāme. Atha kho aṇītatarā devatā abhikkantāyā rattiya abhikkantavaṇṇa kevalakappam Jetavanaṃ obhāsetvā, yena Bhagavā ten’ upasaṅkami upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantam aṭṭhāsi. Ekamantam thitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi:

"Babū devā manussā ca maṅgalāni acintayum
Ākāṅkhamānā sotthānaṃ : brūhi maṅgalaṃ uttamamuṃ." ||1||

‘Asevanā ca bālānaṃ, paṇḍitānañca sevanā,
Pūjā ca pūjaniyānaṃ : etam maṅgalaṃ uttamaṃ.’ ||2||

‘Patirūpa desavāso ca pubbe ca katapuṅñitā
Atta samāṇpañidhi ca : etam maṅgalaṃ uttamaṃ.’ ||3||

‘Bahasaccañca sippañca vinayo ca susikkhito,
Subhāsitā ca yā vācā : etam maṅgalaṃ uttamaṃ.’ ||4||

‘Mātāpiṭu upaṭṭhānaṃ putta-dārassa saṅgaho
Anākulaṃ ca kammantā : etam maṅgalaṃ uttamaṃ.’ ||5||

‘Dūnañca dhammacariyā ca niṭṭakānañca saṅgaho
Anavajjāni kammatū : etam maṅgalaṃ uttamaṃ.’ ||6||

‘Ārati virati pāpa majjapaññā ca saññamo
Appamādo ca dhāmmesu : etam maṅgalaṃ uttamaṃ.’ ||7||
'Gāravo ca nivāto ca santuṭṭhi ca kaṭaṅṅiṅūlā
Kālena dhama-savanaṁ: etam maṅgalam uttamaṁ.' || 8||

'Khantī ca sovacassatā samaṅānaṅca dessanaṁ
Kālena dhama-sākacchā: etam maṅgalam uttamaṁ.' || 9||

'Tapo ca brahmacariyā ca ariyasaccāna dessanaṁ
Nibbāna-sacchikiriyā ca: etam maṅgalam uttamaṁ.' || 10||

'Pruṭṭhassa lokadharmmehi cittaṁ yassa na kampati
Asokaṁ virajñh khemaṁ: etam maṅgalam uttamaṁ.' || 11||

'Etādiṣāni katvāna sabbattha-m-aparājitā
Sabbatha sotṭhiṁ gacchanti: tesam maṅgalam uttamaṁ
iti.' || 12||

MAHĀMANGALASUTTAṁ.

Yānīḍha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
sabb’ evabhūtā sumanā bhavantu
atho pi sakkacca suṇantu bhāsitām. || 1||

Tasmāhi bhūtā niśāmetha sabbe
mettām karotha māṇusiyā pajāya
divā ca ratto ca haranti ye baliṁ
tasmāhi ne rakkhaththa appamattā. || 2||

Yām kiñci vittāṁ idha vā hurāṁ vā
saggesu vā yām ratanaṁ paṇītaṁ
na no samāṁ atthi Tathāgatena
idam pi buddhe ratanaṁ paṇītaṁ
etena saccena suvatthi hotu. || 3||

Khayaṁ virāgaṁ amatāṁ paṇītaṁ
Yad ajjhagā Sakyamuni samāhito
na tena dhammena sam’ atthi kiñci.
idam pi dhamme ratanaṁ paṇītaṁ
etena saccena suvatthi hotu. || 4||
Yam buddhaseṭṭho parivaṇṇayi sucīṁ samādhiṁ ānantarikaṁ ñāṁ āhu samādhiṁṇaṇaṇaṁ samo na vijjati idam pi dhamme ratanaṁ paṇītaṁ etena saccaṁ suvatthi hotu. \[5\]

Ye puggalā aṭṭha satam pasatthā cattāri etāni yugāni honthi te dakkhineyya Sugatassa sāvakā etesu dinnāni mahapphalāni. idam pi saṅghe ratanaṁ paṇītam etena saccaṁ suvatthi hotu. \[6\]

Ye suppayuttā manasā daḷhena nikkāmino Gotama-sāsanamhi te pattipattā amatam vigayha laddhā mudhā nibbutim bhunjamānaṁ idam pi saṅghe ratanaṁ paṇītam etena saccaṁ suvatthi hotu. \[7\]

Yath’ indakhilo paṭhaviṁ sito siyā catubbhi vātebbe asampakampīyo tathāpamaṁ sappuraṁ vaddāmi yo ariyasaccāni avecca passati idam pi saṅghe ratanaṁ paṇītaṁ etena saccaṁ suvatthi hotu. \[8\]

Ye ariya-saccāni vibhaṭṭayanti gambhīra-paṭṭena sudesitāni kiñcāpi te honthi bhusappamattā na te bhavam aṭṭhamamaṁ ādiyanti idam pi saṅghe ratanaṁ paṇītaṁ etena saccaṁ suvatthi hotu. \[9\]

Saḥāv’ assa dassana-sampadāya tay’ assu dhammā jahitā bhavanti sakkāyadiṭṭhi vicikicchitaṁca silabbatam va pi yad atthi kiñcī catūh’ apāyehi ca vippamutto
RATANASUTTA.

cha câbhiṭṭhānāni abhabbo katum
idam pi saṅghe ratanam pañītam.
etena saccena suvatthi hotu. ||10||

Kiñcāpi so kammaṃ karoti pāpakamaṃ
kāyena vācā uḍa cetasā vā
abhabbo so tassa pāṭicchādāya
abhabbatā diṁṭhapaḍassā vutto
idam pi saṅghe ratanam pañītam.
etena saccena suvatthi hotu. ||11||

Vanappagumbe yathā phussitagge
gimhāna-māse paṭhamasmim gimhe
tathāpamaṃ dhammavaram adesayī
nibbāṇagāmiṃ paramaṃ hitāya
idam pi buddhe ratanam pañītam.
etena saccena suvatthi hotu. ||12||

Varo varaññū varado varāharo
anuttaro dhammavaram adesayī
idam pi buddhe ratanam pañītam.
etena saccena suvatthi hotu. ||13||

Khīṇam purāṇam navaṃ n’atthi saṃbhavaṃ
virattacittā ayatike bhavasmiṃ
te khīṇa-bījā avirūḥhichchandā
nibbanti dhīrā yathāyaṃ padīpo
idam pi saṅghe ratanam pañītam.
etena saccena suvatthi hotu. ||14||

Yānidha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitam
Buddham namassūma suvatthi hotu. ||15||

Yānidha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitam
dhammaṃ namassūma suvatthi hotu. ||16||
Karaniyam atthakusalena
yan taṁ santam padam abhisamecca
Sakko uju ca süju ca
suvaco c'assa mudu anatimāni. ||1||

Santussako ca subharo ca
appakicco ca sallahukavutti
santindriyo ca nipako ca
appagabbho ca kulesu ananugiddho. ||2||

Na ca khuddam samācare kīnci
yena viññū pare upavadeyyum
sukhino vā khemino hontu
sabbe sattā bhavantu sukhitattā. ||4||

Ye keci pāṇabhūt' atthi
tasā vā thāvarā vā anavasesā
dīghā vā ye mahantā vā
majjhimaṇṇa rassakā añukā thūlā. ||4||

Dīṭṭhā vā ye va adīṭṭhā
ye ca dūre vasanti avidūre
bhūtā vā sambhavesi vā
sabbe sattā bhavantu sukkhitattā. ||5||

Na paro paraṁ nikubbetha
nāṭimaṇṇetha katthaci naṁ kīnci
byārosanā paṭigha-saññā
nāññamaṇṇasa dukkhham iccheyya. ||6||

Mātā yathā niyam puttam
āyuṣā ekapatṭam anurakkhe
evam pi sabbabhūtesu
mānasam bhāvaye aparimāṇam. ||7||

Mettañca sabbalokasmiṁ
mānasam bhāvaye aparimāṇaṁ
uddham adho ca tirīyañca
asambūdhāṁ averaṁ asapattan. ||8||

Titthaṁ caraṁ nisinnno vā
sayāno vā yāvat' assa vigatamiddho
etam satim adhitṭheyya
brahmam etam vihāraṁ idha-māhu. ||9||

Ditthiñca anupagamma
silavā dassaṇena sampanno
kāmesu vineyya gedham
nahi jātu gabbhaseyyam punar etiti. ||10||

KARANĪYAMETTASUTTĀM.

Evāṁ me sutāṁ: Ekāṁ samayāṁ Bhagavā Sāvatthiyaṁ viharāti Jetavane Anāthapiṇḍikassa ārāme. Tenā kho pana samayena Sāvatthiyaṁ aniñataro bhikkhu ahinā đāṭṭho kālaṅkato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamiṁsu upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ nisiddhā ekamantaṁ nisinnā kho te bhikkhū Bhagavantaṁ etad avocum:

‘Idha bhante, Sāvatthiyaṁ aniñataro bhikkhu ahinā đāṭṭho kālaṅkato ti.’

“Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so bhikkhave bhikkhū cattāri ahirājakulāni mettena cittena phareyya: na hi so, bhikkhave, bhikkhu ahinā đāṭṭho kālam kareyya.”


Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu
imetani cattari ahirajakulani mettana cittena phareyya, na hi so bhikkhave bhikkhu shinā daṭṭho kālam kareyya.

Anujānāmi, bhikkhave, imēni cattari ahirajakulani mettana cittena pharitum: attaguttiiyā attarakkhāya attaparittayaṭi.

Idam avoca Bhagavā. Idam vattva Sugato athaparam etad avoca satthā:

Virūpakkehi me mettaṃ, mettaṃ Erāpathēhi me Chabyputtohi me mettaṃ, mettaṃ Kaṇhagotamakehi ca. ||1||

Apādakehi me mettaṃ, mettaṃ dvipādakehi me catuppadehi me mettaṃ mettaṃ bahuppadehi me. ||2||

Mā mam apādako himsi, mā mam himsi dvipādako mā mam cattuppado himsi mā mam himsi bahuppado. ||3||

Sabbe sattā sabbe pāṇā sabbe bhūtā ca kevalā sabbe bhadrāni passantu, mā kiñci pāpam āgamā ||4||

Appamaṇo buddho, appamaṇo dhammo, appamaṇo saṅgho; pamāṇavantāni siriṃsapāni ahivicchikā satapadi uññanā-bhisarabū mūskā.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni, so ‘ham namo Bhagavato namo sattannam sammāsambuddhānaṃ.

KHANDHAPARITTAM.


Katame ekādasa?
1) Sukham supati.
2) sukhāṃ paṭibujjhati.
3) na pāpakāṃ supināṃ passati.
4) manussānam piyo hoti.
5) amanussānam piyo hoti.
6) devata rakkhanti.
7) nassa aggi vā visam vā sattham vā kamati.
8) tuvataṃ cittam samādhīyatī.
9) mukhavanaṃ vippasidati.
10) asammūlho kūlam karoti.
11) uttarim appatīvijjhanto brahma lokāpago hoti ti.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya
bahulikatāya yānikatāya vatthukatāya anuṭhitāya paricitāya
susamāraddhāya: ime ekādasānisāṃśā pāti kāṅkhā ti.

Idam avoca Bhagavā: attamanā te bhikkhū Bhagavato
bhasitam abhinandunti.

**METTASUTTAM.**

Pahūta-bhakkho bhavati vippavuttho sakā gharā
bahū naam upajivanti yo mittānam na dūbhati. ||1||

Yaṃ yaṃ janapadaṃ yāti nigāme rājadhāniyo
sabbattha pūjito hoti yo mittānam na dūbhati. ||2||

Nāssa cora pasahanti nātimaṅgettī khattiyo
sabbe amitte tarati yo mittānam na dūbhati. ||3||

Akkuddho sagharam eti sabhāya paṭinandito
niṭānam uttamo hoti yo mittānam na dūbhati. ||4||

Sakkatvā sakkato hoti garu hoti sagāravo
vaṇṇa-kitti-bhato hoti yo mittānam na dūbhati. ||5||

Pūjako labhate pūjam vandako paṭivandanan
yaso kitiṇca pappoti yo mittānam na dūbhati. ||6||

Aggi yathā pajjalati devatā va virocati
siriṣā ajahito hoti yo mittānam na dūbhati. ||7||

Gāvo tassa pajāyangi khette vuttaṃ virūhati
puttānam phalam asnāti yo mittānam na dūbhati. ||8||
MORAPARITTA.

Darīto pabbatāto vā rukkhāto patito naro
cuto patitthāmaḥ labhati yo mittānaṃ na dūbhati. ||9||
Virūḥamūlasantānaṃ nigrodham iva māluto
amittā nappasahanti yo mittānaṃ na dūbhatīti. ||10||

METTANISAMSAṃ.

Udet' ayaṃ cakkhumā ekarājā
harissavaṇṇo paṭhavipparbhāso,
taṃ taṃ namassāmi harissavaṇṇam paṭhavippabhāsaṃ,
tay' ajjā guttā viharemu divasam. ||1||

Ye brāhmanā vedagū sabbadhamme
te me namo te ca maṃ pālayantu,
Nam' atthu buddhānaṃ, nam' atthu bodhiyā!
namo vimuttānaṃ, namo vimuttyā! ||2||

Imaṃ so parittam katvā, moro carati esanā.

Apet' ayaṃ cakkhumā ekarājā
harissavaṇṇo paṭhavipparbhāso,
taṃ taṃ namassāmi harissavaṇṇam paṭhavippabhāsaṃ
tay' ajjā guttā viharemu rattim. ||3||

Ye brāhmanā vedagū sabbadhamme
te me namo te ca maṃ pālayantu,
Nam' atthu buddhānaṃ, nam' atthu bodhiyā!
namo vimuttānaṃ, namo vimuttyā! ||4||

Imaṃ so parittam katvā, moro vāsam akappayīti.

MORAPARITTAM.

Evaṃ ne sutam: Ekaṃ samayaṃ Bhagavā Sāvatthiyāṃ viharati, Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Candimā devaputto Rāhunā asurindena gahito hoti. Atha kho Candimā devaputto Bhagavantaṃ anussaranamo tāyaṃ velāyaṃ imaṃ gātham abhāsi:
CANDAPARITTA.

‘Namo te Buddha-vîr’ atthu!
vippamutto ’si sabbadhi
sambîdha-pâtîpanno ’smi
tassa me saraṇam bhavâtî.’ ||1||

Atha kho Bhagavā Candimaṃ devaputtaṃ ārabhya Râhuṃ
asurindaṃ gathâya ajjhâhāsi.

“Tathâgataṃ arahantaṃ
Candimā saraṇam gato
Râhu! Candam pamuñcassu
Buddhâ lokânukampakâti.” ||2||

Atha kho Râhu asurindo Candimaṃ devaputtaṃ muñcitvā
taramānarûpo yena Vepacitti asurindo ten’ upasaṅkami
upasaṅkamitvā samviggo lomahaṭṭhajâto ekamantaṃ aṭṭhasi
ekamantaṃ ठितान् kho Râhuṃ asurindaṃ Vepacitti asurindo
gathâya ajjhâhāsi:

“Kin nu santaramâna ’va
Râhu! Candam pamuñcasisi
samviggarûpo agamma
kin nu bhîto ’va titthasiti.” ||3||

‘Sattadhā me phale muddhâ
jivanto na sukham labhe.
Buddhagâthâbhighito ’mhi
no ce muñceyya Candiman ti. ||4||

CANDAPARITTA . .

Evaṃ me sutam: Ekaṃ samayam Bhagavâ Sâvatthiyanā
viharati Jetavane Anâthapindikassa ârâme. Tena kho pana
samayena Suriyo devaputto Râhunâ asurindena gahito hoti.

Atha kho Suriyo devaputto Bhagavantaṃ anussaramâno
tayaṃ velâyaṃ imam gatham abbhâsi:

‘Namo te buddha vîr’ atthu!
vippamutto ’si sabbadhi
sambîdhapâtîpanno ’smi
tassa me saraṇam bhavâtî.’ ||1||
Atha kho Bhagavā Suriyaṁ devaputtaṁ ārabhā Rāhuṁ asurindam gāthāya ajjhabhāsi:

"Tathāgataṁ arahantaṁ
Suriyo saraṇaṁ gato
Rāhu! Suriyaṁ pamuñcassu
Buddhā lokānukampakāti." ||2||

"Yo andhakāre tamasi pabhānkaro
verocano maṇḍali uggatejo
mā Rāhu gili caram antalikkhe
pajām mama Rāhu pamuñca Suriyaṁ ti." ||3||

Atha kho Rāhu asurindo Suriyaṁ devaputtaṁ — pe —

'Sattadhā me phale muddhā
jivanto na sukham labbe
Buddhāgāthābhigito 'mhi:
no ce muñceyya Suriyan ti.' ||4||

SURIYAPARITTAM.

Evāṁ me sutāṁ. Ekaṁ samayaṁ Bhagavā Śāvatthiyan viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhu āmantesi "bhikkhavo" ti, "bhadante" ti. te bhikkhu Bhagavato paccassosam. Bhagavā etad avoca: ||1||

"Bhūtapubbam, bhikkhave, devāsura-saṅgāmo samu-pabbūlo ahosi. Atha kho, bhikkhave, Sakko devānam indo deve Tāvatiṁse āmantesi:

"Sace, mārisā, devānaṁ saṅgāmagatānaṁ uppajjeyya bha-yaṁ vā chambhitattaṁ vā lomahamso vā mam eva tasmiṁ samaye dhajaggamullokeyyātha. Mamam hi vo dhajaggam ullokeyataṁ yam bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyassati. ||2||

No ce me dhajaggamullokeyyātha, atha kho Pajāpatissa devarājassa dhajaggamullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggamullokeyataṁ; yam bhavissati bhayaṁ vā chambhitattaṁ vā lomahamso vā so pahīyissati. ||3||
DHAGAGGA PARITTA.

No ce Pajāpatissa devaraṭāsasā dhajaggaṁ ṭhokkeyyātha, atha Varuṇassassasā devaraṭāsasā dhajaggaṁ ṭhokkeyyātha. Varuṇassassasā hi vo devaraṭāsasā dhajaggaṁ ṭhokkeyatam yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahamso vā so pahiyaṁsatati. ||4||

No ce Varuṇassassasā devaraṭāsasā dhajaggaṁ ṭhokkeyyātha, atha Īsānassassasā devaraṭāsasā dhajaggaṁ ṭhokkeyyātha. Īsānassasā hi vo devaraṭāsasā dhajaggaṁ ṭhokkeyatam yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahamso vā so pahiyaṁsatati. ||5||

Tam kho pana bhikkhave Sakkassasā vā devānaṁ indassā dhajaggaṁ ṭhokkeyatam: Pajāpatissa vā devānaṁ rājassā dhajaggaṁ ṭhokkeyatam: Varuṇassasā vā devaraṭāsasā dhajaggaṁ ṭhokkeyatam: Īsānassasā vā devaraṭāsasā dhajaggaṁ ṭhokkeyatam: yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahamso vā so pahiyaṁthi pi no pahiyaṁthi. ||6||

Tam kissa hetu?

"Sakko, bhikkhave, devānam indo avārāgo avātado avātamohohi bhūrechambhī uttrāsi phalāyiti." ||7||

Ahaṅka kho bhikkhave evaṁ vadāmi: "Saçe tumhākam, bhikkhave, araṇāgataṇamaṁ vā rukkhamulagataṇaṁ vā suṇāgaṛagataṇaṁ vā uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahamso vā maṁ eva tasmiṁ samaye anussareyyātha:

Iti pi so Bhagavā araham sammā-sambuddho vijjha-carana-sampanno sugato lokavidū anuttaro purisaadamma-sārathi sattha devamanussānam buddho Bhagavā ti. ||8||

Mamam hi vo bhikkhave anussaratam yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahamso pahiyaṁsatati.

No ce maṁ anussareyyātha atha dhammaṁ anussareyyātha: Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṁ veditabbo viññuhiti. Dhammaṁ hi vo bhikkhave anussaratam yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahamso vā so pahiyaṁsatati. ||9||

No ce dhammaṁ anussareyyātha atha saṅghaṁ anussareyyātha. Supaṭipanno Bhagavato sāvakaṁ sāṅgho, ujupaṭi-panno Bhagavato sāvakaṁ sāṅgho, nāyapaṭipanno Bhagavato sāvakaṁ sāṅgho, sāmīcapi-panno Bhagavato sāvakaṁ sāṅgho; yaddham cattāri purisaṣyugāni aṭṭha purisaṇeppalam esa sāva-
kasaṅgho: āhuneyyo pāhuṇeyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puñña-khettaṃ lokassāti.
Saṅgham hi vo bhikkhave anussaratam yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahamso vā so pahi-yissati. ||10||
Taṃ kissa hetu?
Tathāgato hi, bhikkhave, araham sammāsambuddho vītarāgo vitadoso vitamoho abhiru acchambhi anutrasi aphalāyīti. ||11||
Idam avoca Bhagavā idam vatvāna Sugato athāparam etad avoca satthā:

"Araṅñe rukkhā mūlevā suṇṇagārevā bhikkhavo anussaretha sambuddham bhayaṃ tumhākaṃ no siyā." ||1||

"No ce Buddham sareyyātha lokajettthag narāsabham: atha dhammam sareyyātha niyyāniKAṃ sudesītaṃ." ||2||

"No ce Dhammam sareyyātha niyyāniKAṃ sudesītaṃ atha saṅgham sareyyātha puñṇakkhettaṃ anuttaram." ||3||

"Evam Buddham sarantānaṃ dhammam saṅghaṅca bhikkhavo bhayaṃ vā chambhitattaṃ vā lomahamso na hessa-tīti." ||4||

DHAJAGGA PARITTAṃ.

Evaṃ me sutam: Ekaṃ samayaṃ Bhagavā Rājagaha viharati Veluvaṇe Kalandakanivāpe. Tena kho pana sama-yena āyasmaḥ Mahākassapo pipphalīghāyaṃ viharati, ābādhiko dukkhitō bālhagilāno. Atha kho Bhagavā sāyaṇhasamayaṃ patissallāṇā vutthito, yen’ āyasmaḥ Mahākassapo ten’ upasaṅkami upasaṅkamitvā paññatte āsane nisidi. Nisajja kho Bhagavā āyasmantam Makākassapam etad avoca:

"Kacci te Kassapa khamaniyaṃ, kacci yāpaniyaṃ, kacci dukkhaivedanā paṭikkamantī no abhikkamanti. Paṭikkamo 'sānaṃ paññāya ti no abhikkamo" ti.
‘Na me, bhante, khamaniyam na ūpaniyan bālīha me dukkhavedanā abhikkamanti no paṭikkamanti. Abhikkamo 'sānaṃ paññāyati no paṭikkamato ti.

‘Satt’ ime, Kassapa, bojjhaṅgā mayā sammād-akkhātā bhāvitā bahulikata abhiṁṇāya sambodhāya nibbāṇāya saṁvattanti.

1) Satisambojjhaṅgo kho, Kassapa, mayā sammād-akkhāto bhāvito bahulikato abhiṁṇāya sambodhāya nibbāṇāya saṁvattati.

2) Dhammadvīcasambojjhaṅgo — pe — nibbāṇāya saṁvattati.

3) Viriyasambojjhaṅgo — pe — nibbāṇāya saṁvattati.
4) Pitisambojjhaṅgo — pe — nibbāṇāya saṁvattati.
5) Passaddhisambojjhaṅgo — pe — nibbāṇāya saṁvattati.
6) Samādhisambojjhaṅgo — pe — nibbāṇāya saṁvattati.
7) Upekhsambojjhaṅgo — pe — nibbāṇāya saṁvattati.

Ime kho Kassapa satta bojjhaṅgā mayā sammādakkhātā bhāvītā bahulikata abhiṁṇāya sambodhāya nibbāṇāya saṁvattantīti.

‘Taggha, Bhagava, bojjhaṅgā, taggha, Sugata, bojjhaṅgā ti.’

Idam avoca Bhagavā :—attamano āyasmā Mahākassapo Bhagavato bhāsitam abhinandi.

Vuṭṭhāhi cāyasma Mahākassapo tamhā ābādhā tatha pahīno cāyasmato Mahākassapassa so ābādho ahositi.

MAHĀKASSAPATHERABOJJHAṅGAM.

The Mahāmoggallānatthāra bojjhaṅgām and the Mahācundatthera bojjhaṅgām agree with the preceding sutta in all but the name.

Evaṃ me sutam : Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bālīhagilāno. Atha kho āyasmā Ānando yena Bhagavā ten’ upasamkami upasaṃkamitvā Bhagavantaṃ abhīvādetvā ekamantaṃ nisīdi ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca:
Āyasā, bhante, Girimānando ābādhiko dukkho bāḷhagiyāno. Sādhu bhante Bhagavā; yen' āyasā Girimānando ten' upasaṅkamatu anukampaṁ upādāyāti.

Sace kho tvaṁ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā dasa saṅāṁ bhāseyyāsi. Ṭhānaṁ kho paṁ etam vijjati yaṁ Girimānandassa bhikkhuno dasa saṅāṁ sutvā so ābādho ṭhānaso paṭippassambheyya.

Katame dasa saṅāṁ?

"Aniccasanāṁ, anattasaṅāṁ, asubhasanāṁ, ādinavasaṅāṁ, pahānasanāṁ, virāgasanāṁ, nirodhasanāṁ, sabbaloke anabhiraṇi saṅāṁ, sabbasanākhāresu aniccasanāṁ, ānāpānasati."

Katamā ca Ānanda aniccasanāṁ?

"Idh' Ānanda bhikkhu, araṅṇagato va rukkhamulagato va suṅṅāgāragato va iti paṭisaṅcikkhati:—

Rūpam aniccam, vedanā anicca, saṅāṇā anicca, saṅkhārā anicca, viññāṇaṁ aniccaṁ ti. Iti imesu paṅcasu upādānakkhandhesu aniccaṁ upassāti viharati. Ayam vuccat' Ānanda aniccasanāṁ. ||1||

Katamā ca Ānanda anattasaṅāṁ?

Idh' Ānanda — pe — paṭisaṅcikkhati:—

Cakkhum anattā, rūpam anattā, sotam anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabā anattā, mano anattā, dhammā anattā ti.

Iti ime chasu ajjhāttika-bāhiresu āyatanesu anattānupassī viharati. Ayam vuccat' Ānanda anattasaṅāṁ. ||2||

Katamā ca Ānanda asubhasanāṁ? Idh' Ānanda bhikkhu imam eva kāyaṁ uddham pādatalaṁ, adho kesamatthakā taca-pariyantam pūraṁ nānappakārassa asucino paccavekkhati.

Atthi imasmiṁ kāye: kesā — pe — matthaluṅgan ti. (See page 82).

Iti imasmiṁ kāye asubhānupassī viharati. Ayam vuccat' Ānanda asubhasanāṁ. ||3||

Katamā ca Ānanda ādinavasaṅāṁ? Idh' Ānanda — pe — paṭisaṅcikkhati.
Bahu dukkho kho ayam kayo, bahu adinavo iti imasmim kaye vividhā ābādhā uppajjanti seyyathidam:—


Iti imasmim kaye adinavānupassi viharati. Ayam vuccat’ Ānanda, adinavasānī. ||4||

Katamā ca Ānanda pahānasāṇī? Idh’ Ānanda bhikkhu uppannam kāma-vitakkam nādhiṭṭhātī pajahati, vinodeti byantikaroti anabhāvam gameti.

Uppannam byāpādavitakkam nādhiṭṭhātī pajahati vinodeti byantikaroti anabhāvam gameti.

Uppannam vihiṃsāvitakkam nādhiṭṭhātī pajahati vinodeti byantikaroti anabhāvam gameti.

Uppannam uppanne pāpake akusale dhamme nādhiṭṭhātī pajahati vinodeti byantikaroti anabhāvam gameti.

Ayam vuccat’ Ānanda pahānasāṇī. ||5||

Katamā c’ Ānanda virūgasāṇī?

Idh’ Ānanda bhikkho — pe — paṭisāncikkhati.

Etam santam etam paṇītam yadidaṃ sabbasaṅkhārasamatho sabbuṭpadhī paṭinissago taṇhakkhayo virāgo nibbāṇan ti.

Ayam vuccat’ Ānanda virūgasāṇī. ||6||

Katamā ca Ānanda nirodhasāṇī?

Idh’ Ānanda bhikkhu — pe — paṭisāncikkhati:

Etam santam etam paṇītam yadidaṃ sabbasaṅkhārasamatho sabbuṭpadhī paṭinissaggo taṇhakkhayo nirodho nibbānan ti.

Ayam vuccat’ Ānanda nirodhasāṇī. ||7||
Katamā c’ Ānanda sabbaloke anabhiratīsaññā?
Idh’ Ānanda bhikkhu ye loke upāyupāddēnā cetaso adhitthānābhīnivesānusayanā te pajaranto viramati na upadiyanto. Ayam vuccat’ Ānanda sabbha loke anabhirati saññā. ||8||

Katamā c’ Ānanda sabbasaṅkhāresu aniccasaññā?
Idh’ Ānanda bhikkhu sabbasaṅkhāresu aṭṭhiyati harāyati jīgucchati. Ayam vuccat’ Ānanda sabbasaṅkhāresu aniccasaññā. ||9||

Katamā c’ Ānanda ānāpānasati?
Idh’ Ānanda bhikkhu araṇnagato vā rukkhamulagato vā suṇānagaragato vā nisidati pallanīkām abhujiṭvā ujuṃ kayaṃ paṇidhyā parimukkhām satim upaṭṭhapetvā so sato vā assasati sato passasati:
Dīghaṃ vā assasanto dīghaṃ assasāmiṇī pājānāti.
Dīghaṃ vā passanto dīghaṃ passasāmiṇī pājānāti.
Rassaṃ vā assasanto rassaṃ assasāmiṇī pājānāti.
Rassaṃ vā passasanto rassaṃ passasāmiṇī pājānāti.
Sabbakāyaṃ paṭīsamvedi assasissāmiṇī sikkhati.
Sabbakāyaṃ paṭīsamvedi passasissāmiṇī sikkhati.
Passambhayāṃ kāyasāṅkhāraṃ assasissāmiṇī sikkhati.
Passambhayāṃ kāyasāṅkhāraṃ passasissāmiṇī sikkhati.
Pīti-paṭīsamvedi assasissāmiṇī sikkhati.
Pīti-paṭīsamvedi passasissāmiṇī sikkhati.
Sukha-paṭīsamvedi assasissāmiṇī sikkhati.
Sukha-paṭīsamvedi passasissāmiṇī sikkhati.
Citta-saṅkhāra-paṭīsamvedi assasissāmiṇī sikkhati.
Citta-saṅkhāra-paṭīsamvedi passasissāmiṇī sikkhati.
Passambhayāṃ cittasaṅkhāraṃ assasissāmiṇī sikkhati.
Passambhayāṃ cittasaṅkhāraṃ passasissāmiṇī sikkhati.
Pīti-paṭīsamvedi assasissāmiṇī sikkhati.
Pīti-paṭīsamvedi passasissāmiṇī sikkhati.
Abhippamodayaṃ cittaṃ assasissāmiṇī sikkhati.
Abhippamodayaṃ cittaṃ passasissāmiṇī sikkhati.
Samādāyam cittām assassissāmīti sikkhati.  
Samādāyam cittām passassissāmīti sikkhati.  
Vimocayaṃ cittām assassissāmīti sikkhati.  
Vimocayaṃ cittām passassissāmīti sikkhati.  
Aniccānupassi assassissāmīti sikkhati.  
Aniccānupassi passassissāmīti sikkhati.  
Virāgānupassi assassissāmīti sikkhati.  
Virāgānupassi passassissāmīti sikkhati.  
Nirodhānupassi assassissāmīti sikkhati.  
Nirodhānupassi passassissāmīti sikkhati.  
Paṭinissaggānupassi assassissāmīti sikkhati.  
Paṭinissaggānupassi passassissāmīti sikkhati.—  
Ayaṃ vuccat’ Ānanda ānāpānāsati. ||10||

Sace kho tvam Ānanda Girimānandassa bhikkhum imā dasa saññā sutvā so ābādhho ñhanaso paṭippassambheyyāti.  
Atha kho āyasmā Ānando Bhagavato santike imā dasa saññā uggahetvā: yen’ āyasmā Girimānando ten’ upasaṅkami upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā abbāsi.  
Atha kho āyasmato Girimānandassa imā dasa saññā sutvā so ābādhho ñhanaso paṭippassambhi.  
Vuṭṭhāhi cāyasmā Girimānando tamhā ābādhā tathā pahino ca panāyasmato Girimānandassa so ābādhho ahoṣi ti.  

GIRIMĀNANDASUTTĀM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ- 
SAMBUDDHASSA.

Evaṃ me sutam: Ekam samayaṃ Bhagavaṇī Rājagaha viharati Gijjhaṅkute pabbate. Atha kho cattāro mahārāja mahatiya ca Yakkha-senaṇṇa mahatiya ca Gandhabba-senaṇṇa mahatiya ca Kumbhaṇḍa-senaṇṇa mahatiya ca Nāga-senaṇṇa catuddisaṃ rakkham ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ āvaranaṃ ṭhapetvā abhikkantāya rattiyā abhik-
kantavaṇṇa kevalakappām Gijjhakūṭaṃ ohbhāṣetvā: yena Bhagavā̃ veṭupasaṅkamīṃsu: upasaṅkamitvā Bhagavantaṃ abhīvādēt vā ekamantaṃ nisīdimu. ||1||

Te pi kho Yakkhā app′ekacce Bhagavantaṃ abhīvādetvā ekamantaṃ nisīdimu; app′ekacce yena Bhagavatā saddhīṃ sammodīṃsu sammodaniyāṃ kathāṃ sārāniyāṃ vītisāretvā ekamantaṃ nisīdimu; app′ekacce yena Bhagavā ten′aṇjāliṃ paṇēvēt vā ekamantaṃ nisīdimu; app′ekacce nāma goṭṭaṃ sāvetvā ekamantaṃ nisīdimu; app′ekacce tuṇēbhūtā ekamantaṃ nisīdimu. ||2||

Ekamantaṃ nisīnno kho Vessavaṇṇo mahārājā Bhagavantaṃ etad avoca:—


Yebhuvyena kho pana bhante Yakkhā appasannā yeva Bhagavato tam kissa hetu?

“Bhagavā hi, bhante, pāṇātipātā veramaṇīyā dhammam deseti; adinnadāna veramaṇīyā dhammam deseti; kāmesu micchācārā veramaṇīyā dhammam deseti; musāvādā veramaṇīyā dhammam deseti; surāmerayamajja-pamādaṭṭhānā veramaṇīyā dhammam deseti.” ||4||

“Yebhuvyena kho pana, bhante, Yakkhā appatīviraṭā yeva pāṇātipātā, appatīviraṭā adinnadāna, appatīviraṭā kāmesu micchācārā, appatīviraṭā musāvādā, appatīviraṭā surāmerayamajjamādaṭṭhānā, tesam tama hoti appiyaṃ amanaṃpaṃ.” ||5||

“Santi hi bhante Bhagavato sāvakā araṅñe vanapanthāni panthāni senāsanāni paṭīsenvanti appasaddāni appaniṅghosāni vijanavātāni manusṣa-rahasseyakāni paṭīsallaṇā-sūruppani: Tattha santi uḷārā Yakkhā nivāsino, ye imasmiṃ Bhagavato pāvacanī appasannā. Tesam pasīdāya ugganhatu, bhante, Bhagavā Ṭāṇāṭiyām rakkhāṃ bhikkhūnaṃ, bhikkhunīnaṃ, upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihīṃsāya phāsuvihārāyati.” Adhivāsāsi Bhagavā tuṇēbhāvēna. Atha
kho Vessavaṇo mahārāja Bhagavato adhivāsanam viditvā
tāyaṃ velāyaṃ imaṃ Āṭānaṭiyaṃ rakkhaṃ abhāsi : ||6||
Vipassissa nam’ atthu cakkhumantassa sirimato!
Sikkhissa pi nam’ atthu sabbha-bhūtānukampino! ||1||
Vessabhussa nam’ atthu nāhātakassa tapassino!
Nam’ atthu Kakusandhassa Māra-senā-pamaddino! ||2||
Konāgamaṇassa nam’ atthu brāhmaṇassā vadumato!
Kassapassā nam’ atthu vippamuttassa sabbadhe! ||3||
Aṅgirasassā nam’ atthu Sakyaputtassa sirimato!
Yo imaṃ dhammaṃ adeseti sabbha-dukkha paṇ udānaṃ! ||4||
Ye cāpi nibbutā loke yathābhūtām vipissīṃ
te janā apisūṇa ca mahāntā vitāsāradā
Hitam devamanussānāṃ yaṃ namassanti Gotamaṃ
Vijjićaraṇa-sampannaṃ mahāntaṃ vitāsāradāṃ. ||5||
Yato uggacchati surīyo ādico māndali mahā,
Yassa c’uggacchamānassā samvarī pi nirujjhati,
Yassa c’uggate surīye divaso ti pavuccati. ||6||
Rahado pi tattha gambhīro samuddo saritodako
Evam taṃ tattha jānantī samuddo saritodako
Ito sa purimā disā iti naṃ ācikkhati jano. ||7||
Yaṃ disaṃ abhipāleti mahārāja yassasi so
Gandhabbānaṃ adhipāti Dhataraṭṭho iti nāmasto
Ramutī naccagītehi Gandhabbehi purakkhato. ||8||
Puttā pi tassa bahavo eka nāmā ti me sutam
Asitiṃ dassa eko ca Indanāmā mahabbalā. ||9||
Te ca pi Buddhām disvāna Buddhām ādīcacakbandhunanā
Dūrato va namassanti mahantaṃ vitāsāradāṃ. ||10||
Nama te purisājaññā! nama te puris’ uttama!
Kusalena samekkhesi amanussā pi taṃ vandanti!
Sutam n’etam abhiḥhaso tasmā evam vademase. ||11||
Jinaṃ vandathā Gotamaṃ! jinaṃ vandāma Gotamaṃ,
Vijjācaṇasampannam Buddhāṃ vandāma Gotamaṃ! ||12||
Yena Petā pavuccanti pisunā piṭṭhimamaṃsikā
Paññātipātino luddā corā nekatikā janā. ||13||
Ito sā dakkhiṇā disā iti naṃ acikkhati jano
Yam disaṃ abhipāleti mahārājā yassaśīso
Kumbhāndānām adhipati Virulho iti nāma so
Ramati naccagītehi Kumbhāndēhi pur’ akkhāto. ||14||

Puttā pi tassa bahavo eka nāmā ti me sutām
Asītīṃ dasa eko ca Īndanāmā mahabbalā ||15||

Te ca pi Buddhāṃ disvāna Buddhāṃ ādicca bandhunāṃ
Dūrato va namassanti mahantaṃ vitasāradam. ||16||

Namo te purisājaṇṭa! namo te puris’ uttama!
Kusalena samekkhasi amanussā pi taṃ vandanti!
Sutaṃ n’etaṃ abhiṅhaso tasma evaṃ vandemase. ||17||

Jinaṃ vandatha Gotamaṃ, jinaṃ vandama Gotamaṃ,
Vijjācaraṇasampānam Buddhāṃ vandama Gotamaṃ! ||18||

Yatha c’ uggacchati surīyo ādicco maṇḍali mahā
Yassa c’ uggacchamānassa divaso pi nirujjhati
Yassa coggate surīye saṃvarīti pavuccati
Rahado pi tattha gambhīro samuddo saritodako
Evaṃ taṃ tattha jānanti samuddo saritodako. ||19||

Ito sā pacchimā disā iti naṃ acikkhati jano
Yam disaṃ abhipāleti mahārājā yassaśī so
Nāgānām ca adhipati Virūpakkho iti nāmso
Ramati naccagītehi Nāgehi purākkhato. ||20||

Puttā pi tassa bahavo eka nāmā ti me sutām
Asītīṃ dasa eko ca Īndanāmā mahabbalā. ||21||

Te cāpi Buddhāṃ disvāna Buddhāṃ ādiccabandhunāṃ
Dūrato va namassanti mahantaṃ vitasāradam. ||22||

Namo te purisājaṇṭa, namo te puris’ uttama
Kusalena samekkhasi amanussā pi taṃ vandanti
Sutaṃ n’etaṃ abhiṅhaso tasma evaṃ vandemase! ||23||

Jinaṃ vandatha Gotamaṃ! jinaṃ vandama Gotamaṃ
Vijjācaraṇasampānam Buddhāṃ vandāma Gotamaṃ!
Yena Uttara-kurūrammā Mahāmerū Sudassano
Manussā tattha jāyanti amamā aparigghahū. ||24||
Na te bijaṁ pavapanti na pi niyanti naṅgalā
Akaṭṭha-pākimaṁ sālim paribhuṅjanti mānussa. ||25||

Akaṇaṁ athusaṁ suddhaṁ sugandhaṁ taṇḍulapphalaṁ
Tuṇḍikire pacitvāna tato bhūṇjanti bhojanam. ||26||

Gāviṁ ekakhuraṁ katvā anuyanti diso disaṁ
Pasuṁ ekakhuraṁ katvā anuyanti diso disaṁ
Itthi vā vāhanaṁ katvā anuyanti diso disaṁ
Purisavāhanam katvā anuyanti diso disaṁ
Kumārvāhanam katvā anuyanti disa disaṁ
Kumārvāhanam katvā anuyanti diso disaṁ. ||27||

Te yāne abhirūḥitvā sabbādisā anupariyanti pacārā tassa
rājino
Hatthi-yānaṁ assa-yānaṁ dibba-yānaṁ upaṭṭhitaṁ
Pāsāda sivikā c' eva mahārajassa yassasi so
Tassa ca nagaraṁ āhu antalikkhe sumāpitaṁ
Aṭṭaṇa Kusināta Parakusināta Nāṭapurīya Parakusita-
nāta. ||28||

Uttarena Kupivanto Janogham aparena ca
Navanavatiyo Ambara-ambaravatiyo Ālakamandā nāma
rājadhaṁ. ||29||

Kuveraṁ kho pana, mārīsa, mahārajassa Visāṇa nāma
rājadhaṁ
Tasmaṁ Kuvero mahārājā Vessavāno ti pavuccati. ||30||

Paccessanto pakāsentī Tatolah Tatatalah Tatotalah
Ojasī Tejasī Tatojasī Sārorājā Ariṭṭho Nemi
Rahado pi tattha Dharaṁ nāma yato meghā pavassanti
Vassā yato patāyanti sabbāpi tattha Bhagalavatī nāma
Yattha Yakkha pavirupāsanti. ||31||

Tattha niccaṇḍalā rukkhā nāma dijagāṇayutā
Mayura-koṇcābhī rudā-kokilādīhi vaggūbhī
Jivam-jivaṁ sadd' ettha, ato ottāva-cittakā
Kukutthakā kulirakā vane pokkharasūtakā. ||32||

Sukasālika-sadd' ettha, daṇḍamāṇavakāni ca
Sobhati sabbakālam sa Kuvera-nalīnī sadā. ||33||
Ito sā uttaraṁ disā iti naṁ ācikkhati jano,
Yaṁ disam abhipāleti mahārājaṁ yaassasi so
Yakkhaṁ adhipati Kuvero iti nāmaso
Ramati nacca-gitehi Yakkhehi puru' akkhāto. ||34||

Puttā pi tassa bahavo eka nāmā ti me sutam
Asitiṁ dasa eko ca Inda nāmā mahabbalā. ||35||

Te cápi Buddhāṁ disvāna Buddhāṁ ādicca bandhunam
Dūrato va namassanti mahantaṁ vītasāradam. ||36||

Nama te puris' ājañña, nama te puris' uttama
Kusalena samekkhasi amanusso pi tam vandanti
Sutam n' etam abhiñhaso: tasma evam vendemase! ||37||

Jinaṁ vandatha Gotamaṁ! Jinaṁ vandama Gotamaṁ!
Vijjācaraṇa-sampannaṁ Buddhāṁ vandama Gotamaṁ! ||38||

Ayaṁ kho sā, mārisa, Āṭāṇatiyā rakkha, bhikkhunam
bhikkhunīnaṁ upāsakānaṁ upāsitānaṁ guttiyā, rakkha, avihīṁsāya, phāsa vihārāyā ti. ||7||

Yassa kassaci, mārisa, bhikkhuessa vā bhikkhuniyā vā
upāsakassa vā upāsitāya vā: ayaṁ Āṭāṇatiyā rakkha sugga-
hitā bhavissati simattā pariyāputa āñcce amanusso Yakkho vā
Yakkhini vā Yakkhapotako vā Yakkhapotikā vā Yakkha-
mahāmatto vā Yakkhapārisajjo vā Yakkhapacāro vā ||8||

Gandhabbo vā Gandhabbī vā — pe — ||9||
Kumbhando vā Kumbhandi vā — pe — ||10||
Nāgō vā Nāginī vā — pe — ||11||
padutthacitto gacchantam vā anugaccheyya ḳhitam vā
upatiṭṭheyya, nisinnam vā upaniśideyya, nipannaṁ vā
upaniṣajjeyya. ||12||

Nama eso, mārisa, amanusso labheyya gāmesu vā nigamesu
vā sakkaṁ vā garukāram vā.
Nama eso, mārisa, amanusso labheyya Ālakamandāya rāja-
dhāniyā vatthum vā vāsām vā.
Nama eso, mārisa, amanusso labheyya Yakkhānam samitiṁ
gantuṁ. ||13||

Apsi ssa nama, mārisa, amanusā anavayham pi nama
kareyyum avivayham. Apsi ssa nama, mārisa, amanusā aṭṭahi
पि पारिपुन्नाही परिभाषाही परिभाषेययम्। आपि स्सू नाम, मारिसा, आमनुझारी रित्तम पि पात्तम स्से निक्कूज्जेययम्। आपि स्सू नाम, मारिसा, आमनुझारी सात्ताधारे पि आसा मूड्दहारण पहाल्ययम्। ||१४||

संति ही, मारिसा, आमनुझारी, कांढा, रुद्दा, राबहासा, ते ने वा महाराजानान्म आद्यांती; ना महाराजानान्म पुरिसकणान्म आद्यांती; ना महाराजानान्म पुरिसकणान्म पुरिसकणान्म आद्यांती। ते कहो ते, मारिसा, आमनुझारी महाराजानान्म आवरुद्धान्म नामा वृक्कचाती, सेययाठापी मारिसा, ||१५||

"रान्नो मङ्गधाष्ठा विज्जते कोरा: ते ने वा रान्नो मङ्गधाष्ठा आद्यांती; ना रान्नो मङ्गधाष्ठा पुरिसकणान्म आद्यांती; ना रान्नो मङ्गधाष्ठा पुरिसकणान्म आद्यांती। ते कहो ते, मारिसा, महाकोरा पि रान्नो मङ्गधाष्ठा आवरुद्धान्म नामा वृक्कचाती। एवमै वा कह, मारिसा, संति ही आमनुझारी कांढा, रुद्दा, राबहासा: ते ने वा महाराजानान्म आद्यांती; ना महाराजानान्म पुरिसकणान्म आद्यांती, ना महाराजानान्म पुरिसकणान्म आद्यांती। ते कहो 'ते, मारिसा, आमनुझारी आवरुद्धान्म नामा वृक्कचाती। ||१६||

यो न्वी कोस, मारिसा, आमनस्यो याक्खो वा याख्कनी — पे — ||१७||

गंधाब्बो वा गंधाब्बी — पे — ||१८||

कुम्भांदो वा कुम्भांदी — पे — ||१९||

नागो वा नागिनी वा — पे — ||२०||

पादुत्तायत्तो भिक्खुम वा भिक्खुनिम वा उपासकांम वा उपासिकानांम वा गच्छान्म वा आन्गुजेय्या, ठित्तांम वा उपातित्तेय्या, निस्नाम वा उपानिस्त्तेय्या, निपानाम वा उपानिपाज्जेय्या, इमेर्म याक्खानान्म महायाक्खानान्म सेनापतिनान्म महासेनापतिनान्म उपाय्येपतिब्बम विक्कंडित्तापम विरावित्तापम: ||२१||

आयम याक्खो गाप्थाती, आयम याक्खो अविसाती, आयम याक्खो हेथेती, आयम याक्खो हिमसाती, आयम याक्खो विहिंसाती, आयाम याक्खो ना मुन्नाती। ||२२||

कातामेर्म मायाक्खानान्म महायाक्खानान्म सेना-पतिनाम, महासेना-पतिनाम?

इन्द्रो समू वारुऽनो भारवाजो पाजःपती

कंदो कामसेत्त्ठो वा किन्नुघांदो निघांदो वा

पान्दो ओपामान्नो वा देवाशुतो वा मातली
Cittaseno ca Gandhabbo Naḷarājā Janesabho
Sātāgiro Hemavato Puṇṇako Karatiyo Guḷo
Sivako Mucaḷindo ca Vessāmitto Yugandharo
Gopālo Suppagedho ca Hiri Nettī ca Mandiyo
Pañcālacakando Ālavako Pajjuno Sumano Sumukho
Dadhimukho Maṇi Mānicaro Digho Atho Serissako sahā. ||23||

Imesaṁ Yakkhānaṁ mahāyakkhānaṁ senāpatiṁ mahā-
senāpatiṁ ujjhāpetabbam vikkanditabbam viravitabbam
Ayam Yakkho gaṇḥāti —pe— na muṇcaṭāti. ||24||

Ayam kho sā, mārisa, Āṭānātiyā rakkha bhikkhunāṁ
bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ gutterīyā rakkhāya
avihimāyā phāsu vihārāyāti. ||25||

Handa ca’ dāni mayaṁ mārisa gacchāma bahukiccā mayaṁ
bahukaranīyāti. ||26||

Yassa dāni tumhe mahārājāna kālaṁ maññathāti. ||27||

Atha kho cattāro mahārājano utṭhāyāsanaṁ, Bhagavantaṁ
abhivādetvā padakkhiṇām katvā tatth’ ev’ antaradhā-
yīmsu. ||28||

Te pi kho Yakkha utṭhāyāsanaṁ app ekacce Bhagavantaṁ
abhivādetvā padakkhiṇām katvā tatth’ ev’ antaradhāyīmsu.
App’ ekacce Bhagavataṁ saddhiṁ sammodiṁsu sammodani-
yaṁ kathāṁ sārāniyāṁ vittisāretvā tath ev’ antaradhāyīmsu.
App’ ekacce yena Bhagavā, ten’ añjaliṁ paṇāmetvā tatth’
ev’ antaradhāyīmsu.
App’ ekacce nāma gottāṁ sāvetvā tatth’ ev’ antaradhāyīmsu.
App’ ekacce tuṇhībhūtā tatth’ ev’ antaradhāyīmsūti. ||29||

“Ugganahātha, bhikkhave, Āṭānātiyam rakkham! Pariyā-
puṇātha, bhikkhave Āṭānātiyam rakkham! Dhāretha, bhi-
kkhave, Āṭānātiyam rakkham! Atthisamhitāya, bhikkhave,
Āṭānātiyā rakkha bhikkhunāṁ bhikkhunīnaṁ upāsakānaṁ
upāsikānaṁ gutterīyā rakkhāya avihimāyā phāsu vihārāyāti.
Idam avoca Bhagavā: attamanā te bhikkhū Bhagavato
bhāsitaṁ abhinandun ti. ||30||

ĀṬĀNĀTIYASUTTĀM.
NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDHASSA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pāṇca-vaggiye bhikkhū ānantese: ||1||

"Dve 'me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve?

'Yo cāyaṃ kāmesu kāmasukhālikānuyogo hīno gammo puthujjaniko anariyo anatthasamphito; yo cāyaṃ atta-kilamathānuyogo dukkho anariyo anatthasamphito;—etekho bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī नानकरणी upasamāya abhi-nāṇāya sambodhāya nibbāṇāya samvattati." ||2||

Katama ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī नानकरणी upasamāya abhi-nāṇāya sambodhāya nibbāṇāya samvattati?

"Ayaṃ eva ariyo atthaṅgiko maggo, seyyathidaṃ: Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammājīvo sammāvāyāmo, sammāsati, sammāsāmādi. ||3||

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī नानकरणी upasamāya abhi-nāṇāya sambodhāya nibbāṇāya samvattati. ||3||

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccam: jatī pi dukkhā, jarā pi dukkhā, vyādhī pi dukkhā, maraṇaṃ pi dukkhāṃ, appiyehi sampayoṃ dukkho, pijehi vippayo dukkho, yam pi icchaṃ na labhati tam pi dukkham—sāṅkhittena pāṇo' upādānakhandhā dukkhā. ||4||

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaṃcchāṃ: yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra tatābhīhānindī, seyyathidaṃ: Kāmatāphā, bhavataṇhā, vibhavaṇṭha. ||5||

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaṃcchāṃ, yo tassa yeva taṇhāya asesa-virāga-niruddho cūgo paṭinissago mutti anālayo. ||6||
Idam kho pana, bhikkhave, dukkhanirodhagāmini paṭipadā ariyasaccam.

Ayam eva arivo atthaṅgiko maggo: seyyathidaṃ sammādiṭṭhi — pe — sammāsamādhi. ||7||

Idam dukkham ariyasaccan ti me, bhikkhave, pubbe anussutesu dhammesu cakkhuṃ udapādi, ṇāṇam udapādi, paññā udapādi, vijjā udapādi, aloko udapādi. ||8||

Tam kho pan' idam dukkham ariyasaccam pariṇāneyan ti me, bhikkhave, pubbe anussutesu dhammesu — pe — pariṇāṇatan ti me, bhikkhave, pubbe anussutesu dhammesu cakkhuṃ udapādi, ṇāṇam udapādi, paññā udapādi, vijjā udapādi, aloko udapādi. ||9||

Idam dukkhasamudayam ariyasaccam ti me, bhikkhave, — pe — aloko udapādi. ||10||

Tam kho pan' idam dukkhasamudayam ariyasaccam pahātabban ti me bhikkhave — pe — pahīnan ti me bhikkhave — pe — aloko udapādi. ||11||

Idam dukkhanirodham ariyasaccam ti me bhikkhave — pe — āloko udapādi. ||12||

Tam kho pan' idam dukkhanirodham ariyasaccam sacchikatabban ti me bhikkhave, — la — sacchikatan ti me, bhikkhave, — pe — āloko udapādi. ||13||

Idam dukkhanirodhagāmini paṭipadā ariyasaccan ti me, bhikkhave, — pe — āloko udapādi. ||14||

Tam kho pan' idam dukkhanirodhagāmini paṭipadā ariyasaccan bhāvetabban ti me, bhikkhave, — pe — bhāvitan ti me, bhikkhave, — pe — āloko udapādi. ||15||

Yāva kīvaṅca me, bhikkhave, imesu catasu ariyasaccesu evaṃ ti-parivaṭṭam dvādasākāraṃ yathābhūtaṃ ṇāṇadassanaṃ na suvisuddham ahosi: n'eva tāvahaṃ bhikkhave sadevake loke samārake sabrahmake, sassaṃanabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhi-sambuddho paccaññāsim. ||16||

Yato ca kho me, bhikkhave, imesu catasu ariyasaccesu evaṃ tiparivaṭṭam dvādasikāraṃ yathābhūtaṃ ṇāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassaṃanabrāhmaṇiyā pajāya sadevama-
nussāya anuttaram saṁmāsambodhip abhisambuddho ti paccaññāsīm. ||17||

Nāṇaṅca pana me dassaṅaṁ udapādi: 'Akapā me ceto-vimutti, ayaṃ antimā jāti, n'atthi dāni punabbhavo ti.' ||18||

Idam avoca Bhagavā: attamanā pañcavaggyā bhikkhū Bhagavato bhāsitaṁ abhinandanti. ||19||

Imasmiṁ ca pana veyyākarānasmiṁ bhaṅgamāne āyasmato Kondaṅīassa virajamaṁ vitamalaṁ dhammacakkhuṁ udapādi: 'Yam kinci samudaya-dhammaṁ sabbaṁ taṁ nirodha-dhamman ti.' ||20||

Pavattite ca pana Bhagavatā dhammacakke Bhummā devā saddaṁ anussāvesum: 'Evaṁ Bhagavatā Bārāṇasiyaṁ Isipatane Migadāye anuttaram dhammacakkam pavattitaṁ, appatīvattiyam samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kena lokasmin ti.' ||21||

Bhummānaṁ devānaṁ saddaṁ sutvā Cātumahārājikā devā saddaṁ anussāvesum — pe —. ||22||

Cātumahārājikānaṁ devānaṁ saddaṁ sutvā, Tāvatiṁsā devā saddaṁ anussāvesum — pe —. ||23||

Yāmā devā — pe —. ||24||
Tusita devā — pe —. ||25||
Nimmānaratī devā — pe —. ||26||
Paranimmitavasavattino devā — pe —. ||27||
Brahmapārisajjā devā — pe —. ||28||
Brahmapurohitā devā — pe —. ||29||
Mahābrahmā devā — pe —. ||30||
Parittabhā devā — pe —. ||31||
Appamāṇabhā devā — pe —. ||32||
Ābhassarā devā — pe —. ||33||
Parittasubhā devā — pe —. ||34||
Appamāṇasubhā devā — pe —. ||35||
Subhakīṇṇa devā — pe —. ||36||
Vehappalā devā — pe —. ||37||
Asaṅñasattā devā — pe —. ||38||
Avihā devā — pe —. ||39||
Attappā devā — pe —. ||40||
Sudassā devā — pe —. ||41||
NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHASSA.

Evāṁ me sutam: Ekaṁ samayam Bhagavā Sakkesu viharati Kapilavatthuṁ mahāvane mahatā bhikkhu-
saṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeh' eva arahantehi dasahi ca lokadhātūhi devataṁ yebhuyyena sannipatītā honti, Bhagavantaṁ dassanāya bhikkhusaṅghaṁ. ||1||

Ātha kho catunnaṁ Suddhāvāsa-kāyikānaṁ devānaṁ etad ahosi:

"Ayaṁ kho Bhagavā Sakkesu viharati Kapilavatthuṁ mahāvane mahatā bhikkhu-saṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeh' eva arahantehi, dasahi ca lokadhātūhi devataṁ yebhuyyena sannipatītā honti, Bhagavantaṁ dassanāya bhikkhu-saṅghaṁ. Yan nūna mayam pi yena Bhagavā ten' upasasankameyyāma, upasākamitvā Bhagavato santike pacekaṁ gāthaṁ bhāseyyāmāti." ||2||

Ātha kho tā devataṁ seyyathāpi nāma balavaṁ puriso...
sammiñjitaṁ vā bāhaṁ pasāreyya pasāritatāṁ vā bāhaṁ sammiñjeyya evaṁ evaṁ kho Suññhāvāsesu devesu antara-hitā Bhagavato purato pāturahamsu. ||3||

Atha kho tā devatā Bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhamasu: ekamantāṁ ṭhitā kho ekā devatā Bhagavato santike imaṁ gāthāṁ abhāsi:

"Mahāsamaṇyo pavanaṁsimṁ
deva-kāya samāgataṁ!
Āgatambhā imaṁ dhammasamayanā
dakkhitāye aparājitasaṅghan" ti. ||1||

Atha kho aparā devatā Bhagavato santike imaṁ gāthāṁ abhāsi:

"Tatra bhikkhavo samādhaṁsu
cittam attano ujukam akamṣu
Śāraṁtha va netāni gahetvā
indriyāni rakkhanti paṇḍitā" ti. ||2||

Atha kho aparā devata Bhagavato santike imaṁ gāthāṁ abhāsi:

"Chetvā khilaṁ chetvā paḷīgham
indakhilaṁ uhaccamu anēja
Te caranti suḍḍhā vimalā
cakkhumataṁ sudantaṁ susunāgā" ti. ||3||

Atha kho aparā devatā Bhagavato santike imaṁ gāthāṁ abhāsi:

"Ye keci buddham saraṇaṁ gatāse
na te gamissanti apāyaṁ
Pahāya mānaṁ dehaṁ
devakāyaṁ pariṇaṁ saṅgaṁ" ti. ||4||

Atha kho Bhagavā bhikkhū āmantesi:

"Ye bhuvayaṁ, bhikkhave, dasaṁ lokadhātūsa devatā sannipatitā Tathāgataṁ dasaṇāya bhikkhu saṅghaṁ. Ye pi te, bhikkhave, abhāsu atitaṁ addhānaṁ arahanto sammāsambuddhā, tesam pi Bhagavantānaṁ ete paraṁ yeva devatā sannipatitā abhāsu, seyyathā pi mayhaṁ etaraṁ. Ye pi te, bhikkhave, bhavissanti anāgataṁ addhānaṁ arahanto sammāsambuddhā, tesam pi Bhagavantānaṁ ete paraṁ yeva
devatā sannipatitā bhavissanti, seyyathā pi mayham etarahi.”} 5
“Ācikkhisāmi, bhikkhave devakāyānāṃ nāmāni, kitta-
yissāmi, bhikkhave, devakāyānāṃ nāmāni, desissāmi, bhik-
kkhave, devakāyānāṃ nāmāni. Tām suṇātha, sādhukam
manasirothā bhāsiissāmīti. 6
“Evaṃ bhante!” ti. Te bhikkhū Bhagavato paccasso-
um. Bhagavā etad avoca: 7
“Silokam anukassāmi, yathā bhummā tad assitā
Ye sitā girigabhāram paḥitatā samāhitā
Puthu sihā va sallīna lomahasābhīsamabhuno
Odāta manasa sādha vipassanāṃ anāvilā
Bhiyo paṇca-sate ṇatvā vane Kāpilavatthave. 1
Tato āmantayi satthā sāvake sāsane rate:
Devakāyā abhiikkantā te vijāṇātha bhikkhave?
Te ca ātappaṃ akarum sutvā Buddhassa sāsanam
Tesam pūṭur āhu ṇāṇam amanussānaṃ dassanam. 2
App’ eke satam addakkhum sahassāṃ atha sattati
Satam eke sahassānāṃ amanussānāṃ addaṃsu
App eke ’nantam adakkhum disā sabbā phutā ahū
Taṇca sabbam abhiinnāya pavakkhitvāna cakkhumā
Tato āmantayi satthā sāvake sāsane rate:
Devakāyā abhiikkantā te vijāṇātha bhikkhave?
Ye vo’haṃ kttayissāmi girāhi anupubbasso. 3
Sattasahassā Yakkhā ca bhummā Kāpilavatthava
Iddhimanto jutimanto vaṇṇavanto yaśassino
Modamānā abhikkāmum bhikkhūnāṃ samitiṃ va-
nāṃ. 4
Cha sahassā Hemavatā Yakkhā nānatta-vañño
Iddhimanto jutimanto vaṇṇavanto yaśassino
Modamānā abhikkāmum bhikkhūnāṃ samitiṃ va-
nāṃ. 5
Sātāgarī ti-sahassā Yakkhā — pe —. 6
Icc ete soḷasa sahassa Yakkhā — pe —. 7
Vessāmittā paṇca satā Yakkhā — pe —. 8
Kumbhīro Rājagahiko Vepullassa nivesanaṁ,
Bhiyo naṁ satasaḥassasm Yakkhaṇaṁ payirupāsaṁ,
Kumbhīro Rājagahiko so p' āga samitiṁ vanañā. ||9||

Purimañca disam rājā Dhataratṭho tam pasāsati
Gandhabbānaṁ adhipati mahārāja yaśassī so.
Puttā pi tassa bahavo indanāma mahabbalā
Iddhimanto jutimanto vaṇṇavanto yaśassino
Modamānaṁ abhikkāmuṁ bhikkhūnaṁ samitiṁ va-
ñañā. ||10||

Dakkhiṇaṁca disam rājā Virūḷho tam pasāsati
Kumbhaṇḍānaṁ adhipati mahārāja yaśassī so
Puttā pi tassa — pe —. ||11||

Pacchimaṁca disam rājā Virūpakkho tam pasāsati
Nāgānañca adhipati mahārāja yaśassī so.
Puttā pi tassa — pe —. ||12||

Uttaraṁca disam rājā Kuvero tam pasāsati
Yakkhaṇaṁ adhipati mahārāja yaśassī so
Puttā pi tassa — pe —. ||13||

Purimaṁ disam Dhataraṭṭho, dakkhiṇena Virūḷhako
Pacchimena Virūpakkho, Kuvero uttarmaṁ disam
Cattāro te mahārājā samantā caturu disā
Daddallamāna atṭhaṃsu vane Kāpilavatṭhave. ||14||

Tesam māyāvino dāsa āgu vaṇcanikā satthā
Māyā Kuṭṭhun Veteṇṭhu Viṭucca Viṭucco saha
Candano Kāmaseṭṭho ca Kinnuhaṇḍu Nighaṇḍu ca
Paṇādo Opamaṇño ca devasaṭo ca Mātali
Citta-Seno ca Gandhabbo Naḷarājā Janesabho
Āguṁ Paṇcasaikho ceva Timbaru Suriyavaccasā
Ete o' anāca ca rājāno Gandhabbā saha rājubhi
Modamānaṁ abhikkāmuṁ bhikkhūnaṁ samitiṁ va-
ñañā. ||15||

Athāgu Nābhase Nāgā Vesalā saha Tacchakā
Kambalassatarā agu Pāyāga saha nātibhi,
Yāmuna Dharatṭhā ca āgu Nāgā yaśassino
Erāvāno Mahānāgo so p' āgu samitiṁ vanañā. ||16||
Ye nāgāraje sahasā haranti
dibbah dvija pakkhī visuddhacakkhū
evehāsayā te vana-majjha-pattā
cittā Supaṇṇā iti tesam nāmaṃ
abhayaṃ taddā Nāgarājanāṃ āsi
Supaṇṇato khemaṃ akāsi Buddhho
Saṅhāhi vācāhi upavhayantā
Nāgā Supaṇṇā saraṇam agamsu Buddhham. ||17||

Jitā vajira-hatthena samuddaṃ asūrā sitā.
Bhātaro Vāsavaś ete iddhimanto yassino.
Kālakaṇja mahāhīṃsā asūrā Dānaveghasā
Vepacitti Sucitti ca Pahārādo Namuci saha
Sataṅca Baliputtānāṃ sabbe verocanāmakā
Sannayhitvā baliṃ senaṃ Rāhubhaddaṃ upagamum
Samayo dāni, bhadante, bhikkhūnāṃ samitiṃ va-

nām. ||18||

Āpo ca devā Pathavi Tejo Vāyo tad āgamum
Varuṇā Varuṇā devā Soma ca Yasasā saha
Mettākaruṇā-kāyikā āgu devā yassino
Das' ete dasadhākāyā sabbe nānatta-vaṇṇino
Iddhimanto — pe — samitiṃ vanam ||19||

Veṇhu ca devā Sahalī ca Asamā ca duve Yāmā
Candass' upanissā devā candamā āgu purakkhatvā
Suriyass' upanissā devā suriyāṃ āgu purakkhatvā
Nakkhattānī purakkhatvā āgu mandavalāhakā
Vasūnaṃ Vāsavo setṭho Sakko p' āgu Purindado
Das' ete dasadhākāyā sabbe nānatta-vaṇṇino
Iddhimanto — pe — samitiṃ vanam. ||20||

Ath' āgu Sahabhū devā jalāṃ aggī sikhā-r-iva
Ariṭṭhakā ca Roja ca Ummā-puppha-nibbāsino;
Varuṇā saha Dharmā ca Acantu ca Anējakā
Sūleyya Rucirā āgu, āgu Vāsavanesino
Das' ete dasadhā kāyā — pe — samitiṃ vanam. ||21||

Samāṇā Mahāsamāṇā Mānusāmānuśuttamā
Khidd̄āpadūsikā āgu, āgu Manopadūsikā
Athāgu Harayo devā ye ca Lohitavāsino
Pāragā Mahāpāragā āgu devā yassassino
Das’ete dasadhā kāyā — pe — samitiṃ vanaṃ. ||22||

Sukhā Karumhā Arunā āgu Veghanasā sahā
Odātagayhā Pāmokkhā āgu devā Vicakkhaṇā
Sadāmattā Hāragajā Missakā ca yassassino
Thanayam āgu Pajjunno yo disā abhivassati :
Das’ete dasadhā kāyā — pe — samitiṃ vanaṃ. ||23||

Khemiyā Tusitā Yāmā Kāṭṭhakā ca yassassino
Lambitakā Lāmasetṭhā Joti nāma ca Āsavā
Nimmānaratino āgu ath’āgu Paranimmitā
Das’ete dasadhā kāyā — pe — samitiṃ vanaṃ. ||24||

Saṭṭh’ete deva-nikāyā sabbe nānatta-vañṇino
Nāma-dvayena āgañchum ye c’aññe sadissā sahā :
‘Pamuṭṭhajātiṃ akhilaṃ oghatiṇṇaṃ anāsavaṃ
Dakkhem’oghatharaṃ Nāgaṃ candaṃ va asitātigaṃ.’ ||25||

Subrahmā Paramatto ca puttā iddhimato saha
Sanaṃ kumāro Tisso ca so p’āgu samitiṃ vanaṃ. ||26||

Sahassa Brahmalokānaṃ Mahābrahmā bhitiṭṭhati
Upapanno jutimanto bhismākayo yassassī so. ||27||

Das’ettha issara āgu pacceka-vasavattino ;
Tesaṅca majjhato āgu Ḥārito parivārito. ||28||

Te ca sabbe abhikkante sa-Inda-deve sa-brahmake
Mārasennā abhikkāmi : Passa kañhassa mandiyaṃ. ||29||

‘Ettha gañhatha bandhatha rāgena bandham atthu ve
Samantā parivarethā mā vo muñcittha koci naṃ.’ ||30||

Iti tattha mahāseno kañhassenam apesayi
Pāñīnā talaṃ āhacca saraṃ katvāna bheravaṃ
Yathā pāvussako megho thanayanto savijjuko
Tada so paccedāvatti saṅkuddho asayaṃ vasi. ||31||

Taṅca sabbaṃ abhiññāya pavakkhiṭṭvāna cakkhumā
Tato āmantayi satthā sāvake sāsane rate :
Mārasennā abhikkantā te vijānātha bhikkhavo ?
Te ca atappam akarum suttva Buddhassa saśanaṃ. 
Vitarāgeh' apakkamum na sam lomam pi iñjayum. \(\text{[32]}\)
Sabbe vijitā saṅgāmā-bhayābhītā yaśasino 
Modanti saha bhūtehi sāvakā te jane sutāti. \(\text{[33]}\)

MAHĀSAṂAYASUTTĀM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDHASSA.

Evaṃ me sutam: Ekaṃ samayam Bhagavā Ālaviyam 
viharati Ālavakassa Yakkhassa bhavane. 
Atha kho Ālavako Yakkho yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantaṃ etad avoca:
“Nikkhama samanā” ti.
“‘Sādhāvuso’” ti. Bhagavā nikkhami.
“Pavisa samanā” ti.
“‘Sādhāvuso’” ti. Bhagavā pāvisi.
Dutiyaṃ pi kho Ālavako yakkho Bhagavantaṃ etad avoca:
“Nikkhama samanā” ti.
“‘Sādhāvuso’” ti. Bhagavā nikkhami.
“Pavisa samanā” ti.
“‘Sādhāvuso’” ti. Bhagavā pāvisi.
Tatiyaṃ pi kho Ālavako yakkho Bhagavantaṃ etad avoca:
“Nikkhama samanā” ti.
“‘Sādhāvuso’” ti. Bhagavā nikkhami.
“Pavisa samanā” ti.
“‘Sādhāvuso’” ti. Bhagavā pāvisi.
Catuttham pi kho Ālavako yakkho Bhagavantaṃ etad avoca: “Nikkhama samanā” ti.
“Na kho panāham āvuso nikkhamissāmi. Yan te karaniyam tam karohī”’ ti.
“Pañham tam samanā pucchissāmi. Sace me na byākarissasi, cittam vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāram Gaṅgāya khipissāmi ti.”
‘Na khväham tam, ñuvoso, passämi sađevake loke, samärake, sabrahmake, sassamaña brähmaniya päjäya sađevamannussäya, yo me cittaṁ vā khipeyya, hadayäm vā phäleyya, päsasu vā gahetvā päraṁ Gangäya khipeyya. Api ca tvaṁ ñuvoso puccha yadä kañkhasti’ " ti.

“Kim sùdhä vittam purissassa setṭhan? kimu sucirno
sukham ávahati?
Kimu have sàdhutaram raśanam? katham jivin jivitam
åhu setṭhan?” ti. ||1||

“Saddh’ idha vittam purissassa setṭhan, dhammo sucirno
sukham ávahati,
Saccam have sàdhutaram raśanam, paññä jivin jivitam
åhu setṭhan’” ti. ||2||

"Katham-su tarati ogham? katham tarati anñavam?
Katham-su dukkham acceti? katham-su parisujjhati?” ||3||

“Saddhäsya tarati ogham, appamädena anñavam,
Viriyena dukkham acceti, paññäya parisujjhati.’” ||4||

"Katham-su labhate paññam? katham-su vindate dhanaṁ?
Katham-su kitthim pappoti? katham mittäni gantheti?
Asmä lokä paraṁ lokam katham pecca na socati?” ||5||

“Saddhänā araḥatam dhammaṁ nibbañnapattiyaṁ
Sussusam labhate paññam appamatto vicakkhano.
Paṭirūpakāri dhuravä vuṭṭhatā vindate dhanaṁ
Saccena kitthim pappoti dadaṁ mittäni ganthati,
Asmä lokä paraṁ lokam evam pecca na socati.
Yasa’ ete caturo dhammen saddhassa gharamesino
Saccam dhammo dhiti cāgo sa ve pecca na socati.
Íghha añña pucchassu puthu samañabrähmaṁe
Yadi saccä damä cāga khantyabhiiyyo dha vijjati.’” ||6||

"Katham nu dāni puccheyyaṁ puthu samañabrähmaṁe
Svåham ajja pajänümi so attho samparäyiko.
Atthäya vata me Buddha vâsûyâlavim ägato
PARĀBHAVASUTTA.

Yo' haṃ ajjā pajānāmi yattha dinnāṃ mahappahaṃ
So aham vicarissāmi gāmāgāmaṃ purāpurāṃ
Namassamanāno sambuddham dhammad sa ca sudham-
matan” ti. ||7||

ALAVAKASUTTAṃ.

Evam me sutam: Ekaṃ samayaṃ Bhagavaṇā Sāvatthiyaṃ
viharati Jetavana Anāthapiṇḍikasse ārāme. Atha kho aṇṇa-
tarā devatā abhikkantāya rattiyā abhikkantavānā kevala-
kappam Jetavanaṃ obbāsetvā, yena Bhagavaṇā ten’ upa-
sāṅkami upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamant-
am atthasi, ekamantam āhitā kho sa devatā Bhagavantaṃ
gāthāya ajjhabhāsi.

“Parābhavantaṃ purisam mayam pucchāma Gotamaṃ
Bhagavantaṃ putthum āgama kīṃ parābhavato
mukham?” ||1||

“‘Suvijāno bhavam hoti, suvijāno parābhavo
Dhammakāmo bhavaṃ hoti, dhammadessi parābhavo.’” ||2||

“Iti h’ etam vijānāma: patthamo so parābhavo
Dutiyaṃ Bhagavaṇā brūhi: kīṃ parābhavato mu-
kham?” ||3||

“‘Asant' assa piyā honti, sante na kurute piyam
asantaṃ dhammaṃ roceti tam parābhavato mu-
kham.’” ||4||

“Iti h’ etam vijānāma: dutiyono so parābhavo
tatiyoṃ Bhagavaṇā brūhi: kīṃ parābhavato mukham?” ||5||

“‘Niddāsīli sahāsīli anuvīthātā ca yo naro
alaso kodhapaṇṇāto, tam parābhavato mukham.’” ||6||

“Iti h’ etam vijānāma: tatiyoṃ so parābhavo
catuṭṭhaṃ Bhagavaṇā brūhi: kīṃ parābhavato mu-
kham?” ||7||
PARĀBHAVASUTTA.

"Yo mātaraṃ vā pitaraṃ vā jīnakaṃ gata-yobbanaṃ pahīsanto na bharati, taṃ parābhavato mukham."

"Iti h' etam vijānāma: catuttho so parābhavo pañcamam Bhagavā brūhi: kiṃ parābhavato mukham?"

"Yo brāhmaṇaṃ vā samaṇaṃ vā aṇhaṃ vā pi vanibba-kaṃ musāvadena vañceti, taṃ parābhavato mukham."

"Iti h' etam vijānāma: pañcamo so parābhavo chaṭṭham Bhagavā brūhi: kiṃ parābhavato mukham?"

"Pahūvittō puriso sa-hirañño sa-bhojano eko bhūjati sādhūni, taṃ parābhavato mukham."

"Iti h' etam vijānāma: chaṭṭho so parābhavo sattamaṃ Bhagavā brūhi: kiṃ parābhavato mukham?"

"Jātitthaddho, dhanattthaddho, gottatthaddho ca yo naro taṃ natiṃ atimaṇṇeti, taṃ parābhavato mukham."

"Iti h' etam vijānāma: sattamo so parābhavo Aṭṭham Bhagavā brūhi: kiṃ parābhavato mukham?"

"Itthidhutto, surādhutto, akkhadhutto ca yo naro laddham laddham vināseti, taṃ parābhavato mukham."

"Iti h' etam vijānāma: aṭṭhamo so parābhavo navamaṃ Bhagavā brūhi: kiṃ parābhavato mukham?"

"Sehi dārehi santuttho vesīyā upadissati dissati parādāresu, taṃ parābhavato mukham."

"Iti h' etam vijānāma: navamo so parābhavo dasamaṃ Bhagavā brūhi: kiṃ parābhavato mukham?"

"Atīta-yobbano poso āneti timbarutthaniṃ tassā issā na supati, taṃ parābhavato mukham."
VASALASUTTA.

"Iti h’etam vijānāma: dasamo so parābhavo
ekādasamaṃ Bhagavā brūhi: kim parābhavato mu-
kham?" ||21||

"‘Itthi-soṇḍim vikiraṇim purisaṃ vā pi tādisam
issariyasimīḥ thāpeti tam parābhavato mukham.’" ||22||

"Iti h’etam vijānāma: ekādasamo so parābhavo
dvādasamaṃ Bhagavā brūhi: kim parābhavato mu-
kham?" ||23||

"‘Appabhogo mahātaṇho khattiyeye jāyate kule
so ‘dha rajjam patthayati: tam parābhavato mu-
kham.’" ||24||

"‘Ete parābhave loke pāṇḍito samavekkhiya
ariyo dassana-sampatto salokam bhajate sivan’’” ti. ||25||

PARĀBHAVASUTTAṁ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDHASSA.

Evāṁ me sutam: Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ
viharati Jetavane Anāthapiṇḍikassā ārāme. Atha kko
Bhagavā pubbaṇha samayaṁ nivasetvā pattacivaram ādāya
Sāvatthiyaṁ pinḍāya pavisi. Tena kko panasayena
Aggika-Bhāradvājassa brāhmaṇassa nivesane aggi pajiññalo
hoti āhuti paggahītā. ||1||

Atha kko Bhagavā Sāvatthiyaṁ sapadānaṁ pinḍāya cara-
māṇo, yena Aggika-Bhāradvājassa brāhmaṇassa nivesanam,
ten’ uppasāṅkami. ||2|| Addassā kko Aggika-Bhāradvājo
brāhmaṇo Bhagavantam dūrato agachchantam divāna Bhag-
avantam etad avoca:

“Tatr’ eva munḍaka, tatr’ eva samanaka, tatr’ eva vasalaka
titṭṭhāhi ti.” ||3||

Evāṁ vutte Bhagavā Aggika-Bhāradvājaṁ brāhmaṇam
etad avoca:
“‘Jānāsi pana tvām brāhmaṇa, vasalaṁ vā vasala-karaṇe vā dhamme ti.’” ||4||

“Na khvāham, bho Gotama, jānāmi vasalaṁ vā vasalakaraṇe vā dhamme ti. Sādhu me bhavaṁ Gotamo tathā dhammam desetu: yathāham jāneyyaṁ vasalaṁ vā vasala-karaṇe vā dhamme ti.”

“‘Tena hi, brāhmaṇa, suṇāhi sādhukaṁ manasikaro hi bhāsissāmi ti.’” ||5||

“Evaṁ bho” ti kho Aggika-Bhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: ||6||

Kodhano upanāhi ca pāpamakkhi ca yo naro vipannadiṭṭhi māyāvī, taṁ jaṅgā vasalo iti. ||1||

Ekajam vā dijaṁ vā pi yo ’dha pāṇāhi hiṃsaṭi. yassa pāne dayā n’attθi, taṁ jaṅgā vasalo iti. ||2||

Yo hanti parirundhati gāmāhi nigamāhī ca nigghāhako sāmaṇnato, taṁ jaṅgā vasalo iti. ||3||

Gāme vā yadi vāraṅgī ūyaṃ paresam mamāyitaṃ theyyā adinnaṃ ādiyati, taṁ jaṅgā vasalo iti. ||4||

Yo have inaṁ ādāya vuhammadiso palāyati na hi te inaṁ atṭhiti, taṁ jaṅgā vasalo iti. ||5||

Yo ve kiñcikkha-kamyatā panthasmim vajataṁ janam hantvā kiñcikkhaṁ ādeti, taṁ jaṅgā vasalo iti. ||6||

Yo attahetu parahetu dhanahetu ca yo naro sakkhipuṭṭho musābrūti, taṁ jaṅgā vasalo iti. ||7||

Yo nātinām sakkānaṁ vā dāresu patidissati sahasā sampiyena vā, taṁ jaṅgā vasalo iti. ||8||

Yo mātaram vā pitaram vā jiṅnakaṁ gatayobbanām pahūsanto na bharati, taṁ jaṅgā vasalo iti. ||9||

Yo mātaram vā pitaram vā bhātaram vā bhaginim sasamā hanti roseti vā, taṁ jaṅgā vasalo iti. ||10||

Yo atthaṁ pucchito santo anaththam anusāsati. paṭicchantena manteti, taṁ jaṅgā vasalo iti. ||11||
Yo katvā pāpakām kammanā 'mā mām jaññā' ti icchati so pātīcchanna-kammando, taṁ jaññā vasalo iti. ||12||

Yo ve parakulaṁ gantvā bhutvāna sucihojanaṁ āgataṁ na paṭipūjeti, taṁ jaññā vasalo iti. ||13||

Yo brāhmaṇanām vā samanāṁ vā āṁśām vā pi vanibbakaṁ musāvādena vañceti, taṁ jaññā vasalo iti. ||14||

Yo brāhmaṇanām vā samanāṁ vā bhattachāle upaṭṭhite roseti vācā na ca deti, taṁ jaññā vasalo iti. ||15||

Asatam yo 'dha pabrūti mohena paliṅgṭhite kiṅcikkhaṁ nijīṁsāno, taṁ jaññā vasalo iti. ||16||

Yo c'attanam samukkamse paraṇa ca avajānāti nihiṇo sena mānena, taṁ jaññā vasalo iti. ||17||

Rosako kadariyo ca pāpiccho macchari saṭho ahiriko anottapi, taṁ jaññā vasalo iti. ||18||

Yo buddham paribhāsatī atha vā tassa sāvakaṁ paribbājaṁ gahaṭṭham vā, taṁ jaññā vasalo iti. ||19||

Yo ve anarahā santo, arahāṁ paṭijānāti coro sabrahmaka loke esa kho vasalādhamo! ete kho vasalā vuttā mayā vo ye pakāsitā. ||20||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo kammanā vasalo hoti, kammanā hoti brāhmaṇo. ||21||

Tadaminā pi jāñātha yathā me 'daṁ nidassananām:
"Candaḷaputto Sopāko Mātaṅgo iti vissuto. ||22||
So yasaṁ paramaṁ patto Mātaṅgo yaṁ sudullabham agaṅchum tess' upaṭṭhānaṁ khattiya brāhmaṇābahū. ||23||
So devayānaṁ āruyha virajaṁ so mahāpatham kāmarāgaṁ virājetvā brahmaṇokūpago āhu. ||24||
Na nam jāti nivāresi brahmaṇokūpapatīyaṁ, ajjhāyakākule jātā brāhmaṇā mantabandhuno: ||25||
Te ca pāpesu kammesu abhiṅhaṁ upadissare diṭṭh 'eva dhamme gārayhā samparīye ca duggatiṁ na te jāti nivāreti duggaccā garahāya vā: " ||26||
KASĪBHĀRADVĀJASUTTA.

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo kammanā vasalo hoti, kammanā hoti brāhmaṇo. ||27||

Evaṃ vutte Aggika-Bhāradvājo brāhmaṇo Bhagavantaṃ etad avoca:

“‘Abhikkantaṃ, bho Gotama, abhikkantaṃ bho Gotama! nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggam ācikkheyya, andhayāre vā telapajjotāṃ dhāreyya cakkhumanto rūpāni dakkhinantīti: evan eva bhotā Gotamanena aneka pariyāyena dhammo pakāsito. Esāhaṃ Bhagavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca! Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu, ajjatagge pāṇupetāṃ saraṇaṃ gatan ti’”! ||7||

VASALASUTTAṃ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Magadhese viharati Dakkhiṇāgirīsmiṃ Ekanālāyaṃ brāhmaṇāgamē. ||1|| Tena kho pana samayena Kasībhāradvājassa brāhmaṇaṇaṃ paṇcamattāni naṅgala-satāni payuttāni honti vappakāle. ||2|| Atha kho Bhagavā pūrvaṇhamayam niṣāvetvā patta-cīva-rām ādāya yena Kasībhāradvājassa brāhmaṇaṇaṃ kammanto, ten’ upasaṅkāmi. ||3|| Tena kho pana samayena Kasībhāradvājassa brāhmaṇaṇaṃ parivesanā vattati. ||4|| Atha kho Bhagavā yenā parivesanā ten’ upasaṅkāmi upasaṅkāmitvā ekamantaṃ attāhāsi. adasā kho Kasībhāradvājo brāhmaṇo Bhagavantaṃ etad avoca:

“Ahaṃ kho, samaṇa, kaśāmi ca vapāmi ca, kasitvā ca vapitvā ca bhūnjāmi. Tvaṃ pi samaṇa kasassu ca vapassu kasitvā ca vapitvā ca bhūnjassu ti.”

“‘Ahaṃ pi kho, brāhmaṇa, kaśāmi ca vapāmi ca kasitvā ca vapitvā ca bhūnjāmi ti.’”

“Na kho pana mayaṃ passāma bho Gotamassa yugaṃ vā naṅgalaṃ vā phālaṃ vā pūcanaṃ vā balivaddaṃ vā.”
Atha ca pana bhavām Gotamo evaṁ āha:—

"'Aham pi kho brāhmaṇa kasāmi ca vapaṁi ca kasītvā ca vapiṭvā ca bhuṇjāṁtī.'"

Atha kho Kasībhāradvājo brāhmaṇo Bhagavantaṁ gāthāya ajjhabhāsi: || 5 ||

"Kassako paṭijānāsi na ca passāma te kasiṁ kasino pucchito brūhi, yathā jānemu te kasiṁ." || 1 ||

"'Saddhā bījaṁ, tapo vutṭhi, paññā me yuga-naṅgalaṁ hiriṁ isā, mano yottāṁ, sati me phalaṁcanaṁ. || 2 ||
Kāyagutto vacigutto āhare udare yato saccam karomi tiddaṅgaṁ soraccaṁ me pamoceanam. || 3 ||
Viriyam me dhura-dhorayham yogakkhemādhivahanam gacchati ativattanam yathā gantvā na socati. || 4 ||
Evam esa kasi kaṭṭhā sā hoti amatappalaṁ etam kasiṁ kasiṁvāna sabbadukkhā paṁuccatiti.'" || 5 ||

Atha kho Kasībhāradvājo brāhmaṇo mahatiyā kaṁsāpaṭiyā pāyāsaṁ vaṭṭhetvā Bhagavato upanāmesi:

"Bhuṇjatu bhavām Gotamo pāyāsaṁ! Kassako bhavam, yamhi bhavām Gotamo amatappalāṁ kāsiṁ kāsaṁti." || 6 ||

"'Gāthābhisegrāmaṁ me abhojaneyyāṁ sampassataṁ brāhmaṇa n' esa dharmo gāthābhisegrāmati panudanti buddhā dhamme sati, brāhmaṇa, vutti-r-esā.'" || 6 ||

"'Aññena ca kevalinaṁ mahesiṁ khiṇāsavāṁ kukkuccavāpasantaṁ annena pāñena upaṭṭhahassu khettaṁ hi tam puññaapekhaṁ hotiṁ.'" || 7 ||

"Atha kassa cāhaṁ bho Gotama imam pāyāsaṁ dhammiti.'

"'Na khvāhaṁ tam, brāhmaṇa, passāmi sadevake loke samārake sabrahmake sassamaṇarāhmaniya pajiya sadevamussaṁ, yassa so pāyāso bhutto sammā pariṇāmam gaccheyya, aṅṅatra Tathāgatassa vā Tathāgataśākakassa vā: tena hi tvam, brāhmaṇa, tam pāyāsaṁ appaharite vā chaḍḍeti appāṇake vā udake oplāpehiṁ. || 7 ||

Atha kho Kasībhāradvājo brāhmaṇo tam pāyāsaṁ appā-
نةке удаке опилэпи. Атаهو со паяьо удаке пакхитто
icciṣṭāyati cicciṣṭāyati sandhūpāyati sampadhūpayati: seyya-
thāpi nāma phalo divisā santatto удаке пакхитто cicciṣṭāyati cicciṣṭāyati sandhūpāyati sampadhūpayati: evam eva со паяьо удаке пакхитто cicciṣṭāyati cicciṣṭāyati sandhūpāyati sampadhūpayati. ||8||

Атахо Kasībharadvājo brāhmaṇo samviggo lomahaṭṭha-
jūto yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhaga-
vato pādesu sīrasā nipatitvā Bhagavantam etad avoca:

"Abhikkantam, bho Gotama, abhikkantam, bho Gotama !
seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭi-
chaṇṇaṃ vā vivareyya, mūlhaṃ vā maggam ācikkheyya,
andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni
dakkhinti : Evam eva, bho Gotama, aneka pariyayena
dhammo pakāsito. Esāham bhagavantam Gotamaṃ sara-
ṇaṃ gacchāmi dhammañca bhikkhu-saṅghaṇca. Labheyyaṃ
ahaṃ bhoto Gotamassa santike pabbajjam labheyyaṃ upa-
sampadan ti." ||9||

Alattha kho Kasībharadvājo brāhmaṇo Bhagavato santiko
pabbajjam, alattha upasampadam. Acirūpasampanno kho
pan’ āyasamā Bhāradvājo eko vūpakaṭṭho appamatto ātāpi
pahitatto viharanto na cirass’ eva yassa’ attbhāya kulaputtā
sammad eva agārasmā anagāriyam pabbajanti, tad anutta-
ram brahmacariya-pariyosānam diṭṭh’ eva dhamme sayuṃ
abhīñṇa saṃchikatvā upasampajja vihāsi.

"Khīṇā jāti, vusitaṃ brahmacariyaṃ, katam karaṇiyaṃ,
nāparaṃ itthattāyati," abhīñṇa aṅnantaro ca kho pan’ āyasamā
Bhāradvājo arahatam ahositi. ||10||

KASĪBHĀRAḌVĀJASAṬṬAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDHASSA.

Evam me sutaṃ : Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ
viharati Isipatane Migadāye. Tatra kho Bhagavā bhikkhū
āmantesi : ‘bhikkhavo’ ti, ‘bhadante’ ti. Te bhikkhū Bhag-
avato paccassosuṃ. Bhagavā etad avoca : ||1||

Katamevasā catunnaṁ?
Dukkhasa ariyasaccassa ācikkhatā — pe —.
Dukkhasamudayassa ariyasaccassa ācikkhatā — pe —.
Dukkhanirrodhassa ariyasaccassa ācikkhatā — pe —
Dukkhanirodhagāminiṇaṭipadā ariyasaccassa ācikkhatā — pe —. ||2||

Tathāgatena, bhikkhave, arahatā sammāsambuddhena Bāraṇasiyāṁ Isipatane Migadāye anuttaraṁ dhammacakkāṁ pavattitaṁ appaṭṭivattiyaṁ samāṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṁ: yad idam imesāṁ catunnaṁ ariyasaccānaṁ ācikkhatā — pe —. ||3||


Idam avoca Bhagavā: idam vatvā Sugato utṭhāyāsanā vihāraṁ pāvisi. ||4||

Tatra kho āyasma Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi:
‘Āvuso bhikkhavo’ ti ‘āvuso’ ti kho. te bhikkhū āyasmap pavacassosum : Āyasma Sāriputto etad avoca:

“Tathāgatena, āvuso, arahatā sammāsambuddhena Bāraṇāsiyāṁ Isipatane Migadāye anuttaraṁ dhammacakkāṁ pavattitaṁ appaṭṭivattiyaṁ samāṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṁ: yad idam catunnaṁ ariyasaccānaṁ ācikkhatā — pe —. ||5||
Katamesaṃ catunnaṃ?
Dukkhasassariyasaccassă acikkhată — pe —
Dukkhasamudayassariyasaccassă acikkhată — pe —
Dukkhanirodhasariyasaccassă acikkhată — pe —
Dukkhanirodhagāminipatipaddassariyasaccassă acikkhată — pe —. ||6||

Katamā ca, āvuso, dukkhamariyasaccam?
"Jāti pi dukkhā, jara pi dukkhā, vyādhī pi dukkhā, maraṇāṃ pi dukkham, soka-parideva-dukkha-domanass-upāyāsā dukkhā: yam p’ iecham na labhati tam pi dukkham, saṅkhittena pañca-upādānakkhandhā dukkhā.

Katamā ca āvuso jāti?
Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti saṅjāti okkanti abhinibbatti khandhānaṃ pāṭubhāvo āyatiniṇaṅnaṃ paṭilābho.—Ayaṃ vuccat’ āvuso jāti. ||1||

Katamā ca āvuso jara?
Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jara, jīraṇatā, khandiccām, pāliccām valittacatā āyuno samāhāni indriyānaṃ paripāko.—Ayaṃ vuccat’ āvuso jara. ||2||

Katamā ca āvuso maraṇaṃ?
Yā tesam tesam sattānaṃ tamhā tamhā sattanikāye cuti cavanatā bhedo antaradhanāṃ maccu maraṇaṃ kālakiriya khandhānaṃ bhedo kalebarassa nikkhepo.—Idam vuccat’ āvuso maraṇaṃ. ||3||

Katamā ca āvuso soko?
Yo kho āvuso aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phutṭhassa soko socaṃ socanattaṃ antosoko antoparisoko.—Ayaṃ vuccat’ āvuso soko. ||4||

Katamā ca āvuso paridevo?
Yo kho āvuso aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phutṭhassa ādeo paridevo ādeo paridevo ādevanā ādevitanā ādevitattaṃ paridevittattaṃ. Ayaṃ vuccat’ āvuso paridevo. ||5||

Katamā ca dukkham?
Yam kho āvuso kāyiḥam dukkham kāyiḥam kāya-samphassajam dukkham asātaṃ vedayitaṃ.—Idam vuccat’ āvuso dukkham. ||6||
Katamā ca āvuso domanassam?
Yaṁ kho āvuso cetasikam dukkham cetasikam asātam manosamphassajam dukkham asātam vedayitam.—Idam vuccat' āvuso domanassam. ||7||
Katamā ca āvuso upāyāso?
Yo kho āvuso aññataraññatarena byasanena samannāgatena aññataraññatarena dukkhadhammena phutthassa āyāso upāyāso āyāsitattam upāyāsitattaṁ. Ayaṁ vuccat' āvusoupa- yāso. ||8||
Katamā ca āvuso yaṁ p' iccham na labhati tam pi dukkhām?
Jātidhammānaṁ āvuso sattānaṁ evam icchā uppaţji: “aho vata mayaṁ na jātidhhammadā assāma, na ca vata no jāti āgaccheyyatī: na kho pan' etam icchāya pattabbam.”—Idam pi yaṁ p' iccham na labhati, tam pi dukkhām.
Jarādhhammānaṁ āvuso sattānaṁ evam icchā uppaţji: “aho vata mayaṁ na jarādhhammadā assāma, na ca vata no jarā āgaccheyyatī: na kho pan’ etam icchāya pattabbam.”—Idam pi yaṁ p' iccham na labhati tam pi dukkhām.
Byādhidhammānaṁ āvuso sattānaṁ evam icchā uppaţji: “aho ca vata mayaṁ na byādhidhammadā assāma, na ca vata no byādhī āgaccheyyatī: na kho pan’ etam icchāya pattabbam.”—Idam pi yaṁ p' iccham na labhati tam pi dukkhām.
Maranādhhammānaṁ āvuso sattānaṁ evam icchā uppaţji: “aho ca vata mayaṁ na maranādhhammadā assāma, na ca vata no maranaṁ āgaccheyyatī: na kho pan’ etam icchāya pattabbam.”—Idam pi yaṁ p' iccham na labhati tam pi dukkhām.
Soka-parideva-dukkhadomanassupāyāsā dharmānaṁ āvuso sattānaṁ evam icchā uppaţji: “aho vata mayaṁ na soka-paridevdakkhadomanassupāyāsā dharmaddassā assāma, na ca vata no sokapariyavatukkhadomanassupāyāsā āgaccheyum: na kho pan’ etam icchāya pattabbam.”—Idam pi yaṁ p' iccham na labhati tam pi dukkhām. ||9||
Katamā cāvuso sañkhittena pañcupādānakkhandhā dukkhā?
Seyyathiḍaṁ: Rūpupādānakkhandho, vedanupādānakkhandho, saññipādānakkhandho, saññhārupādānakkhandho, viññanupādānakkhandhā. — Ime vuccat' āvuso sañkhittena pañcupādānakkhandhā dukkhā. ||10||
Idaṃ vuccat’ āvuso dukkham ariyasaccam. ||7||

Katamā ca āvuso dikkhasamudayaṃ ariyasaccam?  
Yāyaṃ tanhā ponobbavikāṇandirāga-sahagatā tatra tatrābhīnandīḥ : seyyathīdhāṃ :  
Kāmataṇhā bhavatānḥā vibhavatānḥā.—Idaṃ vuccat’ āvuso dikkhasamudayaṃ ariyasaccam. ||8||

Katamā ca āvuso dikkhanirodham ariyasaccam?  
Yo tassā yeva tanhāya asesavirāganirodho cāgo paṭinissago mutti aṇālayo.—Idaṃ vuccat’ āvuso dikkhanirodham ariyasaccam. ||9||

Katamā ca āvuso dikkhanirodhagāmini paṭipadā ariyasaccam?  

Katamā ca āvuso sammādīṭṭhi?  
Yāṃ kho āvuso dikkhe-ñāṇaṃ, dikkhasamudaye-ñāṇaṃ, dikkhanirodhē-ñāṇaṃ, dikkhanirodhā-gāminipaṭipadāya-ñāṇaṃ.—Ayāṃ vuccat’ āvuso sammādīṭṭhi. ||1||

Katamā ca āvuso sammāsaṅkāppo?  
Nekkhammasaṅkāppo abyāpādasāṅkāppo avihimsasāṅkāppo.—Ayāṃ vuccat’ āvuso sammāsaṅkāppo. ||2||

Katamā ca āvuso sammāvācā?  
Musāvādā veramaṇī pisunāvācāya veramaṇī pharasāvācāya veramaṇī samphappalāpāya veramaṇī.—Ayāṃ vuccat’ āvuso sammāvācā. ||3||

Katamā ca āvuso sammākammanto?  
Paññātipātā veramaṇī adinnādaṇā veramaṇī kāmesu micchā-cūrā veramaṇī.—Ayāṃ vuccat’ āvuso sammākammanto. ||4||

Katamā ca āvuso sammā-ājīvo.  
Idh’ āvuso ariyāsāvako micchā ājīvaṃ pahāya, sammā-ājīvena jivikāṃ kappeti.—Ayāṃ vuccat’ āvuso sammā ājīvo. ||5||

Katamā ca āvuso sammāvāyāmo?  
Idh’ āvuso bhikkhu anuppannaṃ pūpakānaṃ akusalānaṃ
dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittam paggañhälti padahati.

Uppannaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti — pe — padahati.

Anuppannaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti — pe — padahati.

Uppannaṃ kusalānaṃ dhammānaṃ ōṭhiyā asammohāya bhīyo bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittam padahati.—Ayaṃ vuccat’ āvuso sammāvāyāmo. ||6||

Katamā ca āvuso sammāsati?

Idh’ āvuso bhikkhu kāye kāyānupassi viharati ātāpi sampa-jano satimā vineyya loke abhijjhādomanassām.

Vedanā vedanānupassi viharati ātāpi — pe — abhijjhā- domanassām.

Citte cittānupassi viharati ātāpi — pe — abhijjhādomanassām.

Dhamme dhammānupassi viharati ātāpi sampa-jano satimā vineyya loke abhijjhādomanassām.

Ayaṃ vuccat’ āvuso sammāsati. ||7||

Katamā ca āvuso sammāsamādhī?

Idh’ āvuso bhikkhu vivicc’ eva kāmehi vivicca akusalehi dhammehi savitakkam savicāraṃ vivekajam pitsukham paṭhamajjhāhānam upasampajja viharati.

Vitakkavicārānaṃ vūpasamā ajjhattam sampasādanam cetaso ekodibhāvat am vitakkaṃ avicāraṃ samādhijam pitsukham dutiyajjhāhānam upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati sato sampa-jano sukhaṃca kāyena pāṭisamvedeti yan taṃ ariyā ācikkhanti upekkhako satimā sukhaṃvihārī ti tatiyajjhāhānam upasampajja viharati.

Sukhassa ca pahānā dukkhasa ca pahānā pubbe ca somanassa-domanassānam atthagamā addukkham asukham upekkhāsati-pārisuddhiṃ catutthajjhāhānam upasampajja viharati.

—Ayaṃ vuccat’ āvuso sammāsamādhī. ||8||

Idaṃ vuccat’ āvuso dukkhanirodhagāminipāṭipadā ariyassaccām. ||10||
Tathāgatena āvuso arahatā sammāsambuddhena Bārāṇasiyaṃ Īsipatane Migadāye anuttaram dhammacakkhaṃ pavattitaṃ appatīvattiyāṃ samanena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmīṃ acikkhatā desatā paññapataḥ paṭṭhapatāḥ vivaranā vibhajanā uttānā-kamman ti. ||11||

Idam avoca āyasma Sariputta attamanā te bhikkhū āyasma Sariputtassa bhāsitam abhinandun ti.

SACCAVIBHĀNGA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHASSA.

Evaṃ me sutam: Ekam samayam Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapindikassa āraṃ. Tatra kho Bhagavā bhikkhū āmantesi ‘bhikkhavo’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosuṃ: Bhagavā etad avoca: ||1||

“Bhūtapubbam, bhikkhave, rājā ahosi Arūṇavā. Rāṇī no kho pana bhikkhave Arūṇavato Arūṇavati nāma rājadhānī ahosi. ||2||

Arūṇavatīyaṃ kho pana bhikkhave rājadhānīyaṃ Sikhī Bhagavā Arahaṃ Sammāsambuddho upanissāya vihāsi. ||3||

Sikhissa kho pana bhikkhave Bhagavato Arahato Sammā-
sambuddhassa Abhibhū Sambhavam nāma savakayuṃ ahosi aggam bhaddayuṃ. ||4||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammā-
sambuddho Abhibhum bhikkhum āmantesi: ||5||

“Āyāma brahmaṇa yena aṅgataro brahma loko: ten’ upa-
saṅkaṁissāma yāva bhattassa kālo bhavissati.” ||6||

Evaṃ bhante ti kho te bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paccas-
sosi. ||7||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammā-
sambuddho Abhibhū ca bhikkhu seyyathāpi nāma: balavā
purisammiṁjitaṁ vā bāhaṁ pasāreyya pasaritaṁ vā bāhaṁ sammiṁjeyya. ||8||
Evam evam Āruṇavatiyā rūjadhāniyā antarahita taśmiṁ brahmaloke pāturahesum.
Atha kho, bhikkhave, Sikkhi Bhagavā Arahanto Sammāsambuddho Abhībhum bhikkhuṁ āmantesi: “Paṭibhātu brahmaṇa taṁ brahmaṇo ca brahma-parisā ca brahma-parisajjānaṁ ca dharmī kathā ti.” ||9||
Evam bhante ti kho bhikkhave Abhībhum bhikkhu Sikkhiṣa Bhagavato Arahato Sammāsambuddhassa paṭissutvā brahmaṇaṁca brahma-parisāṇaṁca brahma-parisajjaye ca dharmīyaṁ kathāya sandassei samadapsei samuttajesi sampahamisesi. ||10||
Tatra sudam bhikkhave brahma ca brahma-parisā ca brahma-parisajjā ca ujjhāyanti khyāṇiṁ viṣeṇti.
Acchariyāṁ vata bho abhunatam vata bho kathāṁhi nāma satthari samuṁkhiṁbhūte sāvako dharmāṁ desessatiṁ. ||11||
Atha kho bhikkhave Sikkhi Bhagavā Arahanto Sammāsambuddho Abhībhum bhikkhuṁ āmantesi:—
“Ujjhāyanti kho te brahmaṇa brahma ca brahma-parisā ca brahma-parisajjā ca: acchariyāṁ vata bho abhunatam vata bho — kathāṁhi nāma satthari samuṁkhiṁbhūte sāvako dharmāṁ desessatiṁ.”
Tena hi tvam brahmaṇa bhiyyo so mattāya brahmaṇca brahma-parisāṇca brahma-parisajjeye ca samvejehiti. ||12||
Evam bhante ti kho bhikkhave Abhībhum bhikkhu Sikkhiṣa Bhagavato Arahato Sammāsambuddhassa paṭissutvā dissamāṇena pi kāyeṇa dhammāṁ desesi adissamāṇena pi kāyeṇa dhammāṁ desesi: dissamāṇena hetṭhimena upadāhakāyeṇa, adissamāṇena uparimena upadāhakāyeṇa dhammaṁ desesi: dissamāṇena pi uparimena upadāhakāyeṇa, adissamāṇena hetṭhimena upadāhakāyeṇa pi dhammaṁ desesi. ||13||
Tatra sudam bhikkhave brahma ca brahma-parisā ca brahma-parisajjā ca acchariyabhūta-citta-jātā ahesum. Acchariyāṁ vata bho abhunatam vata bho samaṇassa mahiddhiṁkalā mahānubhavatāti. ||14||
Atha kho Abhībhum bhikkhū Sikkhiṁ Bhagavantaṁ Arahantau Sammāsambuddham etad avoca:
"Аabhijānāmi khvāhāṃ bhante bhikkhusāṅghassā majjhe evarūpaṃ vācaṃ bhasitā, pahomi khvāhāṃ āvuso brahmaloke ṭhito sahasīlokadhātum sarena viññāpetun ti. Ėtassa brahmaṇā kālo yam tvaṃ brahmaṇa brahmaloke ṭhito sahasī-loka-dhātum sarena viññāpeyyāsitī. ||15||

Evāṃ bhante ti kho bhikkhave Abhibhū bhikkhu Sikkhaṃ Bhagavato Arahatā Sammāsambuddhassā paṭissutvā brahmaloke ṭhito imā gāthāyo abbāsi:

Ārabhattha, nikkamatha, yuñjatha Buddhāsāne
Dhunātha maccuno senaṃ nālīkeraṃ va kuṇjaro. ||1||

Yo imasmiṃ dhammadvinaye appamatto vihassati
Pahāya jatisaṃsāraṃ dukkhassantaṃ karissatīti. ||2||

Atha kho bhikkhave Sikhi ca Bhagavā Arahāṃ Sammāsambuddho Abhibhū ca bhikkhu brahmaṇaṅca brahmapiroṣitaṅca brahmapiroṣitaṅca ca samvejeyta seyyathāpi nāma: bālavā puriso sammiṅjitaṃ va bāhāṃ pasāreyā pasaritaṃ va bāhāṃ sammiṅjeyya: evaṃ eva tasmiṃ brahmaloke antaraḥita Arūṇavatīyā rujadhāniyā pāṭurahesum. ||16||

Atha kho bhikkhave Sikhi Bhagavā Arahāṃ Sammāsambuddho bhikkhū āmantesi:

"Assuttha no tumhe bhikkhave Abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā ti." ||17||

"Assumha kho mayaṃ bhante Abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā ti." ||18||

"Yathā katham pana tumhe bhikkhave assuttha Abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā ti." ||19||

"Evāṃ kho mayaṃ bhante assumhā Abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā:

"Ārabhattha, nikkamatha, yuñjatha Buddhāsāne
Dhunātha maccuno senaṃ nālīkeraṃ va kuṇjaro. ||1||

Yo imasmiṃ dhammadvinaye appamatto vihassati
Pahāya jatisaṃsāraṃ dukkhassantaṃ karissatī ti. ||2||
"'Evaṃ kho mayaṃ bhante assumha Abhibhussa bhikkhuno brahmaloke thitassa gāthāyo bhāsāmānassā ti.'" ||20||
"Sādhu, sādhu, bhikkhave, sādhu kho tumhe bhikkhave asutthā Abhibhussa bhikkhuno brahmaloke thitassa gāthāyo bhāsāmānassā ti. ||21||

Idam avoca Bhagavā: attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti. ||22||

ARUṆAVATISUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evaṃ me sutam: Ekaṃ samayaṃ Bhagavā Sakkesu viharati Devadahan nāma Sakyānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi:—

"Nāhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyan ti vadāmi."

"Na ca panāhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyan ti vadāmi."

"Ye te, bhikkhave, bhikkhu arahanto khaṇḍasavā vasītavanto katakaṇāṇā ohitabharā anupattasadathā parikkhiṇa bhava-samyojanā sammad-aṇīnavimuttā: sohaṃ bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyan ti vadāmi. ||1||

"Tāṃ kissa hetu? Katan tesu appamādena abhabbate pamaṁjīteṇa. Ye ca kho-te, bhikkhave, bhikkhu sekha appattamānasā anuttaram yogakkhemam patthayamāna viharanti; nesaṃhaṃ bhikkhave bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyan ti vadāmi." ||2||

"Tāṃ kīssa hetu? Santi bhikkhave cakkuviṇṇeyyā, rūpā manoramā pi amanoramā pi. Tyassa phussa cittaṃ na pariyaṣṭhā tiṭṭhati cetaso aparīṭṭhāṇā āraddham hoti vīryam assalinam upaṭṭhitā sati apamuttaṃ passaddho kāyo asāraddho samāhitam cittaṃ ekaggam: imaṃ khvāhaṃ, bhī-
kkhave, appamādassa phalaṁ samphassa-māno tesam bhi-
kkhūnām chasu phassāyatanesu appamādena karaṇiyan ti
vadāmi. ||3||

Santi bhikkhave ghānaviññeyyā gandhā manoramā pi
amanoramā pi. ||4||

Santi bhikkhave jivhāviññeyyā rasā manoramā pi amano-
ramā pi. ||5||

Santi bhikkhave kāyaviññeyyā phoṭṭhabbā manoramā pi
amanoramā pi. ||6||

Santi bhikkhave manoviññeyyā dhammā manoramā ama-
noramā pi.

Tyassa phussa cittaṁ na paṇīyādāya tiṭṭhati cetaso
apariyādānā araddham hoti: viriyaṁ asallīnaṁ upaṭṭhitā sati
apamūṭṭhā passaddho kāyo asāraddho samāhitam cittaṁ
ekaggam: imaṁ khvāham bhikkhave appamādaphalam
samphassamāno tesam bhikkhūnām chasu phassāyatanesu
appamādena karaṇiyan ti vadāmi. ||7||

Lābhā vo bhikkhave suladdham vo bhikkhave khaṇo vo
patiladdho brahmacariya vāsāyāti.

Diṭṭhā mayā bhikkhave cha phassāyatanaṇīkā nāma nirayā.

Tattha: yaṁ kiñci cakkhuṁ rūpaṁ passati aniṭṭharū-
paṁ ūve passati neva itṭharūpaṁ akantarūpaṁ ūve passati
no kantarūpaṁ amanāparūpaṁ ūve passati no manāparūpaṁ.

Yaṁ kiñci sotena saddaṁ suṇaṁ — pe —.
Yaṁ kiñci ghānena gandham ghāyati — pe —.
Yaṁ kiñci jivhāya rasam sāyati — pe —.
Yaṁ kiñci kāyena phoṭṭhabbham phusati — pe —.
Yaṁ kiñci manasā dhammaṁ vijānāti aniṭṭharūpaṁ yeva
vijānāti, no itṭharūpaṁ akantarūpaṁ yeva vijānāti, no kanta-
rūpaṁ amanāparūpaṁ yeva vijānāti no manāparūpaṁ. ||8||

Lābhā vo, bhikkhave, suladdham vo, bhikkhave, khaṇo vo,
bhikkhave, paṭiladdho brahmacariyavāsāya.

. Diṭṭhā mayā, bhikkhave, cha-phassāyatanaṇīkā nāma saggā.

Tattha: yaṁ kiñci cakkhuṁ rūpaṁ passati itṭharūpaṁ
yeva passati no anīṭṭharūpam: kantarūpam yeva passati no akantam rūpaṁ: manāparūpaṁ yeva passati no amanāparūpaṁ.

—pe—.

Yañ kiñci manasā dhammaṁ vijānāti iṭṭharūpaṁ yeva vijānāti, no anīṭṭharūpaṁ: kantarūpaṁ yeva vijānāti, no akantarūpaṁ: manāparūpaṁ yeva vijānāti, no amanāparūpaṁ. ||9||

Lābhā vo bhikkhave, suladdhaṁ vo bhikkhave, khaṇo vo paṭiladdho brahmacariya vāsāyāti.

Rūpārāma, bhikkhave, devamanussā rūparatā, rūpasamuditā rūpavipariṇāma-virāganirodhā dukkhā bhikkhave devamanussā viharanti.

Saddārāma, bhikkhave, —pe—.
Gandhārāma, bhikkhave, —pe—.
Rasārāma, bhikkhave, —pe—.
Phoṭṭhabbārāma, bhikkhave, —pe—.

Dhammāramā, bhikkhave, devamanussā dhammaratā dhammasamuditā dhammavipariṇāma virāganirodhā dukkhā, bhikkhave, devamanussā viharanti. ||10||

Tathāgato ca kho, bhikkhave, Arahāṁ Sammāsambuddho rūpānaṁ samudayaṁca atthagameṁca assādaṁca ādīnavaṁca nissaraṁca yathābhūtaṁ viditvā na rūpāramo, na rūparato na rūpasamudito na rūpavipariṇāma virāganirodhā sukho bhikkhave Tathāgato viharati.

Saddānaṁ —pe—.
Gandhānaṁ —pe—.
Rasānaṁ —pe—.
Phoṭṭhabbānaṁ —pe—.

Dhammānaṁ samudayaṁca atthagameṁca assādaṁca ādīnavaṁca nissaraṁca yathābhūtaṁ viditvā: na dhammarāmo, na dhammarato, na dhammasamudito, na dhammavipariṇāma virāganirodho sukho bhikkhave Tathāgato viharatiti. ||11||

Idam avoca Bhagavā. Idam vatvā ca Sugato: athāparam etad avoca satthā:—
Rūpā saddā gandhā rasā phassā dhāmmā ca kevalā
Iṭṭhā kantā manāpā ca yāva tattha ti vuccanti. ||1||

Sadevakassa lokassa ete vo sukhasammatā
Yattha ce te nirujjhanti taṃ tesam dukkhāṃ samma-
tam. ||2||

Sukham taṃ diṭṭhamariyehi sakkāyassa nirodhanaṃ
Paccanikāṃ idam hoti sabbalokena passattaṃ. ||3||

Yaṃ pare sukhatu āhu tad ariyā āhu dukkhato
Yaṃ pare dukkhato āhu tad ariyā sukhatu vidū. ||4||

Passadhammaṃ duvījānaṃ sammuḥhettha aviddasu
Nivutānaṃ tamo hoti andhakāro apassattaṃ. ||5||

Sataṅca vivatam hoti aloko passatam iva
Santke na vijānanti maggadhammassa kovidā. ||6||

Bhavarāga-pareebhi bhavayogānasārihbi
Māradheyyānupannebbhi nāyam dhammosusambuddho. ||7||

Ko nu aṇṇatram ariyebhi padi sambuddham arahati
Yaṃ padaṃ sammadeṇṇāya parinibbanti anāsavā ti. ||8||

DEVADAHASUTTA.

PARITTĀM NIṬṬHITĀM.
A COLLECTION OF KAMMAVĀCĀS.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

CHAP. I.

THE ORDINATION OF A PRIEST.

Pāṭhamaṁ upajjham gāhāpetabbo, upajjham gāhāpetvā pattacīvaraṁ ācikkhitabbam:
‘Ayan te patto?’ “Āma bhante.”
‘Ayaṁ saṅghāti?’ “Āma bhante.”
‘Ayaṁ uttarāsaṅgo?’ “Āma bhante.”
‘Ayaṁ antaravāsako?’ “Āma bhante.”
‘Gaccha amumhi, okāse tiṭṭhāhi!’

Suṇātu me bhante saṅgho! Naṅgo āyasmato Tissassa upasampadāpeko. Yadi saṅghassassattakallam, aham Naṅgam anusāseyyam.
Suṇasi Naṅga! ayan te paccakālo bhūtakālo. Yaṁ jātam, tam saṅghamajjhe pucochante: santam attithi vattabbaṁ, asantam natthiti vattabbaṁ.
Mā kho vitthāsi! mā kho manāku ahosi!
Evaṁ tam pucochissan ti.
Santi te evarūpā ābādhā?
‘Kuṭṭhām?’ “Natthi bhante.”
‘Gaṅdo?’ “Natthi bhante.”
‘Kilāso?’ “Natthi bhante.”
‘Soso?’ “Natthi bhante.”
‘Apamāro?’ “Natthi bhante.”
‘Manusso’ si? “Āma bhante.”
‘Puriso’ si? “Āma bhante.”
‘Bhujiesso’ si? “Āma bhante.”
‘Anaño’ si? “Āma bhante.”
‘Na’ si rājabhaṭo? “Āma bhante.”
‘Anunīṇāto’ si mātāpituhi? “Āma bhante.”
‘Paripūṇa-vīsati-vasso’ si? “Āma bhante.”
‘Paripūṇan te patta-cīvaraṃ?’ “Āma bhante.”
‘Kinnāmo’ si? “Aham bhante Nāgo nāma.”
‘Ko nāmo te upajjhāyo?’ “Upajjhāyo me bhante āyasma Tissathero nāma.”

Suṇātu me bhante saṅgho! Nāga āyasmaṃ Tissassa upasampadāpekho. Anusīṭṭho so mayā.
Yadi saṅghassa pattakallam, Nāgo āgaccheyya.
Āgacchāhitī vattabbo:
Saṅgham bhante upasampadām yācāmi: Ullumpatu maṃ bhante saṅgho, anukampam upādāya!
Dutiyaṃ pi bhante saṅgham upasampadām yācāmi: Ullumpatu maṃ bhante saṅgho, anukampam upādāya!
Tatiyaṃ pi bhante saṅgham upasampadām yācāmi: Ullumpatu maṃ bhante saṅgho, anukampam upādāya!

Suṇātu me bhante saṅgho! ayam Nāgo āyasmaṃ Tissassa upasampadāpekho. Yadi saṅghassa pattakallam aham Nāgam antarāyike dhamme puccheyyam:

Santi te evarūpā ābādhā:
‘Kuṭṭham? “Natthi bhante.”
‘Gaṇḍo? “Natthi bhante.”
‘Kilāso? “Natthi bhante.”
‘Soso? “Natthi bhante.”
‘Apamāro? “Natthi bhante.”
‘Manusso’ si? “Āma bhante.”
‘Puriso’ si? “Āma bhante.”
‘Bhujiesso’ si? “Āma bhante.”
‘Anaño’ si? “Āma bhante.”
‘Na’si rājabhaṭo?’ “Āma bhante.”
‘Anuṇṇāto’si mātāpitūhi?’ “Āma bhante.”
‘Paripunṇa-visatī-vasso’ si?’ “Āma bhante.”
‘Paripunṇan te pattacīvaram?’ “Āma bhante.”
‘Kinnāmo’ si?’ “Aham bhante Nāgo nāma.”
‘Ko nāmo te upajjhāyo?’ “Upajjhāyo me bhante āyasmā Tissatthero nāma.”

Suṇātu me bhante saṅgho! Ayam Nāgo āyasmato Tissassa upasampadāpekho, parisuddho antarāyikehi dharmmehi, pari-punṇ’ assa pattacīvaram Nāgo saṅghaṃ upasampadaṃ yācati āyasmatā Tissaṇa upajjhāyena.

Yadi saṅghassa pattakallam saṅgho Nāgamaṃ upasampadeyya āyasmatā Tissaṇa upajjhāyena.

Esā Natti:

Dutiyaṃ pi etam attham vadāmi:

Tatiyaṃ pi etam attham vadāmi.
Upasampanno saṅghena Nāgo āyasmatā Tissena upajjhāyena: khamati saṅghassa: tasmā tuṇhī evaṃ etam dhāra-yāmīti.—

Tāvadeva chāyā metabbā;
Utupamāṇaṃ ācikkhitabbam;
Divasabhāgo ācikkhitabbo;
Saṅgīti ācikkhitabbā.—

Cattāro nissayā ācikkhitabbā
cattāri ca akaraṇiyāni ācikkhitabbāni:

1) “Pīṇḍiyālopabhojanam nissāya pabbajjā: tattha te yāva-jivaṃ ussaho karaṇīyo. Atirekalābhbo: Saṅghabhattam, uḍdesaḥbhattam, nimantanaṃ, salakabhattam, pakkham, āposeathikam, pāṭipadiṃ.” “Āma bhante!”


2) “Upasampannena bhikkhunā adinnam theyyasaṅkhātam na aḍatabbo antamaso tiṇaṣalakaṃ upādāya. Yo bhikkhu pādaṃ vā pādārahaṃ vā atirekapādam vā adinnam theyyas-aṅkhātam adiyati, asamaṇo hoti asakyaputtīyo. Seyya-thāpi nāma: Paṇḍupalāso bandhanā pamutto abhabbo haritattaya evam eva bhikkhu pādaṃ vā pādārahaṃ vā atirekapādam vā
adinnam theyyasaṅkhātaṁ ādiyatvā, assamoḥ hoti asakyaputtiyo. Tan te yāvajīvaṁ akarāṇīyaṁ.” “ʻĀma bhante!”


CHAP. II.

THE INVESTITURE OF A PRIEST WITH THE THREE ROBES.

Suṇātu me bhante saṅgho. Yo so saṅghena ticīvarena avippavāso sammato. Yadi saṅghassa pattakallamaṁ saṅgho taṁ ticīvarena avippavāsaṁ samūhaneyya.

Esā űatti:

Suṇātu me bhante saṅgho: Yo so saṅghena ticīvarena avippavāso sammato, saṅgho taṁ ticīvarena avippavāsaṁ samūhanati. Yassāyasmatu khamati etassa ticīvarena avippa-
THE FIXING OF A BOUNDARY FOR THE PERFORMANCE OF THE UPOSATHA.

Suṇātu me bhante sangho! Yā sā saṅghena sīmā sammanṇītā samānasamvāsā ek' uposathā: yadi saṅghassa patta-kallam saṅgho taṃ sīmam samūhaneyya.

Esa ṇatti:


'Puratthimāya disāya kin nimittam?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittam!'

'Puratthimāya anudisāya kin nimittam?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittam!'

'Dakkhināya disāya kin nimittam?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittam!'

'Dakkhināya anudisāya kin nimittam?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittam!'

'Pacchimāya disāya kin nimittam?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittam!'

'Pacchimāya anudisāya kin nimittam?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittam!'

'Uttarāya disāya kin nimittam?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittam!'
‘Uttarāya anudisāya kin nimittaṁ?’ ‘Pāsaṅo bhante!’
‘Eso pāsaṅo nimittaṁ!’

Sunāṭu me bhante saṅgho! Yāvatā samantaṁ nimittaṁ krittī: yadi saṅghassa pattakalamañ saṅgho etehi nimittehi sīmaṁ sammanneyya samāna-samvāsaṁ ek’ uposathāṁ.

Esā nattī:

Sunāṭu me bhante saṅgho! Yāvatā samantaṁ nimittaṁ krittī saṅgho etehi nimittehi sīmaṁ sammannati samānasamvāsaṁ ek’ uposathāṁ. Yassāyasmato khamati etehi nimittehi sīmaṁ sammuti samāna-samvāsāya ek’ uposathāya, so tuṇh’ asa! Yassa na kkhamati so bhāseyya! Sammatā sā simā saṅghena etehi nimittehi samānasamvāsa ek’ uposathā. Khamati saṅghassa tasmaṁ tuṇhī evam etam dhārayāmīti.

Sunāṭu me bhante saṅgho! Yā sā saṅghena sammata samānasamvāsa ek’ uposathā: Yadi saṅghassa pattakalamañ saṅgho tām sīmaṁ ticīvareṇa avippavasām sammanneyya ṭhapetvā gāmaṇica gāmūpacarāṇica.

Esā nattī:

Sunāṭu me bhante saṅgho! Yā sā saṅghena simā sammata samānasamvāsa ek’ uposathā saṅgho tām sīmaṁ ticīvareṇa avippavasām sammanṇati ṭhapetvā gāmaṇica gāmūpacarāṇica.

Yassāyasmato khamati etissa simāya ticīvareṇa avippavāsāya sammuti ṭhapetvā gāmaṇica gāmūpacarāṇica, so tuṇh’ asa! Yassa na kkhamati so bhāseyya.

Sammatā sā simā saṅghena ticīvareṇa avippavāsā ṭhapetvā gāmaṇica gāmūpacarāṇica. Khamati saṅghassa tasmaṁ tuṇhī evam etam dhārayāmīti.

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CHAP. IV.

THE BESTOWMENT OF THE KATHINA ROBE.

Sunāṭu me bhante saṅgho! Idam saṅghassa kathinadusasm uppinnam. Yadi saṅghassa pattakalamañ, saṅgho imaṁ kathinadussam itthannāmassa bhikkhuno dadeyya kathinam atthatum.
Esā ŋatti.


Kaṭhinadāyakassa vattham atthi sace so taṁ ajānantō pucchati: “Bhante kathāṁ kaṭhinam dātabban ti?”

Tassa evaṁ ācikkhitabbam: “Tiṇṇam cīvarānam aṁañata-tara-pahonakaṁ suriyuggamana-samaye vattham kaṭhinaci-varam demā ti dātaṁ vattatīti:

““Attharakena bhikkhuṇā sace saṅghātiyā kaṭhinam attharitu kāmo hoti, porāṇikā saṅghāti pacceuddharitabbā: navā saṅghāti adhiṭṭhātabbā, “imāya saṅghātiyā kaṭhinam attharāmīti,” vācā bhinditabbā. Tena kaṭhinatthaṁ attharakena bhikkhuṇā saṅgham upasaṅkamitvā ekāṁsaṁ uttarāsaṅgam karitvā aṁjaliṁ pagghahetvā evaṁ assa vacaniyo:

“Atthaṁ, bhante, saṅghassa kaṭhinam dhammiko kaṭhi-natthāro, anumodatha!”

““Atthaṁ āvuso saṅghassa kaṭhinam dhammiko kaṭhi-natthāro anumodamā ti!””

Sunātu me bhante saṅgho! Yadi saṅghassa pattakalam saṅgho kaṭhinam uddhareyya.

Esā ŋatti:

Sunātu me bhante saṅgho! Yadi saṅghassa pattakalam saṅgho kaṭhinam uddharati. Yassāyasmato khamati kaṭhi-nassa ubbhāro so tuṇh’ assa! Yassa na kkhamati, so bhāsseyya—

Ubbhatam saṅghena kaṭhinam! Khamati saṅghassa tasmā tuṇbī evaṁ etam dhārayāmīti.
CHAP. V.

THE ELECTION OF A PRIEST.

Ahaṁ bhante itthannāmaṁ thera-sammutiṁ icchāmi! sohaṁ, bhante, saṅgham itthannāmaṁ therasammutiṁ yācāmi! Dutiyaṁ pi yācāpetvā, tatiyaṁ pi yācāpetvā byāṭtena bhikkhunā paṭibalena saṅgho ṃṇapetabbo:

Suṇātu me bhante saṅgho! ayaṁ itthannāmo bhikkhul saṅghaṁ itthannāmaṁ therasammutiṁ yācati. Yadi saṅghassa pattakallam saṅgho itthannāmassa bhikkhuno itthannāmaṁ therasammutiṁ daḍeyya.

Esā ṇatti:

Suṇātu me bhante saṅgho! Ayaṁ itthannāmo bhikkhul saṅghaṁ itthannāmaṁ therasammutiṁ yācati, saṅgho itthannāmassa bhikkhuno itthannāmaṁ therasammutiṁ deti. Yassā yasmato khamati itthannāmassa bhikkhuno itthannāmaṁ therasammutiyā dānam, so tuṅh' aesa. Yassa na khamati so bhāseyya.—Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṁ therasammuti: khamati saṅghassa tasmā tuṅhi evaṁ etaṁ dhārayāmīti.

CHAP. VI.

THE GIVING OF A NAME TO A PRIEST.

Ahaṁ bhante itthannāmaṁ nāmasammutiṁ icchāmi, sohaṁ bhante saṅghaṁ itthannāmaṁ nāmasammutiṁ yācāmīti. Dutiyaṁ pi yācāpetvā tatiyaṁ pi yācāpetvā byāṭtena bhikkhunā paṭibalena saṅgho ṃṇapetabbo:

Suṇātu me bhante saṅgho! Ayaṁ itthannāmo bhikkhu saṅghaṁ itthannāmaṁ nāmasammutiṁ yācāti. Yadi saṅghassa pattakallam saṅgho itthannāmassa bhikkhuno itthannāmaṁ nāmasammutiṁ daḍeyya.

Esā ṇatti:
Suñātu me bhante saṅgho! Ayam itthannamo bhikkhu saṅgham itthannāmaṃ nāmasammutim yācati: saṅgho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutim deti. Yassāyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ nāma sammutiyā dānaṃ so tuṇh' assa! Yassa na kkhamati so bhāseyya.

Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ nāmasammuti: Khamati saṅghassa tasmā tuṇhī evaṃ etam̄ dhārayāmīti.—

Evaṃ kammavācaṃ katvā byattena bhikkhnā paṭībalena dātabbo ti.

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CHAP. VII.

THE DEDICATION OF A VIHĀRA.

Suñātu me bhante saṅgho; Yadi saṅghassa pattakallam saṅgho itthannāmaṃ vihāram kappiyabhūmiṃ sammanneyya. Esa ṇātti:


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HANDBOOK OF PÂLI.

III. GLOSSARY.
GLOSSARY.

A.
A, and before vowels AN, a negative particle; used only in composition.
AṂSO, a part, a period of time.
AṂSO, AṂSAM, shoulder.
a-kaṭṭho (adj.), not ploughed.
a-kaṇa, rice freed from the red coating which underlies the husks.
a-kaṇto (adj.), unpleasant, disagreeable.
a-kāliko (adj.), without delay (epoch of the dhamma), immediate.
a-kuppo (adj.), firm, immoveable.
a-kusalo (adj.), bad, evil, sinful.
a-khuddho (adj.), not violent.
akkha-dhutto, gambler.
akkhātā (m.), one who tells.
a-kkhāti, to tell.
AKKHO, a die.
AGGAṂ, point, top, extremity.
AGGI (m.), fire.
AGGO (adj.), first, foremost.
AṂGAṂ, limb; share, quality, attribute.
accetti, to pass beyond, to overtake; p. p. p. aṭito, past.
AJJA (adv.), now, to-day.
aṭṭatagge, henceforward.
AJJHATTAM, individual thought.
aṭṭhito (adv.), relating to the individual.
aṭṭhittiko (adj.), internal, belonging to the individual.
AJJHĀYAKO, a preceptor.
AṆJALI (m.), the hollow of the joined hands.
aṅnataro, one, a certain.
AṆṆĀ (f.) knowledge.
aṅnatra (adv.), otherwise, with the exception of.
AṆṆO, other.
AṬTO, a case, a cause.
AṬṬHA (num.), eight.
aṭṭhaṅgiko (adj.), eightfold.
aṭṭhamo, eighth.
AṬṬHI (m.), bone; caus. aṭṭhiyati, to treat as a bone.
AṬṬHIMĪṆJĀ (f.), narrow.
AṬṬHO, reason.
AḌḌHAYOGO (t. t.), large hall.
aṅuko (adj.), very small.
AṆṆAVO, the sea, the ocean.
ATI (adv. and prep.), over, beyond, exceeding, before vowels acc.
ati-go (adj.), escaping from. [gant.
ati-vaṇṇati, to despise, to be arro.
ati-māṇi (adj.), proud.
ATIREKALĀBHO (t. t.), extra allowance.
ATTĀ (n.), self, mind (for declension, see Grammar).

ATTHA (adv.), here. [ance.

ATTHĀM (Skr. asta), disappear-
attha-gamo, athanā, disappearance, annihilation.

a-ttharati, to spread out.

atthāya (adv.), for the good of.

ATTHI, to be (for conjugation, see Grammar).

ATTHO, reason, desire; property.

ATHA, ATHO (adv.), and; but.

a-thuṣo (adj.), free from husk.

a-dinnādānam, taking what is not given.

ADDHĀNAM, a road; a long time.

ADHAMO (adj.), lowest.

ADHI (adv. and prep.), above, over; frequently in composition before vowels ajjh.

adhi-tiṣṭhati, to devote oneself.

adhi-tīṭhānam, resting-place.

ADHI-PATI (m.), lord, chief.

adhi-bhāsati, to address; aor. ajjha-
bhāsi.

adhi-vahanam, carrying.

adhi-vūsanam, the assent. [accept.

adhi-vāṣeti (caus.), to consent, to a-naṣo, free from debt.

an-attā (m.), not a self.

an-atto (adj.), without individuality, unreal.

an-atta-saṁkito, profitless.

an-anu-giddho, without greediness.

an-anu-ssuto (adj.), unheard of.

an-anto, without end, innumerable.

ANA-BHĀVO, non-existence; ana-
bhāvāgam gacchati, to come to nothing, to perish.

an-ābhirati, dissatisfaction.

an-araḥā, not being a saint.

an-ariyo, ignoble.

anavajjata (f.), blamelessness.

anavajjo (adj.), blameless.

an-avayho (adj.), not to be given in marriage.

an-avaseso, without remainder.

an-avilo, clear from.

anākulo, untroubled.

anāgato, future, coming. [less.

anālayo, free from desire, passion-
A-NICCO (adj.) (t. t.), perishable, not lasting.

anittā (adj.), unpleasant.

ANU (adv. and prep.), after, later; along, again, in consequence.

anu-kathyati, to recite.

anu-kampako, compassionate.

anu-kampi, compassionate.

anu-jñāti, to permit; p. p. p. anuñ-
ñato.

anu-ṭṭhānaṁ, want of energy.

anu-ṭṭhitati, to make to follow.

anu-uttaro (adj.), than which none is higher, the highest.

anudisā (f.), an intermediate point of the compass.

an-up-pagacchati, not to embrace.

anu-parā-yati, to walk round and round.

anu-pasī (adj.), looking at, contemplating.

anu-pubbaso (adv.), in regular order.

anuppanno, not arisen.

an-uppādo, not arising.

anu-yāti, to follow.

anu-yogo, being addicted to.

anu-rakkhati, to protect.
GLOSSARY.
abhí-niveśa, adhering to.
abhí-pañeti, to guard, to keep.
abhí-ppa-modayaṁ, rejoicing.
abhí-ramatī, to delight.
abhí-rudo, cooing, singing.
abhí-rūhaṁ, to mount.
abhí-vassattaṁ, to cause to rain.
abhí-vadeti, caus. of abhivadati, to salute.
abhí-sameti, to penetrate.
a-bhājaneyyo, not to be eaten.
a-mato (adj.), immortal.
a-manāpo (adj.), unpleasing, unpleasant.
a-manoramo (adj.), unpleasant.
a-mitto, enemy.
araññaṁ, forest.
araḥā araḥaṁ (m.), a venerable person.
araḥo (adj.), worth.
ariyo (adj.), honourable, venerable, noble.
ariya-saccaṁ (t. t.), sublime truth.
alāṁ (adv.), sufficient.
alaśo (adj.), idle.
aloκo, intuition.
alliyaṁ, to be attached, to adhere.
alliyo (adj.), being addicted, adhering.
avo and o (prep. and adv.), away, off; down.
avo-jānāti, to despise.
avo-ruddho (adj.), obstructed.
avo-veddasu, ignorant.
avo-vippavāsā, not parting.
avo-vi-rūḍha (adj.), not grown.
avo-viccayaṁ (adj.), not marriageable.
avihiṁsā (f.), mercy, humanity.
avo-vecca, gerund. of ava + √ i, to penetrate.
a-vevaṁ, friendliness.
a-santo (adj.), not good, wicked.
a-sammoho (adj.), without infatuation.
a-saliṣṭo, not cowering, resolute.
asi (num.), eighty.
asa (pron.), this, that (see Grammar); amumhi (loc.), here.
a-suci (adj.), unclean.
a-sūho (adj.), bad.
asauro, an asura.
a-seṣo (adj.), without rest; all, every.
a-soko, free from sorrow.
asaṅnati, to eat. [ness.
asādo, tasting; enjoyment, happiness.
a-sasati, to inhale air.
asso, horse.
ahaṁ (pron.), I (see Grammar).
aхи (m.), a snake.
aho (interjection).
ā.
ā (prep.), until, as far as.
ā-kakkhati, to desire.
ā-kappo, ornament, disguise.
ā-gracchati, to come.
ā-cakkhati, to tell, to announce, to investigate.
ājañño (adj.), of noble birth. [hood.
ā-jīva, livelihood, means of livelihood.
ātapo, sunshine.
āṭapi (adj.), ardent, zealous.
ā-dāti, to take; pass. ādiyati.
ādico, the sun.
ādīnava, distress, suffering; evil result.
ānantariko (adj.), uninterrupted.
ANĀPĀNĀM (t. t.), inhaled and exhaled breath.
ĀNISAṀSO, advantage, profit.
ānuḥavā (adj.), possessing power.
ānuḥāvo, power, dignity.
ā-netī, to bring home.
āyādetā (m.), inflicter, causer.
ābādhiko (adj.), affected with illness.
ĀBĀDHO, illness.
ā-bhujati, to bend, to turn.
ĀMA (interj.), yes, truly.
ā-manteti, to address.
ĀYATANAṀ (t. t.), organs of sense;
ā-yātiko, future.
ĀYASMAṀ, old, venerable.
ĀYĀSO, despair.
ĀYU (u.), life.
ā-yuto (adj.), endowed with.
ā-raddho (p. p. p. to āradhati), accomplished.
ā-rabhati, to begin, to attempt, to exert oneself; ger. ārubbha;
ĀRĀMO, pleasure, pleasure-garden.
ā-ruhati, to ascend.
ā-varapam, covering.
āvasso, abode.
āvahati, to convey.
ĀVI (adv.), manifestly, in full view (see Grammar).
ā-visati, to enter, to approach.
ĀVUSO (voc. to āyasmaṀ), friend!
āśanam, a seat.
Ā-SAIVO (t. t.), literally influence;
human passion; khipāsavo, one in whom human passion is extinct.
ĀSEVI (adj.), addicted to.
ĀHAṀ, to speak (see Grammar).
āhanatī, to strike.
ĀHĀRO, food.
ā-huti (f.), offering.
āhuneyyo (adj.), sacrificial, worshipful, worthy of offerings.

I.
ĪNGHA (interj.), come! pray!
ICCHATI, to wish.
ICCHAṀ, wish, desire, lust.
ĪNJĀTI, to move, to be shaken.
INAMṀ, debt.
ITTHO (adj.), desired, good, pleasing.
ITTI, TI (conj.), thus.
ITTHATTAMṀ, present condition.
ithan-naṀaṀ, having such and such a name, thus named.
ITTHI (f.), woman (for declension, see Grammar).
IDDHI (f.) (t. t.), supernatural power.
iddhiko (adj.), possessed of iddhi (supernatural power).
iddhimā, possessed of supernatural power.
IDHA (adv.), here, hither.
INDHAṀ, pillar in front of a city.
INDOṀ, king, chief.
INDRIṀO (t. t.), faculty.
ISI, a priest; mahesi (idem).
issariyamṀ, dominion.
ISSARO, master, chief.
ISSĀ, jealousy, envy.

I.
ISĀ, pole of a plough.

U.
uk-kujjeti, to set up again.
ug-gacchati, to rise.
ug-gaṇhāti, to rise, to lift up, to learn.
ug-gamanam, rise.
UGGO, violent.
UCCA (indecl.), as first part of compounds high; uccāsayanam, high seat.
UC-CĀRO, excrement.
UJU (adj.), straight.
uj-jaḥyati, to be irritated, annoyed.
u-jaṭhahati, to rise, to stand up, to exert oneself; p. p. p. vaṭṭhito.
UNNA-NĀBHI (m.), spider.
UNHAM, heat.
UNHO (adj.), hot.
ULĀRO (adj.), mighty, great.
UTU (m. f. n.), season. [most.
UTAMO (superl.), highest, ut-
UTTARĀ-SAṄGO, the upper yellow garment of a Buddhist priest.
UTTARO (adj.), higher; northern.
UTTĀNO, supine; open, evident, clear, easy; adv. uttāni and uttānā, clearly.
ut-trasati, to tremble.
UD (prep., only used in composition), above, away; outside, out.
UDAKAM, water.
UDARAM, belly.
udariyahām, stomach.
UDĀNAṀ, solemn utterance.
udāneti (caus.), to breathe forth.
uḍ-eti, to come up.
UDDHAM, upwards.
uḍ-dharati, to draw out; to lift up.
UPA (adv. and prep.), near to; below, less.
upā-cāro, approach; gamūpacāro, the approach to a village.
upā-jiṅvati, to subsist by.
upajhēpeti, to command.
UPAJJHO, preceptor.
upa-ṭhanam, attendance.
upa-ṭṭhito (p. p. p.), ready, present.
upadīho, half, partial.
upa-dīsati, to be seen, discovered.
UPADHI (t. t.), a substratum of being.
upanāmeti (caus.), to offer.
UPA-NĀḤ (adj.), bearing hatred.
upa-ni-pajjati, to lie down.
upanissiya, near, close to.
upa-nissvo, residing in.
upa-pajjati, to come to, to attain.
upamo, highest.
uparima (adj.), uppermost.
upa-vadati, to blame.
upa-san-kamati, to go to, to approach.
upa-sam, quietude, calm.
UPASAMPADĀ (f.) (t. t.), the upasampadā ordination.
upasampadāpekko, wishing for ordination.
UPĀDĀṆĀṀ (t. t.), clinging to existence, attachment; okhandaṅ, element of being.
upā-diyati, to take hold; anukampaṅ, upādāya, taking pity.
upāyāso, despair.
UPĀYO, means of success.
UPĀSAKO, fem. UPĀSIKĀ (t. t.), a lay devotee.
UPEKHĀ (f.), indifference, equanimity.
upēkkhako, resigned, patient.
up-eti, to go, to approach; pānu-peto, living, possessed of breath.
UPOSATHIKAM (t. t.), food offered on full-moon days.
UPOSATHO (t. t.), the Buddhist Sabbath-day.
up-pajjati, to arise.
UBBHĀRO = UDĐHĀRO (t. t.), rooting up.
ul-lapati, to lay claim to, to assert.
ul-lumpati, to lift up.
ul-loketi, to look up.
us-saho, exertion.

E.
ekaggo (adj.), calm, tranquil.
eka-cco (adj.), one, a certain.
eka-m-antam (adv.), on one side.
EKO (num.), one; alone.
EKO (adj.), single, solitary.
EKODIBHĀVO (t. t.), unity, perhaps ‘predominance.’
etarahi (adv.), now.
etādiso, such like.
ETI, to go, to enter (with acc.).
EVA and EVAṂ (adv.), thus.
ESANĀ (f.), wish, desire.
ESI (adj.), seeking, desiring.
ehi-pasiko (adj.), inviting (epithet of the dhamma).

O.
o-kāso, room, place.
o-kkanti (f.), descent.
OGHO, flood, torrent.
opanayiko, leading to perfection (epithet of the dhamma).
oṭṭhavo (adj.), steady.
ODĀTO, white, pure.
opako, without result.
o-pilōpeti, to let float.
o-bhāsati, to shine.
o-bhāso, light.
o-hito (p.p.p.), put down, deposited.

K.
KAṂSO, metal, bronze.
KAṄKHATI, to doubt.
KACCHURO, scab.
KAṬHINAṂ (t. t.), a robe made for a Buddhist priest in a single day, out of the rough material.
KAṬHINO (adj.), hard, solid.
KANDU (f.), itch.
KAṆNO, ear.
KANHO (adj.), black, sinful.
katapuṁñatā, meritoriousness.
KATAMO (pron.), what? which?
KATHAṂ (adv.), how.
KATHĀ (f.), discourse.
kad-ariyo, a bad man.
KANTO (adj.), loved, agreeable.
KAPPĀSIKAṂ, cotton.
KAPPIYO (adj.), fit, right, proper; kappiyabhūmi, a suitable site.
KAPPETI (caus.), to enter upon, to arrange.
KAPPO, time; rule; ordinance; all, the whole; kevala-kappo, whole.
KAMPATI, to shake.
KAMBAKAṂ, woollen garment.
KAMMAṂ, doing, action.
kammantā (f.), calling.
kammanasto, conduct; occupation, work.
kamma-vipāko, result of actions.
kamyatā (f.), desire.
KARAṆĀM, making.
KARĪSĀM, excrement.
Glossary.

KARUNĀ (f.), compassion.
KAROTI, to make (see Grammar);
    manasikaroti, to pay attention;
    kālanikaroti, to die; aṅjaliṁ
    karoti, to salute respectfully.
KALEBARAṆ, a corpse.
KASATI, to plough.
    kasi, ploughing.
    kassako, a ploughman.
KĀMO, wish, desire; lust, passion.
KĀYO, body.
kāyiko (adj.), bodily, physical.
KĀRI (adj.), doing, acting.
KĀRO, making, constituent part.
kālakiriyā (f.), death.
KĀLO, time; kalena, in due time;
    bhattachālo, meal-time.
kālaṁ maññati, he deems it right.
KĀSO, a cough.
KĪM (adv.), why, pray? what.
    kiṁsu, what.
    kiṁci(d), anything, whatsoever.
KIŅCIKHAṆ, a trifle.
KITTAYATI, kitteṭi, to proclaim.
KITTI (f.), fame.
KIPILLIKO, an ant.  [tion.
KILAMATHO, fatigue, mortifica-
    KILĀSO, scab, dry leprosy.
KĪRĀM, meat.
KĪVA (adv.), how?
KUKUCCAṀ, misconduct.
KUKUTTHAKO, Phasianus gal-
    lus, a bird.
KUCCHI (f.), belly.
KUṆJARO, elephant.
KUṬṬHAṀ, leprosy.
KUNTHO, an ant.
KUMĀRO, boy.
    kumārī (f.), a girl.
KULĀṀ, flock, herd; family.
    kulaputto, son of noble family;
    high caste.
KULĪRAKO, a crab.
KUSALO (adj.) (t. t.), skillful.
KŪLAṀ, rag.  [complished.
KEVALĪ (m.) (t. t.), one who is ac-
    KEVALO (adj.), whole, entire.
KESO, hair.
KO (inter. pron.), who? which?
    what? (see Grammar).
    koci, whatsoever.
KOŅCĀ, heron.
KODHO, anger.
    kovido, knowing, acquainted with.
KOPĪNAṀ, pudenda.
KOSEVYAM, silken stuff.

KH.

KHÂNO, moment (brief measure
    of time).
    khaṇḍiccaṁ, state of being broken.
KHATTIYO, warrior.
KHANTĪ (f.), patience.
KHANDO, the shoulders; t. t. ele-
    ment of being.
KHAMATI, to endure; to forgive;
    to be approved.
KHAYO, extinction, vanishing.
KHARO, solid; harsh.
KHASĀ (f.), scab.
KHIPATI, to throw.
KHĪYATI, to decrease, to waste
    away; to murmur; p. p. khipo.
KHĪLO, a pin, a stake.
KHUDDO (adj.), mean.
KHURO, hoof of a horse or ox.
KHELŌ, saliva, phlegm.
KHETTAṀ, land, district.
**Glossary**

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<th>Khemām</th>
<th>Safety, well-being; yogakkhemām, nibbāna.</th>
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<td>Khemo</td>
<td>Fem. Khamī (adj.), secure.</td>
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<td>kho</td>
<td>Interj., indeed.</td>
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<td>Khomām</td>
<td>Linen.</td>
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<td>Gacchati</td>
<td>To go (see Grammar).</td>
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<td>Gaño</td>
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<td>Gandō</td>
<td>Goitre.</td>
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<td>Ganńati</td>
<td>Take, to seize; p. p. gahito.</td>
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<td>Gantheti</td>
<td>To tie, to bind.</td>
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<td>Gandō</td>
<td>Smell, odour.</td>
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<td>Gabbhāro</td>
<td>A cleft.</td>
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<td>Gabbho</td>
<td>Womb, belly.</td>
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<td>Gambhīro (adj.), deep.</td>
<td>Gammo, accessible.</td>
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<td>Garahā (f.), blame.</td>
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<td>Garu (m.), parent, teacher.</td>
<td>Garu-karo, respect.</td>
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<tr>
<td>Gahatttho, a householder.</td>
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<tr>
<td>Gāthā, stanza.</td>
<td>Gāmini (adj.), leading.</td>
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<td>Gāmo, village.</td>
<td>Gārayho (adj.), blameable; contemptible.</td>
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<tr>
<td>Gāravo, reverence.</td>
<td>Gāvi, cow.</td>
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<tr>
<td>Gīmho, heat.</td>
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<tr>
<td>Gīṁhānam, hot season.</td>
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<td>Gīrā, voice, speech.</td>
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<td>Gīrī, mountain.</td>
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<td>Gīlāti, to devour.</td>
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<td>Gīlāno (adj.), sick, ill.</td>
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<td>Gītām, singing, a song.</td>
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<tr>
<td>Gutti (f.), guarding.</td>
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<td>Gumbo, a bush, a thicket.</td>
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<td>Guhā (f.), rock-cave.</td>
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<tr>
<td>Gedho, greediness.</td>
<td></td>
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<tr>
<td>Go (m. f.), ox, cow (see Grammar).</td>
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<tr>
<td>Gottaṁ, family, lineage.</td>
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<tr>
<td>Gopati, to protect, to guard; p. p. gutto, cp. kāyagutto.</td>
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<tr>
<td>Gharaṁ, house.</td>
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<tr>
<td>Gharamśi, leading the life of a householder.</td>
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<tr>
<td>Ghāro, house.</td>
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<td>Ghānām, nose.</td>
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<td>Ghāyati, to smell.</td>
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<td>C.</td>
<td></td>
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<td>Ca (conj.), and, also.</td>
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<td>Cakkhu (n.), eye, insight.</td>
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<tr>
<td>Cakkhumā (adj.), having eyes, having insight.</td>
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<tr>
<td>Canđo (adj.), wrathful, passionate.</td>
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<tr>
<td>Catuttho, fourth; catuttham, for the fourth time.</td>
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<tr>
<td>Catud-disam, the four cardinal points.</td>
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<tr>
<td>Catup-pado, having four feet.</td>
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<tr>
<td>Cattāro (num.), four; cataso (f.), cattāri (n.).</td>
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<td>Caranām, good conduct.</td>
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<tr>
<td>Carati, to go.</td>
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<tr>
<td>Cavati, to disappear; p. p. cuto.</td>
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<tr>
<td>Cavanām, disappearance, death.</td>
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<tr>
<td>Cāgo, liberality, self-sacrifice; abandoning.</td>
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<tr>
<td>Ciccitāyati, to splash.</td>
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<tr>
<td>Cittaṁ, mind.</td>
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<tr>
<td>Cittako (adj.), mindful.</td>
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<tr>
<td>Cinteti, to think.</td>
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</tbody>
</table>
CĪVARAMĪ, robe.
CUTI, disappearing, death.
cetasiko (adj.), mental.
CETO, mind.
ceto-vimutti, emancipation of mind.
CORO, a thief.

CH.
CHA (num.), six.
CHAṬTHO, sixth.
CHAḌDETI, to throw away, to renounce.
CHANDO, wish, resolve, intention.
CHAMBHATI, to be alarmed.
CHAMBHITATTĀMĪ, trembling.
CHĀVĀ (f.), shadow.
CHINDATI, to cut off.

J.
janapado, a country.
janeti (caus. jāyati), to bring forth, to produce.
JANETTI, a mother.
JANO, man, person, being.
JARĀ (f.), old age, decay.
JARO, fever.
JALATI, to burn.
JAHĀTI, to leave behind.
JĀTARUPĀMĪ, gold.
JĀTI (f.), birth.
JĀTU (adv.), verily.
jāto (p. p. p.), lomaḥṭṭhajāto, the hair standing on end terrified.
JĀNĀTI, to know. [duced.
JĀYATI, to be born, to be pro-
JĀLĀ (f.), flame.
JIGUCCHATI, to dislike.
JIGHACCHĀ (f.), hunger.
jīppako (adj.), old.

JIVHA (f.), tongue.
JIRAṆĀMĪ, growing old; decay.
JIRATI, to grow old.
JIVIKĀ (f.), livelihood, life.
JIVITĀMĪ, life.
JIVI (adj.), living.
JUTI (f.), splendour; jutimā, possessed with splendour.
JO, at last part of a compound 'arising from.'

JH.
JHĀNĀMĪ (t. t.), meditation.

Ñ.
ÑATTI (f.), announcement, declaration, formula.
ÑAṆĀMĪ, knowledge.
ÑĀTAKO, a relative.
ÑĀTI, kinsman.
ÑĀYO, right method.

D.
ĐAMSĪ, a gad-fly.
ĐASATI, to bite; p. p. p. daṭṭho.
ĐĀHO, burning.

TH.
THANI (adj.), having breasts; timbaruṭṭhāni, having breasts like a tinduka fruit.
THĀNAMĪ, standing.
ṭhānasot (adv.), causally, necessarily.
THITI (f.), durability; life.

T.
TAGGHĀ (adv.), verily.
TACO, skin.
TANḌULO, rice ready for boiling.
GLOSSARY.

TANHĀ (f.), lust, desire; mahā-tanāhā, having great desire.
tatiyo, third; tatiyaṁ, for the third time.
TATRA (adv.), there.
TAPASSĪ (m.), hermit.
TAPO, penance.
TAMŌ, darkness. [tini.
TAYO (num.), three; f. tisso, n.
TARATI, to cross, to overcome.
TALĀM, surface, level.
TASO (adv.), moving, moveable.
TĀLO, fan-palm. [mar.
TIṬṬHATI, to stand (see Gram-
TINAṀ, grass.
TIḌḌĀṆĀṀ, destroyer.
TIMBARU (m.), the tinduka-tree.
tiracchāṇagato, a beast, an animal.
TIRIYĀṀ (adv.), across.
TU (particle), now, but.
TUṆḌIKĪRO, cotton-tree.
TUṆḤI (adv.), silently.
TUṆVATAṀ (adv.), quickly.
TEJO (n.), splendour.
TELĀṀ, rape-oil.
TVĀṀ (pron.), you, thou (see Grammar).

TH.
THADDHO (adv.), firm, stubborn, proud; jāti-tthaddho, proud of his birth.
THANAYATI, to thunder.
THĀVARO (adv.), stationery, firm.
THERO, a priest, an elder.
THULO (adj.), big.

D.
DAKKHATĀ (f.), skill.

DAKKHINO (adj.), right-handed; southern.
DAKKHINEYYO (adj.), worthy of offerings.
DALHO (adv.), firm.
DANDO, a staff.
DADATI, to give (see Grammar, p. 56).
DADALLATI, to blaze, to shine brilliantly.
DADDU (f.), leprosy.
DANTO, a tooth.
DAMO, self-command.
dammo (adj.), to be tamed.
DAYĀ (f.), mercy, pity.
DARI (f.), a cave.
DAVO, amusement.
DASA (num.), ten.
DASSANĀṀ, insight, discernment.
DĀNAṀ, alms.
DĀNI (adv.), now.
DĀYĀDO, kinsman.
DĀYO, a forest.
DĀRO, DĀRĀ, wife.
DĀSO, slave.
di-jo, twice born.

dīṭṭhapado, one who has seen the state (i.e. Nibbāṇa).
DIṬṬHĀ (interjection).
DIṬṬHI (f.), view, belief.
DIBBO (adj.), celestial.
DIVASO, a day.
divasā (adv.), during the day.
divā ca ratto, day and night.
DISĀ (f.), a point of the compass.
dissati (pass. of passati), to be seen.
DIGHO (adj.), long.
DUKKHĀṀ (t. k.), pain.
DUG-GATI, hell, bad place.
dutiyo, second; dutiyam (adv.), for the second time.
dunijano, difficult to understand.
DUSSAHM, cloth.
DUBHATI, to illtreat.
durato (adv.), from far.
DURE (adv.), far.
deva-ko, god.
deva-ta, a deva.
devaputta, a god.
DEVO, a god.
DESAYATI, deseti, to preach.
DESO, country.
DESSI, hater.
DEHO, body.
domanassam, dejection, gloom.
DOSO (Skr. dvesha), anger, hatred.
DOSO (Skr. dosha), defect, blemish.
DVAYO, of two sorts, divers.
dvi-paadako, having two feet.
DVE (num.), two.
dvedha (adv.), in two parts.

DH.

DHAJAGGAHM, flag.
DHNAMHM, property, wealth.
DHAMMO (t. t.), law, condition; diṭṭhadhammo, the visible condition, the present world.
uttarimanaussa-dhammo, superhuman condition.
dhamma-vicayo, religious research.
DHAMMO (adj.), religious; fem. dhammi.
DHATU (n. and f.), substance; principle.
DHARANAMHM, bearing in mind.
dharayati (caus.), to bear in mind.
DHTI (f.), wisdom, energy.

DHIRM (adj.), wise.
DHUTTO, fraudulent.
DHUNATI, to shake.
dhuravā, taking the yoke.
DURO, a yoke.
DHORAYHO, beast of burden.

N.

NA (neg.), not.
NAKHO, nail of the finger.
NAGARAMHM, a town.
NAṅGALAMHM, plough.
NACCAMHM, dancing.
NANDI (f.), joy.
NAMATI, to bow down.
NAMASSATI, to honour.
NAMO (indecl.), honour, reverence (with the dative).
NARASABHO, chief of men.
NARO, man.
NALINI (f.), a pond.
NAVAMHM (num.), nine.
NAVAMITAMHM, cream.
navauno, ninth.
NAVO (adj.), new.
NAHAFTAKO (t. t.), one in whom spiritual instruction is complete; who is cleansed, pure.
NAHARU, tendon, muscle.
NAGO, a tendon; susunago, a young serpent.
NALIKERO, coconut-tree.
NANATAMHM, diversity.
NANA (adv.), various, different; away from.
nana-ppakaro, of various sorts.
NAMA (adv.), by name; indeed.
NAMAHM, name; namarupam (t. t.).
namoso (adv.), with name.
NIKĀYO, assembly, multitude; sattanikayo, assemblage of beings.
NI (prep., only in composition), downwards.
NI and NIR (prep., only in composition), outward.
ni-kubbati, to deceive.
nik-kāmi (adj.), free from desire.
nik-kujjito, what has been overthrown.
nik-khamati, to go out.
nik-khamati, to devote.
ni-kkhēpo, putting down; interment.
NIGAMO, a town.
ni-gāhako, an oppressor, enemy.
NIGRODHO, banyan-tree.
NICCO (adj.), perpetual.
ni-jīgimāsati, to covet.
ni-pako (adj.), prudent.
ni-patafi, to fall down.
NIBBĀTI (t. t.), to be extinguished, to go out.
NIBBĀṆAṂ (t. t.), the summum bonum of the Buddhists.
NIBBUTI, tranquillity (Nibbāṇa).
nibbuto (t. t.), free from care, or having attained Nibbāṇa.
nibhāsi (adj.), shining.
NIMANTANAṂ (t. t.), invitation.
NIMITTAM, sign, mark; subject of thought.
niyāṇiko, leading to salvation.
NIYO (adj.), own.
NIRAYO, hell.
ni-rujjhati (pass.), to cease, to perish.
NIRODHO (t. t.), cessation.
NIVĀTO, humility. [off.
ni-vāreti (caus.), to keep off, to ward
ni-vāsi (adj.), dwelling.
ni-vāseti, to dress.
ni-vesanaṃ, house, abode.
ni-vuto, obstructed.
ni-sāmeti, to attend, listen to.
ni-sidati, to sit down.
NISSAYO (t. t.), resource; cattāro nissayā.
nis-saropam, outcome, result.
nis-sāya (ger.), dependent upon.
nihīna (adj.), low, vile.
NICO (adj.), low, mean, base.
ni-yati, to go out.
NUNA (adv.), surely.
nekkhammaṃ, giving up the world.
ne-katiko, fallacious.
NETTAṂ, eye.

P.
PA (prep.), frequently in composition, before, onward.
PAMSU (n.), dust, dirt.
pa-kāsati, to be visible, to manifest.
PAKKHANDIKĀ (f.), diarrhoea.
PAKKHI (adj.), possessed with wings.
PAKKHIKAṂ (t. t.), a feast held on the eighth day of the month.
pa-kkhipati, to throw.
pa-gumbo, thicket.
pa-ggahāti, to hold out, to bring forth, to get ready.
PACATI, to cook.
pa-cāro, attendant.
pacca-kālo, present time.
PACCATTĀṂ (adv.), singly.
paccaniko (adj.), adverse, hostile, opposite.
PACCAYO, a requisite.
pacca-vekkhati, to look at.
pacc-ud-ā-vattati, to retreat.
paccceko, each one, single, several.
PACCHIMO (adj.), hindermost, last; pacchimā disā, the west.
pā-jahati, to abandon.
PAJĀ (f.), progeny, race.
pu-jjalati, to burn, to blaze.
pā-jānāti, to know, to understand; caus. pāñnapeti, to make known;
pajjāyati, to multiply.
pajjalati, to shine.
pajjoto, light, lustre, lamp; tela-
pajjoto, an oil-lamp.
PAŃCA (num.), five.
pańcano, the fifth.
PAŃÑĀ, wisdom, intellect, understanding.
PAŃHAM (paśham), question.
PAṬI and PATI, towards, back, in return; in composition before vowels, pacc.
pati-kkamati, to step backwards.
pati-kkamo, retreating.
pati-ggahanaṁ, acceptance, receiving (to gañhati).
pati-ghāto, repulsion, warding off.
PAṬI-GHO, anger.
pati-cchādanam, concealment.
pati-cchādi, covering.
pati-cchādehi, to conceal.
pati-jñānāti, to know, to personate; nor. paccanānasi.
pati-nis-sago (t. t.), forsaking.
patipadā (f.), step, way.
papi-pujeti, to honour.
pati-ppa-sambahati, to be calmed, to subside, to come to an end.

paṭi-buṣṭhati, to awake.
pati-bhātī, to appear, to be evident.
pati-rūpo (adj.), suitable, fit.
pati-labhati, to obtain, to receive.
pati-lābho, obtaining; attainment.
pati-vatteti, to subvert; with a, not to be subverted.
pati-vijjhati, to acquire.
pati-saṅkhātī, to reflect.
pati-saṅcikkhati, to consider.
pati-saṁ-vedi (adj.), experiencing.
pati-saraṇo, refuge, help.
pati-suppatti, to assent; aor. paccassosi, paccassosuṁ.
pati-sevati, to practise, to receive.
PAṬHAVI (f.), earth.
pa-ṇāmati, to bend.
pa-ṇi-dahati, to stretch.
PAṆḌHI (m.), aspiration (t. t.).
paṇito (adj.), accomplished, excellent; as neuter, a term for nibbāna.
PAṆḌITO, wise man.
PAṆDU (adj.), yellow.
PAṆHO and PAṆHO, question.
PAṬATI, to fall; caus. patayati.
pati-rūpo, suitable.
pati-sallamaṁ, solitude.
patisallānārāmo, delighting in solitude.
PA-TIṬṬHĀ (f.), fixity, resting-place.
PATTĀM, a leaf.
pattakallāṁ, seasonableness, timeliness.
pattacirānāṁ, bowl and robe.
PATTI (f.), obtaining, acquisition.
PATTO, bowl.
GLOSSARY.

PATTHAVATI, to wish for, to desire.
PADAM, step; nibbana.
apa-dahati, to strive, to exert.
PA-DIPO, lamp.
apa-dujho, wicked, evil.
PANA (adv.), now, further (the same as puna).
apa-nudati, to remove, to reject.
PANTHO, a road; also neuter.
PAPPOTTI, see papanati.
PAPPHASAM, lungs.
apa-bba-jati, to go forth.
PA-BBAJITO (t. t.), one who has given up the world.
PABBAJJA (f.), monastic life.
PABBAJJ (f.) (t. t.), the pabbajja ordination.
PABBATO, mountain.
pabhamikaro, light-giving.
PABHASO, splendour.
apa-majjati, to delay. [ful.
apa-maddi (adj.), crushing, destroying.
PA-MANAM, measure.
PAMADO, carelessness.
apa-mucati, to release.
apa-mussati, to leave behind.
PAMOCANA, deliverance.
apayirupathi-sati, to honour.
apa-yutto, tied.
PARAM (adv.), beyond, after.
paramo, highest.
paribhav, suffering, loss.
PARABHAVO, decay, loss.
PARI (prep.), around, about, frequently used in composition, where it appears also as PALI.

PARIKHARO, apparatus.
parikkhina, wasted.
pari-cito (p. p. p.), accumulated.
PARINAMO, change, alteration; digestion.
PARITT (f. and n.), protection.
PARIDEVO, lamentation.
pari-nibbati (t. t.), to attain nibbana.
pari-pako, maturity, perfection.
pari-puppo, completed.
pari-bhasati, to revile.
pari-mukham (adv.), in front, before.
pariy-adati, to seize, lay hold of.
pariy-apnati, to learn thoroughly; p. p. p. pariyputo.
pari-yayo, succession, order, way.
pari-yosanai, termination.
pari-rundhati, to surround; to lay siege.
pari-vatto, circle, succession; modification.
pari-vanneti, to describe, to praise.
pari-vareti (caus.), to surround, to accompany.
PARI-VESAN (f. and n.), distribution of food.
PARIYA, assembly.
pari-sujjhati (pass.), to be purified.
parisuddho (adj.), pure, clear.
PARISSAYAM, danger.
PARIHARO, attention.
pareto, dead, destroyed.
PARO (adj.), distant, further; other.
PARO (adv.), beyond, more than.
PALASO, a leaf.
paligho, an obstacle.
PA-VACANAM, the word of the Buddha.
pa-vatteti (caus.), to set rolling; pa-vattite dhammacakke, having founded the kingdom of truth.

PAVANAM, side of a mountain.

pa-vapati, to sow.

pa-vussati, to rain.

pa-visati, to enter.

pa-lāyati, to run away.

pali-guṇṭhati, to envelop, to entangle.

PALLAṆKO, a couch.


pa-sādo, brightness, clearness, gladness.

pa-sūsati, to rule.

PASU, cattle.

PASSATI, to see.

pa-sasuddhi (f.), calming down.

pa-sasambhati, to calm down; p. p. p. pa-sussuddho.

pa-sasambhayam, calming down.

pa-sasasati, to exhale air.

PASSĀVO, urine.

PAHĀNAṀ, abandoning.

pa-hitatto, resolute.

pahūta, much, abundant.

pa-hoti, to be able.

pa-honako (adj.), sufficient.

pākimo (adj.), cooked, dressed, ripened.

PĀCANAM, a goad.

PĀNAṀ, living being.

pāṇātipati (adj.), taking life.

PĀNO, breath.

PĀNAKO, worm, insect.

PĀNI (m.), hand.

pāṭikāṅkho, to be expected.

PĀṬIPADIKAṀ (t. t.), food offered on the day following full-moon day.

PĀṬANAṀ, causing to fall.

gabbhapātanam, causing miscarriage; abortion.

PĀTI (f.), a bowl.

PĀTU (adv.), manifestly.

pātu-bhavati, to become visible; aor. patūr-ahosi.

pātu-bhūva, appearance.

pāda-talaiṇa, sole of the foot.

PĀDO, a small silver coin.

pādāraho, worth a pāda.

PĀDO, foot.

PĀNAṀ, drinking.

pāpakko (adj.), bad.

pāpiccho, having sinful desires.

PĀPUṆĀTI, PĀPUṆOTĪ, PAPPOTI, OTI, to attain; pattabbo, attainable.

PĀPO (adj.), evil, bad.

PĀYĀSO, rice-milk.

PĀRAM, the other shore.

pāraṁ Gangāya, across the Ganges.

pāri-sajjo (adj.), belonging to an assembly; brahmāpārisajjo, belonging to the retinue of Mahābrahma.

pāri-suddhi, purity, perfection.

PĀLAYATI, to guard, to preserve.

pāliccaṁ, hoariness, greyness of hair. [season.

pā-vussako, belonging to the rainy

PĀSĀNO, a stone.

PĀSĀDO, house of more than one storey, tower, palace.

pāheṇeyyo (adj.), worthy of being guests.
piṭṭhi-maṅsiko (adj.), backbiting.
piḷakā (f.), a boil.
PINDAPĀTO (t. t.), food received.
in the alms bowl.
PINDI (f.), lump, mass.
PINDO, lump, ball; food; alms.
PITĀ (m.), father (see Grammar).
PITTAṆ, bile.
PI-NAṢO, cold in the head.
PIPAṢĀ, thirst.
PIPPHALI (f.), long pepper.
PIYO (adj.), dear.
PISUNO (adj.), backbiting.
PIHAKAṆ, spleen.
PITI, joy, delight.
PUGGALO, individual.
PUCCHATI, to ask, to question.
PUṆṆO (adj.), good, virtuous.
PUTTO, son.
[PUTHU (adv.), separately, far and
PUNA, see PANA.
punab-bhavo, rebirth.
PUPPHĀM, flower.
pubbaṣaṇo, forenoon.
PUBBO (adj.), former, early.
PUBBO, pus, matter.
PURAM, town.
pura-kkaroti, to put in front.
purato (adv.), in front of.
puratthino (adj.), eastern.
PURĀ (adv.), formerly, previously.
PURĀṆO, former.
PURIMO, east.
PURISAKO, minister, attendant.
PURISO, man, a male.
pujako, honouring.
PCJĀ, attention, veneration.
PCJETI, to honour.
PUṬI, stinking, foul.

PUṆO, full.
PEKHĀ (f.), desire; puṇṇapekho,
looking for good works.
pecca (ger.), having departed.
peseti (caus.), to send.
POKKHAṆASĀKATO, a bird.
POTAKO, youth, cub.
potikā (f.), maiden.
pothujjaniko, belonging to an un-
converted person; sensual.
ponobbhaviko, connected with re-
birth.
PORĀṆO and PORĀṆAKO, old.
POSO, man.
PLAVATI, or piluvati, to float;
caus. pilapeti.

PH.
PHARATI, to flash, to shine forth.
PHARUSO, harsh, unkind.
PHALĀM, fruit.
PHALATI, to split asunder, to
break open.
PHĀṆITĀM, sugar.
phāleti (caus.), to split, to cleave.
PHĀLO, ploughshare.
PHĀSU (adj.), comfortable.
phāсу-vihāro, comfort, ease.
PHUṬO, thrilled, pervaded.
PHUSATI, to touch, to reach;
PHUSSITO (adj.), flowering, blos-
soming.
PHOṬṬABBĀM (t. t.), touch.

B.
BANDHATI, to bind.
BANDHANĀM, binding; bonds,
getter.
BANDHU (m.), kinsman.
BALI (m.), religious offering.
BALIVADO, an ox.
BAHU (adj.), many.
bahu-ppado, having many feet.
BĀLHO (adj.), hard, severe, as first part of a compound ‘very.’
BĀLO (adj.), young, foolish.
BĀHIRO (adj.), external.
BĪJĀM, germ, seed.
BUDDHO, an epithet of Gotama, and used as a designation of Gotama ‘the Enlightened.’
BOJHAŅGO (t. t.), constituents of wisdom.
BODHI (f.), wisdom.
BRAVĪTI, BRŪTĪ, to say, to tell.
BRAHMĀM, practice of devotion.
BRAHMACARIYĀM (t. t., also fem.), a religious life; the duties of a religious life.
BRĀHMĀNO, a brahmin.
by-anti-karoti, to abolish, to remove.
BYASANĀM, misfortune, unhappiness.
byā-karoti, to answer.
BYĀDHĪ (m.), illness.
BYĀPĀDO, wish to injure.
BYĀROSAŅĀ (f.), anger.

BH.
BHAKKHO (adj.), eating.
BHAGANDALĀ (f.), fistula.
BHAGAVĀ (adj.), worshipful, venerable; an epithet of the Buddha.
BHAGINĪ (f.), sister.
BHAŅGAṀ, hempen cloth.

BHAIṬATI, to serve, to honour; to cultivate.
BHĀṆATI, to shine.
BHĀṆATI, to speak; pass. bha-ṅati.
BHATTĀM, food; uddesa (t. t.), food given on special occasions; salāka (t. t.), ticket food.
BHADANTO, term for addressing a Buddhist monk.
BHADDI, BHADRO (adj.), good.
BHAYĀM, fear.
BHARATI, to bear, to support.
BHAVAṀ, lord, sir (see Grammar).
BHAVATI, to be, to exist.
BHAVANAṀ, being, existence; realm.
BHAVO, corporeal existence, birth.
BHĀGO, portion, part, share.
BHĀTARO, brother.
BHĀṬĀ (m.), brother.
BHĀRO, burden.
bhäveti (caus. to bhavati), to increase, to cause to exist.
BHĀVO, property.
BHĀSATI, to tell.
BHIKKHU, title of a Buddhist monk.
BHIKKUNĪ (f.), female mendicant.
BHISMO (adj.), terrible.
BHĪYO, BHĪYYO (adj.), more.
BHĪRU (adj.), timid.
BHUISO, a free man; a freed slave.
BHUNJATI, to enjoy; to eat. bhūmī (adj.), terrestrial.
BHUSAM (adv.), much, exceedingly.
bhūtakālo, time to speak the truth.
bhūtapuṇḍa (adj.), that has been before.
BHUTO, spirit, being.
BHUMI (f.), the earth.
BHEDO, parting.
BHERAVO (adj.), frightful.
Bhesajjam, medicine.
BHO, sir, master (see Grammar).
BHOGO, wealth; appa-bhogo, having little property.
BHOJANAM, food.

M.
MAŚSAM, flesh.
MAKASO, a gnat, mosquito.
MAKKHI (adj.), concealing; pā-pamakki, hypocritical.
MAGGO, path.
MAŅKU, troubled, restless.
MAŅGALO (adj.), happy.
MACCU (m.), death.
MAJJA, strong drink.
majjhimo (adj.), middle.
MAJJHO, middle.
MAŅṆATI, to think.
MAŅĐANA, adornment.
MAŅDALI (adj.), having a disc.
MATTĀ (f.), measure; quality.
MATTHAKAM, head.
MATTHALUNGAṀ, brain.
MADO, enjoyment.
MADHU (n.), honey.
madhumeha, diabetes.
MANAPO, pleasing, pleasant, charming.
MANUSSO, man, human being.
MANO, mind (also neuter).
manoramo (adj.), pleasant, delightful.

MANTETI, to consult, to advise.
MANTO, hymn; the Vedas.
MANDIYO, slowness, stupidity.
mamāyito, concerning oneself; own.
MAYURO, MORO, peacock.
MARANAṀ, dying, death.
mahab-balto, having great strength.
MAHĀ, great (see Grammar).
mahā-matto, king's minister, great noble.
mahā-rājā, king, great king.
MĀ, negation.
MĀLUTO, wind.
MĀNAVARO (adj.), young; a young man.
MĀTĀ (f.), mother (see Grammar).
MĀNASO, lust.
MĀNUSO, MĀNUSI (f.) (adj.), human.
MĀNO, pride, arrogance.
MĀYĀ (f.), illusion, deceit; māyāvi, deceitful.
MĀRISO, venerable person; term of address.
MĀLĀ (f.), a garland.
MĀSO, month.
MIGO, antelope, deer.
MICCHĀ (adv.), falsely, wrongly.
micchā-cāra, wrong conduct.
MITTO, friend.
MIDDHAM, sleep; vigatamiddha, awake.
MINĀTI, to measure; p. f. p. metabbə.
MUKHAM, mouth, face; means, cause.
MUKHO, face.
MUCCHĀ (f.), faintness.
MUṈCATI, to release.
MUNḌAKO, shaveling, term of reproach.
MUTTĀM, urine; pūtimuttām, urine of cattle.
MUTTI (f.), release.
MUDU (adj.), soft.
MUDDHĀ (m.), head.
MUDHĀ (adv.), gratis, for nothing.
MUSĀ (adv.), wrongly.
musā-vādo, lying, falsehood.
MUHUTTO, second, brief measure of time.
MŪLHO, stupid.
MŪLAM, root.
MŪSIKO, a fly.
MEGHO, cloud, storm, rain.
METHUNO (adj.), relating to sexual intercourse.
MEDO, fat, blubber.
MERAYAM, intoxicating liquor.
MODATI, to rejoice.
MORO, see MAYURO.
MOHO, ignorance.

Y.
YAKANAM, the liver.
YAKKHO, a superhuman being, a yaksha.
YATI, to restrain; p. p. p. yato.
YATO (adv.), since.
YATTHA (adv.), the same as ‘yattra,’ inasmuch.
YATHĀ (adv.), as.
yathābhūtam (adv.), according to the reality.
YADĀ (adv.), when, whenever.
YASO, fame, renown.
yasassivā, surrounded by eminent men.

yasassī (adj.), famous.
YĀCATI, to ask, to beg, to entreat.
YĀTI, to go.
YĀTRĀ (f.), livelihood.
YĀNAM, going, preceding; carriage, car.
yāni-kato, used as a vehicle.
YĀPANAṀ, maintenance.
YĀPANATI, to live.
YĀVA (adv.), as long; yāva kīvanca, and as long as; in conjunction with eva, yāvadv eva, so long as.
YUGAM, pair; generation.
YUGO (also neuter), yoke. [to.
YUṆJATI, to turn one's attention
YEBHIYYO (adj.), abundant; yebhiyyena, in great numbers.
YO (pron.), who (see Grammar).
YOGAKKKHENO, security; t. t. Nibbāṇa.
YOTTAM, tie.
YONI (f.), womb; source, origin.
YONISO, really.
YOBBANAM, youth.

R.
RAKKHATI, to protect.
RAKKHĀ (f.), protection.
RAJATAṀ, silver.
RAJJAM, kingdom.
RATTI (f.), night.
ratti-n-divo, day and night.
RABHASO (adj.), contemptuous, fierce.
RAMATI, to enjoy oneself, to delight in; rato, delighting.
RASO, sap, juice; sweet thing; taste.
rassako (adj.), short.
RASSO (adj.), short.
RAHADO, a deep pool, a lake.
RAHO, solitude.
RĀGO, evil desire, greed, attachment, lust.
rājadhānī, royal city.
rājayāha, king’s soldier.
RĀJĀ (m.), king, see Grammar.
RĀMO, joy, delight.
RITTO [rīṣṭa], injured.
RUDDO (adj.), cruel.
RUKKHO, a tree.
RUPAM (t. t.), form, figure.
ROGO, illness.
ROCETI (caus.), to approve.
ROS AKO (adj.), wrathful.

L.
LABHATI, to take; p. p. p. laddha.
LAYO, instant (brief measure of time).
LASIKĀ (f.), the fluid which lubricates the joints.
LABHĀ (adv. dat.), for the advantage of.
LUDDO (adj.), cruel.
LOKO, world.
loka-jettho, chief of the world.
LOKA-DHAMMO (t. t.), things of the world, worldly condition.
loka-dhātu, world-system.
loka-vidū, knowing the world (epithet of the Buddha).
LOMAM, hair of the body.
LOMAHANŠO, horripilation.
LOHITAM, blood.
LOHITO (adj.), red.

V.
VAKKAM, kidney.
vaggiyo (adj.), belonging to a group.
VAGGU (adj.), beautiful.
VACCO, lustre.
VAJATI, to walk.
VAJIRO, Indra’s thunderbolt.
VAṆCANIKO, deceitful.
VAṆCETI (caus.), to deceive.
VAḌḌHATI, to grow, to increase; to pour out.
VAṆŅO, appearance, beauty, form; caste; vaṆṇavā (adj.), having beauty.
VATA (interj.), indeed! verily!
VATTATI, to take place.
VATTHAM, cloth; raiment.
VATTHU (m.), substance.
VATTHU (m.), a site, a building (Skr. vāstu).
VADATI, to declare; to speak.
VANAM, wood, forest.
VANATHO, desire, lust.
VANIBBAKO, mendicant.
VANDAKO, praising.
VANDATI, to praise.
VAPATI, to sow.
VAPPO, sowing.
varanīṇu, knowing what is excellent.
varado, giving what is excellent.
varāharo, bringing what is excellent.
VARO (adj.), excellent.
VALI (f.), a wrinkle.
vālittaro (adj.), wrinkled.
VASATI, to dwell.
vasalako, wretched, outcast.
VASĀ (f.), serum; marrow of the flesh.
VASALO, outcast.
VASSO, rain; a year.
VĀ (conj.), vā—vā, either . . . or.
VĀCĀ (f.), word, saying, speech.
VĀTO, wind.
VĀDITĀM, music.
VĀDO, speaking, speech.
VĀYAMATI, to struggle, to strive.
VĀYĀMO (t. t.), exertion, endeavour.
VĀSO, dwelling, living, abode.
VĀHANĀM, carrying; a vehicle; an animal used in riding.
VI (prep.), used in composition, asunder, apart from.
vi-kālo, wrong time.
VIGGAHO, body; manusso, a human being. [persing.
vi-kirāgo (adj.), squandering, dissipating.
vi-kkandati, to cry out.
vi-gāhati, to obtain.
vi-cakkhano, knowing, wise, discerning.
vi-carati, to wander.
vi-cāro, investigation.
VI CI KICCHITĀM, doubt.
VICCHIKO, scorpion.
vi-jānā-vato (adj.), understanding.
vi-jeti, vi-jinati, to conquer.
VI JJATI, to know (see Grammar).
VI JJATI, to be, to exist.
VI JJĀ (f.), knowledge, wisdom.
VI JU (f.), lightning.
vi j juko (adj.), lightning.
VI NṆṆAṆĀM, consciousness, intelligence.
vi nāpeti (caus. to vi jānāti), to speak to, to address, to inform.
VI NṆŪ (adj.), intelligent.

VI-TAKKO, reflection, thought.
VITACCHIKĀ (f.), scabies.
VITTAṀ, property, wealth.
vitthārati, to declare, to amplify; sor. vitthāsi.
vitthāro, detail, extension, amplification.
VIDŪ (adj.), knowing, wise.
VI-NAYO, training.
VINĀ (adv.), without.
vi-nāseti, to waste.
vineti, to remove, to put away.
vinodanaṁ, removal, dispelling.
vinodeti (caus.), to dispel.
VINDATI, to acquire.
vi-pāceti, to be indignant.
VI-PA RI-ṆĀMO, change, reverse.
vi-ppa-yogo, absence.
vippavuttho.
vi ppa-vasa, absence; ticivarena avippavāso, not parting with the three robes.
vi-ppa-sidati, to become calm.
vi-bhajati, to divide, to distinguish.
VIBHA VO, power, prosperity.
VI-BHAVO (t. t.), absence of existence, formless existence.
vibhāvayati, to understand.
vibhūsanāṁ, adornment.
vimutto.
VI-MUTTI (f.), release.
VI-MOKHO, release.
VI-MOCAYAMĀ, releasing.
vi-rajo, free from corruption, pure; free from dust.
vi-rajjati, to be displeased; p. p. p.
viratto.
GLOSSARY.

VIRATI (f.), abstinence.
vì-ramati, to abstain.
vì-ravati, to cry aloud.
vì-rāgo, absence of desire.
virāṣeti (caus.), to put away.
VIRIYAM, exertion, strength.
vì-rūkati, to go on.
vì-rocati, to be brilliant.
VILEPANAM, toilet perfume.
VI-VEKO, separation, seclusion;
discrimination.
vicccati (pass.), to separate oneself.
VISAṀ, poison.
vì-samo (adj.), uneven.
vì-suddho, (adj.), pure.
VISUKAM, show, spectacle.
VISUCIKĀ (f.), cholera.
VISESO, distinction.
vì-suto (adj.), renowned.
vìkarati, to dwell.
VI-HARIO, living; Buddhist temple.
vì-hīnasati, to hurt.
VIHIMSA (f.), hurting.
vìta-malo, spotless.
VITO (adj.), devoid of; a-vito, not
free from.
vìtìpatati, to transgress.
vì-ti-sareti, to remind mutually.
VĪRO, hero.
VISATI (num.), twenty.
VUṬTHI (f.), rain.
VUTTI (f.), conduct.
vusitavā, dwelling, residing.
vusī-mā (adj.), dwelling.
vùpakasiṭho, distant, removed.
VUPASAMO, pacification.
VE (interj.), indeed.
VENU (m.), a bamboo, a reed.

VEDAGU (t. t.), knowing the law.
VEDANĀ (f.) (t. t.), perception,
sensation.
VEPULLAṀ, development.
veyya-karanam, explanation.
VEYYABĀDHIKO, sick, ill; to
byābādho. [abl.]
VERAMANĪ (f.), abstinence (with
VEROCANAKO, bright.
VELA (f.), time, occasion.
VELO, time.
VEVANNIYAM, change, diversity.
VESĪ (f.), harlot.
VEHĀSO, sky.
VOROPETI (caus.), to deprive of.

S.

SA, as first member of a compound
‘with.’
SAMYOJANAM (t. t.), bond, at-
tachment.
samhanti, to strike.
SAKO (adj.), own.
SAKKACCA (adv.), attentively.
SAK-KĀYA-DĪṬTHI (t. t.), con-
ceit.
SAK-KĀYO, own body or person.
SAK-KĀRO, hospitality.
sak-karoti, to receive hospitality, to
honour.
SAKKO (adj.), able.
SAKKHĪ, witness.
SAKHĀ (m.), companion, friend
(see Grammar).
SAGGO, heaven.
SAṈKAPPO (t. t.), thought, imagi-
nation, aspiration.
saṅ-kampati, to quake, to tremble.
saṅ-kuddho, angry.
SAÑ-KHĀRO (t. t.), the elements, matter.

sañ-khipati, to shorten, to abridge.

sañ-khittena, concisely, briefly.

SAÑ-GAHO, protecting.

SAÑ-GĀMO, conflict, battle.

SAÑ-GHĀṬI (t. t.), one of the three robes of a priest.

SAÑGHO, the Buddhist clerical community.

SACE (conj.), if.

SACCAṀ, truth.

sacchikaroti, to see face to face ;


SACCHIKIRIYĀ (f.), realization.

saṅcīcca (adv. ger.), intentionally.

SAṆJATI (f.), birth.

saññamo, refraining.

SAṆṆĀ (t. t.) (f.), perception.

SAṬHO (adj.), wicked, crafty.

SAṬṭHI (num.), sixty.

SAṆHO (adj.), soft; smooth, gentle.

SAṬAMAṀ (num.), a hundred.

SATI (f.), thoughtfulness, remembrance.

satiṁā (adj.) of retentive memory;

thoughtful, reflecting.


SATTĀ (num.), seven.

SATTATI, seventy.

sattavāso, abode of beings.

SATTTO, being.

SATTHAM, weapon.

SATTHAṀ (m.), teacher.

sad-attho, one’s own advantage.

SADĀ (adv.), always.

SAD-DAHATI, to believe; p. p.

sadadhāno.

SADDO, sound.

SADDHĀ, faith.

SADDHIṀ (adv.), with.

SANTAṀ (a term for Nibbāna).

san-tatto, scorched.

san-tarati, to be in haste.

SANTIKE (adv.), in the presence of.

SANTUṬTHĪ (f.), contentment.

SANTUSSAKO, contented.

SANTO, true, good.

san-dasethi (caus.), to show, to teach.

san-diṭṭhiko (adj.), visible.

san-dūpāyati, to smoke.

san-nayhati, to bind, to fasten.

san-ni-patati, to assemble.

sannipātiko (adj.), gathered together.

SAPADĀNAṀ (adv.), constantly ;

sapṭ pinḍāya carati, goes his begging-rounds constantly.

SAPPI, cow’s butter.

sap-puriso, good man.

sabbattha (adv.), everywhere.

sabbattho, in every respect.

sabba-dhi, from all sides.

SABBBO (pron. adj.), every one, all (see Grammar).

SABHĀ (f.), an assembly.

samaṅgako, wretched samaṅga.

SAMANO, an ascetic.

SAMATTO (adj.), complete.

SAMATHO, tranquillity.

SAMANTO, all, entire; samantā, from every side.

samannāgato, endowed with.

SAMAYO, time, assembly, agreement; ekamam samayaṁ, once upon a time.

sama-vekkhati, to take into consideration.
sam-ā-gacchati, to assemble.
sam-ā-carati, to follow.
sam-ā-dapeti (caus. samūdiyati), to
instigate, to advise.
sam-ā-dahați, to put together; pass.
samūdiyati, to become tran-
quialized.

SAMĀDHI (f.) (t. t.), meditation.
SAMĀNO (adj.), equal, same,
similar.
SAMĀ-PATTI (f.) (t. t.), attain-
sam-ā-hito, steadfast.
sam-ikkhati, to consider, to reflect.
SAM-ITI (f.), assembly.
sam-uk-kaññati, to exalt.
sam-ug-ghāto, removal.
sam-ut-thānam, rising, originating.
sam-ut-tejeti (caus.), to stir, to excite.
SAM-UD-AYO, rise, origin.
sam ud-eti, to arise; samudito, ele-
vated.

SAMUDDO, sea.
sam-upabbūlho (p. p. p.), set up.
sam-ūhanti, to remove.
SAMO, equal.
sam-pa-kampati, to tremble, to
shake; a-sam-pa-kampiya, that
cannot be shaken.
sam-pajano, conscious.
sam-patto (p. p. p.), endowed with.
sam-pa-dhūpāyati, to smoke in
volumes.
sam-panno (p. p. p.), endowed with.
SAM-PA-YOGO, union, presence.
sam-parāyiko (adj.), relating to the
future.
SAM-PARĀYO, future state, next
world.
sam-pa-vedhati, to tremble.

sam-pa-sīdanānī, making serene;
tranquilization.
sam-passati, to behold, to discern.
sam-pa-haṅseti (caus.), to gladden,
to delight, to praise.
sampha-ppa-lāpo, frivolous talk.
sam-phassa-jo, arising from contact.
SAM-PHASĀNAṆ (t. t.), contact.
sam-phasso, contact.
sam-bahulo (adj.), many.
sam-bādho, pressure, straits.
SAM-BOJJAVAṆO (t. t.), con-
stituent of bodhi.
sambhav-esi (adj.), seeking rebirth.
SAM-BHAVO, production.
sam-mannati, to agree to, to decide;
to sanction.
SAMĀ (indecl.), fully, thoroughly
(used frequently in composition);
Sammā sambuddho, the All Wise.
sam-mukhi-bhūto, confronted.
sam-mukho (adj.), face to face.
SAM-MUTI (f.), consent, choice,
determination.
sam-muyhati, to be stupefied; p. p. p.
sammuñho.
sam-modati, to agree with; saddhiṁ
♂, to exchange friendly greetings.
SAMVARĪ (f.), night.
sam-vāso, living with.
sam-viggo, excited.
SAYATI, to lie down.
SAYANĀM (SENĀM), lying, sleep-
ing; bed, couch.
SARAṆĀM, refuge.
SARABŪ (f.), a lizard.
sarito (p. p. p.), flowing.
SARĪRAM, body.
SARO, sound.
SALĀKĀ, a peg; slip, bit of wood.
sal-lahuko (adj.), light.
SALLINO, bent together.
SAVAṆĀM, hearing.
SASSU (f.), mother-in-law.
SAHA (in composition), together, with.
saha-gato, accompanied.
sahasā (adv.), with violence.
SAHASSI, thousand (in composition).
SAHĀ (adv.), with.
sahā-sili (adj.), being fond of society.
SĀKACCHA (f.), conversation.
SĀDHU (adv.), well, good.
SĀNAṆĀ, hempen cloth.
SĀMĪCI (f.), correctness.
SĀYANṆŌ, evening.
SĀYATI, to taste.
SĀRATHI, charioteer.
sārāniyo (adj.), that which should be remembered.
sā-ruppo (adj.), fit, proper.
SĀLI (m.), rice.
SĀLIKĀ (f.), the maynah-bird.
SĀVAKO, a disciple.
sāveti (caus. to sāvotī), to impart, to inform.
SĀSANĀM, order, command.
Buddhās, the teaching of the Buddha.
SĀSO, asthma.
SIKHATI, to learn.
SIKHĀ (f.), peak, summit; aggisikhā, flame of fire.
SIKKHĀPADĀM (t. t.), sentence of moral training.
SIṆGHĀNIKĀ, mucus of the nose.
SITO (Skr. crita), resting upon.
SIPPĀM, skill.
SIRIMSAPO, a snake.
siri-ma (adj.), having magnificence, glory.
SIRĪ (f.), fortune, prosperity.
SILĀ (f.), a rock.
SILOKO, a stanza, a cōkā.
SIVIKĀ (f.), a palanquin.
SIVO (adj.), auspicious, blest, happy.
SIMĀ (f.), boundary, limit.
SITĀM, coldness.
SITO (adj.), cold, cool.
SILĀM (t. t.), nature, character; moral character, piety.
SILABBATĀM (t. t.), affection of good rites.
sīla-vā (adj.), virtuous.
SILĪ (adj.), having a habit, disposition; nīḍā-s, drowsy, slothful.
SISĀM, head.
SIHO, lion.
SU (in composition), well, good.
SUOKO, a parrot.
SUUKHO (adj.), blest, happy.
SUUKHO, bliss.
SU-GATO, happy (epithet of the Buddha).
su-gandho, of good smell.
su-ggahito (adj.), grasped.
SUCI (f.), purity.
su-cippo, well done.
SUṆṆĀGARAM, solitude, place void of houses.
SUṆOTI, SUṆATI, to hear (see Grammar).
suto (p. p. p.), heard, renowned.
sudām (part.), sma + idam.
su-dul-labho, very difficult to obtain.
SU-DHAMMATO (t. t.), perfection.
GLOSSARY.

SUDDHO (adj.), clean.
*su-paṭi-panna*, well-conducted.
SUPATI, to sleep.
SUPINĀM, sleep. [joined.
*su-ppa-yutto* (p. p. p.), thoroughly
su-bhavo, easily supported.
*su-mano*, satisfied.
*su-māpiṭo* (adj.), well-built.
SURĀ (*f*.), intoxicating liquor.
SURIYO, the sun.
*su-vi-jāno*, easily known.
SUSU, a boy.
SUSSUSĀ (*f*.), desire to hear.
SŪJU (adj.), conscientious.
SULO, rheumatism.
SEMHAṀ, phlegm.
SEKHO (t. t.), one who is under
training.
SETṬHO (adj.), best, foremost.
SEDO, sweat, moisture.
SENĀ (*f*.), army.
SEN-ĀSANĀM, [sleeping and sit-
ting] dwelling.
seyyako (adj.), lying, sleeping.
SEVATI, to serve, to follow.
SEVANĀ (*f*.), addicted to, devotion
to; *A-sevanā*, not addicted to.
SO (pron.), this (see Grammar).
SO (adj.), own; sāṁ (adv.) by
oneself.
SOKO, sorrow, grief.
SOCATI, to grieve.
*socanaṭṭaṁ*, mourning.
SOCANAṀ, mourning.
SONḌO (adj.), addicted to drink;
fem. SONḌĪ.

SOTĀM, ear. [tion.
SOTĀPATTI (*f*.), (t. t.), sanctifica-
SOTTHANĀM, blessing.
SOBHATI, to shine.
SORACCAṀ, tenderness.
sovacassatā (*f*.), pleasant speech.
SOSO, consumption.
sv-akkhāto, well told.

H.
HA (interj.), truly.
HAṬṬHI (m.), elephant.
HAṬṬHO (p. p. p.), bristling.
HATTHO, hand.
HADAYAṀ, heart.
HANTI, to kill.
HANDA (interj.), come on!
HAMMIYĀṀ, house surrounded
by walls.
HARATI, to carry away.
HARI (adj.), green.
HARITAM, grass.
haritattam, greenness, yellowness.
HAVE (interj.), truly.
HI (part.), for, because; certainly,
indeed; also.
HIṀSATI, to hurt.
HIRAṆṆĀṀ, gold.
HIRI, modesty, shame.
hīna (p. p. p.), wasted, decayed.
HETHETI, to injure.
HETṬHIMO (adj.), lower, lowest.
HETU (adv.), on account of, by
means of.
HOTI, to be; see bhavati.
SINHALESE ALPHABET.

VOWELS.
Ga. Ĝā. ʒi. Ği. Ĝū. Ĝūde. ʒo.

VOWEL SYMBOLS:
J. ġ. Ĝ. ʒ. ʒ. ʒ. ʒ.


NASAL VOWELS.
The symbol is ʒ. ʒo. am. It is also used for any nasal before another consonant.

CONSONANTS:
Ya. Ra. La. La. Va

CONSONANT SYMBOLS
R. Ro. Bra.
Virama. K. K. M.

COMPOUND CONSONANTS.

Burmese Alphabet.

**Vowels.**

\[ \text{a, a, i, u, u, e, o} \]

**Vowel Symbols.**

\[ \text{o, o, o, o, o, o, o} \]

\[ \text{ka, ko, ki, ku, ko, oo, go} \]

**Nasal Vowels.** The symbol for the nasal vowels is \[ \text{a} \]. It is also used to express any nasal before another consonant.

**Simple Consonants.**

\[ \text{ka, kha, ga, gha, na} \]
\[ \text{ca, cha, ja, jha, na} \]
\[ \text{ta, tha, da, dha, na} \]
\[ \text{ta, tha, da, dha, na} \]
\[ \text{pa, pha, ba, bha, ma} \]
\[ \text{ya, ra, la, va} \]
\[ \text{sa, ha, la} \]

**Consonant Symbols.**

\[ \text{na, inka} \]
\[ \text{ya, yya, khya} \]
\[ \text{ra, kra, bra} \]
\[ \text{va, iva} \]
\[ \text{ha, nha, mha} \]

Virāma: \[ \text{t} \]

**Compound Consonants.**

\[ \text{kkha, ocha, ttha, ddha} \]
\[ \text{nda, ttha, ddha, nna} \]
\[ \text{ppa, ppha, mma, ssa} \]
KAMBODIAN ALPHABET.

VOWELS.

A. Â. I. Y. U. O. E. O.

VOWEL SYMBOLS.

ka. ka. ki. ku. ke. ko.

NASAL VOWELS. The symbol * is added to the simple vowel: a a. It is also used as a nasal before another consonant.

SIMPLE CONSONANTS

ka. kha. ga. qha. na
ca. cha. ja. jha. na
ta. tha. da. dha. na
sa. sa. la. va

COMPOUND CONSONANTS.

Symbol for ra l bra l ndra
" " ma l hma lisma
" " gemination l ssa l ppa

kkha, inga, ceha, uca, ltha
nda, ltha, lva, ddha, lva
nna, mba.