

**NAVAPADAMAÑJARĪ**  
**A NEW COLLECTION OF SENTENCES**

*BY*

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BEING A FULLY REVISED VERSION OF

***PADAMAÑJARĪ***

*BY*

***VENERABLE DEVAMITTA OF MOLLIGODA***

ILLUSTRATED WITH EXAMPLES DRAWN FROM PĀḲI LITERATURE,  
TOGETHER WITH ABSTRACTS, A TRANSLATION, AND NOTES

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## INTRODUCTION

The following work is a revision of Padamañjarī (A Collection of Sentences) by Venerable Devamitta, who was the resident Head Monk of the Sri Devarakkhita Vihāra and the Devagutta Pirivena at Boddelgoda in Sri Lanka.<sup>1</sup>

The very great usefulness of the original book was that it didn't simply describe the declensions, but illustrated them with simple sentences. In a language in which syntactic agreement between the words in the sentence is of such fundamental importance, this has the value of showing the student not only the formal declension of the noun, but how that form works together with the other words in the sentence to make up a significant utterance.

In the original book Ven. Devamitta, for the most part, used as examples sentences he had written himself. Only in the illustration of the words *ka* and *sabba* did he depart from this procedure and quote from, or sometimes paraphrase, Pāli literature. These sentences, however, made the self-written sentences seem very lifeless, and I therefore decided to go through the text and replace Ven. Devamitta's sentences with ones drawn from Pāli literature whenever I could.<sup>2</sup>

This will give the student a better feeling, I believe, for reading the texts themselves, though it probably takes the work out of the Primer category, and into the Intermediate. Up to now I have only managed to replace the forms made in the declension of the Masculine noun, therefore I am releasing this work as a kind of preview, believing that it may be of some use even though it is not finished yet, and I hope to complete the work at a later date.

In Ven. Devamitta's original work only the Pāli sentences were included, but in preparing this edition I thought it would be useful to include a translation, which perhaps clarifies for the student how the words relate to each other, and I have shown the variations in word form where they occur,<sup>3</sup> and presented an abstract summary.

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<sup>1</sup> That work was first published in 1922, although testimonials which are included in the book date back to 1918.

<sup>2</sup> These sentences have been found by searching the Chatṭha Saṅgāyana CD-ROM, and quoting from it. I have given the references to the PTS editions though, unless otherwise stated, and it should be borne in mind that there may be the occasional variation in the texts. This should not detract from the value of the illustrative sentences though.

<sup>3</sup> Ven. Devamitta only gave one form for each of the words, which was often very misleading. For instance, when giving one form for the dative and another for the genitive, it looked as though they are distinguished by the form, whereas the same form actually occurs in both of the declensions. The same problem arose elsewhere when the same form occurred in more than one of the declensions.

## Introduction

I have rewritten many of the sentences found in the original, corrected the sometimes unscientific analysis, and included notes wherever it is necessary to elucidate the text. I have also substantially rearranged the lessons and even the sequence of the last four Chapters to follow a more logical and scientific order.

There have been so many changes and additions made to the text, its arrangement, and the categorisation that I have retitled the work, but still at the base of this expanded edition stands Ven. Devamitta's original work, and this work would probably never have taken shape without it.

In preparing this edition I have placed the historical forms of the words first in the illustrative sentences. This I think will make it easier to see the developments that are taking place in the language. It should be stated here though that sometimes the later forms are the more common, especially in the Medieval phase of the language.

Even though the work has been greatly expanded, I have tried not to overburden the text, and only the main forms are illustrated in these lessons, there are some rarer forms that also occur, but this textbook is meant to be illustrative not comprehensive. Once the main forms are understood, rare deviations from them will be recognized and more complete Grammars and the Commentaries can be consulted to identify the form.

In the noun declension the masculine form ending in *-a* is by far the most important, and this should be mastered thoroughly first. It is so dominant in the language that many of the other declensions show forms that have been assimilated to this declension. Even neuter nouns sometimes adopt the masculine forms. And once the masculine declension in *-a* is recognized it will be easy to see how the forms with other endings decline.

When learning the declensions one of the most important things is to notice that in Pāli forms often coincide, and their meaning can sometimes only be determined by context, or with the help of a Commentary.<sup>1</sup> In the first lesson, for instance, the nominative plural, vocative plural (and sometimes the vocative singular also), the instrumental and the ablative singular forms can all show *-ā* at the end; similarly the accusative plural and the locative singular (*-e*); the instrumental and ablative plurals (*-ehi*), and the genitive and dative forms in both numbers (*-assa*, *-ānaṃ*) can coincide.

The correct meaning of some of these forms can sometimes only be determined by context. However, in the normal usage of a language<sup>2</sup> there usually *is* a context, so as long as one looks for the agreement of the words in a sentence as a whole the meaning should become evident.<sup>3</sup>

Ānandajoti Bhikkhu  
December, 2006

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<sup>1</sup> This is especially so in the verse texts, of course.

<sup>2</sup> As opposed to its abstract representation in Grammars and the like.

<sup>3</sup> One can't help but think that many wrong translations of the texts could easily be avoided if only this rule were adopted.

# Navapadamañjarī

## A New Collection of Sentences

*NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDHASSA*  
*REVERENCE TO HIM, THE GRACIOUS ONE, THE WORTHY ONE, THE PERFECT SAMBUDDHA*

### PAṬHAMO PARICCHEDO, PULLIṄGANĀMAM<sup>1</sup>

#### Chapter One, Masculine Nouns

#### 1-1: A-KĀRANTAPULLIṄGA — BUDDHA

#### 1-1: MASCULINE GENDER WITH -A AT THE END — BUDDHA

**Atha a-kārantapullīṅgo Buddha-saddo vuccate:**

Now the Masculine Gender with -a at the end  
is illustrated<sup>2</sup> with the declinable word<sup>3</sup> **Buddha**:<sup>4</sup>

#### ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-o</i>	<i>-ā</i>	<i>nomimative - paṭhamā</i>
<i>-a -ā</i>	<i>-ā</i>	<i>vocative - (paṭhamā)</i>
<i>-am</i>	<i>-e</i>	<i>accusative - dutiyā</i>
<i>-ena -ā</i>	<i>-ehi -ebhi</i>	<i>instrumental - tatiyā</i>
<i>-assa -āya</i>	<i>-ānam</i>	<i>dative - catutthī</i>
<i>-ā -ato -asmā -amhā</i>	<i>-ehi -ebhi</i>	<i>ablative - pañcamī</i>
<i>-assa</i>	<i>-ānam</i>	<i>genitive - chaṭṭhī</i>
<i>-e -asmim -amhi</i>	<i>-esu</i>	<i>locative - sattamī</i>

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<sup>1</sup> The original work opened with the following Vamsaṭṭhā verse written by Ven. Devamitta: *Niruttikāyo dadhipāragam Jinaṃ Visuddhadhammañ-ca Gaṇaṃ Anuttaram* — *Tidhā namitvā, Padamañjarī mayā karīyate bālakabuddhivuddhiyā ti*. The Victorious (Buddha) who has crossed over the ocean of the body of linguistics, The Pure Dhamma, and the Supreme Chapter (of Monks) — Having honoured these three, the Collection of Sentences was written by me for the development of understanding in the student.

<sup>2</sup> Literally: spoken, but it means spoken (or written) in illustration (of the declension).

<sup>3</sup> SED (part): *śabda, m. ... (in gram.) a declinable word or a word-termination, affix Pāṇ(inī) Sch(oliast) ...*

<sup>4</sup> This is the standard declension of the Masculine Gender in -a, that most nouns follow, e.g. *Sanṅha, Dhamma, nara, purisa, hattha, loka, kāya, suriya, canda, gāma, magga*, etc. etc.

SENTENCES:

**Buddho ... bodhāya Dhammaṃ deseti<sup>1</sup> (nominative singular)**

The Buddha ... teaches the Dhamma for (the attainment of) Awakening

**Nibbānaṃ paramaṃ vadanti Buddhā<sup>2</sup> (nominative plural)**

Nibbāna is supreme say the Buddhas

**Namo te, Buddha ... vippamuttosi sabbadhi<sup>3</sup> (vocative singular)**

**Namo te, Buddhā ... vippamuttosi sabbadhi**

Reverence to you, Buddha, you who are free in every way!

**Bho Buddhā! Tumhe pi kho maṃ pāletha (vocative plural)**

Good Buddhas! Indeed you must protect me

**Vijjācaraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ!<sup>4</sup> (accusative singular)**

We should worship the Buddha Gotama who has understanding and good conduct!

**Atīte Buddhē<sup>5</sup> parinibbute ... anussarissati<sup>6</sup> (accusative plural)**

He will remember past Buddhas who attained complete emancipation

**Yo ve Buddhena codito, Bhikkhusaṅghassa pekkhati<sup>7</sup> (agentive instr. sing.)<sup>8</sup>**

**Yo ve Buddhā codito, Bhikkhusaṅghassa pekkhati**

I am he who, while the bhikkhu Saṅgha watched, was reproved by the Buddha,

**Vaṇṇitaṃ buddhehi<sup>9</sup> ... āraññiko hoti (agentive instrumental plural)**

There is one who is a forest-dweller ... because it is praised by the Buddhas

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<sup>1</sup> DN 25; III, p. 55.

<sup>2</sup> Dh. v. 184.

<sup>3</sup> SN 1. v. 281

<sup>4</sup> DN 32, v. 15 and passim.

<sup>5</sup> *-e* in the accusative, *-asmā*, *-amhā* in the ablative, and *-asmim*, *-amhi* in the locative singular have arisen in imitation of the pronominal declension.

<sup>6</sup> DN 14; II p. 10.

<sup>7</sup> MN 50, v. 6. *Codito* is from *codeti*, a causative verb, and therefore takes the agent in the instrumental case.

<sup>8</sup> In the sentences the Instrumental case was divided by Ven. Devamitta into the agentive instrumental (which is formed when the verb is either passive or causative), and the true instrumentals. This is a useful pedagogic distinction to make, but as the *form* is the same in each and every case in the abstracts they have been combined and given simply as the instrumental case.

<sup>9</sup> All instrumental and ablative declensions endings in *-ehi*, *ūhi*, etc, should also be understood as taking the forms *-ebhi*, *ūbhi*, etc. as in the Abstract. To save unnecessary repetition the variations have been omitted from the Sentences.



**Buddhena seṭṭho va samo va vijjati<sup>1</sup> (instrumental singular)**

**Buddhā seṭṭho va samo va vijjati**

There is one better than or the same as the Buddha

**Asamehi Buddhēhi sīlādīhi samo ti<sup>2</sup> (instrumental plural)**

Equal with the morality and so on of the unequalled Buddhas

**Asokapupphamālāhaṃ Buddhassa upanāmayiṃ<sup>3</sup> (dative singular)**

**Asokapupphamālāhaṃ Buddhāya<sup>4</sup> upanāmayiṃ**

I offered a garland of Asoka flowers to the Buddha

**Buddhānaṃ añjaliṃ paggayha tiṭṭhanti<sup>5</sup> (dative plural)**

They stood with their hands stretched out towards the Buddhas

**Dvāsīti Buddhā gaṇhiṃ, dve sahaṣṣāni bhikkhuto (ablative singular)**

**Dvāsīti Buddhato gaṇhiṃ, dve sahaṣṣāni bhikkhuto<sup>6</sup>**

**Dvāsīti Buddhasmā gaṇhiṃ, dve sahaṣṣāni bhikkhuto**

**Dvāsīti Buddhamaḥ gaṇhiṃ, dve sahaṣṣāni bhikkhuto**

82,000 I took from the Buddha, 2,000 from the monks

**Buddhehi Bhagavantehi pabhā niccharati (ablative plural)**

Radiance is emitted from the Buddhas, the Gracious Ones

**Brahmadatto... Buddhassa vaṇṇaṃ bhāsati<sup>7</sup> (genitive singular)**

**Brahmadatto... Buddhāya vaṇṇaṃ bhāsati**

Brahmadatta ... spoke in praise of the Buddha

**Buddhānaṃ ... Dhammadesanā taṃ pakāsesi<sup>8</sup> (genitive plural)**

He explained the Dhamma teaching of the Buddhas

**Buddhe ca Dhamme ca abhippasannā<sup>9</sup> (locative singular)**

**Buddhasmiṃ ca Dhamme ca abhippasannā (locative singular)**

**Buddhamhi ca Dhamme ca abhippasannā (locative singular)**

Completely confident in the Buddha and the Dhamma

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<sup>1</sup> Vv. 1047 (ChS).

<sup>2</sup> BvA on Bv 38, p. 42.

<sup>3</sup> Vv. 687 (ChS).

<sup>4</sup> This is the form for the dative in OIA, but it is used in Pāli only in the Masculine declension.

<sup>5</sup> Th.A 1, I p. 22.

<sup>6</sup> Th. v. 1024.

<sup>7</sup> DN 1, near the beginning.

<sup>8</sup> Ud. 5-3.

<sup>9</sup> DN 21; v. 13.

**Buddhesu sagāravatā, Dhamme apaciti yathābhūtam<sup>1</sup> (locative plural)**  
Having respect towards the Buddhas, and revering the Dhamma as it is

*ITI PAṬHAMO PĀṬHO*  
*SUCH IS THE FIRST LESSON*

**1-2: A-KĀRANTAPULLIṄGA — ATTA**

**1-2: MASCULINE GENDER WITH -A AT THE END — ATTA**

**Atha a-kārantapullīṅgo attā-saddo vuccate:**

Now the Masculine Gender with -a at the end is illustrated with the declinable word **atta**:<sup>2</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ā	-āno	<i>nomimative - paṭhamā</i>
-a -ā	-āno	<i>vocative - (paṭhamā)</i>
-ānaṃ -aṃ	-āno	<i>accusative - dutiyā</i>
-anā -ena	-ehi -ebhi	<i>instrumental - tatiyā</i>
-ano -assa	-ānaṃ	<i>dative - catutthī</i>
-ā -to	-ehi -ebhi	<i>ablative - pañcamī</i>
-ano -assa	-ānaṃ	<i>genitive - chaṭṭhī</i>
-ani	-esu	<i>locative - sattamī</i>

**SENTENCES:**

**Sassato attā ca loko<sup>3</sup> (nom. sing.)**

The self and the world are eternal

**Attāno sukhadukkhaṃ pāpuṇanti (nom. plur.)**

They themselves arrive at pleasure and pain

**Bho attā! Sukhadukkhaṃ anubhosi (voc. sing.)**

**Bho attā! Sukhadukkhaṃ anubhosi**

Good self! You experience pleasure and pain

<sup>1</sup> Th. v. 589.

<sup>2</sup> This form is given as *attan* in the modern grammars, but the Pāli grammarians normally give it as *atta*. Other nouns similarly declined include *muddha*, *brahma*, *addha*, *yuva*.

<sup>3</sup> DN 1; I. p. 14.

**Bho attāno! Sukhadukkhāṃ anubhotha (voc. plur.)**

Good selves! You experience pleasure and pain

**Attānaṃ na dade poso, attānaṃ na pariccaje<sup>1</sup> (acc. sing.)**

**Attāṃ na dade poso, attānaṃ na pariccaje (acc. sing.)**

A man should not give himself away, he should not abandon himself

**Attāno passati Sammāsambuddho (acc. plur.)**

The Perfect Sambuddha sees the self

**Attanā taṃ na seveyya kammabandhūhi māṭiyā<sup>2</sup> (agent. inst. sing.)**

**Attena taṃ na seveyya kammabandhūhi māṭiyā**

It should not be practised by oneself, for mortals are bound by action

**Attanehi kammaphalaṃ anubhuttaṃ (agent. inst. plur.)**

They themselves experienced the fruit of their deeds

**Attanā hi kataṃ pāpaṃ, attajaṃ attasambhavaṃ<sup>3</sup> (inst. sing.)**

**Attena hi kataṃ pāpaṃ, attajaṃ attasambhavaṃ**

By oneself is evil done, it is born of self, arises from self

**Attanehi bhavasukhaṃ nāma natthi (inst. plur.)**

Because of the (insubstantial nature of) selves there is no happiness in continuity

**Sukarāni asādhūni attano ahitāni ca<sup>4</sup> (dat. sing.)**

**Sukarāni asādhūni attassa ahitāni ca**

Easily done is what is not profitable or beneficial to oneself

**Attānaṃ kammam-eva paṭiṭṭhā siyā (dat. plur.)**

Deeds will surely establish themselves

**Attanā pi mahabbhayaṃ uppajjati (abl. sing.)**

**Attato pi mahabbhayaṃ uppajjati**

From his self great fear arises

**Attanehi mahabbhayaṇi jāyanti (abl. plur.)**

From their selves great fear is born

**Attā hi attano nātho<sup>5</sup> (gen. sing.)**

**Attā hi attassa nātho**

The self is lord of self

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<sup>1</sup> SN 1. v. 244.

<sup>2</sup> Th. v. 496.

<sup>3</sup> Dhp. v. 161.

<sup>4</sup> Dhp. v. 163.

<sup>5</sup> Dhp. v. 160.

**Attānaṃ pañcagatiyo honti (gen. plur.)**

They themselves have five destinies

**Dukkhaṃ mando paraloke, attani passati<sup>1</sup>**

The fool sees suffering in himself in the next world

**Attanesu sabbam̐ balaṃ haranti rogā (loc. plur.)**

Diseases take away all strength in themselves

*ITI DUTIYO PĀṬHO*

*SUCH IS THE SECOND LESSON*

**1-3: A-KĀRANTAPULLIṄGA — RĀJA**

**1-3: MASCULINE GENDER WITH -A AT THE END — RĀJA**

**A-kārantapulliṅgo Rāja-saddo vuccate**

The Masculine Gender with -a at the end

is illustrated with the declinable word **Rāja**:<sup>2</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ā	-āno	<i>nomimative - paṭhamā</i>
-ā -a	-āno	<i>vocative - (paṭhamā)</i>
-ānaṃ -aṃ	-āno	<i>accusative - dutiyā</i>
-ā -ena	-ehi -ebhi -ūhi -ūbhi	<i>instrumental - tatiyā</i>
-o -ino -ussa	-ānaṃ -ūnaṃ -aṃ	<i>dative - catutthī</i>
-ā -asmā -amhā -to	-ehi -ebhi -ūhi -ūbhi	<i>ablative - pañcamī</i>
-o -ino -ussa	-ānaṃ -ūnaṃ -aṃ	<i>genitive - chaṭṭhī</i>
-e -ini -asmiṃ -amhi	-esu -usu	<i>locative - sattamī</i>

**SENTENCES:**

**Rājā aññataraṃ purisaṃ āmantesi<sup>3</sup> (nom. sing.)**

The King addressed a certain man

**Te bhoge Rājāno vā haranti<sup>4</sup> (nom. plur.)**

Or Kings take their riches away

<sup>1</sup> Sn. v. 666.

<sup>2</sup> This form is given as *Rājan* in the modern grammars, but the Pāḷi grammarians normally give it as *Rāja*.

<sup>3</sup> Ud. 6-4.

<sup>4</sup> MN 13; I, p. 86.

**Daliddo puriso, Rāja, assaddho hoti<sup>1</sup> (voc. sing.)**

**Daliddo puriso, Rājā, assaddho hoti**

The man who is poor, King, without faith

**Bho Rājāno! Mahājanam pāletha (voc. plur.)**

Good Kings! Protect the people

**Brāhmaṇo Rājānam Mahāvijitam etad-avoca<sup>2</sup> (acc. sing.)**

**Brāhmaṇo Rājam Mahāvijitam etad-avoca**

The brāhmaṇa said this to King Great Victory

**Ete caññe ca Rājāno<sup>3</sup> (acc. plur.)**

These and also other Kings

**Yūpo Raññā Mahāpanādena kārāpito<sup>4</sup> (agent. inst. sing.)**

**Yūpo Raññena Mahāpanādena kārāpito**

The sacrificial post was made by King Mahāpanāda

**Rājehi kārāpitā mahāvihārā (agent. inst. plur.)**

**Rājūhi<sup>5</sup> kārāpitā mahāvihārā**

The Great Monasteries were made by the Kings

**Raññā mahājano sukham carati (inst. sing.)**

**Rājena mahājano sukham carati**

Because of the King the people live happily

**Bhagavā ākiṇṇo viharati ... Rājehi (inst. plur.)**

**Bhagavā ākiṇṇo viharati ... Rājūhi<sup>6</sup>**

The Gracious one was living surrounded ... by Kings

**Rājino<sup>7</sup> paṇṇākāram deti mahājano (dat. sing.)**

**Rañño paṇṇākāram deti mahājano**

**Rājussa paṇṇākāram deti mahājano**

The people give a present to the King

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<sup>1</sup> SN 1. v. 419.

<sup>2</sup> DN 5; I. p. 135.

<sup>3</sup> DN 20, v. 32.

<sup>4</sup> DN 26; III. p. 76. Forms like *raññā* can only be properly explained as being originally *rāj + inā*, with loss of the *-i-* vowel followed by assimilation: *rāj-inā* >> *rāj-nā* >> *rāññā* >> *raññā* (same principle applies to *rañño* below). For a different explanation see Geiger, A Pāli Grammar § 92.

<sup>5</sup> *Rājūhi* and *Rājusu* below, which were given as the normal forms in the original, show assimilation to the *-ar* declension.

<sup>6</sup> Ud. 4-5, near the beginning.

<sup>7</sup> This form is probably the original.

**Rājā va hoti Rājānaṃ, Brahmā va brāhmaṇānaṃ (dat. plur.)**

**Rājā va hoti Raññaṃ, Brahmā va brāhmaṇānaṃ<sup>1</sup>**

**Rājā va hoti Rājūnaṃ, Brahmā va brāhmaṇānaṃ**

He was like a King to Kings, a Brahmā to the brāhmaṇas

**Raññā mahabbhayaṃ uppajjati (abl. sing.)**

**Raññasmā mahabbhayaṃ uppajjati**

**Raññamhā mahabbhayaṃ uppajjati**

**Raññato mahabbhayaṃ uppajjati**

From the King great fear arises

**Rājeḥi mahabbhayaṇi uppajjanti (abl. plur.)**

**Rājūhi mahabbhayaṇi uppajjanti**

From the Kings great fear arises

**Sabbā disā anupariyanti pacārā tassa Rājino<sup>2</sup> (gen. sing.)**

**Sabbā disā anupariyanti pacārā tassa Rañño**

**Sabbā disā anupariyanti pacārā tassa Rājussa**

The King's messengers go round in all directions

**Ko ... imesaṃ dvinnaṃ Rājānaṃ mahaddhanataro? (gen. plur.)**

**Ko ... imesaṃ dvinnaṃ Raññaṃ mahaddhanataro?**

**Ko ... imesaṃ dvinnaṃ Rājūnaṃ mahaddhanataro?<sup>3</sup>**

Which of these two Kings has the greatest wealth?

**Cattāro... abbhutā dhammā Raññe Cakkavattimhi<sup>4</sup> (loc. sing.)**

**Cattāro... abbhutā dhammā Rajini Cakkavattimhi**

**Cattāro... abbhutā dhammā Rajasmiṃ Cakkavattimhi**

**Cattāro... abbhutā dhammā Rajamhi Cakkavattimhi**

There are four wonderful qualities in the Universal King

**Rājesu mahājanā pana pasīdanti (loc. plur.)**

**Rājusu mahājanā pana pasīdanti**

Yet the people have confidence in the Kings

*ITI TATIYO PĀṬHO*

*SUCH IS THE THIRD LESSON*

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<sup>1</sup> DN 19; II, p. 250.

<sup>2</sup> DN 32 v. 38.

<sup>3</sup> Ud. 2-2, near the beginning. In Sanskrit there is a separate dual case which has been lost in Pāli, where the dual has been assimilated to the plural.

<sup>4</sup> DN 19; II p. 232.

**1-4: VANTA-KĀRANTAPULLĪNGU — BHAGAVANTA**

**1-4: MASCULINE GENDER WITH -VANTA AT THE END — BHAGAVANTA**

**Vanta-kārantapullīṅgo Bhagavanta-saddo vuccate**

The Masculine Gender with -vanta (and -manta) at the end is illustrated with the declinable word **Bhagavanta**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-vā	-vanto -vantā	nomimative - paṭhamā
-vā -vaṃ -vā	-vanto -vantā	vocative - (paṭhamā)
-vantam	-vante	accusative - dutiyā
-vatā -vantena	-vantehi -vantebhi	instrumental - tatiyā
-vato -vantassa	-vatam -vantānam	dative - catutthī
-vatā -vato -vantasmā -vantamhā	-vantehi -vantebhi	ablative - pañcamī
-vato -vantassa	-vatam -vantānam	genitive - chaṭṭhī
-vati -vante -vantasmim -vantamhi	-vantesu	locative - sattamī

**SENTENCES:**

**Ekam samayaṃ Bhagavā Sāvattiyam viharati**<sup>2</sup> (nom. sing.)

At one time the Gracious One dwelt at Sāvattī

**Sabbe te Bhagavanto pañca nīvaraṇe pahāya ... abhisambujjhiṃsu**<sup>3</sup> (nom. plur.)

**Sabbe te Bhagavanta pañca nīvaraṇe pahāya ... abhisambujjhiṃsu**

All of those Gracious Ones, having given up the five hindrances ... attained Awakening

**Kassa nu kho, Bhagavā, subhāsitan-ti**<sup>4</sup> (voc. sing.)

**Kassa nu kho, Bhagavaṃ, subhāsitan-ti?**

**Kassa nu kho, Bhagava, subhāsitan-ti?**

Which one, Gracious One, spoke well?

<sup>1</sup> This form is given as *Bhagavant* in the modern grammars, and *Bhagavantu* in the Pāli grammarians, and Ven. Devamitta and Ven. Devamitta gave it as part of the -a declension. It seems preferable though, to give it as -vanta, which is the characteristic ending. Other nouns with similar declension include: *sīlavanta*, *hīmavanta*, *yasavanta*. Similarly declined are nouns like *cakkhumanta*, *satimanta*, etc., but then they decline *satimā*, *satimanto*, etc. etc.

<sup>2</sup> DN 9, at the beginning, and passim.

<sup>3</sup> DN 16; II p. 82.

<sup>4</sup> SN 1. v. 31 (near the end).

**Bho Bhagavanto! Tumhe dīghakālaṃ pavattetha (voc. plur.)**  
Good and Gracious Ones! You must continue for a long time

**Aññataro bhikkhu Bhagavantam etad-avoca<sup>1</sup> (acc. sing.)**  
A certain monk said this to the Gracious One

**Bhagavante sakkaccaṃ paṇamāma mayam (acc. plur.)**  
We worship the Gracious Ones respectfully

**Vuttañ-hetaṃ Bhagavatā<sup>2</sup> (agent. inst. sing.)**  
**Vuttañ-hetaṃ Bhagavatena**  
This was said by the Gracious One

**Vuttañ-hetaṃ Bhagavantehi (agent. inst. plur.)**  
This was said by the Gracious Ones

**Bhagavatā saddhiṃ sammodi<sup>3</sup> (inst. sing.)**  
**Bhagavatena saddhiṃ sammodi**  
He rejoiced with the Gracious One

**Bhagavantehi purisehi lokā sucaranti (inst. plur.)**  
Because of the Gracious Ones the people live happily

**Namo Tassa Bhagavato Arahato Sammāsambuddhassa<sup>4</sup> (dat. sing.)**  
**Namo Tassa Bhagavantassa Arahato Sammāsambuddhassa**  
Worship to Him, the Gracious One, the Worthy One, the Perfect Sambuddha

**Bhagavataṃ purisānaṃ sakkāraṃ karonti (dat. plur.)**  
**Bhagavantānaṃ purisānaṃ sakkāraṃ karonti**  
They give respect to the Gracious Ones

**Bhagavatā bhayaṃ nūppajjati (abl. sing.)**  
**Bhagavantato bhayaṃ nūppajjati**  
**Bhagavantasmā bhayaṃ nūppajjati**  
**Bhagavantamhā bhayaṃ nūppajjati**  
Fear does not arise from the Gracious One

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<sup>1</sup> Iti. 83.

<sup>2</sup> Iti, throughout.

<sup>3</sup> DN 3, near the end, and passim. *Bhagavato*, *Bhagavataṃ*, *Bhagavatā*, and *Bhagavati* all show phonetic decay in the stem, with *-ant-* becoming *-at-*.

<sup>4</sup> DN 1, at the beginning, and passim.



**Bhagavantehi purisehi bhayāni nūppajjanti (abl. plur.)**

Fear does not arise from Gracious Ones

**Bhagavato ... Suddhodano nāma Rājā pitā ahosi<sup>1</sup> (gen. sing.)**

**Bhagavantassa ... Suddhodano nāma Rājā pitā ahosi**

King Suddhodana was the father of the Gracious One

**Bhagavataṃ ... upaṭṭhākā ahesuṃ (gen. plur.)**

**Bhagavantānaṃ ... upaṭṭhākā ahesuṃ<sup>2</sup>**

For [all] the Gracious Ones ... there were attendents

**Pañca ... Bhagavati Dhamme samanupassāmi<sup>3</sup> (loc. sing.)**

**Pañca ... Bhagavante Dhamme samanupassāmi**

**Pañca ... Bhagavantasmiṃ Dhamme samanupassāmi**

**Pañca ... Bhagavantamhi Dhamme samanupassāmi**

I see five things in the Gracious One's Dhamma

**Bhagavantesu sappuriso pasīdati (loc. plur.)**

A good person has confidence in the Gracious Ones

*ITI CATUTTHO PĀṬHO*  
*SUCH IS THE FOURTH LESSON*

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<sup>1</sup> DN 14; II, p. 52.

<sup>2</sup> DN 16; II, p. 144.

<sup>3</sup> MN 24; II, p. 5.

**1-5: ANTA-KĀRANTAPULLIṄGA — GACCHANTA**

**1-5: MASCULINE GENDER WITH -ANTA AT THE END — GACCHANTA**

**Anta-kārantapulliṅgo gacchantu-saddo vuccate**

The Masculine Gender with -anta at the end  
is illustrated with the declinable word **gacchanta**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-am̐ -anto</i>	<i>-anto -antā</i>	<i>nomimative - paṭhamā</i>
<i>-am̐ -a -ā</i>	<i>-anto -antā</i>	<i>vocative - (paṭhamā)</i>
<i>-antam̐</i>	<i>-ante</i>	<i>accusative - dutiyā</i>
<i>-atā -antena</i>	<i>-antehi -antebhi</i>	<i>instrumental - tatiyā</i>
<i>-ato -antassa</i>	<i>-atam̐ -antānam̐</i>	<i>dative - catutthī</i>
<i>-atā -ato -antasmā -antamhā</i>	<i>-antehi -antebhi</i>	<i>ablative - pañcamī</i>
<i>-ato -antassa</i>	<i>-atam̐ -antānam̐</i>	<i>genitive - chaṭṭhī</i>
<i>-ati -ante -antasmim̐ -antamhi</i>	<i>-antesu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Gaccham̐ ... gacchāmī ti pajānāti (nom. sing.)**

**Gacchanto ... gacchāmī ti pajānāti**<sup>2</sup>

Going ... he knows I am going

**Mayam̐ kho yuddhābhinandino gacchantā**<sup>3</sup> (nom. plur.)

**Mayam̐ kho yuddhābhinandino gacchante**

We have great joy in going to war

**Bho gaccha Yaññadatta! Tvam̐ mam̐ pālaya (voc. sing.)**

**Bho gacchā Yaññadatta! Tvam̐ mam̐ pālaya**

**Bho gaccham̐ Yaññadatta! Tvam̐ mam̐ pālaya**

Good Yaññadatta, as you go! You must protect me

**Bho gacchantā Yaññadattā! Mam̐ pāletha (voc. plur.)**

**Bho gacchanto Yaññadattā! Mam̐ pāletha**

Good Yaññadattas, as you go! You must protect me

<sup>1</sup> This form is given as *gacchant* in the modern grammars, but the Pāli grammarians normally give it as *gacchanta*. All masculine present participles are declined in a similar way, such as *pacanta*, *passanta*, *caranta*, *haranta*, *dadanta*.

<sup>2</sup> DN 22; II, 292.

<sup>3</sup> Vin. Mv.; 1.73.

**Addasā ... purisaṃ ... gacchantam, āturaṃ gatayobbanam<sup>1</sup> (acc. sing.)**  
He saw ... a man ... going, ill and no longer youthful

**Gacchante yena siṃsapāvanam disvā<sup>2</sup> (acc. plur.)**  
Having seen them going to the Simsa Wood

**Gacchantena rukkho pupphāni avacīyate (agent. inst. sing.)**  
**Gacchatā rukkho pupphāni avacīyate**  
The one who is going gathers tree flowers

**Gacchantehi rukkho pupphāni avacito (agent. inst. plur.)**  
The ones who are going gather tree flowers

**Maggam ... me gacchantena na sukaram ... manasikātuṃ<sup>3</sup> (inst. sing.)**  
**Maggam ... me gacchatā na sukaram ... manasikātuṃ**  
Because of going on the path it wasn't easy for me to think

**Aññatitthiyasaraṇam gacchantehi ayuttam kataṃ<sup>4</sup> (inst. plur.)**  
By going for refuge to another sect you have done an injustice

**Mayham bhante tena panthena gacchato (dat. sing.)**  
**Mayham bhante tena panthena gacchantassa<sup>5</sup>**  
To me, reverend Sir, while going along by that path

**Tesam vissamitvā gacchataṃ (dat. plur.)**  
**Tesam vissamitvā gacchantānam<sup>6</sup>**  
To those who were going after resting

**Gacchatā bhayam nūppajjati (abl. sing.)**  
**Gacchantā bhayam nūppajjati**  
**Gacchantato bhayam nūppajjati**  
**Gacchantasmā bhayam nūppajjati**  
**Gacchantamhā bhayam nūppajjati**  
Fear does not arise from the one who is going

**Gacchantehi bhayāni nūppajjanti (abl. plur.)**  
Fears do not arise from those who are going

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<sup>1</sup> DN 14; II, p. 21.

<sup>2</sup> DN 23; II, p. 317.

<sup>3</sup> DN 33; III, p. 257.

<sup>4</sup> Jā. I, p. 96.

<sup>5</sup> Ud. 8-6.

<sup>6</sup> Vis. 12.33; p. 381.

**Katī parissayā loke gacchato agataṃ disaṃ?**<sup>1</sup> (gen. sing.)

**Katī parissayā loke gacchatassa agataṃ disaṃ?**

How many dangers are there in the world for one going to the unvisited place?

**Paṭhamañ saraṇañ gacchantānaṃ ... Tapussa-Bhallikā**<sup>2</sup> (gen. plur.)

**Paṭhamañ saraṇañ gacchataṃ ... Tapussa-Bhallikā**

Tapussa and Ballikā were the first going for refuge

**Vajjanti bheriyo sabbā gacchati Lokanāyake** (loc. sing.)

**Vajjanti bheriyo sabbā gacchante Lokanāyake**<sup>3</sup>

**Vajjanti bheriyo sabbā gacchantasmiṃ Lokanāyake**

**Vajjanti bheriyo sabbā gacchantamhi Lokanāyake**

All the drums sounded as the Leader of the World was going

**Vajjanti bheriyo sabbā gacchantesu bhikkhūsu** (loc. plur.)

All the drums sounded as the monks were going

*ITI PAÑCAMO PĀṬHO*

*SUCH IS THE FIFTH LESSON*

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<sup>1</sup> Sn v. 960.

<sup>2</sup> AN 1.14.6; I, p. 25.

<sup>3</sup> Ap. 41 v. 305; II, p. 360.

**1-6: I-KĀRANTAPULLĪṄGA — AGGI**

**1-6: MASCULINE GENDER WITH -I AT THE END — AGGI**

**I-kārantapullīṅgo aggi-saddo vuccate**

The Masculine Gender with -i at the end  
is illustrated with the declinable word **aggi**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-i</i>	<i>-ayo -ī -ino</i>	<i>nomimative - paṭhamā</i>
<i>-i</i>	<i>-ayo -ī</i>	<i>vocative - (paṭhamā)</i>
<i>-im̐</i>	<i>-ayo -ī</i>	<i>accusative - dutiyā</i>
<i>-inā</i>	<i>-īhi -ībhi</i>	<i>instrumental - tatiyā</i>
<i>-ino -issa</i>	<i>-īnam̐</i>	<i>dative - catutthī</i>
<i>-inā -ito -ismā -imhā</i>	<i>-īhi -ībhi</i>	<i>ablative - pañcamī</i>
<i>-ino -issa</i>	<i>-īnam̐</i>	<i>genitive - chaṭṭhī</i>
<i>-ismim̐ -imhi</i>	<i>-īsu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Na ve aggi cetayati: Ahaṃ bālaṃ ḍahāmī ti**<sup>2</sup> (nom. sing.)

A fire never thinks: I will burn a fool

**Tayo aggayo: rāgaggi, dosaggi, mohaggi** (nom. plur.)

**Tayo aggī: rāgaggi, dosaggi, mohaggi**<sup>3</sup>

**Tayo aggino:**<sup>4</sup> rāgaggi, dosaggi, mohaggi

There are three fires: the fire of passion, the fire of hatred, the fire of delusion

**Bho aggi! Tvaṃ sītaṃ vinodehi** (voc. sing.)

Good fire! You must drive out the cold

**Bho aggayo ! Tumhe sītaṃ vinodetha** (voc. plur.)

**Bho aggī ! Tumhe sītaṃ vinodetha**

Good fires! You must drive out the cold

<sup>1</sup> The formation of this declension is analogical to the *-a* declension. Similarly declined include *muni*, *kavi*, *isi*, *giri*, *pati*, *maṇi*, *rāsi*, etc. etc.

<sup>2</sup> MN 50, near the end; I, p. 338.

<sup>3</sup> DN 33; III, 217.

<sup>4</sup> *Aggino* and *agginā* below are analogical to the *atta*-type declension.

**Bālo ca jalitaṃ aggim āsajja naṃ sa ḍayhati<sup>1</sup> (acc. sing.)**

A fool who approaches a blazing fire burns himself

**Ete aggayo ajānantā, sakkāyābhiratā pajā (acc. plur.)**

**Ete aggī ajānantā, sakkāyābhiratā pajā<sup>2</sup>**

Not knowing these fires this generation rejoices in embodiment

**Agginā koci agāro daḍḍho (agent. inst. sing.)**

Someone consumed the house with fire

**Aggīhi keci agārā daḍḍhā (agent. inst. plur.)**

Some people consumed the houses with the fires

**Agginā ḍahitvā, masim kareyya<sup>3</sup> (inst. sing.)**

Having burned with fire, you can make ashes

**Rāgādīhi aggīhi ādittam<sup>4</sup> (inst. plur.)**

Burning with the fires of passion and so forth

**Aggino upādānaṃ dadāti brāhmaṇo (dat. sing.)**

**Aggissa upādānaṃ dadāti brāhmaṇo**

The brāhmaṇa offers fuel to the fire

**Aggīnaṃ upādānaṃ dadanti brāhmaṇā (dat. plur.)**

The brāhmaṇas offer fuel to the fire

**Agginā vā udakato vā mithubhedato vā ti (abl. sing.)**

**Aggito vā udakato vā mithubhedato vā<sup>5</sup> ti**

**Aggismā vā udakato vā mithubhedato vā ti**

**Aggimhā vā udakato vā mithubhedato vā ti**

From fire, from water, or from the breaking of an alliance

**Aggīhi dhūmā pi apenti niccaṃ (abl. plur.)**

Smoke always arises from fires

**Kaṭṭham aggino vatthu hoti upādānaṃ (gen. sing.)**

**Kaṭṭham aggissa vatthu hoti upādānaṃ<sup>6</sup>**

Firewood is the basis and fuel for fire

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<sup>1</sup> MN 50, near the end; I, p. 338.

<sup>2</sup> Iti. 93.

<sup>3</sup> SN 35.246; IV, p. 189.

<sup>4</sup> Vis. XVI, p. 508.

<sup>5</sup> Ud. 8.6.

<sup>6</sup> Mil. 96.

**Siyā nu kho tesam aggīnam ... kiñci nānākaraṇam?<sup>1</sup> (gen. plur.)**  
 Can there be any difference between these fires?

**Pañcime ... ādīnavā aggismim<sup>2</sup> (loc. sing.)**  
**Pañcime ... ādīnavā aggimhi**  
 There are these five ... dangers in fire

**Aggīsu pakkhittassa kesassa gandham ghāyitvā<sup>3</sup> (loc. plur.)**  
 Having smelt the smell of a hair thrown into the flames

*ITI CHAṬṬHO PĀṬHO*  
*SUCH IS THE SIXTH LESSON*

**1-7: I-KĀRANTAPULLIṄGA — ĀDI**  
**1-7: MASCULINE GENDER WITH -I AT THE END — ĀDI**

**I-kārantapullīṅgo ādi-saddo vuccate**  
 The Masculine Gender with -i at the end  
 is illustrated with the declinable word **ādi**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-i</i>	<i>-ayo</i>	<i>nomimative - paṭhamā</i>
<i>-i</i>	<i>-ī</i>	<i>vocative - (paṭhamā)</i>
<i>-im</i>	<i>-ayo</i>	<i>accusative - dutiyā</i>
<i>-inā</i>	<i>-īhi -ībhi</i>	<i>instrumental - tatiyā</i>
<i>-ino -issa</i>	<i>-īnam</i>	<i>dative - catutthī</i>
<i>-inā -ini -ito -ismā imhā</i>	<i>-īhi -ībhi</i>	<i>ablative - pañcamī</i>
<i>-ino -issa</i>	<i>-īnam</i>	<i>genitive - chaṭṭhī</i>
<i>-ismim -imhi -o</i>	<i>-īsu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Ādi sīlam patitṭhā ca, kalyāṇānañ-ca mātukam<sup>4</sup> (nom. sing.)**  
 The beginning is morality, which is the establishment and originator of (all that is)  
 good

<sup>1</sup> MN 90; II, p. 130.

<sup>2</sup> AN III, p. 255.

<sup>3</sup> Khp.A. p. 72.

<sup>4</sup> Th. v. 612.

**Caṅkī ti ādayo pañca pi janā Rañño ... purohitā eva<sup>1</sup> (nom. plur.)**  
Caṅki and the others were five chaplains of the King

**Bho ādi! Tvaṃ dīghakālaṃ pavattehi (voc. sing.)**  
Good beginning! You must continue for a long time

**Bho ādī! Tumhe dīghakālaṃ pavattetha (voc. plur.)**  
Good beginnings! You must continue for a long time

**Addasā ... ādiṃ upādānassa Kappiyo<sup>2</sup> (acc. sing.)**  
Kappiya saw the beginning of attachment

**Ādayo passati bhikkhusaṅgho ca (acc. plur.)**  
The Community of monks see the beginnings

**Ādinā parisuddhena pana bhūyate (agent. inst. sing.)**  
He develops with complete purity and so on

**Ādīhi parisuddhehi pana bhūyate (agent. inst. plur.)**  
He develops with complete purity and so on

**Evaṃ ādinā nayena upekkhāpāramī paccavekkhitabbā<sup>3</sup> (agent. inst. sing.)**  
The perfection of equanimity is to be reflected on thus with this method and so on

**Ādīhi suttapadehi dīpetabbo ti<sup>4</sup> (agent. inst. plur.)**  
It is to be explained with these lines from the discourses and so on

**Ādino koci upakaraṇaṃ deti (dat. sing.)**  
**Ādissa koci upakaraṇaṃ deti**  
Someone gives help at the beginning

**Ādīnaṃ keci upakaraṇaṃ denti (dat. plur.)**  
Some people give help at the beginning

**Dhammānaṃ ādinā samudāgamaṇaṃ paññāyati (abl. sing.)**  
**Dhammānaṃ ādini samudāgamaṇaṃ paññāyati**  
**Dhammānaṃ ādito samudāgamaṇaṃ paññāyati<sup>5</sup>**  
**Dhammānaṃ ādismā samudāgamaṇaṃ paññāyati**  
**Dhammānaṃ ādimhā samudāgamaṇaṃ paññāyati**  
It is known as arising from the beginning of the Dhamma

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<sup>1</sup> MA to MN 98, near the beginning.

<sup>2</sup> Sn. v. 358.

<sup>3</sup> DA I, 108.

<sup>4</sup> UdA end of comm. on Ud. 2-5.

<sup>5</sup> CNidd. comm. on Ajitasuttaṃ, v. 2, near the end.



**Ādīhi bhikkhusaṅgho apeti (abl. plur.)**

The Community of monks falls away from the beginning

**Ādino jammanam brūhi gottam (gen. sing.)**

**Ādissa jammanam brūhi gottam<sup>1</sup>**

Speak of his birth and lineage and so on

**Ādīnam upakārikāyo pi honti (gen. plur.)**

They are the benefactresses from the beginning

**Olokeno ādisimim vā majjhe vā pariyosāne (loc. sing.)**

**Olokeno ādimhi vā majjhe vā pariyosāne**

**Olokeno ādo<sup>2</sup> vā majjhe vā pariyosāne**

Looking at the beginning, the middle, or the end

**Ādīsu Sammāsambuddhe<sup>3</sup> (loc. plur.)**

About the Perfect Sambuddha and so forth

*ITI SATTAMO PĀṬHO*

*SUCH IS THE SEVENTH LESSON*

### **1-8: Ī-KĀRANTAPULLIṄGA — HATTHĪ**

#### **1-8: MASCULINE GENDER WITH -Ī AT THE END — HATTHĪ**

**Ī-kārantapullīṅgo hatthī-saddo vuccate**

The Masculine Gender with -ī at the end

is illustrated with the declinable word hatthī<sup>4</sup>

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<sup>1</sup> Sn. v. 1017.

<sup>2</sup> Mil. p. 10. This form has arisen from the dual form, given in Sanskrit as *adau*.

<sup>3</sup> Iti. A, I. p. 117.

<sup>4</sup> This form is given as *daṇḍin* in the modern grammars, but the Pāḷi grammarians normally give it as *daṇḍī*. Similarly declined include: *hatthī*, *sāmī*, *seṭṭhī*, *sukhī*, *bhogī*, etc. etc. The declension is thought of as adjectival, and is also treated as part of the neuter declension at 3.6 below.

Masculine Noun Declension

ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ī	-ino -ī	<i>nomimative - paṭhamā</i>
-ī	-ino -ī	<i>vocative - (paṭhamā)</i>
-inaṃ -im̃	-ino -ī	<i>accusative - dutiyā</i>
-inā	-īhi -ībhi	<i>instrumental - tatiyā</i>
-ino -issa	-īnaṃ	<i>dative - catutthī</i>
-inā īto -ismā -imhā	-īhi -ībhi	<i>ablative - pañcamī</i>
-ino -issa	-īnaṃ	<i>genitive - chaṭṭhī</i>
-ini -ismim̃ -imhi	-īsu	<i>locative - sattamī</i>

SENTENCES:

**Ediso, jaccandhā, hatthī<sup>1</sup> (nom. sing.)**

Such, blind men, is an elephant

**Sataṃ hatthī sataṃ assā, sataṃ assatarīrathā<sup>2</sup> (nom. plur.)**

A hundred elephants, a hundred horses, a hundred mule-drawn chariots

**Bho hatthī! Maggaṃ gacchehi (voc. sing.)**

O elephant! You must go along the road

**Bho hatthino! Maggaṃ gacchetha (voc. plur.)**

**Bho hatthī! Maggaṃ gacchetha**

O elephants! You must go along the road

**Jaccandhānaṃ hatthim̃ dassēhī ti<sup>3</sup> (acc. sing.)**

**Jaccandhānaṃ hatthinam̃ dassēhī ti**

Show an elephant to those congenitally blind.

**Hatthino asse ca yojentu rathaṃ (acc. plur.)**

**Hatthī asse ca yojentu rathaṃ<sup>4</sup>**

You must harness horses and elephants to the chariot

**Rathaṃ setena hatthinā nīyati (agent. inst. sing.)**

The chariot is led out by the white elephant

<sup>1</sup> Ud. 6-4.

<sup>2</sup> SN 1. v. 837.

<sup>3</sup> Ud. 6-4.

<sup>4</sup> Jā. 532; V, p. 319.

**Rathe setehi hatthīhi nīyati (agent. inst. plur.)**

The chariots are led out by the white elephants

**Caṇḍena pi hatthinā samāgacchati<sup>1</sup> (inst. sing.)**

He meets with a wild elephant

**Hatthināgo ākiṇṇo viharati hatthīhi<sup>2</sup> (inst. plur.)**

A Nāga elephant was living beset by elephants

**So hatthissa ce pi pahāraṃ deti<sup>3</sup> (dat. sing.)**

If he gives a blow to an elephant

**Hatthīnaṃ saḥabyataṃ upapajjati<sup>4</sup> (dat. plur.)**

He will be reborn amongst the elephants

**Hatthinā oruyha ... idaṃ gāthā dvayam-āha (abl. sing.)**

**Hatthito oruyha ... idaṃ gāthā dvayam-āha**

**Hatthimā oruyha ... idaṃ gāthā dvayam-āha**

**Hatthimhā oruyha ... idaṃ gāthā dvayam-āha<sup>5</sup>**

Having descended from the elephant ... he spoke these two verses

**Caṇḍehi hatthīhi bhayāni uppajjanti (abl. plur.)**

Fears arise from wild elephants

**Īsānantassa hatthino ... cittaṃ<sup>6</sup> (gen. sing.)**

**Īsānantassa hatthissa ... cittaṃ**

The pole-toothed elephant's ... mind

**Na tattha hatthīnaṃ bhūmi<sup>7</sup> (gen. plur.)**

There is no ground there for elephants

**Hatthini vā assasmiṃ vā ... anavayo (loc. sing.)**

**Hatthimim vā assasmiṃ vā ... anavayo<sup>8</sup>**

**Hatthimhi vā assasmiṃ vā ... anavayo**

Not lacking in an elephant or a horse

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<sup>1</sup> MN 76; I, p. 519.

<sup>2</sup> Ud. 4-5.

<sup>3</sup> AN III, p. 121.

<sup>4</sup> AN V, p. 268.

<sup>5</sup> Jā. 231; II, p. 222.

<sup>6</sup> Ud. 4-5.

<sup>7</sup> SN 1, v. 443.

<sup>8</sup> AN III, p. 152.

**Hatthīsi vā assesu vā ... anavayo<sup>1</sup> (loc. plur.)**

Not lacking in elephants or horses

*ITI AṬṬHAMO PĀṬHO*  
*SUCH IS THE EIGHTH LESSON*

**1-9: U-KĀRANTAPULLIṄGO — BHIKKHU**

**1-9: MASCULINE GENDER WITH -U AT THE END — BHIKKHU**

**U-kārantapullīṅgo bhikkhu-saddo vuccate**

The Masculine Gender with -u at the end  
is illustrated with the declinable word **bhikkhu<sup>2</sup>**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-u</i>	<i>-ū -avo</i>	<i>nomimative - paṭhamā</i>
<i>-u</i>	<i>-ū -avo (-ave)</i>	<i>vocative - (paṭhamā)</i>
<i>-uṃ</i>	<i>-ū -avo</i>	<i>accusative - dutiyā</i>
<i>-unā</i>	<i>-ūhi -ūbhi</i>	<i>instrumental - tatiyā</i>
<i>-uno -ussa</i>	<i>-ūnaṃ</i>	<i>dative - catutthī</i>
<i>-unā -uto -usmā -umhā</i>	<i>-ūhi -ūbhi</i>	<i>ablative - pañcamī</i>
<i>-uno -ussa</i>	<i>-ūnaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>-usmiṃ -umhi</i>	<i>-ūsu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Sato bhikkhu paribbaje<sup>3</sup> (nom. sing.)**

A mindful monk should wander forth

**Te bhikkhū bhagavato paccassosū<sup>4</sup> (nom. plur.)**

Te bhikkhavo bhagavato paccassosūṃ

Those monks replied to the Gracious One

**Paṭibhātu taṃ, bhikkhu, dhammo bhāsituṃ<sup>5</sup> (voc. sing.)**

Let it occur to you, monk, to speak on Dhamma

<sup>1</sup> Based on the above.

<sup>2</sup> Similarly declined include: *garu*, *bandhu*, *pasu*, *sindhu*, *sattu*, *setu*, etc. etc.

<sup>3</sup> SN 1 v. 49.

<sup>4</sup> DN 14, near the beginning, and passim.

<sup>5</sup> Ud. 5-6.

**Ekadhammaṃ, bhikkhū pajahatha (voc. plur.)**

**Ekadhammaṃ, bhikkhavo, pajahatha**

**Ekadhammaṃ, bhikkhave, pajahatha<sup>1</sup>**

There is one thing, monks, you should abandon

**Bhagavā aññataramṃ bhikkhuṃ āmantesi<sup>2</sup> (acc. sing.)**

The Gracious One addressed a certain monk

**Nisajja kho bhagavā bhikkhū āmantesi<sup>3</sup> (acc. plur.)**

**Nisajja kho bhagavā bhikkhavo āmantesi**

While sitting the Gracious One addressed the monks

**Bhikkhunā<sup>4</sup> iti paṭisañcikkhitabbaṃ<sup>5</sup> (agent. inst. sing.)**

Thus should it be reflected on by a monk

**Tehi bhikkhūhi vuccamāno<sup>6</sup> (agent. inst. plur.)**

Being spoken to by those monks

**Kathaṃrūpena ... bhikkhunā gosiṅgasālavanamṃ sobheyya?<sup>7</sup> (inst. sing.)**

By what kind of monk would the Gosiṅga Sāla Wood be beautified?

**Sambahulehi bhikkhūhi ... aññā byākatā hoti<sup>8</sup> (inst. plur.)**

Final knowledge had been declared ... by a great many monks

**Aññatarassa bhikkhuno ... parivitaṅko udapādi<sup>9</sup> (dat. sing.)**

**Aññatarassa bhikkhussa<sup>10</sup> ... parivitaṅko udapādi**

A thought arose ... to a certain monk

**Atha kho bhikkhūnamṃ etad-ahosi...<sup>11</sup> (dat. plur.)**

Then this occurred to the monks...

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<sup>1</sup> Iti. 1. *Bhikkhave* is a so-called Magadhism, perhaps fossilised from the popular language, the form only occurs with this word.

<sup>2</sup> DN 16, and passim.

<sup>3</sup> DN 1, and passim.

<sup>4</sup> *Bhikkhunā* and *bhikkhuno* below probably arise through analogy with the *atta*-type declension.

<sup>5</sup> MN 151; III, p. 294.

<sup>6</sup> SN 20.10; II, p. 270.

<sup>7</sup> MN 32; 1, p. 212.

<sup>8</sup> MN 105, near the beginning; II, 252.

<sup>9</sup> DN 11; 1, p. 215.

<sup>10</sup> This form is an analogical formation after the *-a* declension.

<sup>11</sup> Vin. Mv. 1; I, p. 91 and passim.

**Dvāsīti Buddhā gaṇhiṃ, dve saḥassāni bhikkhuto (ablative singular)**

**Dvāsīti Buddhato gaṇhiṃ, dve saḥassāni bhikkhuto<sup>1</sup>**

**Dvāsīti Buddhasmā gaṇhiṃ, dve saḥassāni bhikkhuto**

**Dvāsīti Buddhamhā gaṇhiṃ, dve saḥassāni bhikkhuto**

82,000 I took from the Buddha, 2,000 from the monks

**Bhikkhūhi saggam labheyyum sappurisā (abl. plur.)**

From the monks the good men can attain heaven

**Suññāgāram pavīṭṭhassa, santacittassa bhikkhuno<sup>2</sup> (gen. sing.)**

**Suññāgāram pavīṭṭhassa, santacittassa bhikkhussa**

For a monk with peaceful mind who has entered an empty place

**Bhikkhūnam imam saṅkhiyadhammam veditvā...<sup>3</sup> (gen. plur.)**

Having understood this thought of the monks...

**Bhikkhusmiṃ mātuḡāmassa rāgavasena (loc. sing.)**

**Bhikkhumhi mātuḡāmassa rāgavasena<sup>4</sup>**

Because of passion for a woman in monks

**Coro Aṅgulimālo bhikkhūsu pabbajito hoti (loc. plur.)**

The brigand Aṅgulimāla had gone forth amongst the monks

*ITI NAVAMO PĀṬHO*

*SUCH IS THE NINTH LESSON*

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<sup>1</sup> Th. v. 1024.

<sup>2</sup> Dh. v. 373.

<sup>3</sup> DN 1; I, p. 2.

<sup>4</sup> Vin. A. III, p. 538.

**1-10: U-KĀRANTAPULLIṄGO — JANTU**

**1-10: MASCULINE GENDER WITH -U AT THE END — JANTU**

**U-kārantapulliṅgo jantu-saddo vuccate**

The Masculine Gender with -u at the end  
is illustrated with the declinable word **jantu**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-u</i>	<i>-uno -avo</i>	<i>nomimative - paṭhamā</i>
<i>-u</i>	<i>-avo -ave</i>	<i>vocative - (paṭhamā)</i>
<i>-uṃ</i>	<i>-ū -avo</i>	<i>accusative - dutiyā</i>
<i>-unā</i>	<i>-ūhi -ūbhi</i>	<i>instrumental - tatiyā</i>
<i>-uno -ussa</i>	<i>-ūnaṃ</i>	<i>dative - catutthī</i>
<i>-unā -uto -usmā -umhā</i>	<i>-ūhi -ūbhi</i>	<i>ablative - pañcamī</i>
<i>-uno -ussa</i>	<i>-ūnaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>-usmiṃ -umhi</i>	<i>-ūsu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Kāmesu so jantu kathaṃ nameyya?<sup>1</sup> (nom. sing.)**

How can a person incline to sensual pleasures?

**Jantuno Devadatte kaṭe kārāpentī (nom. plur.)**

**Jantavo Devadatte kaṭe kārāpentī**

The men made the Devadattas do the deeds

**Bho jantu! Tvam-pi Devadattaṃ kaṭaṃ kāresi (voc. sing.)**

Good man! You must make Devadatta do the deed

**Bho jantuno! Devadatte kaṭe kāretha (voc. plur.)**

**Bho jantavo! Devadatte kaṭe kāretha**

Good men! You must make the Devadattas do the deeds

**Paṃsukūladharaṃ jantuṃ ... tam-ahaṃ brūmi brāhmaṇaṃ<sup>2</sup> (acc. sing.)**

A person wearing cemetary clothes ... him I call a brāhmaṇa

**Sabbe jantū, sabbe jīvā, ti ādīni sabbasattavevacanāni atthi<sup>3</sup> (acc. plur.)**

All creatures, all living beings, and so on are synonyms for all beings

<sup>1</sup> SN 1. p. 488.

<sup>2</sup> Dhp. v. 395.

<sup>3</sup> Vis. IX.55; p. 311.

**Jantunā puriso vihāraṃ vihāre vā kārāpīyate (agent. inst. sing.)**

The person makes the man build the dwelling place, or dwelling places

**Kātabbā metti jantūhi<sup>1</sup> (agent. inst. plur.)**

Friendliness should be practiced by people

**Alaṃ vāyamituṃ tattha attakāmena jantunā<sup>2</sup> (inst. sing.)**

Enough to strive for there by people with love of self

**Jantūhi ariyehi ye keci sukhaṃ pāpuṇanti (inst. plur.)**

Because of noble persons there are some who attain happiness

**Jantuno ariyassa dhanāṃ dadāti dhanavanto (dat. sing.)**

**Jantussa<sup>3</sup> ariyassa dhanāṃ dadāti dhanavanto**

The wealthy man gives wealth to the noble person

**Desetvā madhuraṃ Dhammaṃ jantūnaṃ<sup>4</sup> (dat. plur.)**

After teaching the sweet Dhamma to people

**Jantunāriyamhā antaradhāyati yo koci (abl. sing.)**

**Jantunato ariyamhā antaradhāyati yo koci**

**Jantunasmāriyamhā antaradhāyati yo koci**

**Jantunamhāriyamhā antaradhāyati yo koci**

There is someone who departs from the noble person

**Jantūhi ariyehi antaradhāyanti ye keci (abl. plur.)**

There are some who depart from the noble persons

**Musāvādissa jantuno ... natthi pāpaṃ akāriyaṃ<sup>5</sup> (gen. sing.)**

**Musāvādissa jantussa ... natthi pāpaṃ akāriyaṃ**

For a person who speaks falsely ... there is no evil that cannot be done

**Jantūnaṃ sakalānaṃ pañcagatiyo honti (gen. plur.)**

There are the five destinies for all persons

**Jantusmiṃ ariye yo koci pasīdati (loc. sing.)**

**Jantumhi ariye yo koci pasīdati**

There is someone who has confidence in the noble person

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<sup>1</sup> Ras. 3 v. 5.

<sup>2</sup> AN IV, p. 227.

<sup>3</sup> *Jantussa* here and below is an analogical formation after the *-a* declension.

<sup>4</sup> Jin-c 467.

<sup>5</sup> Dhp. v. 176.



**Jantūsu ariyesu ye keci pasīdanti (loc. plur.)**

There are some who have confidence in noble persons

*ITI DASAMO PĀTHO*  
*SUCH IS THE TENTH LESSON*

**1-11: U-KĀRANTAPULLIṄGO — SATTHU**

**1-11: MASCULINE GENDER WITH -U AT THE END — SATTHU**

**U-kārantapullīṅgo Satthu-saddo vuccate**

The Masculine Gender with -u at the end  
is illustrated with the declinable word **Satthu**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ā	-āro	<i>nomimative - paṭhamā</i>
-ā -a	-āro	<i>vocative - (paṭhamā)</i>
-āraṃ	-āre -āro	<i>accusative - dutiyā</i>
-arā -ārā -unā	-ārehi -ūhi -ūbhi	<i>instrumental - tatiyā</i>
-u -uno -ussa	-ānaṃ -ārānaṃ	<i>dative - catutthī</i>
-ārā	-ārehi -ārebhi	<i>ablative - pañcamī</i>
-u -uno -ussa	-ānaṃ -ārānaṃ	<i>genitive - chaṭṭhī</i>
-i	-aresu -āresu -usu -ūsu	<i>locative - sattamī</i>

**SENTENCES:**

**Satthā Devamanussānaṃ Buddho Bhagavā**<sup>2</sup> (nom. sing.)

The Teacher of *Devas* and men, the Buddha, the Gracious One

**Tayo ... satthāro ye loke codanārahā**<sup>3</sup> (nom. plur.)

Three ... teachers in the world are blameworthy

**Bho Satthā! Tvaṃ sadevakaṃ lokaṃ pālāya** (voc. sing.)

**Bho Sattha! Tvaṃ sadevakaṃ lokaṃ pālāya**

Good Teacher! You must protect the world together with its *Devas*

<sup>1</sup> This form is given as *Satthar* in the modern grammars, but the Pāli grammarians normally give it as *Satthu*. Other agent nouns are similarly declined such as: *netu*, *dātu*, *kattu*, etc. etc.

<sup>2</sup> DN 2; I. p. 48 and passim.

<sup>3</sup> DN 12; I. p. 229.

**Bho Satthāro! Sadevakam lokam pāletha (voc. plur.)**

Good Teachers! You must protect the world together with its *Devas*

**Anomanāmaṃ Satthāraṃ taṃ namassāmi<sup>1</sup> (acc. sing.)**

I worship that Teacher having the supreme name (Buddha)

**Taṃ kiṃ maññatha ... ime satta satthāre...?<sup>2</sup> (acc. plur.)**

**Taṃ kiṃ maññatha ... ime satta satthāro...?**

What do you think ... of these seven teachers...?

**Yaṃ, bhikkhave, Sattharā karaṇīyaṃ sāvakānaṃ (agent. inst. sing.)**

**Yaṃ, bhikkhave, Satthārā karaṇīyaṃ sāvakānaṃ<sup>3</sup>**

**Yaṃ, bhikkhave, Satthunā karaṇīyaṃ sāvakānaṃ**

Whatever, monks, should be done by a Teacher for his disciples

**Samalehi chahi satthārehi cintito<sup>4</sup> (agent. inst. plur.)**

**Samalehi chahi satthuhi cintito**

Thought up by the six impure teachers

**Sattharā anuggahito sāvako mahābhiññataṃ patto (inst. sing.)**

**Satthārā anuggahito sāvako mahābhiññataṃ patto<sup>5</sup>**

**Satthunā anuggahito sāvako mahābhiññataṃ patto**

With the help of the Teacher the disciple attained great powers

**Chahi satthārehi saddhiṃ Devadatto<sup>6</sup> (inst. plur.)**

**Chahi satthūhi saddhiṃ Devadatto**

Devadatta, together with the six teachers

**Byādhīpabāḷho udapādi Satthu (dat. sing.)**

**Byādhīpabāḷho udapādi Satthuno<sup>7</sup>**

**Byādhīpabāḷho udapādi Satthussa<sup>8</sup>**

To the Teacher a very strong sickness arose

**Imesaṃ satthānaṃ ādimajjhaṃ dissati<sup>9</sup> (dat. plur.)**

**Imesaṃ satthārānaṃ ādimajjhaṃ dissati**

The beginning and the middle is seen by these teachers

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<sup>1</sup> SN 1 v. 927.

<sup>2</sup> AN IV. p. 136.

<sup>3</sup> MN 9, near the end, and passim.

<sup>4</sup> SA I, p. 199. *Satthārehi*, *Satthārānaṃ*, and *Satthāresu* are apparently formed by analogy, Geiger writes that as *kammāraṃ:kammāra-* so *Satthāraṃ:Satthāra-* (Geiger §90).

<sup>5</sup> SN 21.1; vol. II, p. 274.

<sup>6</sup> AA II, p. 27.

<sup>7</sup> Ud. 8-5.

<sup>8</sup> *Satthussa* here and below is analogical from the *-a* declension.

<sup>9</sup> SnA I p. 327.

**Satthārā parājenti aññatitthiyā (abl. sing.)**

Through the Teacher adherents of other faiths suffer defeat

**Satthārehi charamsiyo niccharanti (abl. plur.)**

From the Teachers six rays (of light) are emitted

**Satthu no Gandhakuṭim gopayanto ... vasāma Vajjibhūmiyaṃ (gen. sing.)**

**Satthuno no Gandhakuṭim gopayanto ... vasāma Vajjibhūmiyaṃ**

**Satthussa no Gandhakuṭim gopayanto ... vasāma Vajjibhūmiyaṃ<sup>1</sup>**

Guarding our Teacher's Fragrant Chamber ... we dwell in the Vajjis' land

**Imesaṃ ... tiṇṇaṃ satthānaṃ ekā niṭṭhā udāhu puthu niṭṭhā ti? (gen. plur.)**

**Imesaṃ ... tiṇṇaṃ satthārānaṃ ekā niṭṭhā udāhu puthu niṭṭhā ti?<sup>2</sup>**

Is there one end for these three teachers or many ends?

**Satthari kaṅkhati vicikicchatī<sup>3</sup> (loc. sing.)**

Doubt and uncertainty regarding the Teacher

**Sattharesu bhatti bhavabhava atthu (loc. plur.)**

**Satthāresu bhatti bhavabhava atthu**

**Satthusu bhatti bhavabhava atthu**

**Satthūsu bhatti bhavabhava atthu**

Let devotion in the Teachers develop more and more

*ITI EKĀDASAMO PĀṬHO*  
*SUCH IS THE ELEVENTH LESSON*

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<sup>1</sup> Mhv. IV, v. 32.

<sup>2</sup> AN I. p. 277.

<sup>3</sup> Dhs. p. 183.

**1-12: U-KĀRANTAPULLIṄGO — NATTU**

**1-12: MASCULINE GENDER WITH -U AT THE END — NATTU**

**U-kārantapulliṅgo nattu-saddo vuccate**

The Masculine Gender with -u at the end is illustrated with the declinable word **nattu**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ā	-āro	<i>nomimative - paṭhamā</i>
-ā -a	-āro	<i>vocative - (paṭhamā)</i>
-āram	-āre -āro	<i>accusative - dutiyā</i>
-ārā	-ārehi -ārebhi	<i>instrumental - tatiyā</i>
-u -uno -ussa	-ārānam -ānam	<i>dative - catutthī</i>
-ārā	-ārehi -ārebhi	<i>ablative - pañcamī</i>
-u -uno -ussa	-ārānam -ānam	<i>genitive - chaṭṭhī</i>
-i	-āresu	<i>locative - sattamī</i>

**SENTENCES:**

**Visākhāya Migāramātuyā nattā kālakatā hoti<sup>2</sup> (nom. sing.)**

Then at that time Migāra's mother Visākhā's grandchild had died

**Nattāro suṇisā putto Rājā Devī ca ekato<sup>3</sup> (nom. plur.)**

The grandsons, daughters-in-law, children, King and Queen were all on one side

**Bho nattā! Tvam-pi sippam uggaṇhāhi (voc. sing.)**

**Bho natta!<sup>4</sup> Tvam-pi sippam uggaṇhāhi**

Good grandchild! You must learn a craft

**Bho nattāro! Tumhe sippāni uggaṇhātha (voc. plur.)**

Good grandchildren! You must learn (some) crafts

**Bhikkhū ... Visākhāya Migāramātuyā nattāram etad-avocum (acc. sing.)**

The monks ... said this to Migāra's mother Visākhā's grandchild

<sup>1</sup> This form is given as *nattar* in the modern grammars, but the Pāli grammarians normally give it as *nattu*. *Nattu* is unusual in that it follows the agent noun declension like *Satthu* above, and is unlike the normal relationship nouns, like *pitu*, which has short vowel in this position.

<sup>2</sup> Ud. 8-8.

<sup>3</sup> Jā. 547; VI, p. 587.

<sup>4</sup> This is an analogical form, along the lines of *vadhū* (nom.) > *vadhu* (voc.).

**Icehyyāsi tvaṃ ... putte ca nattāre ca? (acc. plur.)**

**Icehyyāsi tvaṃ ... putte ca nattāro ca?<sup>1</sup>**

Would you like ... children and grandchildren?

**Nattārā rukkho pupphāni avacīyate (agent. inst. sing.)**

The tree flowers are gathered by the grandchild

**Nattārehi rukkho pupphāni avacito (agent. inst. plur.)**

The tree flowers were gathered by the grandchildren

**Nattārā pitāmaho sukhī jāto (inst. sing.)**

Because of the grandchild the grandfather became happy

**Alaṃ me ... puttehi ca nattārehi cā<sup>2</sup> (inst. plur.)**

I have had enough ... with children and grandchildren

**Nattu khettavatthuṃ dadāti pitāmaho (dat. sing.)**

**Nattuno khettavatthuṃ dadāti pitāmaho**

**Nattussa<sup>3</sup> khettavatthuṃ dadāti pitāmaho**

The grandfather gave grounds and fields to the grandchild

**Nattārānaṃ khettavatthuṃ dadanti pitāmahā (dat. plur.)**

The grandfathers gave grounds and fields to the grandchildren

**Nattārā pitāmaho apeto hoti (abl. sing.)**

The grandfather went away from the grandchild

**Nattārehi pitāmaho apeto hoti (abl. plur.)**

The grandfather went away from the grandchildren

**Nattu vatthābharaṇaṃ pana hoti (gen. sing.)**

**Nattuno vatthābharaṇaṃ pana hoti**

**Nattussa vatthābharaṇaṃ pana hoti**

This is the grandchild's cloth and an ornament

**Nattārānaṃ kho pana vatthābharaṇāni honti (gen. plur.)**

These are the grandchildren's clothes and an ornaments

**Nattari yo koci pitāmaho nappasīdati (loc. sing.)**

There is some grandfather who has no confidence in (their) grandchild

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<sup>1</sup> Ud. 8-8.

<sup>2</sup> Ud. 8-8.

<sup>3</sup> Nattussa here and below is analogical from the *-a* declension.

**Nattāresu ye keci pitāmahā nappasīdanti (loc. plur.)**

There are some grandfathers who have no confidence in (their) grandchildren

*ITI DVĀDASAMO PĀṬHO*  
*SUCH IS THE TWELTH LESSON*

**1-13: U-KĀRANTAPULLIṄGO — PITU**

**1-13: MASCULINE GENDER WITH -U AT THE END — PITU**

**U-kārantapulliṅgo pitu-saddo vuccate**

The Masculine Gender with -u at the end

is illustrated with the declinable word **pitu**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ā	-aro	<i>nomimative - paṭhamā</i>
-ā -a	-aro	<i>vocative - (paṭhamā)</i>
-aram	-are -aro	<i>accusative - dutiyā</i>
-arā	-arehi -arebhi -ūhi -ūbhi	<i>instrumental - tatiyā</i>
-u -uno -ussa	-arānaṃ -ūnaṃ -unnaṃ	<i>dative - catutthī</i>
-arā	-arehi -arebhi -ūhi -ūbhi	<i>ablative - pañcamī</i>
-u -uno -ussa	-arānaṃ -ūnaṃ -unnaṃ	<i>genitive - chaṭṭhī</i>
-i	-aresu -usu -ūsu	<i>locative - sattamī</i>

**SENTENCES:**

**Mayhaṃ ... Suddhodano nāma Rājā pitā ahoṣi<sup>2</sup> (nom. sing.)**

My ... father was the King named Suddhodana

**Pitāro ca me āsuṃ Pitāmahā ca saddhā<sup>3</sup> (nom. plur.)**

My fathers and Grandfathers were faithful

**Bho pitā! Tvam-pi bhojanaṃ puttassa bhojehi (voc. sing.)**

**Bho pita! Tvam-pi bhojanaṃ puttassa bhojehi**

Good Father! You must feed food to the child

<sup>1</sup> This form is given as *pitar* in the modern grammars, but the Pāli grammarians normally give it as *pitu*. Similarly declined are other relationship nouns, like *bhātu* and *bhattu*, etc. etc.

<sup>2</sup> DN 14; PTS, II p. 7.

<sup>3</sup> Jā. 444; IV, p. 34.

**Bho pitaro! Tumhe bhojanam puttānam bhojetha (voc. plur.)**

Good Fathers! You must feed food to the children

**Mātaram pitaram hantvā ... anīgho yāti brāhmaṇo<sup>1</sup> (acc. sing.)**

Having slaughtered Mother and Father ... a brahmin carries on untroubled

**Natthi devapitare vā, kuto mātā kuto pitā? (acc. plur.)**

**Natthi deva pitaro vā, kuto mātā kuto pitā?<sup>2</sup>**

There are no fathers gone to the gods, how then Mother or Father?

**Etam pāpakammaṃ neva ... na Pitarā kataṃ<sup>3</sup> (agent. inst. sing.)**

This evil action was not ... done by your Father

**[Assamedho] amhākaṃ pitarehi pitāmahehi ... yajitabbaṃ (agent. inst. plur.)**

**[Assamedho] amhākaṃ pitūhi pitāmahehi ... yajitabbaṃ<sup>4</sup>**

[The horse sacrifice] was not to be sacrificed ... by our Fathers and Grandfathers

**Pitā pi Puttena vivadati, putto pi Pitarā vivadati<sup>5</sup> (inst. sing.)**

Father disputes with Son, Son disputes with Father

**Pitarehi bhaginiyo sukhaṃ pāpuṇanti (inst. plur.)**

**Pitūhi bhaginiyo sukhaṃ pāpuṇanti**

Because of the father the sisters attains happiness

**Pitu Dhamme desiyamāne ... āsavehi cittaṃ vimucci (dat. sing.)**

**Pituno Dhamme desiyamāne ... āsavehi cittaṃ vimucci<sup>6</sup>**

**Pitussa<sup>7</sup> Dhamme desiyamāne ... āsavehi cittaṃ vimucci**

While Dhamma was being taught to his Father ... his heart was freed from the pollutants

**Dassāmi dānaṃ pitarānaṃ pitāmahānaṃ (dat. plur.)**

**Dassāmi dānaṃ pitūnaṃ pitāmahānaṃ<sup>8</sup>**

**Dassāmi dānaṃ pitunnaṃ pitāmahānaṃ**

I will give a gift to my Fathers and Grandfathers

**Pitarā antaradhāyāti putto (abl. sing.)**

The child departs from the father

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<sup>1</sup> Dh. v. 294.

<sup>2</sup> Jā. 545; VI, p. 225.

<sup>3</sup> MN 130, III, p. 179.

<sup>4</sup> AA III, p. 82.

<sup>5</sup> MN 80; II, 120.

<sup>6</sup> Vin. Mv. I, p. 16.

<sup>7</sup> This form has arisen through analogy with the *-a* declension.

<sup>8</sup> Pv. 249. *Pitūnaṃ* and *pitunnaṃ* are variant spellings of the same word.

**Pitarehi antaradhāyanti puttā (abl. plur.)**

**Pitūhi antaradhāyanti puttā**

The children depart from the fathers

**Pitu ca sā sutvāna vākyam rattim nikkhamma (gen. sing.)**

**Pituno ca sā sutvāna vākyam rattim nikkhamma<sup>1</sup>**

**Pitussa ca sā sutvāna vākyam rattim nikkhamma**

Having heard her Father's words, she went forth at night

**Pitarānam sippam dassetvā ... paṇṇāni pahiṇimsu (gen. plur.)**

**Pitūnam sippam dassetvā ... paṇṇāni pahiṇimsu<sup>2</sup>**

**Pitunnam sippam dassetvā ... paṇṇāni pahiṇimsu**

Having seen their fathers' crafts ... they sent letters

**So kira pitari mate paridevamāno vicarati<sup>3</sup> (loc. sing.)**

On the death of his father, it seems, he went about lamenting

**So kira pitaresu matesu paridevamāno vicaranti (loc. plur.)**

**So kira pitūsu matesu paridevamāno vicaranti**

**So kira pitusu matesu paridevamāno vicaranti**

On the death of their fathers, it seems, they went about lamenting

*ITI TERASAMO PĀṬHO*

*SUCH IS THE THIRTEENTH LESSON*

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<sup>1</sup> Jā. 546, VI, p. 266.

<sup>2</sup> Jā. 537, V, p. 456.

<sup>3</sup> Jā. 352, III, p. 155. The plural example below is based on this.



**1-14: U-KĀRANTAPULLIṄGO — BHĀTU**

**1-14: MASCULINE GENDER WITH -U AT THE END — BHĀTU**

**U-kārantapulliṅgo bhātu-saddo vuccate**

The Masculine Gender with -u at the end  
is illustrated with the declinable word **bhātu**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ā	-aro	<i>nomimative - paṭhamā</i>
-ā -a	-aro	<i>vocative - (paṭhamā)</i>
-aram	-are -aro	<i>accusative - dutiyā</i>
-arā	-arehi -arebhi -ūhi -ūbhi	<i>instrumental - tatiyā</i>
-u -uno -ussa	-arānaṃ -ūnaṃ -unnaṃ	<i>dative - catutthī</i>
-arā	-arehi -arebhi -ūhi -ūbhi	<i>ablative - pañcamī</i>
-u -uno -ussa	-arānaṃ -ūnaṃ -unnaṃ	<i>genitive - chaṭṭhī</i>
-i	-aresu -usu -ūsu	<i>locative - sattamī</i>

**SENTENCES:**

**Samaṇaṃ ... bhātā vandanti naṃ paṭiṭṭhitam**<sup>2</sup> (nom. sing.)

A brother worships an ascetic when well established

**Bhātaro honti me ludda, sodariyā**<sup>3</sup> (nom. plur.)

My brothers are hunters, born of the same mother

**Bho bhātā! Tvam-pi kusalaṃ karohi** (voc. sing.)

**Bho bhāta! Tvam-pi kusalaṃ karohi**

Good brother! You also must do a good thing

**Bho bhātaro! Tumhe kusalāni karotha** (voc. plur.)

Good brothers! You must do good things

**Yo ... bhātaram ... hanti roseti vācāya**<sup>4</sup> (acc. sing.)

He who ... strikes or annoys with words ... his brother

<sup>1</sup> This form is given as *bhattar* in the modern grammars, but the Pāli grammarians normally give it as *bhattu*.

<sup>2</sup> SN 1 v. 254.

<sup>3</sup> Jā. 501; IV, p. 417.

<sup>4</sup> Sn. v. 125.

**Bhātare<sup>1</sup> kusalāni kamme kārayanti pubbajā (acc. plur.)**

**Bhātaro kusalāni kamme kārayanti pubbajā**

Those elders made their brothers do good deeds

**Etaṃ pāpakammaṃ neva ... na bhātarā kataṃ<sup>2</sup> (agent. inst. sing.)**

This evil action was not ... done by your brother

**Bhātarehi saṅgho bhattaṃ bhojāpito (agent. inst. plur.)**

**Bhātūhi saṅgho bhattaṃ bhojāpito**

The Saṅgha was served food by the brothers

**Bhātā pi bhaginiyā vivadati, bhaginī pi bhātarā vivadati<sup>3</sup> (inst. sing.)**

Brother disputes with sister, and sister disputes with brother

**Mayam-pi bhātarehi saddhiṃ gacchāma (inst. plur.)**

**Mayam-pi bhātūhi saddhiṃ gacchāma<sup>4</sup>**

We go together with our brothers

**Eko bhātu ... kathetuṃ vaṭṭati (dat. sing.)**

**Eko bhātuno ... kathetuṃ vaṭṭati**

**Eko bhātussa ... kathetuṃ vaṭṭati<sup>5</sup>**

It is correct to speak ... to one brother

**Māheva me bhātarānaṃ upasaggo ahoṣi (dat. plur.)**

**Māheva me bhātānaṃ upasaggo ahoṣi**

**Māheva me bhātūnaṃ upasaggo ahoṣi<sup>6</sup>**

There is a great danger to my brothers

**Bhātarā antaradhāyati bhaginī pi (abl. sing.)**

The sister departs from the brother

**Bhātarehi antaradhāyanti bhaginiyo (abl. plur.)**

**Bhātūhi antaradhāyanti bhaginiyo**

The sisters depart from the brothers

**So pi jeṭṭhassa bhātu vacanaṃ sampaṭicchīya (gen. sing.)**

**So pi jeṭṭhassa bhātuno vacanaṃ sampaṭicchīya**

**So pi jeṭṭhassa bhātussa vacanaṃ sampaṭicchīya<sup>7</sup>**

He accepted his elder brother's word

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<sup>1</sup> *Bhate* and *bhātussa* below are derived by analogy with the *-a* declension.

<sup>2</sup> MN 130, III, p. 179.

<sup>3</sup> MN 13, I, p. 86.

<sup>4</sup> DA I, p. 259.

<sup>5</sup> Jā. 542; VI, p. 129.

<sup>6</sup> Vin. Mv. 1. p. 33.

<sup>7</sup> Mhv. LXIII, v. 3.

**Mātā ca tiṇṇaṃ bhātarānaṃ Jayabāhu ca bhūmipo (gen. plur.)**

**Mātā ca tiṇṇaṃ bhātānaṃ Jayabāhu ca bhūmipo**

**Mātā ca tiṇṇaṃ bhātūnaṃ Jayabāhu ca bhūmipo<sup>1</sup>**

The Mother of the three brothers and Prince Jayabāhu

**Bhaginiyā pi bhātari tibbo āghāto paccupaṭṭhito bhavissati<sup>2</sup> (loc. sing.)**

There will be string hatred present in the brother towards the sister

**[So] ... tesu bhātaresu sabbesu puññāpaññādhiko ahu (loc. plur.)**

**[So] ... tesu bhātusu sabbesu puññāpaññādhiko ahu**

**[So] ... tesu bhātūsu sabbesu puññāpaññādhiko ahu<sup>3</sup>**

He ... was superior amongst all his brothers in merit and wisdom

*ITI CUDDASAMO PĀṬHO*  
*SUCH IS THE FOURTEENTH LESSON*

**1-15: Ū-KĀRANTAPULLIṄGO — ABHIBHŪ**  
**1-15: MASCULINE GENDER WITH -Ū AT THE END — ABHIBHŪ**

**Ū-kārantapullīṅgo Abhibhū-saddo vuccate**

The Masculine Gender with -ū at the end

is illustrated with the declinable word **Abhibhū<sup>4</sup>**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ū	-ū -uno	<i>nomimative - paṭhamā</i>
-ū	-ū -uno	<i>vocative - (paṭhamā)</i>
-uṃ -unaṃ	-ū -uno -uvo	<i>accusative - dutiyā</i>
-unā	-ūhi -ūbhi	<i>instrumental - tatiyā</i>
-uno -ussa	-ūnaṃ	<i>dative - catutthī</i>
-unā -to -usmā -umhā	-ūhi -ūbhi	<i>ablative - pañcamī</i>
-uno -ussa	-ūnaṃ	<i>genitive - chaṭṭhī</i>
-usmiṃ -umhi	-ūsu	<i>locative - sattamī</i>

<sup>1</sup> Mhv. LXI, v. 27.

<sup>2</sup> DN III, p. 72.

<sup>3</sup> Mhv. XI, v. 6.

<sup>4</sup> Similarly declined are: *vidū, pāragū, vedagū, abhijjhālū, aviddasū, sayambhū, & vessabhū.*

SENTENCES:

**Aham-asmi Brahmā Mahābrahmā Abhibhū<sup>1</sup> (nom. sing.)**

I am Brahmā, the Great Brahmā, the Conqueror

**Keci Abhibhū nāma sahasso Brahmā<sup>2</sup> (nom. plur.)**

**Keci Abhibhuno nāma sahasso Brahmā**

Some thousands of Brahmās known as Conquerors

**Bho Abhibhū! Dhammaṃ desehi (voc. sing.)**

Good Conquerer! You must give a Dhamma Teaching

**Bho Abhibhū! Dhammaṃ desetha (voc. plur.)**

**Bho Abhibhuno! Dhammaṃ desetha**

Good Conquerers! You must give a Dhamma Teaching

**Sikhī Bhagavā ... Abhibhuṃ bhikkhuṃ āmantesi<sup>3</sup> (acc. sing.)**

**Sikhī Bhagavā ... Abhibhunaṃ bhikkhuṃ āmantesi**

The Gracious One Sikhī ... addresses the monk named Abhibhū

**Abhibhū sirasā namāma mayaṃ (acc. plur.)**

**Abhibhuno sirasā namāma mayaṃ**

**Abhibhuvo sirasā namāma mayaṃ**

With our heads we venerate the Conquerors

**Abhibhunā Dhammo desito (agent. inst. sing.)**

The Dhamma was taught by the Conquerer

**Abhibhūhi Dhammā desitā (agent. inst. plur.)**

The Dhamma was taught by the Conquerors

**Abhibhunā ... saddhiṃ ... nisīditvā, Pātimokkhaṃ uddisi (inst. sing.)**

Having sat ... with ... Abhibhū, he recited the Pātimokkha

**Abhibhūhi lokā sukhījātā (inst. plur.)**

Because of the Conquerors the people became happy

**Abhibhuno pupphāni yajati (dat. sing.)**

**Abhibhussa pupphāni yajati**

He offers flowers to the Conquerer

**Abhibhūnaṃ pupphāni yajanti (dat. plur.)**

They offer flowers to the Conquerors

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<sup>1</sup> DN I; I, p. 18.

<sup>2</sup> MA on MN 1; PTS, I, p. 36.

<sup>3</sup> SN 1.6.14.

**Abhibhum̐ Abhibhunā sañjānāti (abl. sing.)**

**Abhibhum̐ Abhibhūto sañjānāti<sup>1</sup>**

**Abhibhum̐ Abhibhusmā sañjānāti**

**Abhibhum̐ Abhibhumhā sañjānāti**

He perceives the Conqueror as the Conqueror

**Abhibhūhi pabhāyo niccharanti (abl. plur.)**

Light emanates from the Conquerer

**Assumha kho mayam̐ ... Abhibhuno bhikkhuno ... gāthāyo (gen. sing.)**

**Assumha kho mayam̐ ... Abhibhussa bhikkhuno ... gāthāyo<sup>2</sup>**

We heard the monk Abhibhū's verses

**Abhibhūnam̐ caraṇam̐ paṇamāma (gen. plur.)**

We bow down at the Conquerers' feet

**Abhibhusmiṃ maññati (loc. sing.)**

**Abhibhumhi maññati**

He conceives (himself) in the Conquerer

**Abhibhūsu manam̐ patiṭṭhitam̐ (loc. plur.)**

The mind well established in the Conquerers

*ITI PAÑCADASAMO PĀṬHO*

*SUCH IS THE FIFTEENTH LESSON*

**1-16: Ū-KĀRANTAPULLIṄGO — SABBAÑÑŪ**

**1-16: MASCULINE GENDER WITH -Ū AT THE END — SABBAÑÑŪ**

**Ū-kāranta pulliṅgo Sabbaññū-saddo vuccate**

The Masculine Gender with -ū at the end

is illustrated with the declinable word **Sabbaññū<sup>3</sup>**

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<sup>1</sup> MN 1; I p. 2.

<sup>2</sup> SN 1.6.14.

<sup>3</sup> Similarly declined are all other words ending in -ññū, like *viññū*, *mattaññū*, *atthaññū*, etc. etc.

ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ū	-ū -uno	<i>nomimative - paṭhamā</i>
-ū	-ū -uno	<i>vocative - (paṭhamā)</i>
-uṃ -unaṃ	-ū -uno	<i>accusative - dutiyā</i>
-unā	-ūhi -ūbhi	<i>instrumental - tatiyā</i>
-uno -ussa	-ūnaṃ	<i>dative - catutthī</i>
-unā -uto -usmā -umhā	-ūhi -ūbhi	<i>ablative - pañcamī</i>
-uno -ussa	-ūnaṃ	<i>genitive - chaṭṭhī</i>
-usmiṃ -umhi	-ūsu	<i>locative - sattamī</i>

SENTENCES:

**Sabbaññū Sabbadassāvī Jino Ācariyo mama<sup>1</sup> (nom. sing.)**  
The All-Knowing, All-Seeing Victor is my Teacher

**Sabbaññū Sabbavidū ca Buddhā na lakkhaṇena jānanti<sup>2</sup> (nom. plur.)**  
**Sabbaññuno Sabbavidū ca Buddhā na lakkhaṇena jānanti**  
The All-Knowing, All-Understanding Buddhas do not know the signs

**Bho Sabbaññū! Dhammaṃ desehi (voc. sing.)**  
Good and All-Knowing One! You must teach the Dhamma

**Bho Sabbaññū! Dhammaṃ desetha (voc. plur.)**  
**Bho Sabbaññuno! Dhammaṃ desetha**  
Good and All-Knowing Ones! You must teach the Dhamma

**Disvānahaṃ sabbaññuṃ ... gaṇṭhipupphaṃ apūjayiṃ (acc. sing.)**  
**Disvānahaṃ sabbaññunaṃ ... gaṇṭhipupphaṃ apūjayiṃ**  
Having seen the All-Knowing One ... I offered a Gaṇṭhi flower

**Sabbaññū passati mahājano (acc. plur.)**  
**Sabbaññuno passati mahājano**  
The people see the All-Knowing Ones

**Sabbaññunā Sammāsambuddhena desito (agent. inst. sing.)**  
Taught by the All-Knowing One, the Perfect Sambuddha

**Sabbaññūhi Dhammo desito (agent. inst. plur.)**  
The Dhamma was taught by the All-Knowing Ones

<sup>1</sup> Th. v. 722.

<sup>2</sup> Jā. 479; IV, p. 235.

**Sabbaññunā sivapadam yanti (inst. sing.)**

Because of the All-Knowing One they go to the state of bliss

**Sabbaññūhi lokā sukhijātā (inst. plur.)**

Because of the All-Knowing Ones the people become happy

**Sabbaññuno jīvitam pariccajāmi (dat. sing.)**

**Sabbaññussa<sup>1</sup> jīvitam pariccajāmi**

I offer up my life to the All-Knowing One

**Sabbaññūnam jīvitam pariccajāmi (dat. plur.)**

I offer up my life to the All-Knowing Ones

**Kathañ-hi nāma asabbaññum sabbaññunā ... vijānāti? (abl. sing.)**

**Kathañ-hi nāma asabbaññum sabbaññuto ... vijānāti?<sup>2</sup>**

**Kathañ-hi nāma asabbaññum sabbaññusmā ... vijānāti?**

**Kathañ-hi nāma asabbaññum sabbaññumhā ... vijānāti?**

How can he know one who doesn't know all from an All-Knowing One

**Sabbaññūhi sivapadam labheyyum (abl. plur.)**

They attained the state of bliss because of the All-Knowing One

**Sabbaññuno ... bhojanam paṭiyādetvā, kālam-ārocayim aham (gen. sing.)**

**Sabbaññussa ... bhojanam paṭiyādetvā, kālam-ārocayim aham<sup>3</sup>**

Having arranged the food for the All-Knowing One, I announced the time

**Sabbaññūnam pāde vandāma (gen. plur.)**

We worship the feet of the All-Knowing Ones

**Sabbaññusmim ... tam-aham kittayissāmi (loc. sing.)**

**Sabbaññumhi ... tam-aham kittayissāmi<sup>4</sup>**

I praise this ... in the All-Knowing One

**Sabbaññūsu lokā pasīdanti (loc. plur.)**

The world has confidence in the All-Knowing Ones

*ITI SOLASAMO PĀṬHO  
SUCH IS THE SIXTEENTH LESSON*

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<sup>1</sup> *Sabbaññussa*, here and below, is derived by analogy with the *-a* declension.

<sup>2</sup> Vimativinodani, I, p. 116 (ChS).

<sup>3</sup> Ap. 1.468 (ChS).

<sup>4</sup> Ap. 6.71 (ChS).

**1-17: O-KĀRANTAPULLIṄGO — GO**

**1-17: MASCULINE GENDER WITH -O AT THE END — GO**

**O-kāraṅta pulliṅgo go-saddo vuccate**

The Masculine Gender with -o at the end is illustrated with the declinable word **go**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-o</i>	<i>-o</i>	<i>nomimative - paṭhamā</i>
<i>-o</i>	<i>-o</i>	<i>vocative - (paṭhamā)</i>
<i>-uṃ -aṃ</i>	<i>-o -e</i>	<i>accusative - dutiyā</i>
<i>-ena</i>	<i>-ohi -obhi -ehi -ebhi</i>	<i>instrumental - tatiyā</i>
<i>-assa</i>	<i>-aṃ -ānaṃ</i>	<i>dative - catutthī</i>
<i>-ā -asmā -amhā</i>	<i>-ohi -obhi -ehi -ebhi</i>	<i>ablative - pañcamī</i>
<i>-assa -ānaṃ</i>	<i>-aṃ -ānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>-e -asmiṃ -amhi</i>	<i>-osu -esu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Go usabho ujum gacchati (nom. sing.)**

**Gavo usabho ujum gacchati**

**Goṇo usabho ujum gacchati**

The bull went straight ahead

**Gāvo usabhā ujum gacchanti (nom. plur.)**

The bulls went straight ahead

**Bho go usabhā! Ujum gacchāhi (voc. sing.)**

**Bho gavo usabhā! Ujum gacchāhi**

**Bho goṇo usabhā! Ujum gacchāhi**

Good bull! You must go straight ahead

**Bho gāvo usabhā! Ujum gacchatha (voc. sing.)**

Good bulls! You must go straight ahead

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<sup>1</sup> There is only one noun in this class. There are three stems on which the forms are being declined, which accounts for the multiplicity of forms in this declension. The historical stem is *gāva*, which gives rise to *go* and all the other forms in *gāv-*. On a new stem, *gava*, all the forms in *gav-* have been formed. And the following are being declined on the stem *goṇa*: *goṇo*, *goṇaṃ*, *goṇe*, and *goṇānaṃ*.



**Gāvum̐ vajam̐ rundhati gopālo (acc. sing.)**

**Gāvam̐ vajam̐ rundhati gopālo**

**Gavam̐ vajam̐ rundhati gopālo**

**Goṇam̐ vajam̐ rundhati gopālo**

The cow-herder rounded the cow up in the cow pen

**Gāvo vaje rundhanti gopālā (acc. plur.)**

**Goṇe vaje rundhanti gopālā**

The cow-herders rounded the cows up in the cow pens

**Gāvena sakaṭo ānīyate (agent. inst. sing.)**

**Gavena sakaṭo ānīyate**

The cart was drawn by the cow

**Gohi sakaṭā ānīyante (agent. inst. plur.)**

**Gāvehi sakaṭā ānīyante**

**Gavehi sakaṭā ānīyante**

The carts were drawn by the cows

**Gāvena gomiko jīvikam̐ kappeti (inst. sing.)**

**Gavena gomiko jīvikam̐ kappeti**

Because of the cow the rancher earned a living

**Gohi gomikā jīvikam̐ kappenti (inst. plur.)**

**Gāvehi gomikā jīvikam̐ kappenti**

**Gavehi gomikā jīvikam̐ kappenti**

Because of the cows the ranchers earned a living

**Gāvassa tiṇam̐ dadāti gopālo (dat. sing.)**

**Gavassa tiṇam̐ dadāti gopālo**

The cow-herder gives grass to the cow

**Gonaṁ tiṇam̐ dadanti gopālā (dat. plur.)**

**Gavam̐ tiṇam̐ dadanti gopālā**

**Gunnam̐ tiṇam̐ dadanti gopālā**

**Goṇānam̐ tiṇam̐ dadanti gopālā**

The cow-herder gives grass to the cows

**Gāvā usabhasmā bhayaṁ upjajjati (abl. sing.)**

**Gavā usabhasmā bhayaṁ upjajjati**

**Gāvasmā usabhasmā bhayaṁ upjajjati**

**Gavasmā usabhasmā bhayaṁ upjajjati**

**Gāvamhā usabhasmā bhayaṁ upjajjati**

**Gavamhā usabhasmā bhayaṁ upjajjati**

From the bull fear arises

**Gohi usabhehi bhayāni jāyanti (abl. plur.)**

**Gāvehi usabhehi bhayāni jāyanti**

**Gavehi usabhehi bhayāni jāyanti**

From the bulls fear arises

**Gāvassa usabhassa dhavalo guṇo (gen. sing.)**

**Gavassa usabhassa dhavalo guṇo**

The bull is white in colour

**Gonaṃ usabhānaṃ guṇā pamāṇaṃ (gen. plur.)**

**Gavaṃ usabhānaṃ guṇā pamāṇaṃ**

**Gunnaṃ usabhānaṃ guṇā pamāṇaṃ**

**Goṇānaṃ usabhassa guṇo pamāṇaṃ**

The bulls are a good size

**Gāve usabhe gomiko pasīdati (loc. sing.)**

**Gave usabhe gomiko pasīdati**

**Gāvasmim̐ usabhe gomiko pasīdati**

**Gavasmim̐ usabhe gomiko pasīdati**

**Gāvamhi usabhe gomiko pasīdati**

**Gavamhi usabhe gomiko pasīdati**

The rancher has confidence in the bull

**Gosu usabhesu gomikā pasīdanti (loc. plur.)**

**Gāvesu usabhesu gomikā pasīdanti**

**Gavesu usabhesu gomikā pasīdanti**

The ranchers have confidence in the bulls

*ITI SATTADASAMO PĀṬHO*

*SUCH IS THE SEVENTEENTH LESSON*

*ITI NAVAPADAMAÑJARIYĀ PULLIṄGANĀMĀNĀM*

*SUCH ARE THE MASCULINE NOUNS IN THE NEW COLLECTION OF SENTENCES*

*PAṬHAMO PARICCHEDO SAMATTO*

*THE FIRST CHAPTER IS COMPLETE*

# DUTIYO PARICCHEDO, ITTHILIṄGANĀMAM

## Chapter Two, Feminine Nouns

### 2-1: Ā-KĀRANTA-ITTHILIṄGO — KAÑÑĀ

### 2-1: FEMININE GENDER WITH -Ā AT THE END — KAÑÑĀ

**Atha ā-kāraṅta-itthiliṅgo kaññā-saddo vuccate**

Now the Feminine Gender with -ā at the end  
is illustrated with the declinable word **kaññā**<sup>1</sup>

#### ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ā	-āyo -ā	<i>nomimative - paṭhamā</i>
-e -i	-āyo -ā	<i>vocative - (paṭhamā)</i>
-am̐	-āyo -ā	<i>accusative - dutiyā</i>
-āya	-āhi -ābhi	<i>instrumental - tatiyā</i>
-āya	-ānaṃ	<i>dative - catutthī</i>
-āya	-ohi -obhi -ehi -ebhi	<i>ablative - pañcamī</i>
-āya	-ānaṃ	<i>genitive - chaṭṭhī</i>
-āyaṃ -āya	-āsu	<i>locative - sattamī</i>

#### SENTENCES:

**Kaññā dāsīṃ kammaṃ kārapayati (nom. sing.)**

The girl made the servant work

**Kaññāyo dāsī kamma kārapayanti (nom. plur.)**

**Kaññā dāsī kamma kārapayanti**

The girls made the servants work

**Bho kaññe! Tvam-pi kusalaṃ karohi (voc. sing.)**

**Bho kaññi! Tvam-pi kusalaṃ karohi**

Good girl! You also must do a good thing

**Bho kaññāyo! Tumhe kusalaṃ karoṭha (voc. plur.)**

**Bho kaññā! Tumhe kusalaṃ karoṭha**

Good girls! You must do a good thing

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<sup>1</sup> Similarly declined are: *accharā, cariyā, sikhā, yācanā, icchā, mattā, vijjā, saddhā, pabhā*, etc. etc.

**Kaññaṃ kusalaṃ kārāpeti mātā (acc. sing.)**

The mother made the girl do a good deed

**Kaññāyo kusalāni kārenti mātāpitaro (acc. plur.)**

**Kaññā kusalāni kārenti mātāpitaro**

The parents made the girls do good deeds

**Kaññāya tilāni pi bhajjīyante (agent. inst. sing.)**

The sesame seeds are also roasted by the girl

**Kaññāhi dhaññāni pi bhajjīyante (agent. inst. plur.)**

The grain is also roasted by the girls

**Kaññāya koci puriso sucarati (inst. sing.)**

Because of the girl some man lives well

**Kaññāhi keci purisā sucaranti (inst. plur.)**

Because of the girls some men live well

**Kaññāya ābharaṇāni dadāti puriso (dat. sing.)**

The man gives ornaments to the girl

**Kaññānaṃ ābharaṇāni dadāti puriso (dat. plur.)**

The man gives ornaments to the girls

**Kaññāya apeti koci puriso (abl. sing.)**

Some man departs from the girl

**Kaññāhi apenti keci purisā (abl. plur.)**

Some men depart from the girls

**Kaññāya vatthābharaṇāni pi honti (gen. sing.)**

This is the girl's clothes and ornaments

**Kaññānaṃ vatthābharaṇāni pi honti (gen. plur.)**

These are the girls' clothes and ornaments

**Kaññāyaṃ koci puriso pasīdati (loc. sing.)**

**Kaññāya koci puriso pasīdati**

Some man has confidence in the girl

**Kaññāsu keci purisā pasīdanti (loc. plur.)**

Some men have confidence in the girls

**2-2: I-KĀRANTA-ITTHILĪNGO — RATTI**

**2-2: FEMININE GENDER WITH -I AT THE END — RATTI**

**I-kāraṅta-itthilīṅgo ratti-saddo vuccate**

The Feminine Gender with -i at the end is illustrated with the declinable word **ratti**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-i</i>	<i>-iyo -ī</i>	<i>nomimative - paṭhamā</i>
<i>-i</i>	<i>-iyo -ī</i>	<i>vocative - (paṭhamā)</i>
<i>-im</i>	<i>-iyo -ī</i>	<i>accusative - dutiyā</i>
<i>-iyā -yā</i>	<i>-īhi -ībhi</i>	<i>instrumental - tatiyā</i>
<i>-iyā -yā</i>	<i>-īnam</i>	<i>dative - catutthī</i>
<i>-iyā -yā</i>	<i>-īhi -ībhi</i>	<i>ablative - pañcamī</i>
<i>-iyā -yā</i>	<i>-īnam</i>	<i>genitive - chaṭṭhī</i>
<i>-iyam̐ -iyā -imhi</i>	<i>-īsu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Ratti juṅhā sammā virocati (nom. sing.)**

The moonlight night truly shines forth

**Rattiyo juṅhāyo virocanti (nom. plur.)**

**Rattī juṅhāyo virocanti**

Moonlight nights shine forth

**Bho ratti juṅhā! Sammā viroca (voc. sing.)**

Good moonlight night! You must truly shine forth

**Bho rattiyo juṅhāyo! Virocatha (voc. plur.)**

**Bho rattī juṅhāyo! Virocatha**

Good moonlight nights! You must truly shine forth

**Rattim̐ na oloketvā Dhammam̐ suṇomi (acc. sing.)**

Without having looked at the night,<sup>2</sup> I listen to the Dhamma

**Rattiyo na oloketvā Dhammam̐ suṇoma (acc. plur.)**

**Rattī na oloketvā Dhammam̐ suṇoma**

Without having looked at the nights, we listen to the Dhamma

<sup>1</sup> Similarly declined are: *sati*, *bhūmi*, *yuvati*, *khanti*, *vuddhi*, *vuṭṭhi*, *doṇi*, etc. etc

<sup>2</sup> i.e. not caring what time it is.

**Rattiyā yo koci maggo rundhīyati (agent. inst. sing.)**

**Ratyā<sup>1</sup> yo koci maggo rundhīyati**

There is some road which is obstructed by the night

**Rattīhi ye keci maggā rundhīyanti (agent. inst. plur.)**

There are some roads which are obstructed by the nights

**Rattiyā corajeṭṭho corayati (inst. sing.)**

**Ratyā corajeṭṭho corayati**

Because of the night the leading thief steals

**Rattīhi corajeṭṭhā corayanti (inst. plur.)**

Because of the nights the leading thieves steals

**Rattiyā dīpaṃ dadāti dīpakāle (dat. sing.)**

The day-time gives light to the night

**Rattīnaṃ dīpaṃ dadanti dīpakāle (dat. plur.)**

The day-time gives light to the nights

**Rattiyā bhojanā appaṭivirato (abl. sing.)**

**Ratyā bhojanā appaṭivirato**

He did not abstain from night-time food

**Rattīhi bhojanehi appaṭivirato (abl. plur.)**

He did not abstain from night-time food

**Rattiyā ghanāndhakāro pi hoti (gen. sing.)**

**Ratyā ghanāndhakāro pi hoti**

The night has dense darkness

**Rattīnaṃ ghanāndhakārā pi honti (gen. plur.)**

The nights have dense darkness

**Rattiyāṃ sūriyo na pātubhavati (loc. sing.)**

**Rattiyā sūriyo na pātubhavati**

**Rattimhi<sup>2</sup> sūriyo na pātubhavati**

The Sun does not appear in the night

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<sup>1</sup> *Ratyā* is a contraction found in this word, but it is not common to the declension. Similar is the contraction from *jātiyo* >> *jacco*, and *jātiyā* >> *jaccā*.

<sup>2</sup> There is also a form *ratto*, which appears quite frequently, which is a dual, analogous to Sanskrit *rattau*, it is not common to the declension however.

**Rattīsu uhuṅkāṛā gocarāṃ gaṇhanti (loc. plur.)**

The owl takes to flight in the nights

*ITI DUTIYO PĀṬHO*

*SUCH IS THE SECOND LESSON*

**2-3: Ī-KĀRANTA-ITTHILĪṄGO — NADĪ**

**2-3: FEMININE GENDER WITH -Ī AT THE END — NADĪ**

**Ī-kāṛanta-itthilīṅgo nadī-saddo vuccate**

The Feminine Gender with -ī at the end

is illustrated with the declinable word **nadī**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ī	-īyo -ī	<i>nomimative - paṭhamā</i>
-ī	-īyo -ī	<i>vocative - (paṭhamā)</i>
-iṃ	-īyo -ī	<i>accusative - dutiyā</i>
-iyā	-īhi -ībhi	<i>instrumental - tatiyā</i>
-iyā	-īnaṃ	<i>dative - catutthī</i>
-iyā	-īhi -ībhi	<i>ablative - pañcamī</i>
-iyā	-īnaṃ	<i>genitive - chaṭṭhī</i>
-īyaṃ -iyā	-īsu	<i>locative - sattamī</i>

**SENTENCES:**

**Nadī avicchedappavatti sandati (nom. sing.)**

The river flows uninterruptedly

**Nadiyo<sup>2</sup> avicchedappavattī sandantī (nom. plur.)**

**Nadī avicchedappavattī sandantī**

The rivers flow uninterruptedly

**Bho nadī! Avicchedappavatti jalaṃ dada (voc. sing.)**

Good river! You must give water uninterruptedly

<sup>1</sup> Similarly declined are: *itthī*, *devī*, *narī*, *dāsī*, *mahī*, *hatthinī*, etc. etc.

<sup>2</sup> Quite frequently *nadiya* develops to *najjo*, and *nadiyā* to *najjā*, through elision of the -i- element, and applying the normal rules of sandhi; this is not common to the declension, however.

**Bho nadiyo! Avicchedappavattī jalam dadatha (voc. plur.)**

**Bho nadī! Avicchedappavattī jalam dadatha**

Good rivers! You must give water uninterruptedly

**Nadim avicchedappavattim sandam passati (acc. sing.)**

He sees the river flowing uninterruptedly

**Nadiyo avicchedappavattiyō sandanto passati (acc. plur.)**

**Nadī avicchedappavattiyō sandanto passati**

He sees the rivers flowing uninterruptedly

**Nadiyā āpo niccam vuyhate (agent. inst. sing.)**

Water is always carried away by the river

**Nadīhi āpo niccam vuyhate (agent. inst. plur.)**

Water is always carried away by the rivers

**Nadiyā khettaṁ vapati kassako (inst. sing.)**

Because of the river the farmer sows the field

**Nadīhi khetāni vapanti kassakā (inst. plur.)**

Because of the rivers the farmers sow the fields

**Nadiyā visam dadāti koci bālo (dat. sing.)**

Some fool put poison in the river

**Nadīnam visam dadanti keci bālā (dat. plur.)**

Some fools put poison in the rivers

**Nadiyā pabhavanti kunnadiyo (abl. sing.)**

The streams originate from the river

**Nadīhi pabhavanti kunnadiyo (abl. plur.)**

The streams originate from the rivers

**Nadiyā kho pana mahogho bhavati (gen. sing.)**

Moreover, the river has a great flood

**Nadīnam kho pana mahogho bhavati (gen. plur.)**

Moreover, the rivers have great floods

**Nadiyam macchasamūho pana vicarati (loc. sing.)**

**Nadiyā macchasamūho pana vicarati**

Moreover, the shoal of fish swim about in the river



**Nadīsu macchakacchapādayo vicaranti (loc. plur.)**

The swamp fish swim about in the rivers

*ITI TATIYO PĀṬHO*

*SUCH IS THE THIRD LESSON*

**2-4: U-KĀRANTA-ITTHILĪNGO — YĀGU**

**2-4: FEMININE GENDER WITH -U AT THE END — YĀGU**

**U-kāraṅta-itthilīṅgo yāgu-saddo vuccate**

The Feminine Gender with -u at the end

is illustrated with the declinable word **yāgu**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-u</i>	<i>-uyo -ū</i>	<i>nomimative - paṭhamā</i>
<i>-u</i>	<i>-uyo -ū</i>	<i>vocative - (paṭhamā)</i>
<i>-uṁ</i>	<i>-uyo -ū</i>	<i>accusative - dutiyā</i>
<i>-uyā</i>	<i>-ūhi -ūbhi</i>	<i>instrumental - tatiyā</i>
<i>-uyā</i>	<i>-ūnaṁ</i>	<i>dative - catutthī</i>
<i>-uyā</i>	<i>-ūhi -ūbhi</i>	<i>ablative - pañcamī</i>
<i>-uyā</i>	<i>-ūnaṁ</i>	<i>genitive - chaṭṭhī</i>
<i>-uyāṁ -uyā</i>	<i>-ūsu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Yāgu paccate Yaññadattena (nom. sing.)**

Rice-gruel was cooked by Yaññadatta

**Yāguyo paccante Yaññadattehi (nom. plur.)**

**Yāgū paccante Yaññadattehi**

Rice-gruel<sup>2</sup> was cooked by the Yaññadattas

**Bho yāgu! Tvaṁ pana khudaṁ bhaṇa (voc. sing.)**

Good rice-gruel! You must address yourself to hunger

**Bho yāguyo! Tumhe khudaṁ bhaṇatha (voc. plur.)**

**Bho yāgū! Tumhe khudaṁ bhaṇatha**

Good rice-gruel! You must address yourselves to hunger

<sup>1</sup> Similarly declined are: *dhātu*, *dhenu*, *vijju*, *kacchu*, *daddu*, etc. etc.

<sup>2</sup> Gruel is an uncountable noun in English, and therefore has no separate plural form.

**Yāguṃ pibati yo koci jano (acc. sing.)**

There is some person who drinks the rice-gruel

**Yāguyo pibanti ye keci janā (acc. plur.)**

**Yāgū pibanti ye keci janā**

There are some who drink rice-gruel

**Yāguyā pana udaraggi upakaroti (agent. inst. sing.)**

The digestive faculty is assisted by the rice-gruel

**Yāgūhi pana udaraggī upakaronti (agent. inst. plur.)**

The digestive faculty is assisted by rice-gruel

**Yāguyā koci rogo vupasammati (inst. sing.)**

Any disease is (= can be) appeased by rice-gruel

**Yāgūhi keci rogā vupasammanti (inst. plur.)**

Any diseases are (= can be) appeased by rice-gruel

**Yāguyā pana lavaṇaṃ dadāti sūdo (dat. sing.)**

The cook adds salt to the rice-gruel

**Yāgūnaṃ lavaṇāni dadanti sūdā (dat. plur.)**

The cooks add salt to the rice-gruel

**Yāguyā kho pana dhūmo apeti (abl. sing.)**

Steam rises from the rice-gruel

**Yāgūhi kho pana dhūmā apenti (abl. plur.)**

Steam rises from rice-gruel

**Yāguyā kho pana uṇho vijjati (gen. sing.)**

The rice-gruel is hot

**Yāgūnaṃ kho pana uṇhā vijjanti (gen. plur.)**

Rice-gruel is hot

**Yāguyāṃ pana sitthāni honti (loc. sing.)**

**Yāguyā pana sitthāni honti**

There are grains of boiled rice in the rice-gruel

**Yāgūsu pana sitthāni honti (loc. plur.)**

There are grains of boiled rice in rice-gruel

**2-5: U-KĀRANTA-ITTHILĪNGO — MĀTU**

**2-5: FEMININE GENDER WITH -U AT THE END — MĀTU**

**U-kāraṅta-itthilīṅgo mātu-saddo vuccate**

The Feminine Gender with -u at the end is illustrated with the declinable word **mātu**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ā	-aro	<i>nomimative - paṭhamā</i>
-ā -a -e	-aro	<i>vocative - (paṭhamā)</i>
-aram	-aro -are	<i>accusative - dutiyā</i>
-arā uyā	-arehi -arebhi -ūhi -ūbhi	<i>instrumental - tatiyā</i>
-āyā -uyā -u	-arānaṃ -ūnaṃ -ānaṃ	<i>dative - catutthī</i>
-arā uyā	-arehi -arebhi -ūhi -ūbhi	<i>ablative - pañcamī</i>
-āyā -uyā -u	-arānaṃ -ūnaṃ -ānaṃ	<i>genitive - chaṭṭhī</i>
-ari -uyaṃ -uyā	-aresu -ūsu	<i>locative - sattamī</i>

**SENTENCES:**

**Mātā puttaṃ bhojanaṃ bhojayati (nom. sing.)**

The mother feeds the child food

**Mātaro putte bhojanaṃ bhojayanti (nom. plur.)**

Mothers feed the children food

**Bho mātā! Tvaṃ pana ciraṃ jīva! (voc. sing.)**

**Bho māta! Tvaṃ pana ciraṃ jīva!**

**Bho mātē! Tvaṃ pana ciraṃ jīva!**

Good mother! May you live long!

**Bho mātaro! Tumhe ciraṃ jīvatha! (voc. plur.)**

Good mothers! May you live long!

**Mātaraṃ poseti putto 'trajo pi (acc. sing.)**

The true son takes care of the mother

**Mātaro posenti puttotrajā pi (acc. plur.)**

**Mātare posenti puttotrajā pi**

The true sons takes care of the mothers

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<sup>1</sup> This form is given as *mātar* in the modern grammars, but the Pāḷi grammarians normally give it as *mātu*. The forms *mātāya* and *mātānaṃ* are assimilated to the -a declension.

**Mātarā putto bhataṁ bhojāpīyate (agent. inst. sing.)**

**Mātuyā putto bhataṁ bhojāpīyate**

Food is fed to the child by the mother

**Mātarehi putto bhataṁ bhojāpito (agent. inst. plur.)**

**Mātūhi putto bhataṁ bhojāpito**

Food was fed to the child by the mothers

**Mātarā putto pi sukhaṁ pāpuṇāti (inst. sing.)**

**Mātuyā putto pi sukhaṁ pāpuṇāti**

Because of the mother the child attains happiness

**Mātarehi puttā pi sukhaṁ pāpuṇanti (inst. plur.)**

**Mātūhi puttā pi sukhaṁ pāpuṇanti**

Because of mothers children attain happiness

**Mātāyā annaṁ dadāti putto pi (dat. sing.)**

**Mātuyā annaṁ dadāti putto pi**

**Mātu annaṁ dadāti putto pi**

The child gives food to the mother

**Mātarānaṁ vatthāni dadanti puttā pi (dat. plur.)**

**Mātūnaṁ vatthāni dadanti puttā pi**

**Mātānaṁ vatthāni dadanti puttā pi**

Children give clothes to the mothers

**Mātarā pana antaradhāyati putto (abl. sing.)**

The child departs from the mother

**Mātarehi antaradhāyanti puttā (abl. plur.)**

**Mātūhi antaradhāyanti puttā**

The children depart from the mothers

**Mātuyā pana puttā pi bahavo honti (gen. sing.)**

**Mātāyā pana puttā pi bahavo honti**

**Mātu pana puttā pi bahavo honti**

The mother has many children

**Mātarānaṁ puttā pi bahavo honti (gen. plur.)**

**Mātūnaṁ puttā pi bahavo honti**

**Mātānaṁ puttā pi bahavo honti**

The mothers have many children

**Mātari pana oraso putto pasīdati (loc. sing.)**

**Mātuyānaṁ pana oraso putto pasīdati**

**Mātuyā pana oraso putto pasīdati**

One's own child has confidence in his mother

**Mātaresu ye keci puttā pasīdanti (loc. plur.)**

**Mātūsu ye keci puttā pasīdanti**

There are some children who have confidence in their mothers

*ITI PAÑCAMO PĀṬHO*  
*SUCH IS THE FIFTH LESSON*

**2-6: Ū-KĀRANTA-ITTHILIṄGO — JAMBŪ**

**2-6: FEMININE GENDER WITH -Ū AT THE END — JAMBŪ**

**Ū-kāraṅta-itthiliṅgo jambū-saddo vuccate**

The Feminine Gender with -ū at the end

is illustrated with the declinable word **jambū**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ū	-uyo -ū	<i>nomimative - paṭhamā</i>
-ū -u	-uyo -ū	<i>vocative - (paṭhamā)</i>
-uṃ	-uyo -ū	<i>accusative - dutiyā</i>
-uyā	-ūhi -ūbhi	<i>instrumental - tatiyā</i>
-uyā	-ūnaṃ	<i>dative - catutthī</i>
-uyā	-ūhi -ūbhi	<i>ablative - pañcamī</i>
-uyā	-ūnaṃ	<i>genitive - chaṭṭhī</i>
-uyāṃ -uyā	-ūsu	<i>locative - sattamī</i>

**SENTENCES:**

**Jambū<sup>2</sup> pana anubhuttā Tathāgatena (nom. sing.)**

The rose-apple was eaten by the Realised One

**Jambuyo anubhuttāyo Tathāgatehi (nom. plur.)**

**Jambū anubhuttāyo Tathāgatehi**

The rose-apples were eaten by the Realised Ones

<sup>1</sup> Sometimes written as *jambu*; there are very few forms which follow this declension, others include *sassū* (also written *sassu*), *camū* (also written *camu*), *vadhū*, and *bhū*.

<sup>2</sup> As will be seen in the examples that follow, the word *jambū* has three different meanings: 1) the rose-apple tree; 2) the rose-apple fruit; and 3) the river Jambū, which was famous for the gold that was found therein.

**Bho Jambū! Jambonadam-pi dehi (voc. sing.)**

**Bho Jambu! Jambonadam-pi dehi**

Good river Jambū! You must give us gold

**Bho Jambuyo! Jambonadampi detha (voc. plur.)**

**Bho Jambū! Jambonadampi detha**

Good river Jambū! You must give us gold

**Jambuṁ pana passati yo koci (acc. sing.)**

There is some one who sees the rose-apple tree

**Jambuyo passanti ye keci (acc. plur.)**

**Jambū passanti ye keci**

There are some who see the rose-apple trees

**Jambuyā udaraggi pana paṭihaññate (agent. inst. sing.)**

The digestive system is afflicted by the rose-apple fruit

**Jambūhi udaraggī pana paṭihaññante (agent. inst. plur.)**

The digestive system is afflicted by rose-apple fruits

**Jambuyā kho pana yo koci jīvati (inst. sing.)**

There is some one who subsists by way of the rose-apple tree

**Jambūhi kho pana ye keci jīvanti (inst. plur.)**

There are some who subsist by way of rose-apple trees

**Jambuyā pana silāghate yo koci (dat. sing.)**

There is some one who extols the rose-apple

**Jambūnaṁ pana silāghate mahājano (dat. plur.)**

The people extol rose-apples

**Jambuyā kho pana jambonadaṁ jāyati (abl. sing.)**

Gold arises from the Jambū river

**Jambūhi kho pana jambonadaṁ uppajjati (abl. plur.)**

Gold arises from the Jambū rivers

**Jambuyā pana madhurarasoajā hoti (gen. sing.)**

The Jambu fruit has a sweet-tasting juice

**Jambūnaṁ madhurarasoajāyo honti (gen. plur.)**

The Jambu fruits have sweet-tasting juice

**Jambuyam̐ kho pana jambonadam̐ atthi (loc. sing.)**

**Jambuyā kho pana jambonadam̐ atthi**

There is gold in the Jambū river

**Jambusu pana jambonadāni vijjanti (loc. plur.)**

Gold is found in the Jambū rivers

*ITI CHAṬṬHO PĀṬHO*

*SUCH IS THE SIXTH LESSON*

*ITI NAVAPADAMAÑJARIYĀ ITTHILĪṄGANĀMĀNAM̐*

*SUCH ARE THE FEMININE NOUNS IN THE NEW COLLECTION OF SENTENCES*

*DUTIYO PARICCHEDO SAMATTO*

*THE SECOND CHAPTER IS COMPLETE*

# TATIYO PARICCHEDO, NAPUṂSAKALIṄGANĀMAM

## Chapter Three, Neuter Nouns

### 3-1: A-KĀRANTANAPUṂSAKALIṄGO — CITTA

#### 3-1: NEUTER GENDER WITH -A AT THE END — CITTA

**Atha a-kārantanapūmsakaliṅgo citta-saddo vuccate**

Now the Neuter Gender with -a at the end  
is illustrated with the declinable word **citta**<sup>1</sup>

#### ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-am̐</i>	<i>-āni -ā</i>	<i>nomimative - paṭhamā</i>
<i>-a -ā</i>	<i>-āni -ā</i>	<i>vocative - (paṭhamā)</i>
<i>-am̐</i>	<i>-āni -e</i>	<i>accusative - dutiyā</i>
<i>-ena -ā</i>	<i>-ehi -ebhi</i>	<i>instrumental - tatiyā</i>
<i>-assa -ayā</i>	<i>-ānam̐</i>	<i>dative - catutthī</i>
<i>-ā -ato -asmā -amhā</i>	<i>-ehi -ebhi</i>	<i>ablative - pañcamī</i>
<i>-assa</i>	<i>-ānam̐</i>	<i>genitive - chaṭṭhī</i>
<i>-e -asmim̐ -amhi</i>	<i>-esu</i>	<i>locative - sattamī</i>

#### SENTENCES:

**Cittam̐ attano santānam̐ vijānāti (nom. sing.)**

The heart knows its own continuity

**Cittāni attano sattānam̐ vijānanti (nom. plur.)**

**Cittā attano sattānam̐ vijānanti**

These hearts know their own continuity

**Bho citta! Attano santānam̐ vijānāhi (voc. sing.)**

**Bho cittā! Attano santānam̐ vijānāhi**

Good heart! Know his continuity

**Bho cittāni! Attano santānam̐ vijānātha (voc. plur.)**

**Bho cittā! Attano santānam̐ vijānātha**

Good hearts! Know his continuity

**Cittam̐ saññam-*esanti* ye keci janā (acc. sing.)**

There are some who seek perception in the heart

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<sup>1</sup> Similarly declined are: *dhana*, *phala*, *dāna*, *rūpa*, *locana*, *udaka*, *hadaya*, etc. etc.



**Cittāni saññam-esanti ye keci (acc. plur.)**  
**Citte<sup>1</sup> saññam-esanti ye keci**  
There are some who seek perception in the hearts

**Cittena sabbo pi jano niyyate (agent. inst. sing.)**  
**Cittā sabbo pi jano niyyate**  
All people are led by their heart

**Cittehi sabbo pi jano niyyate (agent. inst. plur.)**  
All people are led by their hearts

**Cittena saṃkilissati māṇavo (inst. sing.)**  
**Cittā saṃkilissati māṇavo**  
Because of the heart the youth is defiled

**Cittehi visujjhati koci māṇavo (inst. plur.)**  
Because of the hearts the youth who be purified

**Cittassa ovādaṃ deti koci jano (dat. sing.)**  
**Cittāya ovādaṃ deti koci jano**  
Some person gives advice to his heart

**Cittānaṃ ovādaṃ denti keci janā (dat. plur.)**  
Some people give advice to their heart

**Cittā ārammaṇaṃ uppajjati (abl. sing.)**  
**Cittato ārammaṇaṃ uppajjati**  
**Cittaṃ ārammaṇaṃ uppajjati**  
**Cittasmā ārammaṇaṃ uppajjati**  
**Cittamhā ārammaṇaṃ uppajjati**  
A sense-object arises in the heart

**Cittehi ārammaṇāni uppajjanti (abl. plur.)**  
Sense-objects arise in the hearts

**Cittassa aniccadhammassa vasam-anvagū (gen. sing.)**  
The heart's impermanent nature is influential

**Cittānaṃ parivitakko udapādi (gen. plur.)**  
The hearts' reflection arise

**Citte arakkhite kāyakammaṃ arakkhitaṃ (loc. sing.)**  
**Cittasmiṃ arakkhite kāyakammaṃ arakkhitaṃ**  
**Cittamhi arakkhite kāyakammaṃ arakkhitaṃ**  
Lack of protection in bodily action (lies in) the lack of protection in the heart

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<sup>1</sup> This form in *-e*, *-asmā* and *-amhā* in the ablative singular, and *-asmim* and *-amhi* in the locative singular are introduced from the pronominal declension.

**Cittesu guttesu kāyakammaṃ rakkhitaṃ (loc. plur.)**  
Protection of bodily action (lies in) guarding the heart

*ITI PAṬHAMO PĀṬHO*  
*SUCH IS THE FIRST LESSON*

**3-2: A-KĀRANTANAPUṂSAKALIṄGO — MANA**  
**3-2: NEUTER GENDER WITH -A AT THE END — MANA**

**A-kārantanapuṃsakaliṅgo mana-saddo vuccate**  
The Neuter Gender with -a at the end  
is illustrated with the declinable word **mana**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-o -aṃ</i>	<i>-āni -ā</i>	<i>nomimative - paṭhamā</i>
<i>-a -ā</i>	<i>-āni -ā</i>	<i>vocative - (paṭhamā)</i>
<i>-o -aṃ</i>	<i>-e</i>	<i>accusative - dutiyā</i>
<i>-asā -ena</i>	<i>-ehi -ebhi</i>	<i>instrumental - tatiyā</i>
<i>-aso -assa</i>	<i>-ānaṃ</i>	<i>dative - catutthī</i>
<i>-asā -ā -asmā -amhā</i>	<i>-ehi -ebhi</i>	<i>ablative - pañcamī</i>
<i>-aso -assa</i>	<i>-ānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>-asi -e -asmim̐ -amhi</i>	<i>-esu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Mano attano santānaṃ maññati (nom. sing.)**  
**Manañ attano santānaṃ maññati**  
I imagine his mind continues

**Manā attano sattānaṃ maññanti (nom. plur.)**  
**Manāni attano sattānaṃ maññanti**  
They know their minds continue

**Bho mana! Attano santānaṃ maññāhi (voc. sing.)**  
**Bho manā! Attano santānaṃ maññāhi**  
Good mind! Know his continuity

<sup>1</sup> There are some special forms, which appear only in the sing. nom. *mano* (from *manas*), instr. and abl. *manasā*, gen. *manaso*, and loc. *manasi*. The other forms that appear, including the other singular forms, are declined as in the -a declension. Similarly declined are: *ceta*, *chanda*, *tama*, *tapa*, *yasa*, *vaca*, etc. etc.

**Bho manā! Attano santānaṃ maññatha (voc. plur.)**

**Bho manāni! Attano santānaṃ maññatha**

Good minds! Know his continuity

**Mano pasādetvā Saggam gamissāmi (acc. sing.)**

**Manam pasādetvā Saggam gamissāmi**

After the conversion of his mind he will go to Heaven

**Mane pasādetvā Saggam gamissāma (acc. plur.)**

After the conversion of their minds they will go to Heaven

**Manasā kusalākusalakammaṃ kataṃ (agent. inst. sing.)**

**Manena kusalākusalakammaṃ kataṃ**

(Both) a good and a bad deed is done by the mind

**Manehi kusalākusalakammāni katāni (agent. inst. plur.)**

Good and bad deeds are done by the mind

**Manasā Dhammaṃ vijānāti yogāvacaro (inst. sing.)**

**Manena Dhammaṃ vijānāti yogāvacaro**

The meditator knows the Dhamma through his mind

**Manehi Dhammaṃ vijānanti yogāvacarā (inst. plur.)**

The meditators know the Dhamma through their minds

**Manaso paduṭṭhassa ovādam dadāti (dat. sing.)**

**Manassa paduṭṭhassa ovādam dadāti**

He gives corrupt advice to his mind

**Manānam paduṭṭhānam ovādam dadanti (dat. plur.)**

He gives corrupt advice to their minds

**Manasā pana ārammaṇam uppajjati (abl. sing.)**

**Manā pana ārammaṇam uppajjati**

**Manasmā pana ārammanam uppajjati**

**Manamhā pana ārammaṇam uppajjati**

A sense-object arises in the mind

**Manehi ārammaṇāni uppajjanti (abl. plur.)**

Sense-objects arise in the minds

**Manaso aniccadhammassa vasam-anvagū (gen. sing.)**

**Manassa aniccadhammassa vasam-anvagū**

The mind's impermanent nature is influential

**Manānam pana parivitakko udapādi (gen. plur.)**

The minds' reflection arise

**Manasi arakkhite kāyakammaṃ arakkhitam̐ (loc. sing.)**

**Mane arakkhite kāyakammaṃ arakkhitam̐**

**Manasmiṃ arakkhite kāyakammaṃ arakkhitam̐**

**Manamhi arakkhite kāyakammaṃ arakkhitam̐**

Lack of protection in bodily action (lies in) the lack of protection in the mind

**Manesu guttesu kāyakammaṃ rakkhitam̐ (loc. plur.)**

Protection of bodily action (lies in) guarding the mind

*ITI DUTIYO PĀṬHO*

*SUCH IS THE SECOND LESSON*

**3-3: VANTA-KĀRANTANAPUṂSAKALIṄGO — GUṆAVANTA**

**3-3: NEUTER GENDER WITH -VANTA AT THE END — GUṆAVANTA**

**Vanta-kārantanapuṃsakaliṅgo guṇavanta-saddo vuccate**

The Neuter Gender with -vanta (and -manta) at the end is illustrated with the declinable word **guṇavanta**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-vam̐ -vante</i>	<i>-vantāni -vantā</i>	<i>nomimative - paṭhamā</i>
<i>-va -vā -vam̐</i>	<i>-vantāni -vantā</i>	<i>vocative - (paṭhamā)</i>
<i>-vantam̐</i>	<i>-vantāni -vante</i>	<i>accusative - dutiyā</i>
<i>-vatā -vantena</i>	<i>-vantehi -vantebhi</i>	<i>instrumental - tatiyā</i>
<i>-vato -vantassa</i>	<i>-vatam̐ -vantānam̐</i>	<i>dative - catutthī</i>
<i>-vatā -vato -vantasmā -vantamhā</i>	<i>-vantehi -vantebhi</i>	<i>ablative - pañcamī</i>
<i>-vato -vantassa</i>	<i>-vatam̐ -vantānam̐</i>	<i>genitive - chaṭṭhī</i>
<i>-vati -vante -vantasmiṃ -vantamhi</i>	<i>-vantesu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Guṇavam̐ kulam̐ pana puññam̐ karoti (nom. sing.)**

**Guṇavante kulam̐ pana puññam̐ karoti**

The virtuous family do a meritorious deed

**Guṇavantāni kulāni puññam̐ karonti (nom. plur.)**

**Guṇavantā kulāni puññam̐ karonti**

The virtuous families do a meritorious deed

<sup>1</sup> *Guṇavanta* is an adjective and can be declined according to the three genders.

**Bho guṇava kulam! Puññam karohi (voc. sing.)**

**Bho guṇavā kulam! Puññam karohi**

**Bho guṇavam kulam! Puññam karohi**

Good and virtuous family! You must do a meritorious deed

**Bho guṇavantāni kulāni puññam karotha (voc. plur.)**

**Bho guṇavantā kulāni puññam karotha**

Good and virtuous families! You must do a meritorious deed

**Guṇavantam kulam passati yo koci (acc. sing.)**

There is some one who person sees the virtuous family

**Guṇavantāni kule passanti ye keci (acc. plur.)**

**Guṇavante kule passanti ye keci**

There are some who see the virtuous families

**Guṇavantena kulena vihāro kārito (agent. inst. sing.)**

**Guṇavatā kulena vihāro kārito**

The monastery was made by the virtuous family

**Guṇavantehi kulehi vihārā kāritā (agent. inst. plur.)**

The monasteries were made by virtuous families

**Guṇavantena kulena loko sucarati (inst. sing.)**

**Guṇavatā kulena loko sucarati**

The people live happily because of a virtuous family

**Guṇavantehi kulehi lokā sucaranti (inst. plur.)**

The people live happily because of virtuous families

**Guṇavato kulassa dhanam dadāti dhanavā (dat. sing.)**

**Guṇavantassa kulassa dhanam dadāti dhanavā**

The wealthy man gives wealth to the virtuous family

**Guṇavataṃ kulānam dhanam dadanti dhanavantā (dat. plur.)**

**Guṇavantānam kulānam dhanam dadanti dhanavantā**

The wealthy men give wealth to the virtuous families

**Guṇavatā kulamhā na apeti yo koci (abl. sing.)**

**Guṇavantā kulamhā na apeti yo koci**

**Guṇavatasmā kulamhā na apeti yo koci**

**Guṇavatamhā kulamhā na apeti yo koci**

There is some one who person departs from the virtuous family

**Guṇavantehi kulehi na apenti ye keci (abl. plur.)**

There are some who depart from the virtuous families

**Guṇavato kulassa guṇaghoso hoti (gen. sing.)**

**Guṇavatassa kulassa guṇaghoso hoti**

The virtuous family's virtue is voiced abroad

**Guṇavataṃ kulānaṃ guṇaghosā honti (gen. plur.)**

**Guṇavantānaṃ kulānaṃ guṇaghosā honti**

The virtuous families' virtue is voiced abroad

**Guṇavati kule pi me ramati mano (loc. sing.)**

**Guṇavante kule pi me ramati mano**

**Guṇavantasmiṃ kule pi me ramati mano**

**Guṇavantamhi kule pi me ramati mano**

My mind delights in a virtuous family

**Guṇavantesu kulesu manam patiṭṭhitam (loc. plur.)**

The mind is well established in virtuous families

*ITI TATIYO PĀṬHO*

*SUCH IS THE THIRD LESSON*

### **3-4: ANTA-KĀRANTANAPUṂSAKALIṄGO — GACCHANTA**

#### **3-4: NEUTER GENDER WITH -ANTA AT THE END — GACCHANTA**

**Anta-kārantanapūṃsakaliṅgo gacchanta-saddo vuccate**

The Neuter Gender with -anta at the end

is illustrated with the declinable word **gacchanta**

#### **ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-am̐ -anto</i>	<i>-antāni -antā</i>	<i>nomimative - paṭhamā</i>
<i>-a -ā -am̐</i>	<i>-antāni -antā</i>	<i>vocative - (paṭhamā)</i>
<i>-antam̐</i>	<i>-antāni -ante</i>	<i>accusative - dutiyā</i>
<i>-atā -antena</i>	<i>-antehi -antebhi</i>	<i>instrumental - tatiyā</i>
<i>-ato -antassa</i>	<i>-atam̐ -antānam̐</i>	<i>dative - catutthī</i>
<i>-atā -ato -antasmā -antamhā</i>	<i>-antehi -antebhi</i>	<i>ablative - pañcamī</i>
<i>-ato -antassa</i>	<i>-atam̐ -antānam̐</i>	<i>genitive - chaṭṭhī</i>
<i>-ati -ante -antasmim̐ -antamhi</i>	<i>-antesu</i>	<i>locative - sattamī</i>

SENTENCES:

**Gacchaṃ guṇavaṃ sundaraṃ nibbānaṃ gacchati (nom. sing.)**  
**Gacchanto guṇavaṃ sundaraṃ nibbānaṃ gacchati**  
The virtuous one while going attains the beautiful Nibbāna

**Gacchantāni guṇavantā nibbānaṃ gacchanti (nom. plur.)**  
**Gacchantā guṇavantā nibbānaṃ gacchanti**  
The virtuous ones while going attain the beautiful Nibbāna

**Bho gaccha guṇavaṃ! Tvaṃ pana sugatiṃ gacchāhi (voc. sing.)**  
**Bho gacchā guṇavaṃ! Tvaṃ pana sugatiṃ gacchāhi**  
**Bho gacchaṃ guṇavaṃ! Tvaṃ pana sugatiṃ gacchāhi**  
Good and virtuous one, while going! You must attain a good destiny

**Bho gacchantāni guṇavantā! Sugatiṃ gacchatha (voc. plur.)**  
**Bho gacchantā guṇavantā! Sugatiṃ gacchatha (voc. plur.)**  
Good and virtuous ones, while going! You must attain a good destiny

**Gacchantāṃ guṇavantāṃ passati ekacco (acc. sing.)**  
Some see the virtuous one while going

**Gacchantāni guṇavante passati ekacco (acc. plur.)**  
**Gacchante guṇavante passati ekacco (acc. plur.)**  
Some see the virtuous ones while going

**Gacchatā guṇavantena satthaṃ sūyate (agent. inst. sing.)**  
**Gacchantena guṇavantena satthaṃ sūyate**  
He learns the science with the virtuous one while going

**Gacchantehi guṇavantehi pupphaṃ gayhate (agent. inst. plur.)**  
He plucks the flower with the virtuous ones while going

**Gacchatā guṇavatā loko sucarati (inst. sing.)**  
**Gacchantena guṇavatā loko sucarati**  
Because of the virtuous one going the people live happily

**Gacchantehi guṇavantehi sukhaṃ pāpuṇāti (inst. plur.)**  
Because of the virtuous one going he attains happiness

**Gacchato guṇavantassa anuṇāti jano (dat. sing.)**  
**Gacchantassa guṇavantassa anuṇāti jano**  
The people praise the virtuous one while going

**Gacchataṃ guṇavatānaṃ paṭiṅṇāti<sup>1</sup> jano (dat. plur.)**  
**Gacchantānaṃ guṇavantānaṃ paṭiṅṇāti jano**  
The people praise the virtuous ones while going

**Gacchatā guṇavatā apeti ekacco (abl. sing.)**  
**Gacchantā guṇavantā apeti ekacco (abl. sing.)**  
**Gacchatasmā guṇavasmā apeti ekacco**  
**Gacchatamhā guṇavantamhā apeti ekacco**  
Some one departs from the virtuous one while going

**Gacchantehi guṇavantehi apenti ekacce (abl. plur.)**  
Some depart from the virtuous ones while going

**Gacchato guṇavantassa mātāpitaro (gen. sing.)**  
**Gacchantassa guṇavantassa mātāpitaro**  
The virtuous traveller's mother and father

**Gacchataṃ guṇavantānaṃ nāmagottādi (gen. plur.)**  
**Gacchantānaṃ guṇavantānaṃ nāmagottādi**  
The virtuous travellers' name and lineage and so forth

**Gacchati guṇavante me ramani mano (loc. sing.)**  
**Gacchante guṇavante me ramani mano**  
**Gacchantasmim̐ guṇavante me ramani mano**  
**Gacchantamhi guṇavante me ramani mano**  
My mind delights in the virtuous one while going

**Gacchantesu guṇavantesu manam̐ paṭiṅṇitam̐ (loc. plur.)**  
The mind is well established in the virtuous ones while going

*ITI CATUTTHO PĀṬHO*  
*SUCH IS THE FOURTH LESSON*

**3-5: I-KĀRANTANAPUṂSAKALIṄGO — AṬṬHI**  
**3-5: NEUTER GENDER WITH -I AT THE END — AṬṬHI**

**I-kārantanapuṃsakaliṅgo aṭṭhi-saddo vuccate**  
The Neuter Gender with -i at the end  
is illustrated with the declinable word **aṭṭhi<sup>2</sup>**

<sup>1</sup> Unexpectedly it appears that *anugiṅṇāti* and *paṭiṅṇāti* are synonyms.

<sup>2</sup> Similarly declined include: *vari*, *akkhi*, *sappi*, *dadhi*, *acci*, *satthi*, etc. etc.



ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-i -iṃ</i>	<i>-ī -īni</i>	<i>nomimative - paṭhamā</i>
<i>-i -iṃ</i>	<i>-ī -īni</i>	<i>vocative - (paṭhamā)</i>
<i>-i -iṃ</i>	<i>-ī -īni</i>	<i>accusative - dutiyā</i>
<i>-inā</i>	<i>-īhi -ībhi</i>	<i>instrumental - tatiyā</i>
<i>-ino -issa</i>	<i>-īnaṃ</i>	<i>dative - catutthī</i>
<i>-inā -ito -ismā -imhā</i>	<i>-īhi -ībhi</i>	<i>ablative - pañcamī</i>
<i>-ino -issa</i>	<i>-īnaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>-ini -ismim -imhi</i>	<i>-īsu -isu</i>	<i>locative - sattamī</i>

SENTENCES:

**Aṭṭhi saṅkhalikaṃ sarīraṃ paṭikkūlaṃ hoti (nom. sing.)**

**Aṭṭhiṃ<sup>1</sup> saṅkhalikaṃ sarīraṃ paṭikkūlaṃ hoti**

The chain of bones in the body is repulsive

**Aṭṭhī puñjakitāni paṭikkūlāni honti (nom. plur.)**

**Aṭṭhīni puñjakitāni paṭikkūlāni honti**

The heap of bones is repulsive

**Bho aṭṭhi saṅkhalikaṃ! Tvaṃ aniccato passa (voc. sing.)**

**Bho aṭṭhiṃ saṅkhalikaṃ! Tvaṃ aniccato passa**

Good chain of bones! You must see the state of impermanence

**Bho aṭṭhī setāni! Aniccato passatha (voc. plur.)**

**Bho aṭṭhīni setāni! Aniccato passatha**

Good white bones! See the state of impermanence

**Aṭṭhi samaṃsalohitaṃ asubhato passati (acc. sing.)**

**Aṭṭhiṃ samaṃsalohitaṃ asubhato passati**

See the unattractive bone together with its flesh and blood

**Aṭṭhī puñjakitāni aniccato passati (acc. plur.)**

**Aṭṭhīni puñjakitāni aniccato passati**

He sees the state of impermanence of the heap of bones

**Aṭṭhinā kāyena yaṃ kiñci rūpaṃ nimmitaṃ (agent. inst. sing.)**

Whatever form is created with the bodily bone

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<sup>1</sup> *Aṭṭhiṃ* in the nominative and accusative singular, *aṭṭhī* in the nominative and accusative plural, *aṭṭhissa* in the dative and genitive singular, *aṭṭhismā*, *aṭṭhimhā* in the ablative singulars, and *aṭṭhismim*, *aṭṭhimhi* in the locative singular are all analogical formations after the neuter *-a* declension.

**Aṭṭhīhi kāyehi yaṃ kiñci rūpaṃ nimmitaṃ (agent. inst. plur.)**  
Whatever form is created with the bodily bones

**Aṭṭhinā nimittena bhikkhu maggaṃ bhāveti (inst. sing.)**  
Because of the sign of the bone the monk develops the path

**Aṭṭhīhi nimittehi bhikkhū maggaṃ bhāventi (inst. plur.)**  
Because of the sign of the bones monks develop the path

**Aṭṭhino kāyassa ovādaṃ deti ekacco (dat. sing.)**  
**Aṭṭhissa kāyassa ovādaṃ deti ekacco**  
Someone give advice to the bodily bone

**Aṭṭhīnaṃ kāyānaṃ ovādaṃ denti ekacce (dat. plur.)**  
Some give advice to the bodily bones

**Aṭṭhinā<sup>1</sup> kāyasmā apeti yogāvacaro (abl. sing.)**  
**Aṭṭhito kāyasmā apeti yogāvacaro**  
**Aṭṭhismā kāyasmā apeti yogāvacaro**  
**Aṭṭhimhā kāyasmā apeti yogāvacaro**  
The meditator departs from the body's bone

**Aṭṭhīhi kāyehi apenti yogāvacarā (abl. plur.)**  
The meditators depart from the body's bones

**Aṭṭhino kāyassa pariggaho hoti (gen. sing.)**  
**Aṭṭhissa kāyassa pariggaho hoti**  
He has possession of the body's bone

**Aṭṭhīnaṃ kāyānaṃ pariggaho hoti (gen. plur.)**  
He has possession of the body's bones

**Aṭṭhini kāye yogāvacaro nappasīdati (loc. sing.)**  
**Aṭṭhismiṃ kāye yogāvacaro nappasīdati**  
**Aṭṭhimhi kāye yogāvacaro nappasīdati**  
The meditator has no confidence in the body's bone

**Aṭṭhīsu kāyesu yogāvacarā nappasīdanti (loc. plur.)**  
**Aṭṭhisu kāyesu yogāvacarā nappasīdanti (loc. plur.)**  
The meditator has no confidence in the body's bones

*ITI PAÑCAMO PĀṬHO*  
*SUCH IS THE FIFTH LESSON*

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<sup>1</sup> This ablative form has been transferred from the instrumental.

**3-6: Ī-KĀRANTANAPUṢAKALIṄGO — DAṄḌĪ**  
**3-6: NEUTER GENDER WITH -Ī AT THE END — DAṄḌĪ**

**Ī-kārantanapuṣakaliṅgo daṅḍī-saddo vuccate**

The Neuter Gender with -ī at the end  
 is illustrated with the declinable word **daṅḍī**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ī -iṃ	-ī -īni	<i>nomimative - paṭhamā</i>
-ī -iṃ	-ī -īni	<i>vocative - (paṭhamā)</i>
-ī -iṃ	-ī -īni	<i>accusative - dutiyā</i>
-inā	-īhi -ībhi	<i>instrumental - tatiyā</i>
-ino -issa	-īnam	<i>dative - catutthī</i>
-inā -ismā -imhā	-īhi -ībhi	<i>ablative - pañcamī</i>
-ino -issa	-īnam	<i>genitive - chaṭṭhī</i>
-ini -ismim̐ -imhi	-īsu -isu	<i>locative - sattamī</i>

**SENTENCES:**

**Daṅḍī pana purisaṃ kammaṃ kārāpayati (nom. sing.)**

**Daṅḍim̐ pana purisaṃ kammaṃ kārāpayati**

The violent man makes the man work

**Daṅḍī purisaṃ kammaṃ kārāpayanti (nom. plur.)**

**Daṅḍīni purisaṃ kammaṃ kārāpayanti**

The violent men make the man work

**Bho daṅḍī! Tvaṃ pana kammaṃ karohi (voc. sing.)**

**Bho daṅḍim̐! Tvaṃ pana kammaṃ karohi**

O violent man! You must do the work

**Bho daṅḍī! Tumhe kammaṃ karoṭha (voc. plur.)**

**Bho daṅḍīni! Tumhe kammaṃ karoṭha**

O violent men! You must do the work

**Daṅḍī daṅḍakammaṃ kārayati amacco (acc. sing.)**

**Daṅḍim̐ daṅḍakammaṃ kārayati amacco**

The minister punishes the violent man

<sup>1</sup> The declension is thought of as adjectival, and was therefore treated as part of the masculine declension at 1.8 above.

**Daṇḍī daṇḍakamme kārayanti amaccā (acc. plur.)**

**Daṇḍīni daṇḍakamme kārayanti amaccā**

The ministers punish the violent men

**Daṇḍinā jano daṇḍakammaṃ vedīyate (agent. inst. sing.)**

The people experience punishment through the violent man

**Daṇḍīhi jano daṇḍakammaṃ vedito (agent. inst. plur.)**

The people experienced punishment through violent men

**Daṇḍinā yo koci pana santajjeti (inst. sing.)**

There is some person who is frightened because of a violent man

**Daṇḍīhi ye keci pana santajjenti (inst. plur.)**

There are some who are frightened because of violent men

**Daṇḍino daṇḍakammaṃ deti amacco (dat. sing.)**

**Daṇḍissa daṇḍakammaṃ deti amacco**

The minister gives punishment to the violent man

**Daṇḍīnaṃ daṇḍakammaṃ denti amaccā (dat. plur.)**

The ministers give punishment to the violent men

**Daṇḍinā apeti yo koci puriso (abl. sing.)**

**Daṇḍismā apeti yo koci puriso**

**Daṇḍimhā apeti yo koci puriso**

There is some person who departs from the violent man

**Daṇḍīhi apenti ye keci purisā (abl. plur.)**

There are some men who depart from the violent men

**Daṇḍino yo koci pariggaho hoti (gen. sing.)**

**Daṇḍissa yo koci pariggaho hoti**

There is some person who has the violent man's possessions

**Daṇḍīnaṃ ye keci pariggahā honti (gen. plur.)**

There are some who have the violent mens' possessions

**Daṇḍini pana me mano na ramati (loc. sing.)**

**Daṇḍismiṃ pana me mano na ramati**

**Daṇḍimhi pana me mano na ramati**

My mind does not delight in a violent man

**Daṇḍīsu kho pana no manā na ramanti (loc. plur.)**

**Daṇḍīsu kho pana no manā na ramanti**

Our minds do not delight in the violent men

*ITI CHAṬṬHO PĀṬHO*  
*SUCH IS THE SIXTH LESSON*

**3-7: U-KĀRANTANAPUṂSAKALIṄGO — ĀYU**  
**3-7: NEUTER GENDER WITH -U AT THE END — ĀYU**

**U-kārantanapuṃsakaliṅgo āyu-saddo vuccate**

The Neuter Gender with -u at the end

is illustrated with the declinable word **āyu**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-u -uṃ</i>	<i>-ūni -ū</i>	<i>nomimative - paṭhamā</i>
<i>-u -uṃ -ū</i>	<i>-ūni -ū</i>	<i>vocative - (paṭhamā)</i>
<i>-u -uṃ</i>	<i>-ūni -ū</i>	<i>accusative - dutiyā</i>
<i>-unā -usā</i>	<i>-ūhi -ūbhi</i>	<i>instrumental - tatiyā</i>
<i>-uno -ussa</i>	<i>-ūnaṃ</i>	<i>dative - catutthī</i>
<i>-unā -usmā -umhā</i>	<i>-ūhi -ūbhi</i>	<i>ablative - pañcamī</i>
<i>-uno -ussa</i>	<i>-ūnaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>-uni -usmiṃ -umhi</i>	<i>-ūsu -usu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Āyu cassā pana parikkhīṇo ahosi (nom. sing.)**

**Āyuṃ cassā pana parikkhīṇo ahosi**

Her vital power is exhausted

**Āyūni pana tesam parikkhīṇā ahesuṃ (nom. plur.)**

**Āyū pana tesam parikkhīṇā ahesuṃ**

Their vital powers are exhausted

**Bho Āyu! Tvaṃ pana jīvitaṃ pālehi (voc. sing.)**

**Bho Āyuṃ! Tvaṃ pana jīvitaṃ pālehi**

**Bho Āyū! Tvaṃ pana jīvitaṃ pālehi**

O Vital Power! You must preserve life

**Bho Āyūni! Tumhe jīvitaṃ pālatha (voc. plur.)**

**Bho Āyū! Tumhe jīvitaṃ pālatha**

O Vital Powers! You must preserve lives

**Āyu arūpadhammaṃ passati Sammāsambuddho (acc. sing.)**

**Āyuṃ arūpadhammaṃ passati Sammāsambuddho**

The Perfect Sambuddha sees the incorporeal vital power

**Āyūni arūpadhamme passati Lokanātho (acc. plur.)**

**Āyū arūpadhamme passati Lokanātho**

The Protectors of the World see the incorporeal vital powers

**Āyunā arūpadhammena jīvitam pavattitam (agent. inst. sing.)**

**Āyusā arūpadhammena jīvitam pavattitam**

Life continues through the incorporeal vital power

**Āyūhi arūpadhammehi jīvitam pavattitam (agent. inst. plur.)**

Lives continue through the incorporeal vital powers

**Āyunā arūpadhammena loko jīvati (inst. sing.)**

**Āyusā arūpadhammena loko jīvati**

Because of the incorporeal vital power people live

**Āyūhi arūpadhammehi lokā jīvanti (inst. plur.)**

Because of the incorporeal vital powers the people live

**Āyuno ruccati sabbo pi jano (dat. sing.)**

**Āyussa ruccati sabbo pi jano**

All people delight in the vital power

**Āyūnaṃ ruccanti sabbe pi janā (dat. plur.)**

All the people delight in vital powers

**Āyunā kho pana apeti jīvitam-pi (abl. sing.)**

**Āyusmā kho pana apeti jīvitam-pi**

**Āyumhā kho pana apeti jīvitam-pi**

Life departs from the vital power

**Āyūhi kho pana apenti jīvitāni (abl. plur.)**

Lives depart from the vital powers

**Āyuno pana parihāro hoti sabbadā (gen. sing.)**

**Āyussa pana parihāro hoti sabbadā**

There is always the protection of the vital power

**Āyūnaṃ pana parihāro hoti sabbadā (gen. plur.)**

There is always the protection of the vital powers

**Āyuni kho pana manam patiṭṭhitam sabbadā (loc. sing.)**

**Āyusmiṃ kho pana manam patiṭṭhitam sabbadā**

**Āyumhi kho pana manam patiṭṭhitam sabbadā**

The mind is always well established in the vital power

**Āyūsu kho pana manam patit̄hitam sabbadā (loc. plur.)**

**Āyusu kho pana manam patit̄hitam sabbadā**

The mind is always well established in the vital powers

*ITI SATTAMO PĀṬHO*

*SUCH IS THE SEVENTH LESSON*

*ITI NAVAPADAMAÑJARIYĀ NAPUMSAKALIṄGANĀMĀNAM*

*SUCH ARE THE NEUTER NOUNS IN THE NEW COLLECTION OF SENTENCES*

*TATIYO PARICCHEDO SAMATTO*

*THE THIRD CHAPTER IS COMPLETE*

**Ito param pavakkhāmi sabbanāmañ-ca tassamañ,  
Nāmañ-ca yojitam nānā nāmeheva visesato**

**Yāni honti tiliṅgāni anukūlāni yāni ca  
Tiliṅgānam visesena padānetāni nāmato**

**Sabbasādhāraṇā kāni nāmānicceva atthato  
Sabbanāmāni vuccanti sattavīsati saṅkhato**

**Tesu kānici rūpehi sesāññehi ca yujjare  
Kānici pana saheva etesam lakkhaṇam idam**

**Etasmā lakkhaṇā muttam na padaṃ sabbanāmikaṃ  
Tasmātītādayo saddā guṇanāmāni vuccare ti.<sup>1</sup>**

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<sup>1</sup> These verses are a quote from Ven. Aggavaṃsa's Saddanīti, Chapter 12: Sabbanāmatamśadisanāmanāmikapadamālā.

# CATUTTHO PARICCHEDO, ALIṄGASABBANĀMAM

## Chapter Four, Genderless Pronouns

### 4-1: ALIṄGASABBANĀMARŪPĀNI — AMHA

#### 4-1: GENDERLESS FORMS OF THE (PERSONAL) PRONOUN — AMHA

Atha aliṅgasabbanāmam-amha-saddo<sup>1</sup> vuccante

Now the genderless pronoun is illustrated with the word **amha**

ABSTRACT (FOR ALL THREE GENDERS):<sup>2</sup>

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>ahaṃ</i>	<i>mayāṃ amhe</i>	<i>nomimative - paṭhamā</i>
<i>maṃ mamaṃ</i>	<i>amhe asme amhākaṃ asmākaṃ</i>	<i>accusative - dutiyā</i>
<i>mayā</i>	<i>amhehi ambhehi</i>	<i>instrumental - tatiyā</i>
<i>mama mayhaṃ mamaṃ amhaṃ</i>	<i>amhākaṃ asmākaṃ amhaṃ</i>	<i>dative - catutthī</i>
<i>mayā</i>	<i>amhehi ambhehi</i>	<i>ablative - pañcamī</i>
<i>mama mayhaṃ mamaṃ amhaṃ</i>	<i>amhākaṃ asmākaṃ amhaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>mayi</i>	<i>amhesu</i>	<i>locative - sattamī</i>

SENTENCES (MASCULINE):

**Ahaṃ puriso pi puññaṃ karomi (nom. sing.)**

I (masculine)<sup>3</sup> do a meritorious deed

**Mayāṃ purisā pana puññaṃ karoma (nom. plur.)**

**Amhe purisā pana puññaṃ karoma**

We (masculine) do a meritorious deed

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<sup>1</sup> *aliṅgatumhāmasaddo* (= *tumha* and *amha*) in the original; divided and rearranged here.

<sup>2</sup> The forms that come for these pronouns are particularly complicated as they are declined on two stems which have alternative forms: *amha/asma* and *maṃ/maya*).

<sup>3</sup> These genderless pronoun sentences are particularly hard to translate as English works very different here from Pāḷi; I have tried therefore to indicate the meaning rather than translate it.



**Mam purisaṃ puññaṃ kāraṇeti (acc. sing.)<sup>1</sup>**

**Mamaṃ purisaṃ puññaṃ kāraṇeti**

He makes (masculine) me do a meritorious deed

**Amhe purise puññāni kāraṇeti (acc. plur.)**

**Asme purise puññāni kāraṇeti**

**Amhākaṃ purise puññāni kāraṇeti**

**Asmākaṃ purise puññāni kāraṇeti**

He makes (masculine) me do meritorious deeds

**Mayā purisena kammaphalaṃ anubhuttaṃ (agent. inst. sing.)**

Action and result is experienced by (masculine) me

**Amhehi purisehi kammaphalaṃ anubhuttaṃ (agent. inst. plur.)**

Action and result is experienced by (masculine) men

**Mayā purisena ekacco sucarati (inst. sing.)**

Because of me, a man, some person lives happily

**Amhehi purisehi ekacce sucaranti (inst. plur.)**

Because of (masculine) us some people live happily

**Mama purisassa dhanaṃ dadāti dhanavā (dat. sing.)**

**Mayhaṃ purisassa dhanaṃ dadāti dhanavā**

**Mamaṃ purisassa dhanaṃ dadāti dhanavā**

**Amhaṃ purisassa dhanaṃ dadāti dhanavā**

The wealthy man gives wealth to (masculine) me

**Amhākaṃ purisānaṃ phalaṃ dadāti phalavā (dat. plur.)**

**Asmākaṃ purisānaṃ phalaṃ dadāti phalavā**

**Amhaṃ purisānaṃ phalaṃ dadāti phalavā**

The successful man gives a reward to (masculine) us

**Mayā purisasmā apeti ekacco (abl. sing.)**

Some depart from (masculine) me

**Amhehi purisehi bhayāni uppajjanti (abl. plur.)**

Fears arise from (masculine) us

**Mama purisassa nāmagottādi (gen. sing.)**

**Mayhaṃ purisassa nāmagottādi**

**Mamaṃ purisassa nāmagottādi**

**Amhaṃ purisassa nāmagottādi**

My (masculine) name and lineage and so on

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<sup>1</sup> Notice that there are no vocative forms for these pronouns.

**Amhākaṃ purisānaṃ pariggaho hoti (gen. plur.)**

**Asmākaṃ purisānaṃ pariggaho hoti**

**Amhaṃ purisānaṃ pariggaho hoti**

This is our (masculine) possession

**Mayi purisasmim̐ pasīdati yo koci (loc. sing.)**

There is some one who has faith in (masculine) me

**Amhesu purisesu manaṃ patiṭṭhitaṃ (loc. plur.)**

The mind is well established in (masculine) us

**SENTENCES (FEMININE):**

**Ahaṃ kaññā pana puññaṃ karomi (nom. sing.)**

I (feminine) do a meritorious deed

**Mayaṃ kaññāyo puññāni karoma (nom. plur.)**

**Amhe kaññāyo puññāni karoma**

We (feminine) do a meritorious deed

**Mam kaññaṃ puññaṃ kārāpeti (acc. sing.)**

**Mamaṃ kaññaṃ puññaṃ kārāpeti**

He makes (feminine) me do a meritorious deed

**Amhe kaññāyo puññaṃ kārāpeti (acc. plur.)**

**Asme kaññāyo puññaṃ kārāpeti**

**Amhākaṃ kaññāyo puññaṃ kārāpeti**

**Asmākaṃ kaññāyo puññaṃ kārāpeti**

He makes (feminine) us do meritorious deeds

**Mayā kaññāya odano paccate (agent. inst. sing.)**

The rice is cooked by (feminine) me

**Amhehi kaññāhi odano paccate (agent. inst. plur.)**

The rice is cooked by (feminine) us

**Mayā kaññāya sukhadukkhaṃ pāpuṇāti (inst. sing.)**

Because of (feminine) me he attains hapinness and unhappiness

**Amhehi kaññāhi sukhadukkhaṃ pāpuṇāti (inst. plur.)**

Because of (feminine) us he attains hapinness and unhappiness

**Mama kaññāya ābharaṇaṃ deti (dat. sing.)**

**Mayhaṃ kaññāya ābharaṇaṃ deti**

**Mamaṃ kaññāya ābharaṇaṃ deti**

**Amhaṃ kaññāya ābharaṇaṃ deti**

He gives an ornament to (feminine) me

**Amhākaṃ kaññānaṃ ābharaṇaṃ deti (dat. plur.)**

**Asmākaṃ kaññānaṃ ābharaṇaṃ deti**

**Amhaṃ kaññānaṃ ābharaṇaṃ deti**

He gives an ornament to the (feminine) us

**Mayā kaññāya ayaṃ kaññā hīṇā apeti (abl. sing.)**

This low young girl departs from (feminine) me

**Amhehi kaññāhi ayaṃ kaññā adhikā (abl. plur.)**

This superior girl departs from (feminine) us

**Mama kaññāya vatthābharaṇāni honti (gen. sing.)**

**Mayhaṃ kaññāya vatthābharaṇāni honti**

**Mamaṃ kaññāya vatthābharaṇāni honti**

**Amhaṃ kaññāya vatthābharaṇāni honti**

These are (feminine) my clothes and ornaments

**Amhākaṃ kaññānaṃ pariggaho hoti (gen. plur.)**

**Asmākaṃ kaññānaṃ pariggaho hoti**

**Amhaṃ kaññānaṃ pariggaho hoti**

This is (feminine) our possession

**Mayi kaññāyaṃ me manaṃ na patiṭṭhitaṃ (loc. sing.)**

My mind is not well established in (feminine) me

**Amhesu kaññāsu me manaṃ patiṭṭhitaṃ (loc. plur.)**

My mind is well established in (feminine) us

**SENTENCES (NEUTER):**

**Ahaṃ cittaṃ pana ārammaṇaṃ vijānāhi (nom. sing.)**

I, a heart, know an object

**Mayaṃ cittāni ārammaṇaṃ vijānātha (nom. plur.)**

**Amhe cittāni ārammaṇaṃ vijānātha**

We hearts know an object

**Mam cittaṃ saññaṃ-esanti ekacce (acc. sing.)**

**Mamaṃ cittaṃ saññaṃ-esanti ekacce**

Some people seek perception in my heart<sup>1</sup>

**Amhe cittaṇi saññaṃ-esanti keci (acc. plur.)**

**Asme cittaṇi saññaṃ-esanti keci**

**Amhākaṃ cittaṇi saññaṃ-esanti keci**

**Asmākaṃ cittaṇi saññaṃ-esanti keci**

Some seek perception in our hearts

**Mayā cittaena kammaphalaṃ anubhuttaṃ (agent. inst. sing.)**

Action and result is experienced by my heart

**Amhehi cittehi kammaphalaṃ anubhuttaṃ (agent. inst. plur.)**

Action and result is experienced by our hearts

**Mayā cittaena Buddhaṃ sarati sappuriso (inst. sing.)**

Because of my heart the good man remembers the Buddha

**Amhehi cittehi Buddhaṃ sarati saddho (inst. plur.)**

Because of our hearts the faithful man remembers the Buddha

**Mama cittassa ovādaṃ deti koci (dat. sing.)**

**Mayhaṃ cittassa ovādaṃ deti koci**

**Mamaṃ cittassa ovādaṃ deti koci**

**Amhaṃ cittassa ovādaṃ deti koci**

Some person gives advice to my heart

**Amhākaṃ cittaṇaṃ ovādaṃ denti keci (dat. plur.)**

**Asmākaṃ cittaṇaṃ ovādaṃ denti keci**

**Amhaṃ cittaṇaṃ ovādaṃ denti keci**

Some people give advice to our hearts

**Mayā cittasmā pana bhayaṃ uppajjati (abl. sing.)**

Fear arises from my heart

**Amhehi cittehi bhayāni uppajjanti (abl. plur.)**

Fears arise from our hearts

**Mama cittassa parivitaṅko udapādi (gen. sing.)**

**Mayhaṃ cittassa parivitaṅko udapādi**

**Mamaṃ cittassa parivitaṅko udapādi**

**Amhaṃ cittassa parivitaṅko udapādi**

Thought arises in my heart

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<sup>1</sup> The translation from here makes it look like the forms indicate a possessive sense, but this is not so, it is simply that it is not possible to give a literal translation here.

**Amhākaṃ cittānaṃ parivitaṅgaṃ hoti (gen. plur.)**

**Asmākaṃ cittānaṃ parivitaṅgaṃ hoti**

**Amhaṃ cittānaṃ parivitaṅgaṃ hoti**

Thought arises in our hearts

**Mayi citte pana kusalacittaṃ patitṭhitaṃ (loc. sing.)**

Wholesome thought is well established in my heart

**Amhesu cittesu kusalacittāni patitṭhitāni (loc. plur.)**

Wholesome thoughts are well established in our hearts

*ITI PAṬHAMO PĀṬHO*  
*SUCH IS THE FIRST LESSON*

**4-2: ALIṄGASABBANĀMARŪPĀNI — TUMHA**

**4-2: GENDERLESS FORMS OF THE (PERSONAL) PRONOUN — TUMHA**

**Aliṅgatumhasaddo vuccante**

The genderless pronoun is illustrated with the word **tumha**

**ABSTRACT (FOR ALL THREE GENDERS):<sup>1</sup>**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>tvaṃ tuvaṃ</i>	<i>tumhe</i>	<i>nomimative - paṭhamā</i>
<i>taṃ tvaṃ tuvaṃ tavaṃ</i>	<i>tumhe tumhākaṃ</i>	<i>accusative - dutiyā</i>
<i>tayā tvayā</i>	<i>tumhehi tumbhehi</i>	<i>instrumental - tatiyā</i>
<i>tava tuyhaṃ tavaṃ tumhaṃ</i>	<i>tumhākaṃ tumhaṃ</i>	<i>dative - catutthī</i>
<i>tayā tvayā</i>	<i>tumhehi tumbhehi</i>	<i>ablative - pañcamī</i>
<i>tava tuyhaṃ tavaṃ tumhaṃ</i>	<i>tumhākaṃ tumhaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>tayi tvayi</i>	<i>tumhesu</i>	<i>locative - sattamī</i>

**SENTENCES (MASCULINE):**

**Tvaṃ pana puriso puññaṃ karohi (nom. sing.)**

**Tuvaṃ pana puriso puññaṃ karohi**

You (masculine) must do a meritorious deed

<sup>1</sup> As with the declension of ahaṃ above, the forms for these pronouns are complicated by being declined on a number of stems, one of which has three alternative forms: *tumha*, *tuṃ taya/tvaya/tava*.

**Tumhe purisā puññaṃ karoṭha (nom. plur.)**

You (masculine) do a meritorious deed

**Taṃ pana purisaṃ puññaṃ kāraṇeti (acc. sing.)**

**Tvaṃ pana purisaṃ puññaṃ kāraṇeti**

**Tuvaṃ pana purisaṃ puññaṃ kāraṇeti**

**Tavaṃ pana purisaṃ puññaṃ kāraṇeti**

He makes you (masculine) do a meritorious deed

**Tumhe purise puññaṇi kāraṇeti (acc. plur.)**

**Tumhākaṃ purise puññaṇi kāraṇeti**

He makes you (masculine) do meritorious deeds

**Tayā purisena odano paccate (agent. inst. sing.)**

**Tvayā purisena odano paccate**

Rice is cooked by (masculine) you

**Tumhehi purisehi odano paccante (agent. inst. plur.)**

Rice is cooked by (masculine) you

**Tayā purisena ekacco jīvati (inst. sing.)**

**Tvayā purisena ekacco jīvati**

Because of (masculine) you some live

**Tumhehi purisehi ekacce jīvanti (inst. plur.)**

Because of (masculine) you some live

**Tava purisassa dhanāṃ deti dhanī (dat. sing.)**

**Tuyhaṃ purisassa dhanāṃ deti dhanī**

**Tavaṃ purisassa dhanāṃ deti dhanī**

**Tumhaṃ purisassa dhanāṃ deti dhanī**

The wealthy man gives wealth to (masculine) you

**Tumhākaṃ purisānaṃ dhanāṃ deti dhanī (dat. plur.)**

**Tumhaṃ purisānaṃ dhanāṃ deti dhanī**

The wealthy man gives wealth to (masculine) you

**Tayā purisamhā apeti yo koci (abl. sing.)**

**Tvayā purisamhā apeti yo koci**

There is some one who departs from (masculine) you

**Tumhehi purisehi apenti ye keci (abl. plur.)**

There are some who depart from (masculine) you

**Tava purisassa nāmagottādayo (gen. sing.)**

**Tuyhaṃ purisassa nāmagottādayo**

**Tavaṃ purisassa nāmagottādayo**

**Tumhaṃ purisassa nāmagottādayo**

Your (masculine) name and lineage and so on

**Tumhākaṃ purisānaṃ pariggaho (gen. plur.)**

**Tumhaṃ purisānaṃ pariggaho**

Your (masculine) possessions

**Tayi purisasmim̐ koci pasīdati (loc. sing.)**

**Tvayi purisasmim̐ koci pasīdati**

Some person has confidence in (masculine) you

**Tumhesu purisesu keci pasīdanti (loc. plur.)**

Some people have confidence in (masculine) you

**SENTENCES (FEMININE):**

**Tvaṃ itthī pi odanaṃ bhutvā gacchāhi (nom. sing.)**

**Tuvaṃ itthī pi odanaṃ bhutvā gacchāhi**

You (feminine) having eaten the rice, must go

**Tumhe itthiyo odanaṃ bhutvā gacchatha (nom. plur.)**

You (feminine) having eaten the rice, must go

**Taṃ itthim̐ puññaṃ kārayati puriso (acc. sing.)**

**Tvaṃ itthim̐ puññaṃ kārayati puriso**

**Tuvaṃ itthim̐ puññaṃ kārayati puriso**

**Tavaṃ itthim̐ puññaṃ kārayati puriso**

The man makes you (feminine) do a meritorious deed

**Tumhe itthiyo puññāni kārenti purisā (acc. plur.)**

**Tumhākaṃ itthiyo puññāni kārenti purisā**

The men make you (feminine) do meritorious deeds

**Tayā itthiyā pi dhaññaṃ bhajjate (agent. inst. sing.)**

**Tvayā itthiyā pi dhaññaṃ bhajjate**

The corn was roasted by you (feminine)

**Tumhehi itthīhi dhaññāni bhajjante (agent. inst. plur.)**

The corn was roasted by you (feminine)

**Tayā itthiyā dukkhaṃ pāpuṇāti koci (inst. sing.)**

**Tvayā itthiyā dukkhaṃ pāpuṇāti koci**

Because of you (feminine) some will attain suffering

**Tumhehi itthīhi sukhaṃ pāpuṇāti sāmi (inst. plur.)**

Because of you (feminine) the husband will attain happiness

**Tava itthiyā ābharaṇaṃ deti sāmi (dat. sing.)**

**Tuyhaṃ itthiyā ābharaṇaṃ deti sāmi**

**Tavaṃ itthiyā ābharaṇaṃ deti sāmi**

**Tumhaṃ itthiyā ābharaṇaṃ deti sāmi**

The husband gives an ornament to you (feminine)

**Tumhākaṃ itthīnaṃ ābharaṇaṃ deti sāmi (dat. plur.)**

**Tumhaṃ itthīnaṃ ābharaṇaṃ deti sāmi**

The husband gives an ornament to you (feminine)

**Tayā itthiyā apeti yo koci (abl. sing.)**

**Tvayā itthiyā apeti yo koci**

There is some one who departs from you (feminine)

**Tumhehi itthīhi apenti ye keci (abl. plur.)**

There are some who depart from you (feminine)

**Tava itthiyā puttā pi bahavo honti (gen. sing.)**

**Tuyhaṃ itthiyā puttā pi bahavo honti**

**Tavaṃ itthiyā puttā pi bahavo honti**

**Tumhaṃ itthiyā puttā pi bahavo honti**

There are many children for you (feminine)

**Tumhākaṃ itthīnaṃ vatthābharaṇāni honti (gen. plur.)**

There are clothes and ornaments for you (feminine)

**Tayi itthiyā pana manaṃ patiṭṭhitam (loc. sing.)**

**Tvayi itthiyā pana manaṃ patiṭṭhitam**

The mind is well established in you (feminine)

**Tumhesu itthīsu pana manāni patiṭṭhitāni (loc. plur.)**

Minds are well established in you (feminine)



SENTENCES (NEUTER):

**Tvaṃ cittaṃ pana ārammaṇaṃ cintesi (nom. sing.)**  
**Tuvaṃ cittaṃ pana ārammaṇaṃ cintesi**  
Your heart cognizes an object<sup>1</sup>

**Tumhe cittāni ārammaṇaṃ cintetha (nom. plur.)**  
Your hearts cognize an object

**Taṃ cittaṃ saññaṃ-esanti ye keci (acc. sing.)**  
**Tvaṃ cittaṃ saññaṃ-esanti ye keci**  
**Tuvaṃ cittaṃ saññaṃ-esanti ye keci**  
**Tavaṃ cittaṃ saññaṃ-esanti ye keci**  
There are some who seek perception in your heart

**Tumhe cittāni saññaṃ-esanti ye keci (acc. plur.)**  
**Tumhākaṃ cittāni saññaṃ-esanti ye keci**  
there are some who seek perception in your hearts

**Tayā cittena kammaphalaṃ anubhuttaṃ (agent. inst. sing.)**  
**Tvayā cittena kammaphalaṃ anubhuttaṃ**  
Action and result is experienced by your heart

**Tumhehi cittehi kammaphalaṃ anubhuttaṃ (agent. inst. plur.)**  
Action and result is experienced by your hearts

**Tayā cittena Buddhaṃ sarati sappuriso (inst. sing.)**  
**Tvayā cittena Buddhaṃ sarati sappuriso**  
Because of your heart the good man remembers the Buddha

**Tumhehi cittehi Buddhaṃ saranti sappurisā (inst. plur.)**  
Because of your hearts the good men remember the Buddha

**Tava cittassa ovādaṃ deti koci (dat. sing.)**  
**Tuyhaṃ cittassa ovādaṃ deti koci**  
**Tavaṃ cittassa ovādaṃ deti koci**  
**Tumhaṃ cittassa ovādaṃ deti koci**  
Some person gives advice to your heart

**Tumhākaṃ cittaṇaṃ ovādaṃ denti keci (dat. plur.)**  
**Tumhaṃ cittaṇaṃ ovādaṃ denti keci**  
Some people give advice to our hearts

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<sup>1</sup> The translation from here makes it look like the forms indicate a possessive sense, but this is not so, it is simply that it is not possible to give a literal translation here.

**Tayā cittamhā kho pana bhayaṃ uppajjati (abl. sing.)**

**Tvayā cittamhā kho pana bhayaṃ uppajjati**

Fear arises from your heart

**Tumhehi cittehi pana bhayāni uppajjanti (abl. plur.)**

Fears arise from our hearts

**Tava cittassa parivtakko udapādi (gen. sing.)**

**Tuyhaṃ cittassa parivtakko udapādi**

**Tavaṃ cittassa parivtakko udapādi**

**Tumhaṃ cittassa parivtakko udapādi**

Thought arises in your heart

**Tumhākaṃ cittānaṃ parivtakko udapādi (gen. plur.)**

**Tumhaṃ cittānaṃ parivtakko udapādi**

Thought arises in your hearts

**Tayi citte kho pana kusalacittaṃ paṭiṭṭhitaṃ (loc. sing.)**

**Tvayi citte kho pana kusalacittaṃ paṭiṭṭhitaṃ**

Wholesome thought is well established in your heart

**Tumhesu cittesu kusalacittāni paṭiṭṭhitāni (loc. plur.)**

Wholesome thoughts are well established in your hearts

*ITI DUTIYO PĀṬHO*

*SUCH IS THE SECOND LESSON*

**4-3: ALIṄGASABBANĀMARŪPĀNI — VO NO TE ME**

**4-3: GENDERLESS FORMS OF THE (PERSONAL) PRONOUN — VO NO TE ME**

**Aliṅgavonotemesaddo vuccante<sup>1</sup>**

The genderless pronouns are illustrated with the words **vo no te me**

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<sup>1</sup> Here the forms are presented independently but in the Grammars they are normally treated as part of the *amha* and *tumha* declensions.

## Genderless Pronouns

### ABSTRACT (FOR ALL THREE GENDERS):

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
	<i>vo no</i>	<i>nomimative - paṭhamā</i>
	<i>vo no</i>	<i>accusative - dutiyā</i>
<i>te me</i>	<i>vo no</i>	<i>instrumental - tatiyā</i>
<i>te me</i>	<i>vo no</i>	<i>dative - catutthī</i>
<i>te me</i>	<i>vo no</i>	<i>genitive - chaṭṭhī</i>

### SENTENCES (ENCLITICS):<sup>1</sup>

**Gāmaṃ vo pana gaccheyyātha (nom. plur.)**

You should go to the village

**Gāmaṃ no pana gaccheyyāma (nom. plur.)**

We should go to the village

**Pahāya vo bhikkhave gamissāmi (acc. plur.)**

Having abandoned you, monks, I will go

**Mā no ajja pana vikanti (acc. plur.)**

Don't cut us off today

**Katam-eva te pana taṃ kammaṃ (agent. inst. sing.)**

The deed that was done by you

**Katam-eva me pana taṃ kammaṃ (agent. inst. sing.)**

The deed that was done by me

**Katam-eva vo pana kusalakammaṃ (agent. inst. plur.)**

The wholesome deed that was done by you

**Katam-eva no pana kusalakammaṃ (agent. inst. plur.)**

The wholesome deed that was done by us

**Dadāmi te pana gāmavarāni pañca (dat. sing.)**

I will give five excellent villages to you

**Dadāhi me gāmavaraṃ tvam-pi (dat. sing.)**

You must give an excellent village to me

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<sup>1</sup> Enclitics only appear mid-sentence.

**Dhammaṃ vo bhikkhave desissāmi (dat. plur.)**

I will teach, monks, the Dhamma to you

**Samvibhājetha no rajjena (dat. plur.)**

You must divide the kingdom for us

**Manussasseva te sīsaṃ pana (gen. sing.)**

The man's head for you

**Pahūtaṃ me pana dhanāṃ Sakka (gen. sing.)**

Sakyan, there is much wealth for me

**Tuṭṭhosmi yā vo pana pakatiyā (gen. plur.)**

By your nature there is satisfaction

**Satthā no Bhagavā anuppatto (gen. plur.)**

The Gracious One, our Teacher, arrived

**Vo no te me ti rūpāni padāni padato yato**

The *vo no te me* forms occur (occasionally) from line to line

**Tato nāmikapantīsu natū vuttāni tāni me.**

Therefore in the lines of nouns they were illustrated by me.

**Paccatte upayoge ca karaṇe sampadāniye**

In the nominative,<sup>1</sup> accusative, instrumental, and dative

**Sāmissa vacane ceva vo no saddo pavattati.**

And in the genitive cases the *vo no* words are found.

**Karaṇe sampadāne ca sāmi-atthe ca āgato**

In the (words having) instrumental, dative, and genitive meaning

**Te me saddo ti — viññeyyo viññunā nayadassinā ti.**

The *te me* words (are found) — the wise should know the method.

*ITI SATTAMO PĀṬHO*

*SUCH IS THE SEVENTH LESSON*

*ITI NAVAPADAMAÑJARIYĀ ALIṄGASABBANĀMĀNĀM*

*SUCH ARE THE GENDERLESS PRONOUNS IN THE NEW COLLECTION OF SENTENCES*

*CATUTTHO PARICCHEDO SAMATTO*

*THE FOURTH CHAPTER IS COMPLETE*

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<sup>1</sup> I cannot find *vo* and *no* being used as nominatives in Pāḷi literature, or in any of the Grammars I have access to, so this usage seems very doubtful.

# PAÑCAMO PARICCHEDO, SABBANĀMAṂ

## Chapter Five, Pronouns

### 5-1: SABBANĀMAPULLIṄGARŪPĀNI — TA

#### 5-1: MASCULINE FORMS OF THE (DEMONSTRATIVE) PRONOUN — TA

**Atha Sabbanāmapulliṅgarūpāni ta-saddo vuccante**

Now the forms of the (Demonstrative) Masculine Pronoun<sup>1</sup> are illustrated with the declineable word **ta**

#### ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>so sa</i>	<i>te</i>	<i>nomimative - paṭhamā</i>
<i>taṁ</i>	<i>te</i>	<i>accusative - dutiyā</i>
<i>tena</i>	<i>tehi tebhi</i>	<i>instrumental - tatiyā</i>
<i>tassa</i>	<i>tesaṁ tesānaṁ</i>	<i>dative - catutthī</i>
<i>tasmā tamhā</i>	<i>tehi tebhi</i>	<i>ablative - pañcamī</i>
<i>tassa</i>	<i>tesaṁ tesānaṁ</i>	<i>genitive - chaṭṭhī</i>
<i>tasmim̐ tamhi</i>	<i>tesu</i>	<i>locative - sattamī</i>

#### SENTENCES (MASCULINE):

**So sūdajeṭṭho sūdena odanaṁ pāceti (nom. sing.)**

**Sa sūdajeṭṭho sūdena odanaṁ pāceti**

He, the elder cook, cooked the rice with the (younger) cook

**Te sūdajeṭṭhā sūdehi odanaṁ pācenti (nom. plur.)**

They, the elder cooks, cooked the rice with the (younger) cooks

**Taṁ Yaññadattaṁ kambalaṁ yācate brāhmaṇo (acc. sing.)**

The brāhmaṇa begs for the blanket (belonging to) that Yaññadatta

**Te Yaññadatte kambalaṁ yācante brāhmaṇā (acc. plur.)**

The brāhmaṇas beg for the blanket (belonging to) those Yaññadattas

**Tena brāhmaṇena gahapati dhanam̐ yācīyate (agent. inst. sing.)**

The householder's wealth is begged for by that brāhmaṇa

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<sup>1</sup> There is a similar form declined on the stem *na* that is not illustrated here. It seems to occur only in accusative (*naṁ, ne*), dative, and genitive (*nassa, nesaṁ, nesānaṁ*) cases, with the same meanings.

**Tehi sissehi garu sattham̐ pucchīyate (agent. inst. plur.)**

The arts teacher is questioned by those students

**Tena pupphena Buddhāṃ yajati sappuriso (inst. sing.)**

The good man worships the Buddha with that flower

**Tehi pupphehi Buddhāṃ yajanti sappurisā (inst. plur.)**

The good men worship the Buddha with those flowers

**Tassa bhikkhussa dānaṃ deti sappuriso (dat. sing.)**

The good man gives a gift to that monk

**Tesaṃ yācakānaṃ dhanaṃ dadāti dhanavā (dat. plur.)**

**Tesaṃ yācakānaṃ dhanaṃ dadāti dhanavā**

The wealthy man gives wealth to those beggars

**Tasmā Himavatā pabhavanti pañcamahānadiyo (abl. sing.)**

**Tasmā Himavatā pabhavanti pañcamahānadiyo**

Five great rivers flow down from that Himalayan (mountain)

**Tehi Dhammehi suddho asaṃsaṭṭho sacco uppajjanti (abl. plur.)**

The pure unmixed truth arises from those Teachings

**Tassa Buddhassa suddho Dhammo hoti (gen. sing.)**

This is that Buddha's pure Dhamma

**Tesaṃ bhikkhūnaṃ yeva pattacīvarāni honti (gen. plur.)**

**Tesaṃ bhikkhūnaṃ yeva pattacīvarāni honti**

These are those monks' bowls and robes

**Tasmiṃ āsane yeva nisīdati bhikkhu (loc. sing.)**

**Tasmiṃ āsane yeva nisīdati bhikkhu**

The monks sits on that seat

**Tesu bhikkhūsu pana me mano ramati (loc. plur.)**

My mind delights in those bhikkhus

*ITI PAṬHAMO PĀṬHO  
SUCH IS THE FIRST LESSON*

## **5-2: SABBANĀMA-ITTHILĪNGARŪPĀNI — TĀ**

### **5-2: FEMININE FORMS OF THE (DEMONSTRATIVE) PRONOUN — TĀ**

**Sabbanāma-itthilīngarūpāni tā-saddo vuccante**

The forms of the (Demonstrative) Feminine Pronoun are illustrated with the declineable word **tā**

## Pronouns

### ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>sā</i>	<i>tā tāyo</i>	<i>nomimative - paṭhamā</i>
<i>taṃ</i>	<i>tā tāyo</i>	<i>accusative - dutiyā</i>
<i>tāya</i>	<i>tāhi tābhi</i>	<i>instrumental - tatiyā</i>
<i>tāya tassā tissā tissāya</i>	<i>tāsaṃ tāsānaṃ</i>	<i>dative - catutthī</i>
<i>tāya</i>	<i>tāhi tābhi</i>	<i>ablative - pañcamī</i>
<i>tāya tassā tissā tissāya</i>	<i>tesaṃ tesānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>tayaṃ tassaṃ tāsānaṃ tissaṃ</i>	<i>tāsu</i>	<i>locative - sattamī</i>

### SENTENCES (FEMININE):

**Sā khattiyakaññā pana bahuṃ puññaṃ pasavati (nom. sing.)**

That noble girl accumulates abundant merit

**Tā khattiyakaññāyo bahuṃ puññaṃ pasavanti (nom. plur.)**

**Tāyo khattiyakaññāyo bahuṃ puññaṃ pasavanti**

Those noble girls accumulate abundant merit

**Taṃ khattiyakaññaṃ puññaṃ kārāpeti Rājā (acc. sing.)**

The King made that noble girl do a meritorious deed

**Tā khattiyakaññāyo puññaṃ kārāpeti Rājā (acc. plur.)**

**Tāyo khattiyakaññāyo puññaṃ kārāpeti Rājā**

The King made those noble girls do a meritorious deed

**Tāya khattiyakaññāya puññaṃ kārāpiyate (agent. inst. sing.)**

A meritorious deed is done by that noble girl

**Tāhi khattiyakaññāhi puññaṃ kārāpito (agent. inst. plur.)**

A meritorious deed was done by those noble girls

**Tāya khattiyakaññāya mahājano sucarati (inst. sing.)**

The people live well because of that noble girl

**Tāhi khattiyakaññāhi mahājanā sucaranti (inst. plur.)**

The people live well because of those noble girls

**Tāya khattiyakaññāya upatiṭṭheyya amacco (dat. sing.)**

**Tassā khattiyakaññāya upatiṭṭheyya amacco**

**Tissā khattiyakaññāya upatiṭṭheyya amacco**

**Tissāya khattiyakaññāya upatiṭṭheyya amacco**

The colleague can attend to that noble girl

**Tāsam khattiyakaññānam upatiṭṭheyym amaccā (dat. plur.)**

**Tāsānam khattiyakaññānam upatiṭṭheyym amaccā**

The colleagues can attend to those noble girls

**Tāya khattiyakaññāya pana bhayaṃ uppajjati (abl. sing.)**

Fear arises from that noble girl

**Tāhi khattiyakaññāhi pana bhayāni uppajjanti (abl. plur.)**

Fears arise from those noble girls

**Tāya khattiyakaññāya pana vatthābharaṇāni (gen. sing.)**

**Tassā khattiyakaññāya pana vatthābharaṇāni**

**Tissā khattiyakaññāya pana vatthābharaṇāni**

**Tissāya khattiyakaññāya pana vatthābharaṇāni**

That noble girl's clothes and ornaments

**Tāsam khattiyakaññānam vatthābharaṇāni honti (gen. plur.)**

**Tāsānam khattiyakaññānam vatthābharaṇāni honti**

These are those noble girls' clothes and ornaments

**Tāyaṃ khattiyakaññāyaṃ pasīdati yo koci (loc. sing.)**

**Tassāṃ khattiyakaññāyaṃ pasīdati yo koci**

**Tāsam khattiyakaññāyaṃ pasīdati yo koci**

**Tissāṃ khattiyakaññāyaṃ pasīdati yo koci**

There is some one who has confidence in that noble girl

**Tāsu khattiyakaññāsu pasīdanti ye keci (loc. plur.)**

There are some who have confidence in those noble girls

*ITI DUTIYO PĀṬHO*

*SUCH IS THE SECOND LESSON*

**5-3: SABBANĀMANAPUSAKALIṄGARŪPĀNI — TAṂ**

**5-3: NEUTER FORMS OF THE (DEMONSTRATIVE) PRONOUN — TAṂ**

**Sabbanāmanapusakaliṅgarūpāni taṃ-saddo vuccante**

The forms of the (Demonstrative) Neuter Pronoun

are illustrated with the declineable word **taṃ**



Pronouns

ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>taṃ</i>	<i>te tāni</i>	<i>nomimative - paṭhamā</i>
<i>taṃ</i>	<i>te tāni</i>	<i>accusative - dutiyā</i>
<i>tena</i>	<i>tehi tebhi</i>	<i>instrumental - tatiyā</i>
<i>tassa</i>	<i>tesaṃ tesānaṃ</i>	<i>dative - catutthī</i>
<i>tasmā tamhā</i>	<i>tehi tebhi</i>	<i>ablative - pañcamī</i>
<i>tassa</i>	<i>tesaṃ tesānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>tasmim̐ tamhi</i>	<i>tesu</i>	<i>locative - sattamī</i>

SENTENCES (NEUTER):

**Taṃ kulaṃ niccaṃ bahuṃ puññaṃ pasavati (nom. sing.)**

That family always accumulates abundant merit

**Te kulāni pana bahuṃ puññaṃ pasavanti (nom. plur.)**

**Tāni kulāni pana bahuṃ puññaṃ pasavanti**

Those families always accumulate abundant merit

**Taṃ kulaṃ uddissa puññaṃ karoti koci (acc. sing.)**

Some one does a meritorious deed on behalf of that family

**Te kulāni uddissa puññāni karonti keci (acc. plur.)**

**Tāni kulāni uddissa puññāni karonti keci**

Some do meritorious deeds on behalf of those families

**Tena kulena puññaṃ kammaṃ kārāpīyate (agent. inst. sing.)**

A meritorious deed is done by that family

**Tehi kulehi puññaṃ kammaṃ kārāpito (agent. inst. plur.)**

A meritorious deed was done by those families

**Tena kulena bahujjano sucarati (inst. sing.)**

Because of that family the mass of the people live happily

**Tehi kulehi bahujjanā sucaranti (caus.inst. plur.)**

Because of those families the mass of the people live happily

**Tassa kulassa upakāraṇ-ca akāsi (dat. sing.)**

He gave help to that family

Pronouns

**Tesaṃ kulānaṃ upakāraṅ-ca akaṃsu (dat. plur.)**

**Tesaṇaṃ kulānaṃ upakāraṅ-ca akaṃsu**

They gave help to those families

**Tasmā kulamhā yo koci apeti (abl. sing.)**

**Tamhā kulamhā yo koci apeti**

There is some one who departs from that family

**Tehi kulehi ye keci apenti (abl. plur.)**

There are some who depart from that family

**Tassa kulassa mahābhogo hoti (gen. sing.)**

This is that family's great riches

**Tesaṃ kulānaṃ mahaddhano ca hoti (gen. plur.)**

**Tesaṇaṃ kulānaṃ mahaddhano ca hoti (gen. plur.)**

This is those families' great wealth

**Tasmiṃ kulasmiṃ pasīdati yo koci (loc. sing.)**

**Tamhi kulasmiṃ pasīdati yo koci**

There is some one who has faith in that family

**Tesu kulesu pasīdanti ye keci (loc. plur.)**

There are some who have faith in that family

***ITI TATIYO PĀṬHO***

*SUCH IS THE THIRD LESSON*

**5-4: SABBANĀMAPULLIṄGARŪPĀNI — ETA**

**5-4: MASCULINE FORMS OF THE (DEMONSTRATIVE) PRONOUN — ETA**

**Sabbanāmapullīṅgarūpāni eta-saddo vuccante**

Now the forms of the (Demonstrative) Masculine Pronoun are illustrated with the declineable word **eta**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>eso esa</i>	<i>ete</i>	<i>nomimative - paṭhamā</i>
<i>etaṃ</i>	<i>ete</i>	<i>accusative - dutiyā</i>
<i>etena</i>	<i>etehi etebhi</i>	<i>instrumental - tatiyā</i>
<i>etassa</i>	<i>etesaṃ etesānaṃ</i>	<i>dative - catutthī</i>
<i>etasmā etamhā</i>	<i>etehi etebhi</i>	<i>ablative - pañcamī</i>
<i>etassa</i>	<i>etesaṃ etesānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>etasmim̐ etamhi</i>	<i>etesu</i>	<i>locative - sattamī</i>

**SENTENCES (MASCULINE):**

**Eso sisso ca garuṃ Dhammaṃ pucchati (nom. sing.)**

**Esa sisso ca garuṃ Dhammaṃ pucchati**

This student asks the teacher about Dhamma

**Ete sissā ca garuṃ Dhammaṃ pucchanti (nom. plur.)**

These students ask the teacher about Dhamma

**Etaṃ sissaṃ Dhammaṃ bodhayati garu (acc. sing.)**

The teacher makes this student understand the Dhamma

**Ete sisse Dhammaṃ bodhayanti garū (acc. plur.)**

The teachers make these students understand the Dhamma

**Etena garunā sisso Dhammaṃ bodhāpiyate (agent. inst. sing.)**

The student is made to understand the Dhamma by this teacher

**Etehi garūhi sisso Dhammaṃ bodhāpito (agent. inst. plur.)**

The student was made to understand the Dhamma by these teachers

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<sup>1</sup> The declension is the same as for *ta*, *tā*, and *taṃ*, with the simple addition of *e-* at the beginning of the words. As with *ta* and *na* there is a similar form declined on the stem *ena* that is not illustrated here. It seems to occur only in accusative (*enam̐*), dative, and genitive (*enassa*, *enesaṃ*, *enesānaṃ*) cases.

## Pronouns

**Etena garunaṃ sukhaṃ pāpuṇāti sisso (inst. sing.)**  
Because of the teacher the student attains happiness

**Etehi garūhi sukhaṃ pāpuṇanti sissā (inst. plur.)**  
Because of the teachers the students attain happiness

**Etassa garuno sakkāraṃ karoti sisso (dat. sing.)**  
The student pays his respects to the teacher

**Etesaṃ garūnaṃ sakkāraṃ karonti sissā (dat. plur.)**  
**Etesānaṃ garūnaṃ sakkāraṃ karonti sissā**  
The students pay their respects to the teachers

**Etasmā garunā pana antaradhāyati sisso (abl. sing.)**  
**Etamhā garunā pana antaradhāyati sisso**  
The student departs from the teacher

**Etehi garūhi pana antaradhāyanti sissā (abl. plur.)**  
The students depart from the teachers

**Etassa garuno antevāsikā bahavo (gen. sing.)**  
The teacher has many pupils

**Etesaṃ garūnaṃ antevāsikā bahavo (gen. plur.)**  
**Etesānaṃ garūnaṃ antevāsikā bahavo**  
The teachers have many pupils

**Etasmiṃ garumhi pasīdati antevāsiko (loc. sing.)**  
**Etamhi garumhi pasīdati antevāsiko**  
The pupil has confidence in the teacher

**Etesu garūsu pasīdanti antevāsikā (loc. plur.)**  
The pupils have confidence in the teachers

*ITI CATUTTHO PĀṬHO*  
*SUCH IS FOURTH LESSON*

**5-5: SABBANĀMA-ITTHILIṄGARŪPĀNI — ETĀ**

**5-5: FEMININE FORMS OF THE (DEMONSTRATIVE) PRONOUN — ETĀ**

**Sabbanāma-itthiliṅgarūpāni etā-saddo vuccante**

The forms of the (Demonstrative) Feminine Pronoun are illustrated with the declineable word **etā**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>esā</i>	<i>etā etāyo</i>	<i>nomimative - paṭhamā</i>
<i>etaṃ</i>	<i>etā etāyo</i>	<i>accusative - dutiyā</i>
<i>etāya</i>	<i>etāhi etābhi</i>	<i>instrumental - tatiyā</i>
<i>etāya etassā etissā etissāya</i>	<i>etāsaṃ etāsānaṃ</i>	<i>dative - catutthī</i>
<i>etāya</i>	<i>etāhi etābhi</i>	<i>ablative - pañcamī</i>
<i>etāya etassā etissā etissāya</i>	<i>etesaṃ etesānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>etayaṃ etassaṃ etāsaṃ etissaṃ</i>	<i>etāsu</i>	<i>locative - sattamī</i>

**SENTENCES (FEMININE):**

**Esā vanitā pana dāsīṃ kammaṃ kārāpeti (nom. sing.)**

This woman makes the servant work

**Etā vanitāyo dāsīṃ kammaṃ kārāpenti (nom. plur.)**

**Etāyo vanitāyo dāsīṃ kammaṃ kārāpenti**

These women make the servant work

**Etaṃ vanitaṃ puññaṃ kārayati puriso (acc. sing.)**

The man makes this woman do a meritorious deed

**Etā vanitāyo puññaṃ kārayanti purisā (acc. plur.)**

**Etāyo vanitāyo puññaṃ kārayanti purisā**

The men make these women do a meritorious deed

**Etāya vanitāya odano pacitvā bhujjate (agent. inst. sing.)**

Having cooked the rice, it is eaten by this woman

**Etāhi vanitāhi odano pacitvā bhutto (agent. inst. plur.)**

Having cooked the rice, it is eaten by these women

**Etāya vanitāya koci jīvikaṃ kappeti (inst. sing.)**

Because of this woman some person makes a livelihood

**Etāhi vanitāhi keci jīvikam kappenti (inst. plur.)**

Because of these women some people make a livelihood

**Etayā vanitāya pilandhanam deti puriso (dat. sing.)**

**Etassā vanitāya pilandhanam deti puriso**

**Etissā vanitāya pilandhanam deti puriso**

**Etissāya vanitāya pilandhanam deti puriso**

The man gives an ornament to this woman

**Etāsam vanitānam pilandhanam denti purisā (dat. plur.)**

**Etāsānam vanitānam pilandhanam denti purisā**

The men give an ornament to these women

**Etāya vanitāya pana yo koci apeti (abl. sing.)**

There is some one who departs from this woman

**Etāhi vanitāhi pana ye keci apenti (abl. plur.)**

There are some who who depart from these women

**Etayā vanitāya pana vatthābharaṇāni honti (gen. sing.)**

**Etassā vanitāya pana vatthābharaṇāni honti**

**Etissā vanitāya pana vatthābharaṇāni honti**

**Etissāya vanitāya pana vatthābharaṇāni honti**

This is this woman's clothes and ornaments

**Etāsam vanitānam nāmagottādayo (gen. plur.)**

**Etāsānam vanitānam nāmagottādayo**

These womens' name and lineage and so on

**Etayam vanitāyam abhiramati ekacco (loc. sing.)**

**Etassam vanitāyam abhiramati ekacco**

**Etāsam vanitāyam abhiramati ekacco**

**Etissam vanitāyam abhiramati ekacco**

Some person greatly delights in this woman

**Etāsu vanitāsu abhiramanti ekacce (loc. plur.)**

Some people greatly delight in these women

*ITI PAÑCAMO PĀṬHO*  
*SUCH IS THE FIFTH LESSON*

**5-6: SABBANĀMANAPUSAKALIŅGARŪPĀNI — ETAM̄**  
**5-6: NEUTER FORMS OF THE (DEMONSTRATIVE) PRONOUN — ETAM̄**

**SabbanāmanapusakaliŅgarŪpāni etam̄-saddo vuccante**

The forms of the (Demonstrative) Neuter Pronoun are illustrated with the declineable word **etam̄**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>etam̄</i>	<i>ete etāni</i>	<i>nomimative - paṭhamā</i>
<i>etam̄</i>	<i>ete etāni</i>	<i>accusative - dutiyā</i>
<i>etena</i>	<i>etehi etebhi</i>	<i>instrumental - tatiyā</i>
<i>etassa</i>	<i>etesam̄ etesānam̄</i>	<i>dative - catutthī</i>
<i>etasmā etamhā</i>	<i>etehi etebhi</i>	<i>ablative - pañcamī</i>
<i>etassa</i>	<i>etesam̄ etesānam̄</i>	<i>genitive - chaṭṭhī</i>
<i>etasmim̄ etamhi</i>	<i>etesu</i>	<i>locative - sattamī</i>

**SENTENCES (MASCULINE):**

**Etam̄ kulaṃ pana bahuṃ puññaṃ pasavati (nom. sing.)**

This family accumulates abundant merit

**Ete kulāni bahuṃ puññaṃ pasavanti (nom. plur.)**

**Etāni kulāni bahuṃ puññaṃ pasavanti**

These families accumulate abundant merit

**Etam̄ kulaṃ pana passati yo koci (acc. sing.)**

There is some one who sees this family

**Ete kulāni pana passanti ye keci (acc. plur.)**

**Etāni kulāni pana passanti ye keci**

There are some who see these families

**Etena kulena Saṅgho bhattaṃ bhojāpīyate (agent. inst. sing.)**

The Saṅgha are served the meal by this family

**Etehi kulehi Saṅgho bhattaṃ bhojāpīto (agent. inst. plur.)**

The Saṅgha were served the meal by these families

**Etena kulena pana jano sukhaṃ pāpuṇāti (inst. sing.)**

Because of this family the people attain happiness

**Etehi kulehi pana janā sukhaṃ pāpuṇanti (inst. plur.)**

Because of these families the people attain happiness

Pronouns

**Etassa kulassa kho pana dhanam̐ dadāti dhanavā (dat. sing.)**

The wealthy man gives wealth to this family

**Etesam̐ kulānam̐ pana dhanam̐ dadanti dhanavantā (dat. plur.)**

**Etesānam̐ kulānam̐ pana dhanam̐ dadanti dhanavantā**

The wealthy men give wealth to these families

**Etasmā kulamhā kho pana ekacco na apeti (abl. sing.)**

**Etamhā kulamhā kho pana ekacco na apeti**

Some person does not departs from this family

**Etehi kulehi kho pana ekacce na apenti (abl. plur.)**

Some people do not depart from these families

**Etassa kulassa pana mahābhogo hoti (gen. sing.)**

This is this family's great riches

**Etesam̐ kulānam̐ pana mahābhogā honti (gen. plur.)**

**Etesānam̐ kulānam̐ pana mahābhogā honti**

This is these families' great riches

**Etasmim̐ kulamhi pana me mano ramati (loc. sing.)**

**Etamhi kulamhi pana me mano ramati**

My mind delights in this family

**Etesu kulesu no manāni na ramanti (loc. plur.)**

Our minds do not delight in these families

*ITI CAṬṬHO PĀṬHO*  
*SUCH IS THE SIXTH LESSON*



**5-7: SABBANĀMAPULLIṄGARŪPĀNI — A, IMA**

**5-7: MASCULINE FORMS OF THE (DEMONSTRATIVE) PRONOUN — A, IMA**

**Sabbanāmapulliṅgarūpāni ima-saddo vuccante**

Now the forms of the (Demonstrative) Masculine Pronoun are illustrated with the declineable word **ima**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>ayaṃ</i>	<i>ime</i>	<i>nomimative - paṭhamā</i>
<i>imaṃ</i>	<i>ime</i>	<i>accusative - dutiyā</i>
<i>anena iminā</i>	<i>ehi ebhi imehi imehbi</i>	<i>instrumental - tatiyā</i>
<i>assa imassa</i>	<i>esaṃ esānaṃ imesaṃ imesānaṃ</i>	<i>dative - catutthī</i>
<i>asmā imasmā imamhā</i>	<i>ehi ebhi imehi imehbi</i>	<i>ablative - pañcamī</i>
<i>assa imassa</i>	<i>imesaṃ imesānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>asmiṃ imasmiṃ imamhi</i>	<i>esu imesu</i>	<i>locative - sattamī</i>

**SENTENCES (MASCULINE):**

**Ayaṃ jano pana taṃ purisaṃ puññaṃ kāraṇeti (nom. sing.)**

This man makes that man do a meritorious deed

**Ime janā te purise puññaṃ kāraṇenti (nom. plur.)**

These men make those men do a meritorious deed

**Imaṃ janaṃ puññaṃ kāraṇeti sappuriso (acc. sing.)**

The good man makes this man do a meritorious deed

**Ime jane puññaṃ kāraṇenti sappurisa (acc. plur.)**

The good men make these men do a meritorious deed

**Anena janena kammaphalaṃ anubhūyate (agent. inst. sing.)**

**Iminā janena kammaphalaṃ anubhūyate**

Action and result is experienced by this man

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<sup>1</sup> The declension is complicated by there being four stems that the forms are declined on: *a*, *ana*, *i* (which gives rise to masculine and feminine *ayaṃ* and neuter *idaṃ*), and *ima*. It appears the former stems are original, but are gradually supplanted by the *ima* stem (see Geiger §108).

**Ehi janehi kammaphalāni anubhuttāni (agent. inst. plur.)**

**Imehi janehi kammaphalāni anubhuttāni**

Actions and results are experienced by these men

**Anena janena yo koci sucarati (inst. sing.)**

**Iminā janena yo koci sucarati**

Because of this man there is some one who lives happily

**Ehi janehi ye keci sucaranti (inst. plur.)**

**Imehi janehi ye keci sucaranti**

Because of these men there are some who live happily

**Assa janassa sakkārañ-ca karoti (dat. sing.)**

**Imassa janassa sakkārañ-ca karoti**

He pays respect to this man

**Imesaṃ janānaṃ sakkāraṃ karonti (dat. plur.)**

**Imesānaṃ janānaṃ sakkāraṃ karonti**

They pay respect to these men

**Asmā janamhā viññutaṃ pattosmi (abl. sing.)**

**Imasmā janamhā viññutaṃ pattosmi**

**Imamhā janamhā viññutaṃ pattosmi**

I reached discretion through this man

**Ehi janehi bhayāni uppajjanti (abl. plur.)**

**Imehi janehi bhayāni uppajjanti**

Fears arise from these men

**Assa janassa khettavatthūni honti (gen. sing.)**

**Imassa janassa khettavatthūni honti**

These are this man's grounds and fields

**Imesaṃ janānañ-ca pahūtadhanadhaññāni (gen. plur.)**

**Imesānaṃ janānañ-ca pahūtadhanadhaññāni**

These mens' abundant wealth and riches

**Asmiṃ janasmiṃ pasīdati yo koci (loc. sing.)**

**Imasmiṃ janasmiṃ pasīdati yo koci**

**Imamhi janasmiṃ pasīdati yo koci**

There is some one who has confidence in this man

**Esu janesu pasīdanti ye keci (loc. plur.)**

**Imesu janesu pasīdanti ye keci**

There are some who have confidence in these men

**5-8: SABBANĀMA-ITTHILĪNGARŪPĀNI — Ā, IMĀ**

**5-8: FEMININE FORMS OF THE (DEMONSTRATIVE) PRONOUN — Ā, IMĀ**

**Sabbanāma-itthilīngarūpāni imam̐-saddo vuccante**

The forms of the (Demonstrative) Feminine Pronoun are illustrated with the declineable word **imā**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>ayam̐</i>	<i>imā imāyo</i>	<i>nomimative - paṭhamā</i>
<i>imam̐</i>	<i>imā imāyo</i>	<i>accusative - dutiyā</i>
<i>imāya</i>	<i>imāhi imābhi</i>	<i>instrumental - tatiyā</i>
<i>assā assāya imāya imassā imissā imissāya</i>	<i>āsam̐ imāsam̐ imāsānam̐</i>	<i>dative - catutthī</i>
<i>imāya</i>	<i>imāhi imābhi</i>	<i>ablative - pañcamī</i>
<i>assā assāya imāya imassā imissā imissāya</i>	<i>āsam̐ imesam̐</i>	<i>genitive - chaṭṭhī</i>
<i>assam̐ imayam̐ imissam̐ imissā</i>	<i>imesānam̐ imāsu</i>	<i>locative - sattamī</i>

**SENTENCES (FEMININE):**

**Ayam̐ kaññā pana bahum̐ puññam̐ pasavati (nom. sing.)**

This girl accumulates abundant merit

**Imā kaññāyo bahum̐ puññam̐ pasavanti (nom. plur.)**

These girls accumulate abundant merit

**Imam̐ kaññam̐ puññam̐ kārāpeti Mātā (acc. sing.)**

The Mother made this girl do a meritorious deed

**Imā kaññāyo puññam̐ kārāpeti mātā (acc. plur.)**

The Mother made these girls do a meritorious deed

**Imāya kaññāya pana tilāni bhajjīyante (agent. inst. sing.)**

The sesame seeds are roasted by this girl

**Imāhi kaññāhi pana dhaññāni bhajjīyante (agent. inst. plur.)**

The corn is roasted by these girls

**Imāya kaññāya sukhaṃ pāpuṇāti Mātā (inst. sing.)**  
Because of this girl the Mother attained happiness

**Imāhi kaññāhi sukhaṃ pāpuṇāti Mātā (inst. plur.)**  
Because of these girls the Mother attained happiness

**Imissā kaññāya ābharaṇaṃ deti sāmī (dat. sing.)**  
The husband gave an ornament to this girl

**Imāsaṃ kaññānaṃ ābharaṇaṃ deti sāmī (dat. plur.)**  
The husband gave an ornament to these girls

**Imāya kaññāya pana apeti yo koci (abl. sing.)**  
There is some one who departs from this girl

**Imāhi kaññāhi pana apeti yo koci (abl. plur.)**  
There are some who depart from these girls

**Imissā kaññāya pana ābharaṇāni honti (gen. sing.)**  
These are this girl's ornaments

**Imāsaṃ kaññānaṃ pana ābharaṇāni honti (gen. plur.)**  
These are these girls' ornaments

**Imissaṃ kaññāyaṃ pana cittaṃ patiṭṭhitaṃ (loc. sing.)**  
The mind is well established in this girl

**Imāsu kaññāsu cittaṃ pana na patiṭṭhitaṃ (loc. plur.)**  
The mind is not well established in these girls

*ITI AṬṬHAMO PĀṬHO*  
*SUCH IS THE EIGHTH LESSON*

**5-9: SABBANĀMANAPUSAKALIṄGARŪPĀNI — A, IMAMĪ**  
**5-9: NEUTER FORMS OF THE (DEMONSTRATIVE) PRONOUN — A, IMAMĪ**

**Sabbanāmanapusakaliṅgarūpāni imamī-saddo vuccante**

The forms of the (Demonstrative) Neuter Pronoun are illustrated with the declineable word **imamī**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>idamī imamī</i>	<i>ime imāni</i>	<i>nomimative - paṭhamā</i>
<i>idamī imamī</i>	<i>ime imāni</i>	<i>accusative - dutiyā</i>
<i>anena iminā</i>	<i>ehi ebhi imehi imehbi</i>	<i>instrumental - tatiyā</i>
<i>assa imassa</i>	<i>esamī esānamī imesamī imesānamī</i>	<i>dative - catutthī</i>
<i>asmā imasmā imamhā</i>	<i>ehi ebhi imehi imehbi</i>	<i>ablative - pañcamī</i>
<i>assa imassa</i>	<i>imesamī imesānamī</i>	<i>genitive - chaṭṭhī</i>
<i>asmimī imasmimī imamhi</i>	<i>esu imesu</i>	<i>locative - sattamī</i>

**SENTENCES (MASCULINE):**

**Idamī cittamī pana attano santānamī vijānāti (nom. sing.)**

**Imamī cittamī pana attano santānamī vijānāti**

This heart knows its own continuity

**Ime cittāni attano santānamī vijānanti (nom. plur.)**

**Imāni cittāni attano santānamī vijānanti**

These hearts know their own continuity

**Idamī cittamī saññam-esanti ye keci (acc. sing.)**

**Imamī cittamī saññam-esanti ye keci**

There are some who seek perception in this heart

**Ime citte saññam-esanti ye keci (acc. plur.)**

**Imāni citte saññam-esanti ye keci**

There are some who seek perception in these hearts

**Anena cittena sabbo pi jano niyyati (agent. inst. sing.)**

**Iminā cittena sabbo pi jano niyyati**

All people are led by this heart

**Ehi cittehi sabbe janā niyyanti (agent. inst. plur.)**

**Imehi cittehi sabbe janā niyyanti**

All people are led by these hearts

**Anena cittena yo koci saṅkilissati (inst. sing.)**

**Iminā cittena yo koci saṅkilissati**

Because of this heart some one who will be defiled

**Ehi cittehi yo koci visujjhati (inst. plur.)**

**Imehi cittehi yo koci visujjhati**

Because of these hearts some one who will be purified

**Assa cittassa ovādaṃ deti yo koci (dat. sing.)**

**Imassa cittassa ovādaṃ deti yo koci**

There is some one who gives advice to this heart

**Esāṃ cittānaṃ ovādaṃ denti ye keci (dat. plur.)**

**Esānaṃ cittānaṃ ovādaṃ denti ye keci**

**Imesaṃ cittānaṃ ovādaṃ denti ye keci**

**Imesānaṃ cittānaṃ ovādaṃ denti ye keci**

There is some who give advice to these hearts

**Asmā cittamhā ārammaṇaṃ uppajjati (abl. sing.)**

**Imasmā cittamhā ārammaṇaṃ uppajjati**

**Imamhā cittamhā ārammaṇaṃ uppajjati**

A sense-object arises in this heart

**Ehi cittehi ārammaṇāni uppajjanti (abl. plur.)**

**Imehi cittehi ārammaṇāni uppajjanti**

Sense-objects arise in these hearts

**Assa cittassa aniccadhammassa vasam-anvagū (gen. sing.)**

**Imassa cittassa aniccadhammassa vasam-anvagū**

The heart's impermanent nature is influential

**Imesaṃ cittānaṃ parivitakko udapādi (gen. plur.)**

**Imesānaṃ cittānaṃ parivitakko udapādi**

These heart's reflection arise

**Asmiṃ citte arakkhite kāyakammaṃ arakkhitam (loc. sing.)**

**Imasmiṃ citte arakkhite kāyakammaṃ arakkhitam**

**Imamhi citte arakkhite kāyakammaṃ arakkhitam**

Lack of protection in bodily action (lies in) the lack of protection in the heart

**Esu cittesu guttesu kāyakammaṃ rakkhitam (loc. plur.)**

**Imesu cittesu guttesu kāyakammaṃ rakkhitam (loc. plur.)**

Protection of bodily action (lies in) guarding the heart

**5-10: SABBANĀMAPULLIṄGARŪPĀNI — AMU**

**5-10: MASCULINE FORMS OF THE (DEMONSTRATIVE) PRONOUN — AMU**

**Sabbanāmapullīṅgarūpāni amu-saddo vuccante**

Now the forms of the (Demonstrative) Masculine Pronoun are illustrated with the declineable word **amu**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>asu amu</i>	<i>amū amūyo</i>	<i>nomimative - paṭhamā</i>
<i>amum̐</i>	<i>amū amūyo</i>	<i>accusative - dutiyā</i>
<i>amunā</i>	<i>amūhi amūhbi</i>	<i>instrumental - tatiyā</i>
<i>adussa amussa</i>	<i>amūsaṃ amūsānaṃ</i>	<i>dative - catutthī</i>
<i>amusmā amumhā</i>	<i>amūhi amūhbi</i>	<i>ablative - pañcamī</i>
<i>adussa amussa</i>	<i>amūsaṃ amūsānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>amusmiṃ amumhi</i>	<i>amūsu</i>	<i>locative - sattamī</i>

**SENTENCES (MASCULINE):**

**Asu Mahārājā catīhi saṅgahavattūhi janaṃ toseti (nom. sing.)**

**Amu Mahārājā catīhi saṅgahavattūhi janaṃ toseti**

That Great King satisfied the people with the four bases of kindness<sup>1</sup>

**Amū Mahārājā catūhi saṅgahavattūhi janaṃ toseti (nom. plur.)**

**Amūyo Mahārājā catūhi saṅgahavattūhi janaṃ toseti**

Those Great Kings satisfied the people with the four bases of kindness

**Amum̐ Mahārājānaṃ sakkaccaṃ upasaṅkamati mahājano (acc. sing.)**

The people respectfully approach that Great King

**Amū Mahārāje sakkaccaṃ upasaṅkamati mahājano (acc. plur.)**

**Amūyo Mahārāje sakkaccaṃ upasaṅkamati mahājano**

The people respectfully approach those Great Kings

**Amunā Mahārājena pi mahāpāsādo kārāpiyate (agent. inst. sing.)**

The great palace is built by that Great King

**Amūhi Mahārājehi Mahāvihāro pi kārāpito (agent. inst. plur.)**

The Great Monastery was built by those Great Kings

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<sup>1</sup> The *saṅgahavattu* are *dāna* (liberality); *peyyavajja* (kindly speech); *athacariya* (beneficial actions); and *samānattatā* (equanimity).

**Amunā Mahārājena kho pana mahājano sucarati (inst. sing.)**  
Because of that Great King the mass of the people live happily

**Amūhi Mahārājehi kho pana mahājano sucarati (inst. plur.)**  
Because of those Great Kings the mass of the people live happily

**Adussa Mahārājassa paṇṇākāraṃ deti mahājano (dat. sing.)**  
**Amussa Mahārājassa paṇṇākāraṃ deti mahājano**  
The mass of the people give a present to that Great King

**Amūsāṃ Mahārājānaṃ paṇṇākāraṃ denti mahājanā (dat. plur.)**  
**Amūsānaṃ Mahārājānaṃ paṇṇākāraṃ denti mahājanā**  
The mass of the people give a present to those Great Kings

**Amusmā Mahārājamhā pana mahabbhayaṃ uppajjati (abl. sing.)**  
**Amumhā Mahārājamhā pana mahabbhayaṃ uppajjati**  
Fear arises from that Great King

**Amūhi Mahārājehi mahabbhayāni uppajjanti (abl. plur.)**  
Fears arise from those Great Kings

**Adussa Mahārājassa vappamaṅgalañ-ca hoti (gen. sing.)**  
**Amussa Mahārājassa vappamaṅgalañ-ca hoti**  
This is that Great King's sowing festival

**Amūsāṃ Mahārājānaṃ vappamaṅgalāni honti (gen. plur.)**  
**Amūsānaṃ Mahārājānaṃ vappamaṅgalāni honti**  
These are those Great Kings' sowing festivals

**Amusmiṃ Mahārāje kho pana mahājano pasīdati (loc. sing.)**  
**Amumhi Mahārāje kho pana mahājano pasīdati**  
The mass of the people have confidence in that Great King

**Amūsu Mahārājesu kho pana mahājanā pasīdanti (loc. plur.)**  
The mass of the people have confidence in those Great Kings

*ITI DASAMO PĀṬHO*  
*SUCH IS THE TENTH LESSON*



**5-11: SABBANĀMA-ITTHILIṄGARŪPĀNI — AMU**

**5-11: FEMININE FORMS OF THE (DEMONSTRATIVE) PRONOUN — AMU**

**Sabbanāma-itthiliṅgarūpāni amu-saddo vuccante**

The forms of the (Demonstrative) Feminine Pronoun are illustrated with the declineable word **amu**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>asu</i>	<i>amū amuyo</i>	<i>nomimative - paṭhamā</i>
<i>amuṃ</i>	<i>amū amuyo</i>	<i>accusative - dutiyā</i>
<i>amuyā</i>	<i>amūhi amūhbi</i>	<i>instrumental - tatiyā</i>
<i>amuyā amussā</i>	<i>amūsaṃ amūsānaṃ</i>	<i>dative - catutthī</i>
<i>amuyā</i>	<i>amūhi amūhbi</i>	<i>ablative - pañcamī</i>
<i>amuyā amussā</i>	<i>amūsaṃ amūsānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>amuyaṃ amussaṃ</i>	<i>amūsu</i>	<i>locative - sattamī</i>

**SENTENCES (FEMININE):**

**Asu upāsikā pana sakkaccaṃ Dhammaṃ suṇāti (nom. sing.)**

That lay woman listens respectfully to the Dhamma

**Amū upāsikāyo sakkaccaṃ Dhammaṃ suṇanti (nom. plur.)**

**Amuyo upāsikāyo sakkaccaṃ Dhammaṃ suṇanti**

Those lay women listens respectfully to the Dhamma

**Amuṃ upāsikaṃ puññaṃ kārāpeti saddho (acc. sing.)**

Faith makes that lay woman do a meritorious deed

**Amū upāsikāyo puññaṃ kārāpeti saddho (acc. plur.)**

**Amuyo upāsikāyo puññaṃ kārāpeti saddho**

Faith makes those lay women do a meritorious deed

**Amuyā upāsikāya bhikkhu bhattaṃ bhojāpīyate (agent. inst. sing.)**

A monk is served food by that lay woman

**Amūhi upāsikāhi Saṅho bhattaṃ bhojāpito (agent. inst. plur.)**

The Saṅha is served food by those lay women

**Amuyā upāsikāya yo koci pana sucarati (inst. sing.)**

Because of that lay woman there is some one who live happily

**Amūhi upāsikāhi ye keci pana sucaranti (inst. plur.)**

Because of those lay women there are some who live happily

**Amuyā upāsikāya dānaṃ deti sappuriso (dat. sing.)**

**Amussā upāsikāya dānaṃ deti sappuriso**

The good man gives a gift to that lay woman

**Amūsaṃ upāsikānaṃ dānaṃ denti sappurisā (dat. plur.)**

**Amūsānaṃ upāsikānaṃ dānaṃ denti sappurisā**

The good men give a gift to those lay women

**Amuyā upāsikāyapi yo koci apeti (abl. sing.)**

There is some one who departs from that lay woman

**Amūhi upāsikāhi ye keci pana apenti (abl. plur.)**

There are some who depart from those lay women

**Amuyā upāsikāya puttā pi bahavo honti (gen. sing.)**

**Amussā upāsikāya puttā pi bahavo honti**

There are many children for that lay woman

**Amūsaṃ upāsikānaṃ parisā pi bahavo (gen. plur.)**

**Amūsānaṃ upāsikānaṃ parisā pi bahavo**

Those lay womens' great company

**Amuyaṃ upāsikāyaṃ yo koci pasīdati (loc. sing.)**

**Amussaṃ upāsikāyaṃ yo koci pasīdati**

There is some one who has confidence in that lay woman

**Amūsu upāsikāsu pana ye keci pasīdanti (loc. plur.)**

There are some who have confidence in those lay women

*ITI EKĀDASAMO PĀṬHO  
SUCH IS THE ELEVENTH LESSON*

**5-12: SABBANĀMANAPUSAKALIṄGARŪPĀNI — AMUṂ**  
**5-12: NEUTER FORMS OF THE (DEMONSTRATIVE) PRONOUN — AMUṂ**

**Sabbanāmanapusakaliṅgarūpāni imaṃ-saddo vuccante**

The forms of the (Demonstrative) Neuter Pronoun are illustrated with the declineable word **amuṃ**

ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>adam</i>	<i>amū amūni</i>	<i>nomimative - paṭhamā</i>
<i>adam amum</i>	<i>amū amūni</i>	<i>accusative - dutiyā</i>
<i>amunā</i>	<i>amūhi amūhbi</i>	<i>instrumental - tatiyā</i>
<i>adussa amussa</i>	<i>amūsaṃ amūsānaṃ</i>	<i>dative - catutthī</i>
<i>amusmā amumhā</i>	<i>amūhi amūhbi</i>	<i>ablative - pañcamī</i>
<i>adussa amussa</i>	<i>amūsaṃ amūsānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>amusmiṃ amumhi</i>	<i>amūsu</i>	<i>locative - sattamī</i>

SENTENCES (NEUTER):

**Adam dhanavaṃ niccaṃ bahuṃ puññaṃ pasavati (nom. sing.)**

That wealthy man always accumulates abundant merit

**Amū dhanavantāni bahuṃ puññaṃ pasavanti (nom. plur.)**

**Amūni dhanavantāni bahuṃ puññaṃ pasavanti**

That wealthy men always accumulate abundant merit

**Adam dhanavantaṃ puññaṃ kārapeti saddho (acc. sing.)**

**Amum dhanavantaṃ puññaṃ kārapeti saddho**

Faith makes that wealthy man do a meritorious deed

**Amū dhanavantāni puññaṃ kārapeti saddho (acc. plur.)**

**Amūni dhanavantāni puññaṃ kārapeti saddho**

Faith makes those wealthy men do a meritorious deed

**Amunā dhanavantena bhikkhu bhattaṃ bhojāpīyate (agent. inst. sing.)**

A monk is served food by that wealthy man

**Amūhi dhanavantehi bhikkhu bhattaṃ bhojāpito (agent. inst. plur.)**

A monk was served food by those wealthy men

**Amunā dhanavantena mahājano pi sukhī jāto (inst. sing.)**

Because of that wealthy man the mass of the people become happy

**Amūhi dhanavattehi mahājano pi sukhī jāto (inst. plur.)**

Because of those wealthy men the mass of the people become happy

**Adussa<sup>1</sup> dhanavantassa suvaṇṇachattam dhārayate (dat. sing.)**

**Amussa dhanavantassa suvaṇṇachattam dhārayate**

He carries a golden sunshade for that wealthy man

**Amūsaṃ dhanavantānaṃ upatiṭṭheyya ekacco (dat. plur.)**

**Amūsānaṃ dhanavantānaṃ upatiṭṭheyya ekacco**

Some can attend to those wealthy men

**Amusmā dhanavantamhā lābhasakkāraṃ labheyya (abl. sing.)**

**Amumhā dhanavantamhā lābhasakkāraṃ labheyya**

He can receive gain and respect from that wealthy man

**Amūhi dhanavantehi lābhasakkārāni labheyyuṃ (abl. plur.)**

They can receive gain and respect from those wealthy men

**Adussa dhanavantassa mahāparivāro atthi (gen. sing.)**

**Amussa dhanavantassa mahāparivāro atthi**

There is a great retinue for that wealthy man

**Amūsaṃ dhanavantānaṃ mahāparivārā vijjanti (gen. plur.)**

**Amūsānaṃ dhanavantānaṃ mahāparivārā vijjanti**

There exists a great retinue for those wealthy men

**Amusmiṃ dhanavantasmim yo koci pasīdati (loc. sing.)**

**Amumhi dhanavantasmim yo koci pasīdati**

There is some one who has confidence in that wealthy man

**Amūsu dhanavantesu ye keci pasīdanti (loc. plur.)**

There are some who have confidence in those wealthy men

*ITI DVĀDASAMO PĀṬHO*  
*SUCH IS THE TWELTH LESSON*

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<sup>1</sup> *Amuno* in the original, both here and in the genitive. However, the form appears to be unattested even in the Grammars.

**5-13: SABBANĀMAPULLIṄGARŪPĀNI — YA**  
**5-13: MASCULINE FORMS OF THE (RELATIVE) PRONOUN — YA**

**Atha sabbanāmapulliṅgarūpāni ya-saddo vuccante**

Now the forms of the (Relative) Masculine Pronoun are illustrated with the declineable word **ya**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>yo</i>	<i>ye</i>	<i>nomimative - paṭhamā</i>
<i>yam̐</i>	<i>ye</i>	<i>accusative - dutiyā</i>
<i>yena</i>	<i>yehi yebhi</i>	<i>instrumental - tatiyā</i>
<i>yassa</i>	<i>yesam̐ yesānam̐</i>	<i>dative - catutthī</i>
<i>yasmā yamhā</i>	<i>yehi yebhi</i>	<i>ablative - pañcamī</i>
<i>yassa</i>	<i>yesam̐ yesānam̐</i>	<i>genitive - chaṭṭhī</i>
<i>yasmim̐ yamhi</i>	<i>yesu</i>	<i>locative - sattamī</i>

**SENTENCES (MASCULINE):**

**Yo koci tam̐ purisam̐ odanam̐ pācāpeti (nom. sing.)**

There is some person who cooks rice for that man

**Ye keci tam̐ purisam̐ odanam̐ pācāpentī (nom. plur.)**

There are some who people cook rice for that man

**Yam̐ kiñci dāsam̐ gāmam̐ gamayati sāmiko (acc. sing.)**

The master sends some person who is a servant to the village

**Ye keci dāse gāmam̐ gamayati sāmiko (acc. plur.)**

The master sends some people who are servants to the village

**Yena kenaci sūdena odano pācāpīyate (agent. inst. sing.)**

The rice is cooked by some person who is a cook

**Yehi kehici sūdehi odano pācāpito (agent. inst. plur.)**

The rice was cooked by some people who are cooks

**Yena kenaci sukham̐ pāpuṇāti Bhikkhusaṅgho (inst. sing.)**

Because of some person the Bhikkhu Saṅgha attains happiness

**Yehi kehici sukham̐ pāpuṇāti Bhikkhusaṅgho (inst. plur.)**

Because of some people the Bhikkhu Saṅgha attains happiness

Pronouns

**Yassa kassaci dānaṃ deti saddho sappuriso (dat. sing.)**

The faithful good man gives a gift to some person

**Yesaṃ kesañci dānaṃ denti sappurisā (dat. plur.)**

**Yesānaṃ kesañci dānaṃ denti sappurisā**

The good men give a gift to some people

**Yasmā kasmāci garuṇā antaradhāyati sisso (abl. sing.)**

**Yamhā kasmāci garuṇā antaradhāyati sisso**

The student departs from some person who is a teacher

**Yehi kehici garūhi antaradhāyanti sissā (abl. plur.)**

The students depart from some people who are teachers

**Yassa kassaci bhikkhuno pāde vandāmi (gen. sing.)**

I worship the feet of some person who is a monk

**Yesaṃ kesañci bhikkhūnaṃ pāde vandāma (gen. plur.)**

**Yesānaṃ kesañci bhikkhūnaṃ pāde vandāma**

We worship the feet of some people who are monks

**Yasmiṃ kasmīñci āsane nisīdati koci (loc. sing.)**

**Yamhi kasmīñci āsane nisīdati koci**

Someone sits down on something that is a seat

**Yesu kesuci āsanesu nisīdanti keci (loc. plur.)**

Some sit down on some seats

*ITI TERASAMO PĀṬHO*

*SUCH IS THE THIRTEENTH LESSON*

**5-14: SABBANĀMA-ITTHILĪNGARŪPĀNI — YĀ**  
**5-14: FEMININE FORMS OF THE (RELATIVE) PRONOUN — YĀ**

**Sabbanāma-itthilīngarūpāni yā-saddo vuccante**

The forms of the (Relative) Feminine Pronoun  
are illustrated with the declineable word *yā*

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>yā</i>	<i>yā yāyo</i>	<i>nomimative - paṭhamā</i>
<i>yam̐</i>	<i>yā yāyo</i>	<i>accusative - dutiyā</i>
<i>yāya</i>	<i>yāhi yābhi</i>	<i>instrumental - tatiyā</i>
<i>yāya yassā</i>	<i>yāsam̐ yāsānam̐</i>	<i>dative - catutthī</i>
<i>yāya</i>	<i>yāhi yābhi</i>	<i>ablative - pañcamī</i>
<i>yāya yassā</i>	<i>yesam̐ yesānam̐</i>	<i>genitive - chaṭṭhī</i>
<i>yayam̐ yassam̐</i>	<i>yāsu</i>	<i>locative - sattamī</i>

**SENTENCES (FEMININE):**

**Yā kāci vanitā pana dāsīm kammaṃ kārāpeti (nom. sing.)**

There is a woman who made the servant work

**Yā kāci vanitāyo dāsī kamme kārāpentī (nom. plur.)**

**Yāyo kāci vanitāyo dāsī kamme kārāpentī**

There are some women who make the servants work

**Yam̐ kiñci vanitam̐ puññam̐ kārāpeti puriso (acc. sing.)**

The man made someone who is a woman do a meritorious deed

**Yā kāci vanitāyo puññam̐ kārenti purisā (acc. plur.)**

**Yāyo kāci vanitāyo puññam̐ kārenti purisā**

The men made some who are women do a meritorious deed

**Yāya kāyaci vanitāya sāmī bhattam̐ bhojāpīyate (agent. inst. sing.)**

The husband's rice is cooked by someone who is a woman

**Yāhi kāhici vanitāhi sāmī bhattam̐ bhojāpito (agent. inst. plur.)**

The husband's rice was cooked by some who are woman

**Yāya kāyaci vanitāya sukham̐ pāpuṇāti sāmiko (inst. sing.)**

Because of someone who is a woman the husband attains happiness

**Yāhi kāhici vanitāhi sukham̐ pāpuṇanti sāmikā (inst. plur.)**

Because of some who are women the husbands attain happiness

Pronouns

**Yāya kāyaci vanitāya ābharaṇaṃ deti sāmiko (dat. sing.)**  
**Yassā kāyaci vanitāya ābharaṇaṃ deti sāmiko**  
The husband gives an ornament to someone who is a woman

**Yāsaṃ kāsañci vanitānaṃ ābharaṇaṃ deti sāmiko (dat. plur.)**  
**Yāsānaṃ kāsañci vanitānaṃ ābharaṇaṃ deti sāmiko**  
The husband gives an ornament to some who are women

**Yāya kāyaci vanitāya apeti yo koci (abl. sing.)**  
Some one departs from someone who is a woman

**Yāhi kāhici vanitāhi apeti yo koci (abl. plur.)**  
Some one departs from some who are women

**Yāya kāyaci vanitāya puttā pi bahavo (gen. sing.)**  
**Yassā kāyaci vanitāya puttā pi bahavo**  
Some one who is a woman has many children

**Yāsaṃ kāsañci vanitānaṃ ābharaṇāni honti (gen. plur.)**  
**Yāsānaṃ kāsañci vanitānaṃ ābharaṇāni honti**  
Some who are women have ornaments

**Yāyaṃ kāyañci vanitāyaṃ me cittaṃ na ramati (loc. sing.)**  
**Yassaṃ kāyañci vanitāyaṃ me cittaṃ na ramati**  
My heart does not delight in some one who is a woman

**Yāsu kāsuci vanitāsu no cittāni na ramanti (loc. plur.)**  
Our hearts do not delight in some who are women

*ITI CUDDASAMO PĀṬHO*  
*SUCH IS THE FOURTEENTH LESSON*



**5-15: SABBANĀMANAPUSAKALIṄGARŪPĀNI — YAṂ**  
**5-15: NEUTER FORMS OF THE (RELATIVE) PRONOUN — YAṂ**

**Sabbanāmanapusakaliṅgarūpāni yaṁ-saddo vuccante**

The forms of the (Relative) Neuter Pronoun  
are illustrated with the declineable word **yaṁ**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>yaṁ</i>	<i>yāni</i>	<i>nomimative - paṭhamā</i>
<i>yaṁ</i>	<i>yāni</i>	<i>accusative - dutiyā</i>
<i>yena</i>	<i>yehi yebhi</i>	<i>instrumental - tatiyā</i>
<i>yassa</i>	<i>yesaṁ yesānaṁ</i>	<i>dative - catutthī</i>
<i>yasmā yamhā</i>	<i>yehi yebhi</i>	<i>ablative - pañcamī</i>
<i>yassa</i>	<i>yesaṁ yesānaṁ</i>	<i>genitive - chaṭṭhī</i>
<i>yasmiṁ yamhi</i>	<i>yesu</i>	<i>locative - sattamī</i>

**SENTENCES (NEUTER):**

**Yaṁ kiñci kulam̐ pana bahum̐ puññam̐ pasavati (nom. sing.)**

There is a family which accumulates abundant merit

**Yāni kānici kulāni bahum̐ puññam̐ pasavanti (nom. plur.)**

There are families which accumulate abundant merit

**Yaṁ kiñci bahum̐ puññam̐ kārāpeti koci (acc. sing.)**

Whoever makes someone do abundant merit

**Yāni kānici bahum̐ puññam̐ kārenti keci (acc. plur.)**

Whoever makes some do abundant merit

**Yena kenaci kulena sakkāro kato (agent. inst. sing.)**

Respect was paid by some family or other

**Yehi kehici kulehi sakkārā katā (agent. inst. plur.)**

Respects were paid by some or other families

**Yena kenaci kulena ekacco jīvati (inst. sing.)**

Because of whatever family there is some live

**Yehi kehici kulehi ekacce jīvanti (inst. plur.)**

Because of whatever families there are some live

Pronouns

**Yassa kassaci kulassa upakāram akāsi (dat. sing.)**

He gave help to whatever family there were

**Yesam kesañci kulānam upakāram akāsum (dat. plur.)**

**Yesānam kesañci kulānam upakāram akāsum**

They gave help to whatever families there were

**Yasmā kasmāci kulamhā apeti ekacco (abl. sing.)**

**Yamhā kasmāci kulamhā apeti ekacco**

Someone departs from whatever family there is

**Yehi kehici kulehi apenti ekacce (abl. plur.)**

Some depart from whatever families there are

**Yassa kassaci kulassa nāmagottādi (gen. sing.)**

The name and lineage and so on of whatever family there is

**Yesam kesañci kulānam nāmagottādayo (gen. plur.)**

**Yesānam kesañci kulānam nāmagottādayo**

The name and lineage and so on of whatever families there are

**Yasmiñ kasmīñci kule ekacco pasīdati (loc. sing.)**

**Yamhi kasmīñci kule ekacco pasīdati**

Someone has confidence in whatever family there is

**Yesu kesuci kulesu ekacce pasīdanti (loc. plur.)**

Some have confidence in whatever families there are

*ITI PAÑCADASAMO PĀṬHO*  
*SUCH IS THE FIFTEENTH LESSON*

**5-16: SABBANĀMAPULLIŅGARŪPĀNI — KA**  
**5-16: MASCULINE FORMS OF THE (INTERROGATIVE) PRONOUN — KA**

**Sabbanāmapullīᅅgarūpāni ka-saddo vuccante**

Now the forms of the (Interrogative) Masculine Pronoun are illustrated with the declineable word **ka**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>ko</i>	<i>ke</i>	<i>nomimative - paᅇhamā</i>
<i>kaᅇ</i>	<i>ke</i>	<i>accusative - dutiyā</i>
<i>kena</i>	<i>kehi kebhi</i>	<i>instrumental - tatiyā</i>
<i>kassa kissa</i>	<i>kesaᅇ kesānaᅇ</i>	<i>dative - catutthī</i>
<i>kasmā kismā kamhā</i>	<i>kehi kebhi</i>	<i>ablative - paᅇcamī</i>
<i>kassa kissa</i>	<i>kesaᅇ kesānaᅇ</i>	<i>genitive - chaᅇᅇhī</i>
<i>kasmaᅇ kismaᅇ kamhi kimhi</i>	<i>kesu</i>	<i>locative - sattamī</i>

**SENTENCES (MASCULINE):**

**Ko hi nāma budho loke vasam kodhassa gacchati?<sup>1</sup> (nom. sing.)**

How could he who is known as a wise man in the world get angry?

**Ke hitvā mānusaᅇ dehaᅇ dibbaᅇ yogaᅇ upaccagaᅇ? (nom. plur.)**

How is he who has given up the human body to overcome attachment to the divine?

**Kaᅇsi tvaᅇ assu uddissa pabbajito ca āvuso?<sup>2</sup> (acc. sing.)**

For what reason did you ordain, friend?

**Keci puᅇᅇāni katvāna kittakā tidivaᅇ gatā? (acc. plur.)**

Having done how much meritorious work do they go to Heaven?

**Kenāyaᅇ pakato satto? Kuvaᅇ sattassa kārako? (agent. inst. sing.)**

By whom was this being made? Where if the maker of this being?

**Kehidaᅇ pakataᅇ bimbaᅇ? Kvanu bimbassa kārako?<sup>3</sup> (agent. inst. plur.)**

By whom was this puppet made? Where is the maker of the puppet?

**Kena te tādiso vaᅇᅇo? Kena te idha-m-ijjhati? (inst. sing.)**

How is your colour so? How do you succeed here?

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<sup>1</sup> All sentences illustrating the interrogatives (*ka*, *kā*, *kaᅇ*) are written in verse, and many of them are quotes or near-quotes from Pāᅇi literature.

<sup>2</sup> Cf. MN 26 (and elsewhere): *Kaᅇsi tvaᅇ, āvuso, uddissa pabbajito?*

<sup>3</sup> Cf. SN 1. v. 548: *Kenidaᅇ pakataᅇ bimbaᅇ? Kvanu bimbassa kārako?*

**Kehi me puññakammehi mamañ rakkhanti devatā? (inst. plur.)**

How do the devatās protect me and my meritorious deeds?

**Kassa cābhirato satto sabbadukkhā pamuccati? (dat. sing.)**

**Kissa cābhirato satto sabbadukkhā pamuccati?**

How can one who delights in being, be freed from all suffering?

**Kesañ divā ca ratto ca sadā puññañ pavaḍḍhati?<sup>1</sup> (dat. plur.)**

**Kesānañ divā ca ratto ca sadā puññañ pavaḍḍhati?**

For whom does merit increase, by day and by night?

**Kasmā na paridevesi evarūpe mahabbhaye?<sup>2</sup> (abl. sing.)**

**Kismā na paridevesi evarūpe mahabbhaye?**

**Kamhā na paridevesi evarūpe mahabbhaye?**

Why do you not lament when there is such great fear?

**Kehi nāma Ariyehi putha-g-eva jano ayañ? (abl. plur.)**

Why are these ordinary people called Noble?<sup>3</sup>

**Kassa tvañ Dhammam-aññāya vācañ bhāsayaṃ īdisaṃ?<sup>4</sup> (gen. sing.)**

**Kissa tvañ Dhammam-aññāya vācañ bhāsayaṃ īdisaṃ?**

Having understood whose Dhamma do you speak in such a way?

**Kesañ te Dhammam-aññāya acchidum bhavabandhanañ?<sup>5</sup> (gen. plur.)**

**Kesānañ te Dhammam-aññāya acchidum bhavabandhanañ?**

Having understood whose Dhamma do they cut off the bondage to existence?

**Kasmiñ kāle tayā vīra patthitā bodhim-uttamā? (loc. sing.)**

**Kismiñ kāle tayā vīra patthitā bodhim-uttamā?**

**Kamhi kāle tayā vīra patthitā bodhim-uttamā?<sup>6</sup>**

**Kimhi kāle tayā vīra patthitā bodhim-uttamā?**

At what time, Champion, did you aspire to the supreme Awakening?

**Kesuddhānesu Muninda sāvako parinibbuto? ti (loc. plur.)**

Contained in what, Lord of Sages, is the disciple who has attained Emancipation?

*ITI SOLASAMO PĀṬHO*

*SUCH IS THE SIXTEENTH LESSON*

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<sup>1</sup> SN 1. v. 153.

<sup>2</sup> Th. 706.

<sup>3</sup> The translation of this line is in doubt, I am taking *putha-g-eva jano* as equivalent to *puthujjano*.

<sup>4</sup> SN 1. v. 176.

<sup>5</sup> Cf. SN 1. v. 174: *yassa te dhammam-aññāya, acchidum bhavabandhanañ*.

<sup>6</sup> Bv. 1.75.

5-17: SABBANĀMA-ITTHILIṄGARŪPĀNI — KĀ

5-17: FEMININE FORMS OF THE (INTERROGATIVE) PRONOUN — KĀ

**Sabbanāma-itthiliṅgarūpāni kā-saddo vuccante**

The forms of the (Interrogative) Feminine Pronoun are illustrated with the declineable word **kā**

ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>kā</i>	<i>kā kāyo</i>	<i>nomimative - paṭhamā</i>
<i>kaṃ</i>	<i>kā kāyo</i>	<i>accusative - dutiyā</i>
<i>kāya kassā</i>	<i>kāhi kābhi</i>	<i>instrumental - tatiyā</i>
<i>kassā kāya</i>	<i>kāsaṃ kāsānaṃ</i>	<i>dative - catutthī</i>
<i>kāya kassā</i>	<i>kāhi kābhi</i>	<i>ablative - pañcamī</i>
<i>kassā kāya</i>	<i>kesaṃ kesānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>kassaṃ kayāṃ</i>	<i>kāsu</i>	<i>locative - sattamī</i>

SENTENCES (FEMININE):

**Kā ca suphassayaṃ dānaṃ mañcapīṭhādikaṃ adā?**<sup>1</sup> (nom. sing.)

Who gave a pleasant gift of beds, seats and so on?

**Kā nānāvidhaṃ puññaṃ katvāna, tidivaṃ gatā?**<sup>2</sup> (nom. plur.)

**Kāyo nānāvidhaṃ puññaṃ katvāna, tidivaṃ gatā?**

Who having made manifold merit, go to Heaven?

**Kaṃ bhāvanañ-ca bhāveti? Kaṃ sīlaṃ paripālayī?** (acc. sing.)

What meditation does he develop? What morality does he protect?

**Kā nāma dāsiyo kamme kārāpayati sāmiko?** (acc. plur.)

**Kāyo nāma dāsiyo kamme kārāpayati sāmiko?**

The master made the slaves do what sort of deeds?

**Kāya upāsikāyassu Dhammo ca sūyate sadā?** (agent. inst. sing.)

**Kassā upāsikāyassu Dhammo ca sūyate sadā?**

The Dhamma is always listened to by which lay woman?

**Kāhi ca sīlavatīhi Dhammo ca sūyate sadā?** (agent. inst. plur.)

The Dhamma is always listened to by which virtuous persons?

<sup>1</sup> Cf. Ras. 13. v. 4: *Adā supassayaṃ dānaṃ, mañcapīṭhādikaṃ tathā.*

<sup>2</sup> Cf. Ras. 13. v. 5: *Evaṃ nānāvidhaṃ puññaṃ katvāna, tidivaṃ gato.*

**Kāya vijjāya me putto pāpuṇāti idaṃ sukhaṃ? (inst. sing.)**

**Kassā vijjāya me putto pāpuṇāti idaṃ sukhaṃ?**

Because of what knowledge does my child attain this happiness?

**Kāhi sikkhāhi me puttā pāpuṇanti idaṃ sukhaṃ? (inst. plur.)**

Because of what training do my children attain this happiness?

**Kassā upāsikāyassu dānaṃ dadeyya dhanavā? (dat. sing.)**

**Kāya upāsikāyassu dānaṃ dadeyya dhanavā?**

The wealthy man can give a gift to which lay woman?

**Kāsaṃ upāsikānañ-ca dānaṃ dadeyya guṇavā? (dat. plur.)**

**Kāsānaṃ upāsikānañ-ca dānaṃ dadeyya guṇavā?**

The virtuous man can give a gift to which lay women?

**Kāya gaṅgāya sabbā ca pabhavanti ti kunnadī? (abl. sing.)**

From which river is it said all the streams flow?

**Kāhi ca pana nadīhi pabhavanti mahānadī? (abl. plur.)**

From which rivers flow the great river?

**Kassā kho pana gaṅgāya mahogho hoti sabbadā? (gen. sing.)**

**Kāya kho pana gaṅgāya mahogho hoti sabbadā?**

Which river always has a great flood?

**Kāsaṃ kho pana kaññānaṃ ābharaṇā bhavanti ca? (gen. plur.)**

**Kāsānaṃ kho pana kaññānaṃ ābharaṇā bhavanti ca?**

Which girls have ornaments?

**Kassaṃ nadiṃ pana macchā niccaṃ vicaranti sadā? (loc. sing.)**

**Kayaṃ nadiṃ pana macchā niccaṃ vicaranti sadā?**

In which river do fish always and continually swim?

**Kāsu gaṅgāsu kho macchā niccaṃ vicaranti sadā? (loc. plur.)**

In which rivers do fish always continually swim?

*ITI SATTADASAMO PĀṬHO  
SUCH IS THE SEVENTEENTH LESSON*

**5-18: SABBANĀMANAPUSAKALIṄGARŪPĀNI — KIM̐**  
**5-18: NEUTER FORMS OF THE (INTERROGATIVE) PRONOUN — KIM̐**

**Sabbanāmanapusakaliṅgarūpāni kim̐-saddo vuccante**

The forms of the (Interrogative) Neuter Pronoun are illustrated with the declineable word **kim̐**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>kim̐</i>	<i>kāni</i>	<i>nomimative - paṭhamā</i>
<i>kim̐</i>	<i>kāni</i>	<i>accusative - dutiyā</i>
<i>kena</i>	<i>kehi kebhi</i>	<i>instrumental - tatiyā</i>
<i>kassa kissa</i>	<i>kesam̐ kesānam̐</i>	<i>dative - catutthī</i>
<i>kasmā kismā kamhā</i>	<i>kehi kebhi</i>	<i>ablative - pañcamī</i>
<i>kassa kissa</i>	<i>kesam̐ kesānam̐</i>	<i>genitive - chaṭṭhī</i>
<i>kismim̐ kasmim̐ kamhi</i>	<i>kesu</i>	<i>locative - sattamī</i>

**SENTENCES (NEUTER):**

**Kim̐ te jaṭāhi dummedha? Kim̐ te ajinasāṭiyā?<sup>1</sup> (nom. sing.)**

What are matted locks to you, fool? What are animal skins to you?

**Kāni cittāni jāyanti? Katham̐ jānema tam̐ mayam̐? (nom. plur.)**

What thoughts arise? How is it we know?

**Kim̐ tvaṃ atthavaṣam̐ disvā, mama dajjāsimaṃ dhanam̐.<sup>2</sup> (acc. sing.)**

Having seen what reason have you given me this wealth?

**Kāni puññāni katvāna kittakā tidivaṃ gatā? (acc. plur.)**

Having done how much meritorious work do they go to Heaven?

**Kenassu nīyati loko? Kenassu parikassati?<sup>3</sup> (agent. inst. sing.)**

The world is led by what? What drags it around?

**Kehi me puññakammaṣṣa nāntam-evañ-ca dissati? (agent. inst. plur.)**

Thus no end is seen to my meritorious deed by whom?

**Kenāsi dummano, Tāta? Purisaṃ kan-nu socasi?<sup>4</sup> (inst. sing.)**

Why are depressed, Father? For which man do you grieve?

<sup>1</sup> Dhp. v. 394.

<sup>2</sup> Ras. 36. v. 4. *Attavaṣam̐* in the original; *attha-* in Ras, which is evidently correct.

<sup>3</sup> SN 1. v. 207.

<sup>4</sup> SN 1. v. 506.

**Kehi pupphehi sakkaccam saddho yajati Gotamaṃ? (inst. plur.)**

Why does the faithful man offer flowers respectfully to Gotama?

**Kassa so kayirā mettiṃ, tam-āhu cariyam budhā (dat. sing.)**

**Kissa so kayirā mettiṃ, tam-āhu cariyam budhā**

Whatever makes for a friendly life, that the wise have declared

**Kesam dānavaram etam dātabbañ-ca sadādarā? (dat. plur.)**

**Kesānam dānavaram etam dātabbañ-ca sadādarā?**

He can give this excellent gift with eternal respect to whom?

**Kasmā coro ahu me tvaṃ? iti Rājā apucchitaṃ.<sup>1</sup> (abl. sing.)**

**Kismā coro ahu me tvaṃ? iti Rājā apucchitaṃ.**

**Kamhā coro ahu me tvaṃ? iti Rājā apucchitaṃ.**

Why have you become a thief? the King asked.

**Kehi nāma pi hetūhi jāyantī ti ime janā? (abl. plur.)**

The people arise from what cause?

**Kassa te Dhammam-aññāya acchidum bhavabhandhanaṃ? (gen. sing.)**

**Kissa te Dhammam-aññāya acchidum bhavabhandhanaṃ?**

Having understood whose Dhamma do they cut off the bondage to existence?

**Kesam majjhagato bhāti, cando va nabham-ajjhago (gen. plur.)**

**Kesānam majjhagato bhāti, cando va nabham-ajjhago**

For who shines in the middle, like the moon going through the middle of the sky?

**Kismiṃ me sivayo kuddhā? Nāham passāmi dukkaṭam<sup>2</sup> (loc. sing.)**

**Kismiṃ me sivayo kuddhā? Nāham passāmi dukkaṭam**

**Kamhi me sivayo kuddhā? Nāham passāmi dukkaṭam**

In what way are the Sivis angry with me? I see no offense.

**Kesu puññesu yojeti sakhīnam so sakhāhito ti (loc. plur.)**

In what meritorious works does a good friend unite with friends?

*ITI AṬṬHĀDASAMO PĀṬHO*  
*SUCH IS THE EIGHTEENTH LESSON*

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<sup>1</sup> Mhv. XXXVII, v. 22.

<sup>2</sup> Jā. 547; VI, p. 492



**5-19: SABBANĀMAPULLĪNGARŪPĀNI — SABBA**

**5-19: MASCULINE FORMS OF THE PRONOMINAL ADJECTIVE — SABBA**

**Sabbanāmapullīngarūpāni sabba-saddo<sup>1</sup> vuccante.**

Now the Masculine forms of the Pronominal Adjective are illustrated with the declineable word **sabba**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-o</i>	<i>-e</i>	<i>nomimative - paṭhamā</i>
<i>-ā</i>	<i>-e</i>	<i>vocative - (paṭhamā)</i>
<i>-am̐</i>	<i>-e</i>	<i>accusative - dutiyā</i>
<i>-ena</i>	<i>-ehi -ebhi</i>	<i>instrumental - tatiyā</i>
<i>-assa</i>	<i>-esam̐ -esānam̐</i>	<i>dative - catutthī</i>
<i>-asmā -amhā</i>	<i>-ehi -ebhi</i>	<i>ablative - pañcamī</i>
<i>-assa</i>	<i>-esam̐ -esānam̐</i>	<i>genitive - chaṭṭhī</i>
<i>-asmim̐ -amhi</i>	<i>-esu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Sabbo so 'tari nāvāhi mahātitthe mahājano<sup>2</sup> (nom. sing.)**

All the mass of people crossed with the boats at the great ford

**Sabbe antaradhāyanti satam-āyugate sati (nom. plur.)**

All those whose life-span has gone beyond a hundred (years) die (lit: disappear)

**Bho sabbā bhūta! Kalyāṇam̐ karohi kusalā sadā (voc. sing.)**

All you good beings! You must always perform good and beautiful deeds

**Bho sabbe purisā! Bhaddam̐ karotha kusalam̐ sadā (voc. plur.)**

All you good men! You must always perform good and auspicious deeds

**Sabbam̐ bhaṇḍam̐ samodhāya tuṭṭhacitto Mahīpati<sup>3</sup> (acc. sing.)**

The King, glad at heart, gathered all the wares

**Sabbe bhojāpayī te tu sā na khīyittha bhojanam̐<sup>4</sup> (acc. plur.)**

She fed them all, but the food did not become exhausted

<sup>1</sup> Similarly declined are *itara*, *añña*, *aññatara*, *apara*, *ubhaya*, etc. etc.

<sup>2</sup> Mhv. VII, v. 58.

<sup>3</sup> Cf. Mhv. XXII, v. 70: *Sabbam̐ nimittam̐ disvāna, tuṭṭhacitto mahīpati*.

<sup>4</sup> Mhv. X, v. 38.

**Sabbena sādhu lokena anubhuttaṃ subhaṃ phalaṃ (agent. inst. sing.)**

A beautiful result is experienced by all virtuous people

**Sabbehi sādhu jantūhi anubhuttaṃ kammaphalaṃ (agent. inst. plur.)**

Action and result is experienced by all virtuous creatures

**Sabbena puññakammena pappoti vipulaṃ sukhaṃ (inst. sing.)**

Because of all the meritorious deeds he attains extensive happiness

**Sabbehi guṇavantehi papponti vipulaṃ sukhaṃ (inst. plur.)**

Because of being endowed with all the virtues they attain extensive happiness

**Sabbassa bhikkhusaṅghassa mahādānaṃ dadanti ca (dat. sing.)**

They gave a great gift to the whole of the Community of Monks

**Sabbesaṃ sīlavantānaṃ dānaṃ denti mahājanā (dat. plur.)**

**Sabbesānaṃ sīlavantānaṃ dānaṃ denti mahājanā**

The people gave a gift to all those endowed with virtue

**Sabbasmā sādhu lokasmā apentī ti dubuddhino (abl. sing.)**

**Sabbamhā sādhu lokasmā apentī ti dubuddhino**

Those with poor intelligence are said to depart from all the virtuous people

**Sabbehi Bhagavantehi niccharanti charaṃsiyo (abl. plur.)**

The six-rayed halo emanates from all the Gracious Ones

**Sabbassa puññakammassa vipāko hoti sabbadā (gen. sing.)**

All meritorious deeds always have a result

**Sabbesaṃ sīlavantānaṃ sīlagandho anuttaro (gen. plur.)**

**Sabbesānaṃ sīlavantānaṃ sīlagandho anuttaro**

All those endowed with virtue have the unsurpassed fragrance of morality

**Sabbasmiṃ Buddhadhamme ca sadā ramati me mano (loc. sing.)**

**Sabbamhi Buddhadhamme ca sadā ramati me mano**

My mind always delights in the whole of the Teaching of the Buddha

**Sabbesu ca vihāresu thūpe kāresi Khattiyo ti<sup>1</sup> (loc. plur.)**

The Nobleman had shrines made in all the monasteries

*ITI EKŪNAVĪSATIMO PĀṬHO  
SUCH IS THE NINETEENTH LESSON*

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<sup>1</sup> Mhv. XX, v. 46.

5-20: SABBANĀMA-ITTHILĪNGARŪPĀNI — SABBĀ

5-20: FEMININE FORMS OF THE PRONOMINAL ADJECTIVE — SABBĀ

**Sabbanāma-itthilīngarūpāni sabbā-saddo vuccante**

The Feminine forms of the Pronominal Adjective are illustrated with the declineable word **sabbā**

ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ā	-ā -āyo	<i>nomimative - paṭhamā</i>
-e	-ā -āyo	<i>vocative - (paṭhamā)</i>
-am̐	-ā -āyo	<i>accusative - dutiyā</i>
-assā -āya	-āhi -ābhi	<i>instrumental - tatiyā</i>
-assā -āya	-āsam̐ -āsānam̐	<i>dative - catutthī</i>
-āya	-āhi -ābhi	<i>ablative - pañcamī</i>
-assā -āya	-āsam̐ -āsānam̐	<i>genitive - chaṭṭhī</i>
-assam̐ -āyam̐	-āsu	<i>locative - sattamī</i>

SENTENCES:

**Sabbā alaṅkatā Laṅkā therassa viya āsi ca<sup>1</sup> (nom. sing.)**

All Laṅkā was decorated as for the elder

**Sabbā te phāsukā bhaggā gahakūṭam̐ visam̐khitam̐<sup>2</sup> (nom. plur.)**

**Sabbāyo te phāsukā bhaggā gahakūṭam̐ visam̐khitam̐**

All your rafters have been broken, and the ridgepole has been destroyed

**Bho sabbe ca paje! Tvaṃ pi dānam̐ dadāhi sabbadā (voc. sing.)**

All good people! You must give gifts everyday

**Bho sabbā pajā! Tumhe sīlam̐ rakkhatha sabbadā (voc. plur.)**

**Bho sabbāyo pajā! Tumhe sīlam̐ rakkhatha sabbadā**

All good people! You must protect morality everyday

**Sabbaṃ diṭṭhim̐ jahitvāna, sammādiṭṭhim̐ ca bhāvaye (acc. sing.)**

Having given up all wrong view, you should develop right view

**Sabbā diṭṭhiyo hantvā, khemaṃ gacchanti paṇḍitā (acc. plur.)**

**Sabbāyo diṭṭhiyo hantvā, khemaṃ gacchanti paṇḍitā**

Having destroyed all wrong views, the wise go the place of safety

<sup>1</sup> Mhv. XX, v. 53.

<sup>2</sup> From the first words of the Buddha, quoted from Dhp. v. 154, and elsewhere.

**Sabbassā assu kaññāya niccaṃ kammaṃ karīyate<sup>1</sup> (agent. inst. sing.)**

**Sabbāya assu kaññāya niccaṃ kammaṃ karīyate**

Constantly work is done, for sure, by all the young ladies

**Sabbāhi cāpi itthīhi pāpakammaṃ karīyate (agent. inst. plur.)**

Bad deeds are done by all women

**Sabbassā pana vijjāya jīvantī ti mahājanā (inst. sing.)**

**Sabbāya pana vijjāya jīvantī ti mahājanā**

Because of all the sciences people are said to live

**Sabbāhi ca nadīheva khettaṃ vapati kassako (inst. plur.)**

Because of all the streams the farmer sows his field

**Sabbassā assu kaññāya cittaṃ na deti paṇḍito (dat. sing.)**

**Sabbāya assu kaññāya cittaṃ na deti paṇḍito**

The wise man surely does not give thought to all the young ladies<sup>2</sup>

**Sabbāsānaṃ nadīnaṃ ca visaṃ na deti paṇḍito (dat. plur.)**

**Sabbāsaṃ nadīnaṃ ca visaṃ na deti paṇḍito**

The wise man does not put poison in all the streams

**Sabbāya<sup>3</sup> pana taṇhāya vimuttassa natthi bhayaṃ (abl. sing.)**

There is nothing to fear from freedom from all craving

**Sabbāhi pana kaññāhi abhirūpāṅganā ayaṃ (abl. plur.)**

Lovely women (develop) from all the young ladies

**Sabbassā assu kaññāya ābharaṇaṃ manoramaṃ (gen. sing.)**

**Sabbāya assu kaññāya ābharaṇaṃ manoramaṃ**

All the young ladies' delightful ornaments

**Sabbāsānaṃ pana gaṅgānaṃ mahogho hoti sabbadā (gen. plur.)**

**Sabbāsaṃ pana gaṅgānaṃ mahogho hoti sabbadā**

All the rivers have a great flood everyday

**Sabbassaṃ neva kaññāya cittaṃ ramati paṇḍito (loc. sing.)**

**Sabbāyaṃ neva kaññāya cittaṃ ramati paṇḍito**

The wise man does not delight in thought about all the young ladies

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<sup>1</sup> Ven. Devamitta's spelling of these forms varied, *karīyy-*, *kariyy-*, and *karīy-* are all found in the original; here the spelling has been standardised throughout.

<sup>2</sup> Because of the way English grammar works, this comes out as plural, though in the Pāli it is singular.

<sup>3</sup> *Sabbassā* is the form given in the original, though it seems to me that is not a correct form for the ablative.

**Sabbāsu ceva gaṅgāsu macchā caranti sabbadā ti (loc. plur.)**

Fish swim everyday in all the rivers

*ITI VĪSATIMO PĀṬHO*  
*SUCH IS THE TWENTIETH LESSON*

**5-21: SABBANĀMANAPUṂSAKALIṄGARŪPĀNI — SABBAM̐**

**5-21: NEUTER FORMS OF THE PRONOMINAL ADJECTIVE — SABBAM̐**

**Sabbanāmanapuṃsakaliṅgarūpāni sabbam̐-saddo vuccante**

The Neuter forms of the Pronominal Adjective

are illustrated with the declineable word **sabbam̐**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-am̐</i>	<i>-e -āni</i>	<i>nomimative - paṭhamā</i>
<i>-ā</i>	<i>-e</i>	<i>vocative - (paṭhamā)</i>
<i>-am̐</i>	<i>-e -āni</i>	<i>accusative - dutiyā</i>
<i>-ena</i>	<i>-ehi -ebhi</i>	<i>instrumental - tatiyā</i>
<i>-assa</i>	<i>-esam̐ -esānam̐</i>	<i>dative - catutthī</i>
<i>-asmā -amhā</i>	<i>-ehi -ebhi</i>	<i>ablative - pañcamī</i>
<i>-assa</i>	<i>-esam̐ -esānam̐</i>	<i>genitive - chaṭṭhī</i>
<i>-asmim̐ -amhi</i>	<i>-esu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Sabbam̐ puññaṃ hi nissesaṃ manussatte samijjhati (nom. sing.)**

All meritorious works without exception are successful for humanity

**Sabbe assu cittāni sayam-eva pi bhijjare (nom. plur.)**

**Sabbāni assu cittāni sayam-eva pi bhijjare**

All hearts are surely broken by oneself

**Bho sabbā bhūta! Kalyāṇaṃ puññaṃ karoḥi sabbadā (voc. sing.)**

All good beings! You must do good and meritorious deeds everyday

**Bho sabbe ca bhūtāni! Puññaṃ karoṭha sabbadā (voc. plur.)**

**Bho sabbāni ca bhūtāni! Puññaṃ karoṭha sabbadā**

All good beings! You must do meritorious deeds everyday

**Sabbam̐ bhaṇḍam̐ samādāya pāram̐ tiṇṇosi brāhmaṇo (acc. sing.)**

The brāhmaṇa crossed to the other side taking all his wares

**Sabbe assu puññāni katvāna, Tidivaṃ gato (acc. plur.)**

**Sabbāni assu puññāni katvāna, Tidivaṃ gato**

Having done all the meritorious deeds, he went to Heaven

**Sabbena pana bhūtena anubhuttaṃ kammaphalaṃ<sup>1</sup> (agent. inst. sing.)**

Action and result is experienced by all beings

**Sabbehi guṇavantehi puññakammaṃ kariyate (agent. inst. plur.)**

Meritorious deeds are done by all endowed with virtue

**Sabbena puññakammena pappoti vipulaṃ sukhaṃ (inst. sing.)**

Because of all the meritorious deeds he attained extensive happiness

**Sabbehi guṇavantehi sucaranti bahuḷjanā (inst. plur.)**

Because of all those endowed with virtue the mass of the people live happily

**Sabbassa guṇavantassa dānaṃ dadeyya paṇḍito (dat. sing.)**

The wise man should give a gift to all endowed with virtue

**Sabbesaṃ sīlavantānaṃ dānaṃ dadeyya paṇḍito (dat. plur.)**

**Sabbesānaṃ sīlavantānaṃ dānaṃ dadeyya paṇḍito**

The wise man should give a gift to all those endowed with morality

**Sabbasmā pāpakammaṃ cittaṃ pana nivāraye (abl. sing.)**

**Sabbamhā pāpakammaṃ cittaṃ pana nivāraye**

He should restrain the heart from all bad deeds

**Sabbehi balavantehi apenti ti keci janā (abl. plur.)**

Some of the people depart from all those endowed with strength

**Sabbassa pāpakammasa vipāko hoti kibbiso (gen. sing.)**

There is a bad result for all bad deeds

**Sabbesaṃ puññakammānaṃ vipāko hoti sobhano (gen. plur.)**

**Sabbesānaṃ puññakammānaṃ vipāko hoti sobhano**

There is a good result for all meritorious deeds

**Sabbasmiṃ puññakamme ca sadā ramati me mano (loc. sing.)**

**Sabbamhi puññakamme ca sadā ramati me mano**

My mind always delights in all the meritorious deeds

**Sabbesu sīlavantesu pasīdati mahājano (loc. plur.)**

The people have confidence in all those endowed with morality

*ITI EKAVĪSATIMO PĀṬHO*  
*SUCH IS THE TWENTY-FIRST LESSON*

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<sup>1</sup> The metre is faulty here.

**5-22: SABBANĀMANAPULLIṄGARŪPĀNI — PUBBA**

**5-22: MASCULINE FORMS OF THE PRONOMINAL ADJECTIVE — PUBBA**

**Sabbanāmanapulliṅgarūpāni pubba-saddo vuccante**

Now the Masculine forms of the Pronominal Adjective are illustrated with the declineable word **pubba**<sup>1</sup>

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-o</i>	<i>-e</i>	<i>nomimative - paṭhamā</i>
<i>-a</i>	<i>-e</i>	<i>vocative - (paṭhamā)</i>
<i>-am̐</i>	<i>-e</i>	<i>accusative - dutiyā</i>
<i>-ena</i>	<i>-ehi -ebhi</i>	<i>instrumental - tatiyā</i>
<i>-assa</i>	<i>-esam̐ -esānam̐</i>	<i>dative - catutthī</i>
<i>-ā -asmā -amhā</i>	<i>-ehi -ebhi</i>	<i>ablative - pañcamī</i>
<i>-assa</i>	<i>-esam̐ -esānam̐</i>	<i>genitive - chaṭṭhī</i>
<i>-e</i>	<i>-esu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Pubbo kālo atikkanto ahoṣi (nom. sing.)**

The former time has passed away

**Pubbe kālā ca atikkantā ahesuṃ (nom. plur.)**

The former times have passed away

**Bho pubba<sup>2</sup> kāla! Atikkanto abhavi (voc. sing.)**

O former time! It has passed away

**Bho pubbe kālā! Atikkantā abhavittha (voc. plur.)**

O former times! They have passed away

**Pubbam̐ kālam̐ passati Lokanātho (acc. sing.)**

The Protector of the World sees the former time

**Pubbe kāle passati Lokavidu (acc. plur.)**

The Knower of the World sees the former times

**Pubbenācariyena sisso bodhīyī (agent. inst. sing.)**

The student was instructed by his former teacher

<sup>1</sup> Pubba is an adjective, but is declined on the pronominal declension.

<sup>2</sup> It is this form and the locative singular which distinguishes the declension of *pubba* from that of *sabba*.

**Pubbehi ācariyehi sissā bodhīyimsu (agent. inst. plur.)**

The students were instructed by their former teachers

**Pubbenācariyena sisso sukhī jāto (inst. sing.)**

Because of his former teacher the student became happy

**Pubbehi ācariyehi sissā sukhī jātā (inst. plur.)**

Because of their former teachers the students became happy

**Pubbassācariyassa sakkāraṃ akarī (dat. sing.)**

He has respect for his former teacher

**Pubbesaṃ ācariyānaṃ sakkāraṃ akarum (dat. plur.)**

**Pubbesānaṃ ācariyānaṃ sakkāraṃ akarum**

They have respect for their former teacher

**Pubbācariyasmā antaradhāyī antevāsiko (abl. sing.)**

**Pubbasmācariyasmā antaradhāyī antevāsiko**

**Pubbamhācariyasmā antaradhāyī antevāsiko**

The pupil departs from his former teacher

**Pubbehi ācariyehi antaradhāyimsu antevāsikā (abl. plur.)**

The pupils depart from their former teachers

**Pubbassācariyassa antevāsikā bahavo (gen. sing.)**

The former teacher had many pupils

**Pubbesaṃ ācariyānaṃ guṇaghosā ahesum (gen. plur.)**

**Pubbesānaṃ ācariyānaṃ guṇaghosā ahesum**

The former teachers' virtue is voiced abroad

**Pubbe Dīpaṅkaro nāma Satthā udapādi (loc. sing.)**

In former times the Teacher Dīpaṅkara by name arose

**Pubbesu aṭṭhavīsati Cakkavattirājāno ahesum (loc. plur.)**

In former times there were twenty eight Universal Monarchs

*ITI DVEVĪSATIMO PĀṬHO*  
*SUCH IS THE TWENTY-SECOND LESSON*



**5-23: SABBANĀMANA-ITTHILĪNGARŪPĀNI — PUBBĀ**

**5-23: FEMININE FORMS OF THE PRONOMINAL ADJECTIVE — PUBBĀ**

**Sabbanāmana-itthilīngarūpāni pubbā-saddo vuccante**

The Feminine forms of the Pronominal Adjective are illustrated with the declineable word **pubbā**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
-ā	-ā -āyo	<i>nomimative - paṭhamā</i>
-e	-ā -āyo	<i>vocative - (paṭhamā)</i>
-am̐	-ā -āyo	<i>accusative - dutiyā</i>
-assā -āya	-āhi -ābhi	<i>instrumental - tatiyā</i>
-assā -āya	-āsam̐ -āsānam̐	<i>dative - catutthī</i>
-āya	-āhi -ābhi	<i>ablative - pañcamī</i>
-assā -āya	-āsam̐ -āsānam̐	<i>genitive - chaṭṭhī</i>
-assam̐ -āyam̐	-āsu	<i>locative - sattamī</i>

**SENTENCES:**

**Pubbā kaññā<sup>1</sup> bahuṃ puññaṃ akarī (nom. sing.)**

Formerly young ladies made much merit

**Pubbā kaññāyo bahuṃ puññaṃ akarum̐ (nom. plur.)**

**Pubbāyo kaññāyo bahuṃ puññaṃ akarum̐**

Formerly young ladies made much merit

**Bho pubbe kaññe! Bahuṃ puññaṃ akaro (voc. sing.)**

O former young lady! You did much meritorious work

**Bho pubbā kaññā! Bahuṃ puññaṃ akarittha (voc. plur.)**

**Bho pubbāyo kaññā! Bahuṃ puññaṃ akarittha**

O former young ladies! You did much meritorious work

**Pubbam̐ kaññam̐ puññaṃ kārāpayī (acc. sing.)**

He made the former young lady perform meritorious work

**Pubbā yā kāci kaññāyo puññe kārāpayī (acc. plur.)**

**Pubbāyo yā kāci kaññāyo puññe kārāpayī**

He made the former young ladies perform meritorious works

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<sup>1</sup> Many of the following sentences read: *pubbā yā kāci kaññā; pubbā yā kāci kaññāyo;* etc. etc. in the original, but have been simplified here for clarity's sake.

**Pubbassā kaññāya puññaṃ kataṃ (agent. inst. sing.)**

**Pubbāya kaññāya puññaṃ kataṃ**

The meritorious work was done by the young lady

**Pubbāhi kaññāhi puññāni katāni (agent. inst. plur.)**

The meritorious works were done by the young ladies

**Pubbassā kaññāya koci anucarī (inst. sing.)**

**Pubbāya kaññāya koci anucarī**

Because of the former young lady some person followed along

**Pubbāhi kaññāhi keci anucarīmsu (inst. plur.)**

Because of the former young ladies some people followed along

**Pubbassā kaññāya ābharaṇaṃ adadī (dat. sing.)**

**Pubbāya kaññāya ābharaṇaṃ adadī**

He gave an ornament to the former young lady

**Pubbāsānaṃ kaññānaṃ ābharaṇāni adadīmsu (dat. plur.)**

**Pubbāsaṃ kaññānaṃ ābharaṇāni adadīmsu**

He gave ornaments to the former young ladies

**Pubbāya kaññāya koci puriso apeto (abl. sing.)**

Some man departed from the former young lady

**Pubbāhi kaññāhi keci purisā apeta (abl. plur.)**

Some men departed from the former young ladies

**Pubbassā kaññāya Mātāpitaro ahesuṃ (gen. sing.)**

**Pubbāya kaññāya Mātāpitaro ahesuṃ**

The former young lady has a Mother and Father

**Pubbāsānaṃ kaññānaṃ vatthābharaṇāni (gen. plur.)**

**Pubbāsaṃ kaññānaṃ vatthābharaṇāni**

The former young ladies have clothes and ornaments

**Pubbassaṃ kaññāyaṃ cittaṃ paṭiṭṭhitaṃ (loc. sing.)**

**Pubbāyaṃ kaññāyaṃ cittaṃ paṭiṭṭhitaṃ**

The heart is stable in the former young lady

**Pubbāsu kaññāsu cittaṃ paṭiṭṭhitaṃ (loc. plur.)**

The heart is stable in the former young ladies

*ITI TEVĪSATIMO PĀṬHO*  
*SUCH IS THE TWENTY-THIRD LESSON*

5-24: SABBANĀMANAPUṂSAKALIṄGARŪPĀNI — PUBBAṂ

5-24: NEUTER FORMS OF THE PRONOMINAL ADJECTIVE — PUBBAṂ

**Sabbanāmanapuṃsakaliṅgarūpāni pubbaṃ-saddo vuccante**

The Neuter forms of the Pronominal Adjective  
are illustrated with the declineable word **pubbaṃ**

ABSTRACT:

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>-aṃ</i>	<i>-e -āni</i>	<i>nomimative - paṭhamā</i>
<i>-a</i>	<i>-e</i>	<i>vocative - (paṭhamā)</i>
<i>-aṃ</i>	<i>-e -āni</i>	<i>accusative - dutiyā</i>
<i>-ena</i>	<i>-ehi -ebhi</i>	<i>instrumental - tatiyā</i>
<i>-assa</i>	<i>-esaṃ -esānaṃ</i>	<i>dative - catutthī</i>
<i>-ā -asmā -amhā</i>	<i>-ehi -ebhi</i>	<i>ablative - pañcamī</i>
<i>-assa</i>	<i>-esaṃ -esānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>-e</i>	<i>-esu</i>	<i>locative - sattamī</i>

SENTENCES:

**Pubbaṃ<sup>1</sup> pana bahuṃ puññaṃ akarī (nom. sing.)**

The elder made much merit

**Pubbe bahuṃ puññaṃ akarum (nom. plur.)**

**Pubbāni bahuṃ puññaṃ akarum**

The elders made much merit

**Bho pubba bhūta! Tvaṃ bahuṃ puññaṃ akaro (voc. sing.)**

O elder being! You have made much merit

**Bho pubbe bhūtāni! Bahuṃ puññaṃ akarittha (voc. plur.)**

O elder beings! You have made much merit

**Pubbaṃ puññaṃ kārāpayī ekacco (acc. sing.)**

Some made merit in former times

**Pubbe puññaṃ kārāpayiṃsu ekacce (acc. plur.)**

**Pubbāni puññaṃ kārāpayiṃsu ekacce**

Some made merit in former times

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<sup>1</sup> Many of the following sentences read: *pubbaṃ yaṃ kiñci; pubbāni yāni kāñci*; etc. etc. in the original, but have been simplified here for clarity's sake.

**Pubbena vihāro kārāpito (agent. inst. sing.)**

The monastery was made by the elder

**Pubbehi vihārā kārāpitā (agent. inst. plur.)**

The monasteries were made by the elders

**Pubbena puriso sukhī jāto (inst. sing.)**

The man became happy with the elder

**Pubbehi purisā sukhī jātā (inst. plur.)**

The men became happy with the elders

**Pubbassa silāghate ekacco (dat. sing.)**

Some extol the elder

**Pubbesaṃ silāghate ekacco (dat. plur.)**

**Pubbesānaṃ silāghate ekacco**

Some extol the elders

**Pubbā ekacco apeto (abl. sing.)**

**Pubbasmā ekacco apeto**

**Pubbamhā ekacco apeto**

Some depart from the elder

**Pubbehi ekacce apetā (abl. plur.)**

Some depart from the elders

**Pubbassa pariggaho ahosi (gen. sing.)**

The elder's has possessions

**Pubbesaṃ pariggahā ahesuṃ (gen. plur.)**

**Pubbesānaṃ pariggahā ahesuṃ**

The elders' have possessions

**Pubbe cittaṃ patiṭṭhitam (loc. sing.)**

The heart is stable in the elder

**Pubbesu cittaṃ patiṭṭhitam (loc. plur.)**

The heart is stable in the elders

*ITI CATUVĪSATIMO PĀṬHO*  
*SUCH IS THE TWENTY-FOURTH LESSON*

**5-25: SABBANĀMARŪPĀNI — EKA**  
**5-25: FORMS OF THE PRONOUN — EKA**

**Sabbanāmarūpāni eka-saddo vuccante**

Now the forms of the Pronoun  
are illustrated with the declineable word **eka**<sup>1</sup>

**ABSTRACT:**

<i>plural only:</i>	<i>case:</i>
<i>eke</i>	<i>nomimative - paṭhamā</i>
<i>eke</i>	<i>accusative - dutiyā</i>
<i>ekehi ekebhi</i>	<i>instrumental - tatiyā</i>
<i>ekesaṃ ekesaṇaṃ</i>	<i>dative - catutthī</i>
<i>ekehi ekebhi</i>	<i>ablative - pañcamī</i>
<i>ekesaṃ ekesaṇaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>ekesu</i>	<i>locative - sattamī</i>

**SENTENCES (MASCULINE):**

**Eke purisā Devadattaṃ odanaṃ pācenti (nom. plur.)**

Some men cooked Devadatta's rice

**Eke sisse Dhammaṃ pāṭhenti ācariyā (acc. plur.)**

The teachers instruct some students in the Dhamma

**Ekehi garūhi sisso Dhammaṃ bodhāpito (agent. inst. plur.)**

The student was made to understand the Dhamma by some teachers

**Ekehi garūhi antevāsikā sukhī jātā (inst. plur.)**

Because of some teachers the pupils became happy

**Ekesaṃ garūnaṃ sakkāraṃ karonti sissā (dat. plur.)**

**Ekesānaṃ garūnaṃ sakkāraṃ karonti sissā**

The students pay respects to some teachers

**Ekehi garūhi sikkhaṃ gaṇhanti sissā (abl. plur.)**

The students received their training from some teachers

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<sup>1</sup> *Eka* in the singular is a number, and will be illustrated in the next Chapter; in the plural *eka* itself takes on a pronominal sense, as will be seen from the examples below.

## Pronouns

**Ekesaṃ garūnaṃ kho pana guṇaghoso hoti (gen. plur.)**

**Ekasānaṃ garūnaṃ kho pana guṇaghoso hoti**

Some teachers' virtue is voiced abroad

**Ekesu garūsu pana sissā pasīdanti (loc. plur.)**

The students have confidence in some teachers

### ABSTRACT:

<i>plural only:</i>	<i>case:</i>
<i>ekā ekāyo</i>	<i>nomimative - paṭhamā</i>
<i>ekā ekāyo</i>	<i>accusative - dutiyā</i>
<i>ekāhi ekābhi</i>	<i>instrumental - tatiyā</i>
<i>ekāsaṃ ekāsānaṃ</i>	<i>dative - catutthī</i>
<i>ekāhi ekābhi</i>	<i>ablative - pañcamī</i>
<i>ekesaṃ ekasānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>ekūsu</i>	<i>locative - sattamī</i>

### SENTENCES (FEMININE):

**Ekā kaññāyo Devadattaṃ kambalaṃ yācante (nom. plur.)**

**Ekāyo kaññāyo Devadattaṃ kambalaṃ yācante**

Some girls ask for Devadatta's blanket

**Ekā kaññāyo odanaṃ pācāpayanti purisā (acc. plur.)**

**Ekāyo kaññāyo odanaṃ pācāpayanti purisā**

The men make some girls cook rice

**Ekāhi kaññāhi odano pacitvā bhutto (agent. inst. plur.)**

Having cooked the rice it is eaten by some girls

**Ekāhi kaññāhi sukhaṃ pāpuṇanti ekacce (inst. plur.)**

Because of some girls some people attain happiness

**Ekāsaṃ kaññānaṃ ābharaṇāni denti purisā (dat. plur.)**

**Ekāsānaṃ kaññānaṃ ābharaṇāni denti purisā**

The men give ornaments to some girls

**Ekāhi kaññāhi bhayāni uppajjanti sīlavataṃ (abl. plur.)**

For the virtuous fears arise from some girls

## Pronouns

**Ekāsaṃ kaññānaṃ pana vatthābharaṇāni honti (gen. plur.)**

**Ekāsānaṃ kaññānaṃ pana vatthābharaṇāni honti**

These are some girls' clothes and ornaments

**Ekāsu kaññāsu ye keci pasīdanti (loc. plur.)**

Some have confidence in some girls

### ABSTRACT:

<i>plural only:</i>	<i>case:</i>
<i>ekāni</i>	<i>nomimative - paṭhamā</i>
<i>ekāni</i>	<i>accusative - dutiyā</i>
<i>ekehi ekebhi</i>	<i>instrumental - tatiyā</i>
<i>ekesaṃ ekesaṇaṃ</i>	<i>dative - catutthī</i>
<i>ekehi ekebhi</i>	<i>ablative - pañcamī</i>
<i>ekesaṃ ekesaṇaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>ekesu</i>	<i>locative - sattamī</i>

### SENTENCES (NEUTER):

**Ekāni kulāni bahuṃ puññaṃ pasavanti (nom. plur.)**

Some families accumulate abundant merit

**Ekāni kulāni puññaṃ kārāpeti guṇavā (acc. plur.)**

The virtuous man makes some families do a meritorious deed

**Ekehi kulehi bhikkhū bhattaṃ bhojāpitā (agent. inst. plur.)**

The monks are served food by some families

**Ekehi kulehi sukhaṃ pāpuṇanti bhikkhū (inst. plur.)**

Because of some families the monks attain happiness

**Ekesaṃ kulānaṃ pana usūyanti dujjanā (dat. plur.)**

**Ekesānaṃ kulānaṃ pana usūyanti dujjanā**

Bad persons are jealous of some families

**Ekehi kulehi ye keci pabbajitā (abl. plur.)**

Some are banished from some families

**Ekesaṃ kulānaṃ pana nāmagottādayo (gen. plur.)**

**Ekesānaṃ kulānaṃ pana nāmagottādayo**

Some families name and lineage and so on

Pronouns

**Ekesu kulesu ye keci pasīdanti (loc. plur.)**

Some have confidence in some families

*ITI PAÑCAVĪSATIMO PĀṬHO*  
*SUCH IS THE TWENTY-FIFTH LESSON*

*ITI NAVAPADAMAÑJARIYĀ SABBANĀMĀNĀM*  
*SUCH ARE THE PRONOUNS IN THE NEW COLLECTION OF SENTENCES*

*PAÑCAMO PARICCHEDO SAMATTO*  
*THE FIFTH CHAPTER IS COMPLETE*



# CHAṬṬHO PARICCHEDO, SAṆKHYĀNĀMĀNĀM

## Chapter Six, The Numerals

**6-1: EKA<sup>1</sup>**

**6-1: ONE**

ABSTRACT:

<i>masculine singular:</i>	<i>case:</i>
<i>eko</i>	<i>nomimative - paṭhamā</i>
<i>ekaṁ</i>	<i>accusative - dutiyā</i>
<i>ekena</i>	<i>instrumental - tatiyā</i>
<i>ekassa</i>	<i>dative - catutthī</i>
<i>ekasmā ekamhā</i>	<i>ablative - pañcamī</i>
<i>ekassa</i>	<i>genitive - chaṭṭhī</i>
<i>ekasmiṁ ekamhi</i>	<i>locative - sattamī</i>

**Sentences (masculine):**

**Eko puriso Devadattam odanam pāceti (nom. sing.)**

One man cooked Devadatta's rice

**Ekaṁ sissam Dhammam paṭheti ācariyo (acc. sing.)**

The teacher instructs one student in the Dhamma

**Ekena garunā sisso Dhammam bodhāpīyate (agent. inst. sing.)**

The student is made to understand the Dhamma by one teacher

**Ekena garunā antevāsiko sukhī jāto (inst. sing.)**

Because of one teacher the pupil became happy

**Ekassa garuno sakkāram karoti sisso (dat. sing.)**

The student pays respects to one teacher

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<sup>1</sup> The number one is given only in the singular (the plural form has a pronominal character, and was given at the end of the last Chapter). The numbers 2 - 18 are found only in the plural, and are adjectival in character. Numbers 1, 3 and 4 are declined differently according to gender. Numbers 2, 5 - 18 are declined in the same way in all three genders.

**Ekasmā garunā sikkhaṃ gaṇhāti sisso (abl. sing.)**

**Ekamhā garunā sikkhaṃ gaṇhāti sisso**

A student received his training from one teacher

**Ekassa garuno kho pana parikkhāro hoti (gen. sing.)**

This is one teacher's requisite

**Ekasmiṃ garusmiṃ pana sisso pasīdati (loc. sing.)**

**Ekamhi garusmiṃ pana sisso pasīdati**

The student has confidence in one teacher

**ABSTRACT:**

<i>feminine singular:</i>	<i>case:</i>
<i>ekā</i>	<i>nomimative - paṭhamā</i>
<i>ekam</i>	<i>accusative - dutiyā</i>
<i>ekāya</i>	<i>instrumental - tatiyā</i>
<i>ekāya ekassā</i>	<i>dative - catutthī</i>
<i>ekāya</i>	<i>ablative - pañcamī</i>
<i>ekāya ekassā</i>	<i>genitive - chaṭṭhī</i>
<i>ekāya ekassam</i>	<i>locative - sattamī</i>

**Sentences (feminine):**

**Ekā kaññā pana Devadattaṃ kambalaṃ yācate (nom. sing.)**

One girl asks for Devadatta's blanket

**Ekam kaññam odanam pācāpayati puriso (acc. sing.)**

The man makes the girl cook rice

**Ekāya kaññāya odano pacitvā bhujjate (agent. inst. sing.)**

Having cooked the rice it is eaten by one girl

**Ekāhi kaññāhi odano pacitvā bhutto (agent. inst. sing.)**

Having cooked the rice it is eaten by some girls

**Ekāya kaññāya sukhaṃ pāpuṇāti ekacco (inst. sing.)**

Because of one girl some person attains happiness

**Ekāya kaññāya ābharaṇam deti puriso (dat. sing.)**

**Ekassā kaññāya ābharaṇam deti puriso**

The man gives an ornament to one girl

Plural Only Numbers

**Ekāya kaññāya bhayaṃ uppajjati sīlavatā (abl. sing.)**  
For the virtuous fear arises from one girl

**Ekāya kaññāya pana vatthābharaṇaṃ hoti (gen. sing.)**  
**Ekassā kaññāya pana vatthābharaṇaṃ hoti**  
This is one girl's clothes and ornaments

**Ekāyaṃ kaññāyaṃ yo koci pasīdati (loc. sing.)**  
**Ekassaṃ kaññāyaṃ yo koci pasīdati**  
Someone has confidence in one girl

ABSTRACT:

<i>neuter singular:</i>	<i>case:</i>
<i>ekaṃ</i>	<i>nomimative - paṭhamā</i>
<i>ekaṃ</i>	<i>accusative - dutiyā</i>
<i>ekena</i>	<i>instrumental - tatiyā</i>
<i>ekassa</i>	<i>dative - catutthī</i>
<i>ekasmā ekamhā</i>	<i>ablative - pañcamī</i>
<i>ekassa</i>	<i>genitive - chaṭṭhī</i>
<i>ekasmiṃ ekamhi</i>	<i>locative - sattamī</i>

Sentences (neuter):

**Ekam kulam pana bhum puñnam pasavati (nom. sing.)**  
One family accumulates abundant merit

**Ekam kulam puñnam kārapeti guṇavā (acc. sing.)**  
The virtuous man makes one family do a meritorious deed

**Ekena kulena bhikkhu bhataṃ bhojāpito (agent. inst. sing.)**  
The monk is served food by one family

**Ekehi kulehi bhikkhū bhataṃ bhojāpitā (agent. inst. sing.)**  
The monks are served food by some families

**Ekena kulena sukham pāpuṇāti bhikkhu (inst. sing.)**  
Because of one family the monk attains happiness

**Ekassa kulassa pana usūyati dujjano (dat. sing.)**  
Bad people are jealous of one family

Plural Only Numbers

**Ekasmā kulamhā yo koci pabbajito (abl. sing.)**

**Ekamhā kulamhā yo koci pabbajito**

Someone is banished from one family

**Ekehi kulehi ye keci pabbajitā (abl. plur.)**

Some are banished from some families

**Ekassa kulassa pana nāmagottādi (gen. sing.)**

One family's name and lineage and so on

**Ekasmiṃ kulamhi yo koci pasīdati (loc. sing.)**

**Ekamhi kulamhi yo koci pasīdati**

Someone has confidence in one family

*ITI PAṬHAMO PĀṬHO*  
*SUCH IS THE FIRST LESSON*

**6-2: DVI**

**6-2: TWO**

**ABSTRACT:**

<i>all three genders plural:</i>	<i>case:</i>
<i>dve duve</i>	<i>nomimative - paṭhamā</i>
<i>dve duve</i>	<i>accusative - dutiyā</i>
<i>dvīhi dvībhi</i>	<i>instrumental - tatiyā</i>
<i>dvinnam̐ duvinnam̐</i>	<i>dative - catutthī</i>
<i>dvīhi dvībhi</i>	<i>ablative - pañcamī</i>
<i>dvinnam̐ duvinnam̐</i>	<i>genitive - chaṭṭhī</i>
<i>dvīsu</i>	<i>locative - sattamī</i>

**Sentences (masculine):**

**Dve Mahārājāno Rajjam̐ kārenti (nom. plur.)**

**Duve Mahārājāno Rajjam̐ kārenti**

Two Great Kings rule the Kingdom

**Dve pi Mahārājāno upasaṅkamati (acc. plur.)**

**Duve pi Mahārājāno upasaṅkamati**

He approached two Great Kings

**Dvīhi Mahārājehi saṅgāmo kato (agent. inst. plur.)**

A battle was fought by two Great Kings

**Dvīhi Mahārājehi raṭṭhavāsino jīvanti (inst. plur.)**

Because of two Great Kings the citizens live

**Dvinnam̐ Mahārājānam̐ pannākāram̐ deti (dat. plur.)**

**Duvinnam̐ Mahārājānam̐ pannākāram̐ deti**

He gave a present to the two Great kings

**Dvīhi Mahārājehi bhayāni uppajjanti (abl. plur.)**

Fear arises from two great Kings

**Dvinnam̐ Mahārājānam̐ pariggaho hoti (gen. plur.)**

**Duvinnam̐ Mahārājānam̐ pariggaho hoti**

This is the two Great Kings' possession

**Dvīsu Mahārājesu manāni patiṭṭhitāni (loc. plur.)**

The minds are well established in the two Great Kings

**Sentences (feminine):**

**Dve kaññāyo puññāni karonti (nom. plur.)**

Two girls make merit

**Dve kaññāyo puññāni kārāpeti (acc. plur.)**

He has two girls make merit

**Dvīhi kaññāhi puññāni katāni (agent. inst. plur.)**

Merit was made by two girls

**Dvīhi kaññāhi sukhadukkhāṃ pāpuṇāti (inst. plur.)**

Because of two girls he attains happiness and unhappiness

**Dvinnaṃ kaññānaṃ ābharaṇāni deti (dat. plur.)**

He gives an ornament to two girls

**Dvīhi kaññāhi ayaṃ kaññā adhikā (abl. plur.)**

This girl is superior to these two girls

**Dvinnaṃ kaññānaṃ vatthābharaṇaṃ hoti (gen. plur.)**

This is these two girls clothes and ornaments

**Dvīsu kaññāsu manāni patiṭṭhitāni (loc. plur.)**

The minds are well established in two girls

**Sentences (neuter):**

**Dve kulāni dānādikusalaṃ karonti (nom. plur.)**

Two families perform wholesome deeds like giving and so on

**Dve kulāni dānādikusalaṃ kārāpeti (acc. plur.)**

He makes two families perform wholesome deeds like giving and so on

**Dvīhi kulehi Saṅgho bhattaṃ bhojāpito (agent. inst. plur.)**

The Saṅgha were fed rice by the two families

**Dvīhi kulehi sukhaṃ pāpuṇāti Saṅgho (inst. plur.)**

Because of the two families the Saṅgha attains happiness

**Dvinnaṃ kulānaṃ sakkāraṃ karonti keci (dat. plur.)**

Some pay respect to the two families

**Dvīhi kulehi apeti ekacco puggalo (abl. plur.)**

Some man departs from the two families

**Dvinnaṃ kulānaṃ nāmagottādayo (gen. plur.)**

The two families name and lineage and so on

**Dvīsu kulesu me cittaṃ patiṭṭhitaṃ (loc. plur.)**

My mind was well established in the two families

*ITI DUTIYO PĀṬHO*  
*SUCH IS THE SECOND LESSON*

**6-3: TĪ**  
**6-3: THREE**

**ABSTRACT:**

<i>masculine plural:</i>	<i>case:</i>
<i>tayo</i>	<i>nomimative - paṭhamā</i>
<i>tayo</i>	<i>accusative - dutiyā</i>
<i>tīhi tībhi</i>	<i>instrumental - tatiyā</i>
<i>tiṇṇaṃ tiṇṇānaṃ</i>	<i>dative - catutthī</i>
<i>tīhi tībhi</i>	<i>ablative - pañcamī</i>
<i>tiṇṇaṃ tiṇṇānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>tīsu</i>	<i>locative - sattamī</i>

**Sentences (masculine):**

**Tayo purisā pana vihāraṃ karonti (nom. plur.)**

Three men built a monastery

**Tayo purise upagacchati ekacco (acc. plur.)**

Someone approached three men

**Tīhi purisehi vihāro kārāpito (agent. inst. plur.)**

The monastery was built by three men

**Tīhi purisehi jīvanti ye keci (inst. plur.)**

Because of three men there are some who live

Plural Only Numbers

**Tiṇṇaṃ purisānaṃ dhanam deti dhanavā (dat. plur.)**

**Tiṇṇannaṃ purisānaṃ dhanam deti dhanavā**

The wealthy man gives wealth to three men

**Tīhi purisehi bhayāni uppajjanti (abl. plur.)**

Fear arises from three men

**Tiṇṇaṃ purisānaṃ pariggaho hoti (gen. plur.)**

**Tiṇṇannaṃ purisānaṃ pariggaho hoti**

This is the three mens' possession

**Tīsu purisesu pasīdati yo koci (loc. plur.)**

Someone has confidence in three men

ABSTRACT:

<i>feminine plural:</i>	<i>case:</i>
<i>tisso</i>	<i>nomimative - paṭhamā</i>
<i>tisso</i>	<i>accusative - dutiyā</i>
<i>tīhi tībhi</i>	<i>instrumental - tatiyā</i>
<i>tissannaṃ</i>	<i>dative - catutthī</i>
<i>tīhi tībhi</i>	<i>ablative - pañcamī</i>
<i>tissannaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>tīsu</i>	<i>locative - sattamī</i>

Sentences (feminine):

**Tisso itthiyo puññāni karonti (nom. plur.)**

Three women make merit

**Tisso itthiyo puññāni kārāpeti (acc. plur.)**

He has three women make merit

**Tīhi itthīhi Saṅgho bhattaṃ bhojāpito (agent. inst. plur.)**

The Saṅgha is served food by three women

**Tīhi itthīhi jīvanti ekacco puriso (inst. plur.)**

Because of three women some man lives

**Tissannaṃ itthīnaṃ ābharaṇāni deti (dat. plur.)**

He gives ornaments to three women



**Tīhi itthīhi apeti ekacco puriso (abl. plur.)**

Some man departs from three women

**Tissannaṃ itthīnaṃ ābharaṇāni honti (gen. plur.)**

These are the three womens' ornaments

**Tīsu itthīsu pasīdati ekacco puriso (loc. plur.)**

Some man has confidence in three women

**ABSTRACT:**

<i>neuter plural:</i>	<i>case:</i>
<i>tīni</i>	<i>nomimative - paṭhamā</i>
<i>tīni</i>	<i>accusative - dutiyā</i>
<i>tīhi tībhi</i>	<i>instrumental - tatiyā</i>
<i>tiṇṇaṃ tiṇṇānaṃ</i>	<i>dative - catutthī</i>
<i>tīhi tībhi</i>	<i>ablative - pañcamī</i>
<i>tiṇṇaṃ tiṇṇānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>tīsu</i>	<i>locative - sattamī</i>

**Sentences (neuter):**

**Tīni kulāni puññāni karonti (nom. plur.)**

Three families make merit

**Tīni kulāni puññāni kārāpeti (acc. plur.)**

He has three families make merit

**Tīhi kulehi puññāni kariyante (agent. inst. plur.)**

Merit was made by three families

**Tīhi kulehi jīvanti ye keci (inst. plur.)**

Because of three women there are some who live

**Tiṇṇaṃ kulānaṃ dhanam deti dhanavā (dat. plur.)**

**Tiṇṇannaṃ kulānaṃ dhanam deti dhanavā**

The wealthy man gave wealth to the three families

**Tīhi kulehi bhayāni na uppajjanti (abl. plur.)**

Fear does not arise from three families

**Tiṇṇaṃ kulānaṃ mahābhogo hoti (gen. plur.)**

**Tiṇṇannaṃ kulānaṃ mahābhogo hoti**

This is the three families' great riches

**Tīsu kulesu pasīdati ekacco puriso (loc. plur.)**

Some man has confidence in the three families

*ITI TATIYO PĀṬHO*

*SUCH IS THE THIRD LESSON*

**6-4: CATU**

**6-4: FOUR**

ABSTRACT:

<i>masculine plural:</i>	<i>case:</i>
<i>cattāro caturo</i>	<i>nomimative - paṭhamā</i>
<i>cattāro caturo</i>	<i>accusative - dutiyā</i>
<i>catūhi catūbhi</i>	<i>instrumental - tatiyā</i>
<i>catunnaṃ</i>	<i>dative - catutthī</i>
<i>catūhi catūbhi</i>	<i>ablative - pañcamī</i>
<i>catunnaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>catusu</i>	<i>locative - sattamī</i>

Sentences (masculine):

**Cattāro Mahārājā rajjaṃ karonti (nom. plur.)**

**Caturo Mahārājā rajjaṃ karonti**

Four Great Kings rule the kingdom

**Cattāro Mahārāje upagacchati ekacco (acc. plur.)**

**Caturo Mahārāje upagacchati ekacco**

Someone approached the Four Great Kings

**Catūhi Mahārājehi puññāni karīyante (agent. inst. plur.)**

Merit was made by the Four Great Kings

**Catūhi Mahārājehi jīvanti mahājanā (inst. plur.)**

Because of the Four Great Kings the mass of the people live

**Catunnaṃ Mahārājānaṃ paṇṇākāraṃ denti (dat. plur.)**

They gave a gift to the Four Great Kings

**Catūhi Mahārājehi bhayāni uppajjanti (abl. plur.)**

Fears arise from the Four Great Kings

**Catunnaṃ Mahārājānaṃ ābharaṇaṃ hoti (gen. plur.)**

This is the Four Great Kings' ornament

**Catūsu Mahārājesu paśīdati mahājano (loc. plur.)**

The mass of the people have confidence in the Four Great Kings

ABSTRACT:

<i>feminine plural:</i>	<i>case:</i>
<i>cattasso</i>	<i>nomimative - paṭhamā</i>
<i>cattasso</i>	<i>accusative - dutiyā</i>
<i>catūhi catūbhi</i>	<i>instrumental - tatiyā</i>
<i>catassannaṃ</i>	<i>dative - catutthī</i>
<i>catūhi catūbhi</i>	<i>ablative - pañcamī</i>
<i>catassannaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>catusu</i>	<i>locative - sattamī</i>

Sentences (feminine):

**Catasso kaññāyo puññāni karonti (nom. plur.)**

The four girls make merit

**Catasso kaññāyo puññāni kārāpeti (acc. plur.)**

He had the four girls make merit

**Catūhi kaññāhi Saṅgho bhattaṃ bhojāpito (agent. inst. plur.)**

The Saṅgha was served food by the four girls

**Catūhi kaññāhi vadhaṃ pāpuṇanti purisā (inst. plur.)**

Because of the four girls the men were punished

**Catassannaṃ kaññānaṃ ābharaṇāni denti (dat. plur.)**

They gave ornaments to the four girls

**Catūhi kaññāhi ayaṃ kaññā adhikā (abl. plur.)**

This girl is superior to the (other) four girls

**Catassannaṃ kaññānaṃ ābharaṇaṃ hoti (gen. plur.)**

This is the four girls' ornament

**Catūsu kaññāsu pasīdati ekacco puriso (loc. plur.)**

Some man has confidence in the four girls

**ABSTRACT:**

<i>neuter plural:</i>	<i>case:</i>
<i>cattāri</i>	<i>nomimative - paṭhamā</i>
<i>cattāri</i>	<i>accusative - dutiyā</i>
<i>catūhi catūbhi</i>	<i>instrumental - tatiyā</i>
<i>catunnaṃ</i>	<i>dative - catutthī</i>
<i>catūhi catūbhi</i>	<i>ablative - pañcamī</i>
<i>catunnaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>catūsu</i>	<i>locative - sattamī</i>

**Sentences (neuter):**

**Cattāri kulāni bahuṃ puññaṃ karonti (nom. plur.)**

Four families make abundant merit

**Cattāri kulāni upagacchanti ekacce (acc. plur.)**

Some approach the four families

**Catūhi kulehi vihāro kārapīyate (agent. inst. plur.)**

The monastery was made by the four families

**Catūhi kulehi jīvanti ekacce purisā (inst. plur.)**

Because of the four families some men live

**Catunnaṃ kulānaṃ sakkāraṃ karonti (dat. plur.)**

They pay respects to the four families

**Catūhi kulehi apenti ekacce (abl. plur.)**

Some depart from the four families

**Catunnaṃ kulānaṃ nāmagottādayo (gen. plur.)**

The four families name and lineage and so on

**Catusu kulesu pasīdati mahājano (loc. plur.)**

The mass of the people have faith in the four families

*ITI CATUTTHO PĀṬHO*  
*SUCH IS THE FOURTH LESSON*

**6-5: PAÑCA**

**6-5: FIVE**

**Tiliṅgarūpāni vuccante:**

All three forms are illustrated:

**ABSTRACT:**

<i>all three genders plural:</i>	<i>case:</i>
<i>pañca</i>	<i>nomimative - paṭhamā</i>
<i>pañca</i>	<i>accusative - dutiyā</i>
<i>pañcahi</i>	<i>instrumental - tatiyā</i>
<i>pañcannaṃ</i>	<i>dative - catutthī</i>
<i>pañcahi</i>	<i>ablative - pañcamī</i>
<i>pañcannaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>pañcasu</i>	<i>locative - sattamī</i>

**Sentences:**

**Pañca mahābhūtā tiṭṭhanti (nom. plur.)**

The five great existents remain

**Pañca mahābhūte passati (acc. plur.)**

He sees the five great existents

**Pañcahi mahābhūtehi katāni (agent. inst. plur.)**

It was done by the five great existents

**Pañcahi mahābhūtehi sucarati (inst. plur.)**

Because of the five great existents he lives well

**Pañcannaṃ mahābhūtānaṃ dīyate (dat. plur.)**

He is giving to the five great existents

**Pañcahi mahābhūtehi apeti (abl. plur.)**

He departs from the five great existents

**Pañcannaṃ mahābhūtānaṃ santakaṃ (gen. plur.)**

The five great existents' property

**Pañcasu mahābhūtesu paṭiṭṭhitaṃ (loc. plur.)**

Established in the five great existents

**Evaṃ sabbattha yojetabbaṃ:**

This is how they are to be compounded in all cases:

**Pañcamahābhūtā pana tiṭṭhanti (masc.)**

The five great existents remain

**Pañca-abhibhavitāro tiṭṭhanti (masc.)**

The five vanquishers remain

**Pañcapurisā pana tiṭṭhanti (masc.)**

The five men remain

**Pañcabhūmiyo pana honti (fem.)**

There are five grounds

**Pañcakaññāyo pana tiṭṭhanti (fem.)**

The five girls remain

**Pañcamahābhūtāni tiṭṭhanti (neut.)**

The five great existents remain

**Pañcacittāni uppajjanti (neut.)**

The five thoughts arise

*ITI PAÑCAMO PĀṬHO*  
*SUCH IS THE FIFTH LESSON*

**6-6: CHA - DASA**

**6-6: SIX TO TEN**

**ABSTRACT:**<sup>1</sup>

<i>all three genders plural:</i>	<i>case:</i>
<i>-a</i>	<i>nomimative - paṭhamā</i>
<i>-a</i>	<i>accusative - dutiyā</i>
<i>-ahi</i>	<i>instrumental - tatiyā</i>
<i>-annam</i>	<i>dative - catutthī</i>
<i>-ahi</i>	<i>ablative - pañcamī</i>
<i>-annam</i>	<i>genitive - chaṭṭhī</i>
<i>-asu</i>	<i>locative - sattamī</i>

**Sentences:**

**Tiliṅgarūpāni cha-saddo vuccante:**

All three forms are illustrated with the word **cha**:

**Cha mahābhūtā pana tiṭṭhanti (nom. plur.)**

The six great existents abide

**Cha abhibhavitāro passati (acc. plur.)**

He sees the six vanquishers

**Chahi purisehi kammaṃ kataṃ (inst. plur.)**

The deed was done by six men

**Channaṃ bhūmīnaṃ ruccati koci (dat. plur.)**

Some find delight in the six quarters

**Chahi kaññāhi apeti ekacco (abl. plur.)**

Some depart from the six girls

**Channaṃ bhūtānaṃ santakaṃ hoti (gen. plur.)**

This is the six beings' property

**Chasu pana cittesu paṭiṭṭhitaṃ (loc. plur.)**

Well established in the six minds

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<sup>1</sup> This abstract shows the pattern for the numbers 6 - 18.

**Tiliᅅgarūpāni satta-saddo vuccante:**

All three forms are illustrated with the word **satta**:

**Satta mahābhūtā pana tiᅇᅇhanti (nom. plur.)**

The seven great existents abide

**Satta abhibhavitāro passati (acc. plur.)**

He sees the seven vanquishers

**Sattahi purisehi kammaᅅ kataᅅ (inst. plur.)**

The deed was done by seven men

**Sattannaᅅ bhūmīnaᅅ ruccati koci (dat. plur.)**

Some find delight in the seven quarters

**Sattahi kaᅅᅅāhi apeti ekacco (abl. plur.)**

Some depart from the seven girls

**Sattannaᅅ bhūtānaᅅ santakaᅅ hoti (gen. plur.)**

This is the seven beings' property

**Sattasu pana cittesu patiᅇᅇhitaᅅ (loc. plur.)**

Well established in the seven minds

**Tiliᅅgarūpāni aᅇᅇha-saddo vuccante:**

All three forms are illustrated with the word **aᅇᅇha**:

**Aᅇᅇha mahābhūtā pana tiᅇᅇhanti (nom. plur.)**

The eight great existents abide

**Aᅇᅇha abhibhavitāro passati (acc. plur.)**

He sees the eight vanquishers

**Aᅇᅇhahi purisehi kammaᅅ kataᅅ (inst. plur.)**

The deed was done by eight men

**Aᅇᅇhannaᅅ bhūmīnaᅅ ruccati koci (dat. plur.)**

Some find delight in the eight quarters

**Aᅇᅇhahi kaᅅᅅāhi apeti ekacco (abl. plur.)**

Some depart from the eight girls

**Aᅇᅇhannaᅅ bhūtānaᅅ santakaᅅ hoti (gen. plur.)**

This is the eight beings' property



**Aṭṭhasu pana cittesu paṭiṭṭhitaṃ (loc. plur.)**

Well established in the eight minds

**Tiliṅgarūpāni nava-saddo vuccante:**

All three forms are illustrated with the word **nava:**

**Nava mahābhūtā pana tiṭṭhanti (nom. plur.)**

The nine great existents abide

**Nava abhibhavitāro passati (acc. plur.)**

He sees the nine vanquishers

**Navahi purisehi kammaṃ kataṃ (inst. plur.)**

The deed was done by nine men

**Navannaṃ bhūmīnaṃ ruccati koci (dat. plur.)**

Some find delight in the nine quarters

**Navahi kaññāhi apeti ekacco (abl. plur.)**

Some depart from the nine girls

**Navannaṃ bhūtānaṃ santakaṃ hoti (gen. plur.)**

This is the nine beings' property

**Navasu pana cittesu paṭiṭṭhitaṃ (loc. plur.)**

Well established in the nine minds

**Tiliṅgarūpāni dasa-saddo vuccante:**

All three forms are illustrated with the word **dasa:**

**Dasa mahābhūtā pana tiṭṭhanti (nom. plur.)**

The ten great existents abide

**Dasa abhibhavitāro passati (acc. plur.)**

He sees the ten vanquishers

**Dasahi purisehi kammaṃ kataṃ (inst. plur.)**

The deed was done by ten men

**Dasannaṃ bhūmīnaṃ ruccati koci (dat. plur.)**

Some find delight in the ten quarters

**Dasahi kaññāhi apeti ekacco (abl. plur.)**

Some depart from the ten girls

**Dasannaṃ bhūtānaṃ santakaṃ hoti (gen. plur.)**

This is the ten beings' property

**Dasasu pana cittesu paṭiṭṭhitam (loc. plur.)**

Well established in the ten minds

*ITI CHAṬṬHO PĀṬHO*  
*SUCH IS THE SIXTH LESSON*

**6-7: EKĀDASA - AṬṬHĀRASA**

**6-7: ELEVEN TO EIGHTEEN**

**Tiliṅgarūpāni vuccante:**

All three forms are illustrated:

**Ekādasa mahābhūtā tiṭṭhanti (nom. plur.)**

The eleven great existents abide

**Dvādasa abhibhavitāro tiṭṭhanti (acc. plur.)**

He sees the twelve vanquishers

**Terasa purisā pana tiṭṭhanti (inst. plur.)**

The deed was done by thirteen men

**Cuddasa bhūmiyo pana honti (dat. plur.)**

Some find delight in the fourteen quarters

**Pañcadasa kaññāyo pana tiṭṭhanti (abl. plur.)**

Some depart from the fifteen girls

**Soḷasa bhūtāni pana tiṭṭhanti (gen. plur.)**

This is the sixteen beings' property

**Sattarasa cittāni uppajjanti (loc. plur.)**

Well established in the seventeen minds

**Tiliṅgarūpāni aṭṭhārasa-saddo vuccante:**

All three forms are illustrated with the word **aṭṭhārasa:**

**Aṭṭharasa mahābhūtā pana tiṭṭhanti (nom. plur.)**

The eighteen great exiseighteents abide

**Aṭṭharasa abhibhavitāro passati (acc. plur.)**

He sees the eighteen vanquishers

**Aṭṭharasahi purisehi kammaṃ kataṃ (inst. plur.)**

The deed was done by eighteen men

**Aṭṭharasannaṃ bhūmīnaṃ ruccati koci (dat. plur.)**

Some find delight in the eighteen quarters

**Aṭṭharasahi kaññāhi apeti ekacco (abl. plur.)**

Some depart from the eighteen girls

**Aṭṭharasannaṃ bhūtānaṃ santakaṃ hoti (gen. plur.)**

This is the eighteen beings' property

**Aṭṭharasasu pana cittesu paṭiṭṭhitaṃ (loc. plur.)**

Well established in the eighteen minds

*ITI SATTAMO PĀṬHO*

*SUCH IS THE SEVENTH LESSON*

*ITI NAVAPADAMAÑJARIYĀ BAHUVACANASAṆKHYĀNĀMĀNĀM*

*SUCH ARE THE THE PLURAL ONLY NUMERALS IN THE BOUQUET OF WORD FORMS*

*CHAṬṬHO PARICCHEDO SAMATTO*

*THE SIXTH CHAPTER IS COMPLETE*

# SATTAMO PARICCHEDO, ATIREKASAṅKHYĀNĀMĀNAM<sup>1</sup>

## Chapter Seven, The Rest of the Numbers

### 7-1: EKŪNAVĪSĀ, EKŪNAVĪSATI (EKŪNAVĪSA)<sup>2</sup>

#### 7-1: NINETEEN

#### ABSTRACT:

<i>all three genders singular:</i>	<i>case:</i>
<i>ekūnavīsā ekūnavīsam ekūnavīsati</i>	<i>nomimative - paṭhamā</i>
<i>ekūnavīsam ekūnavīsatiṃ</i>	<i>accusative - dutiyā</i>
<i>ekūnavīsāya ekūnavīsatiyā</i>	<i>instrumental - tatiyā</i>
<i>ekūnavīsāya ekūnavīsatiyā</i>	<i>dative - catutthī</i>
<i>ekūnavīsāya ekūnavīsatiyā</i>	<i>ablative - pañcamī</i>
<i>ekūnavīsāya ekūnavīsatiyā</i>	<i>genitive - chaṭṭhī</i>
<i>ekūnavīsāya ekūnavīsāyāṃ</i> <i>ekūnavīsatiyā ekūnavīsatiyaṃ</i>	<i>locative - sattamī</i>

#### Sentences:

#### Tiliṅgarūpāni vuccante:

All three forms are illustrated:

**Ekūnavīsā bhikkhū pi tiṭṭhanti (nom. sing.)**

**Ekūnavīsam bhikkhū pi tiṭṭhanti**

**Ekūnavīsati bhikkhū pi tiṭṭhanti**

Nineteen monks remain

**Ekūnavīsam bhikkhū pi passati (acc. sing.)**

**Ekūnavīsatiṃ bhikkhū pi passati (acc. sing.)**

He sees nineteen monks

**Ekūnavīsāya bhikkhūhi Dhammo desito (masc. agent. inst. sing.)**

**Ekūnavīsatiyā bhikkhūhi Dhammo desito**

The Dhamma was taught by nineteen monks

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<sup>1</sup> The numbers from hereon are often complicated by having more than one form. The word for the number twenty, for instance, occurs as *vīsā*, *vīsati*, and in compound *vīsa-*. There is also a form *vīsam* in the nominative singular.

<sup>2</sup> Ekūnavīsā declines like a feminine singular in *-ā*; *ekūnavīsati* declines like a feminine singular in *-i*; the form *ekūnavīsa* occurs in compounds. A form *ekūnavīsam* occurs unexpectedly in the nominative singular. All the other forms up and till *paññās-* show the same variations.

**Ekūnavīsāya kaññāhi kammaṃ kataṃ (fem. agent. inst. sing.)**

**Ekūnavīsatiyā kaññāhi kammaṃ kataṃ**

The deed was done by nineteen girls

**Ekūnavīsāya kulehi kammaṃ kataṃ (neut. agent. inst. sing.)**

**Ekūnavīsatiyā kulehi kammaṃ kataṃ**

The deed was done by nineteen families

**Ekūnavīsāya bhikkhūnaṃ cīvaraṃ deti (masc. dat. sing.)**

**Ekūnavīsatiyā bhikkhūnaṃ cīvaraṃ deti**

He gave a robe to nineteen monks

**Ekūnavīsāya kaññānaṃ dhanam deti (fem. dat. sing.)**

**Ekūnavīsatiyā kaññānaṃ dhanam deti**

He gave wealth to nineteen girls

**Ekūnavīsāya cittānaṃ pana rucati (neut. dat. sing.)**

**Ekūnavīsatiyā cittānaṃ pana rucati**

He likes nineteen hearts

**Ekūnavīsāya bhikkhūhi apeti koci (masc. abl. sing.)**

**Ekūnavīsatiyā bhikkhūhi apeti koci**

Someone goes away from nineteen monks

**Ekūnavīsāya kaññāhi apeti koci (fem. abl. sing.)**

**Ekūnavīsatiyā kaññāhi apeti koci**

Someone goes away from nineteen girls

**Ekūnavīsāya cittehi apeti koci (neut. abl. sing.)**

**Ekūnavīsatiyā cittehi apeti koci**

Someone goes away from nineteen hearts

**Ekūnavīsāya bhikkhūnaṃ santakaṃ (masc. gen. sing.)**

**Ekūnavīsatiyā bhikkhūnaṃ santakaṃ**

Nineteen monks' possessions

**Ekūnavīsāya kaññānaṃ santakaṃ (fem. gen. sing.)**

**Ekūnavīsatiyā kaññānaṃ santakaṃ**

Nineteen girls' possessions

**Ekūnavīsāya cittānaṃ santakaṃ (neut. gen. sing.)**

**Ekūnavīsatiyā cittānaṃ santakaṃ**

Nineteen hearts' possessions

**Ekūnavīsāya bhikkhūsu paṭiṭṭhitam (masc. loc. sing.)**  
**Ekūnavīsāyaṃ bhikkhūsu paṭiṭṭhitam**  
**Ekūnavīsatiyā bhikkhūsu paṭiṭṭhitam**  
**Ekūnavīsatiyaṃ bhikkhūsu paṭiṭṭhitam**  
Well established in nineteen monks

**Ekūnavīsāya kaññāsu paṭiṭṭhitam (fem. loc. sing.)**  
**Ekūnavīsāyaṃ kaññāsu paṭiṭṭhitam**  
**Ekūnavīsatiyā kaññāsu paṭiṭṭhitam**  
**Ekūnavīsatiyaṃ kaññāsu paṭiṭṭhitam**  
Well established in nineteen girls

**Ekūnavīsāya cittesu paṭiṭṭhitam (neut. loc. sing.)**  
**Ekūnavīsāyaṃ cittesu paṭiṭṭhitam**  
**Ekūnavīsatiyā cittesu paṭiṭṭhitam**  
**Ekūnavīsatiyaṃ cittesu paṭiṭṭhitam**  
Well established in nineteen hearts

*ITI PAṬHAMO PĀṬHO*  
*SUCH IS THE FIRST LESSON*

**7-2: VISĀ, VĪSATI (VĪSA)**  
**7-2: TWENTY**

**ABSTRACT:**

<i>all three genders singular:</i>	<i>case:</i>
<i>vīsā vīsam vīsati</i>	<i>nomimative - paṭhamā</i>
<i>vīsam vīsatiṃ</i>	<i>accusative - dutiyā</i>
<i>vīsāya vīsatiyā</i>	<i>instrumental - tatiyā</i>
<i>vīsāya vīsatiyā</i>	<i>dative - catutthī</i>
<i>vīsāya vīsatiyā</i>	<i>ablative - pañcamī</i>
<i>vīsāya vīsatiyā</i>	<i>genitive - chaṭṭhī</i>
<i>vīsāya vīsāyāṃ vīsatiyā vīsatiyaṃ</i>	<i>locative - sattamī</i>

**Sentences:**

**Pullīngarūpāni vuccante:**

The masculine forms are illustrated:

**Vīsā bhikkhavo tiṭṭhanti (nom.)**  
**Vīsam bhikkhavo tiṭṭhanti**  
**Vīsati bhikkhavo tiṭṭhanti**  
Twenty monks remain

**Vīsam̐ bhikkhavo passati (acc.)**

**Vīsatiṃ bhikkhavo passati**

He sees twenty monks

**Vīsāyā bhikkhūhi desito (inst.)**

**Vīsatiyā bhikkhūhi desito**

Taught by twenty monks

**Vīsāya bhikkhūsu patiṭṭhitam̐ (loc.)**

**Vīsāyam̐ bhikkhūsu patiṭṭhitam̐**

**Vīsatiya bhikkhūsu patiṭṭhitam̐**

**Vīsatiyam̐ bhikkhūsu patiṭṭhitam̐**

Well established in twenty monks

**Itthiliṅgarūpāni vuccante:**

The feminine forms are illustrated:

**Vīsā kaññāyo pi tiṭṭhanti (nom.)**

**Vīsam̐ kaññāyo pi tiṭṭhanti**

**Vīsati kaññāyo pi tiṭṭhanti**

Twenty girls remain

**Vīsam̐ kaññāyo pi passati (acc.)**

**Vīsatiṃ kaññāyo pi passati**

He sees twenty girls

**Vīsāyā kaññāhi kammaṃ kataṃ (inst.)**

**Vīsatiyā kaññāhi kammaṃ kataṃ**

The deed was done by twenty girls

**Vīsāya kaññāsu patiṭṭhitam̐ (loc.)**

**Vīsāyam̐ kaññāsu patiṭṭhitam̐**

**Vīsatiya kaññāsu patiṭṭhitam̐**

**Vīsatiyam̐ kaññāsu patiṭṭhitam̐**

Well established in twenty girls

**Napuṃsakaliṅgarūpāni vuccante:**

The neuter forms are illustrated:

**Vīsā cittāni uppajjanti (nom.)**

**Vīsam̐ cittāni uppajjanti**

**Vīsati cittāni uppajjanti**

Twenty thoughts arise

**Vīsam̐ cittāni pi passati (acc.)**

**Vīsatiṃ cittāni pi passati**

He sees twenty thoughts

**Vīsāyā cittehi kammaṃ kataṃ (inst.)**

**Vīsatiyā cittehi kammaṃ kataṃ**

The deed was done by twenty hearts

**Vīsāya cittesu paṭiṭṭhitam (loc.)**

**Vīsāyaṃ cittesu paṭiṭṭhitam**

**Vīsatiya cittesu paṭiṭṭhitam**

**Vīsatiyaṃ cittesu paṭiṭṭhitam**

Well established in twenty hearts

**Tathā ekavīsa dvāvīsa bāvīsa tevīsa catuvīsa-iccādi pi**

Similarly for twenty-one, twenty-two (1st form) , twenty-two (2nd form), twenty-three, twenty-four, and so on.

**ITI DUTIYO PĀṬHO**

*SUCH IS THE SECOND LESSON*

**7-3: TĪMSĀ, TĪMSATI, (TĪMSA)**

**7-3: THIRTY**

**ABSTRACT:**

<i>all three genders singular:</i>	<i>case:</i>
<i>tīmsā tīmsaṃ tīmsati</i>	<i>nomimative - paṭhamā</i>
<i>tīmsaṃ tīmsatiṃ</i>	<i>accusative - dutiyā</i>
<i>tīmsāya tīmsatiyā</i>	<i>instrumental - tatiyā</i>
<i>tīmsāya tīmsatiyā</i>	<i>dative - catutthī</i>
<i>tīmsāya tīmsatiyā</i>	<i>ablative - pañcamī</i>
<i>tīmsāya tīmsatiyā</i>	<i>genitive - chaṭṭhī</i>
<i>tīmsāya tīmsāyāṃ tīmsatiyā</i> <i>tīmsatiyaṃ</i>	<i>locative - sattamī</i>

**Sentences:**

**Pullīṅgarūpāni vuccante:**

The masculine forms are illustrated:

**Tīmsā bhikkhavo tiṭṭhanti (nom.)**

**Tīmsaṃ bhikkhavo tiṭṭhanti**

**Tīmsati bhikkhavo tiṭṭhanti**

Thirty monks remain



**Timsam bhikkhavo passati (acc.)**

**Timsatim bhikkhavo passati**

He sees thirty monks

**Timsaya bhikkhuhi desito (inst.)**

**Timsatiya bhikkhuhi desito**

Taught by thirty monks

**Timsaya bhikkhusu patitthitam (loc.)**

**Timsayam bhikkhusu patitthitam**

**Timsatiya bhikkhusu patitthitam**

**Timsatiyam bhikkhusu patitthitam**

Well established in thirty monks

**Itthilingarupani vuccante:**

The feminine forms are illustrated:

**Timsa kannayo pi tithanti (nom.)**

**Timsam kannayo pi tithanti**

**Timsati kannayo pi tithanti**

Thirty girls remain

**Timsam kannayo pi passati (acc.)**

**Timsatim kannayo pi passati**

He sees thirty girls

**Timsaya kannahi kamma kata (inst.)**

**Timsatiya kannahi kamma kata**

The deed was done by thirty girls

**Timsaya kannasu patitthitam (loc.)**

**Timsayam kannasu patitthitam**

**Timsatiya kannasu patitthitam**

**Timsatiyam kannasu patitthitam**

Well established in thirty girls

**Napumsakalingarupani vuccante:**

The neuter forms are illustrated:

**Timsa cittani uppajjanti (nom.)**

**Timsam cittani uppajjanti**

**Timsati cittani uppajjanti**

Thirty thoughts arise

**Timsam cittani pi passati (acc.)**

**Timsatim cittani pi passati**

He sees thirty thoughts

**Timsāyā cittehi kammaṃ kataṃ (inst.)**

**Timsatiyā cittehi kammaṃ kataṃ**

The deed was done by thirty hearts

**Timsāya cittesu patiṭṭhitam (loc.)**

**Timsāyam cittesu patiṭṭhitam**

**Timsatiya cittesu patiṭṭhitam**

**Timsatiyam cittesu patiṭṭhitam**

Well established in thirty hearts

*ITI TATIYO PĀṬHO*

*SUCH IS THE THIRD LESSON*

**7-4: CATTĀḶISĀ, CATTĀḶISATI, (CATTĀḶĪSA)**

**CATTĀRĪSĀ, CATTĀRĪSATI, (CATTĀRĪSA)**

**7-4: FORTY**

**ABSTRACT:**

<i>all three genders singular:</i>	<i>case:</i>
<i>cattāḷisā cattāḷisaṃ cattāḷisati</i>	<i>nomimative - paṭhamā</i>
<i>cattāḷisaṃ cattāḷisatiṃ</i>	<i>accusative - dutiyā</i>
<i>cattāḷisāya cattāḷisatiyā</i>	<i>instrumental - tatiyā</i>
<i>cattāḷisāya cattāḷisatiyā</i>	<i>dative - catutthī</i>
<i>cattāḷisāya cattāḷisatiyā</i>	<i>ablative - pañcamī</i>
<i>cattāḷisāya cattāḷisatiyā</i>	<i>genitive - chaṭṭhī</i>
<i>cattāḷisāya cattāḷisāyāṃ cattāḷisatiyā</i> <i>cattāḷisatiyāṃ</i>	<i>locative - sattamī</i>

**Cattārīsā iccādi pi**

Also (there is the form) cattārīsā, and so on

ABSTRACT: <sup>1</sup>

<i>all three genders singular:</i>	<i>case:</i>
<i>cattārīsā cattārīsaṃ cattārīsati</i>	<i>nomimative - paṭhamā</i>
<i>cattārīsaṃ cattārīsatiṃ</i>	<i>accusative - dutiyā</i>
<i>cattārīsāya cattārīsatiyā</i>	<i>instrumental - tatiyā</i>
<i>cattārīsāya cattārīsatiyā</i>	<i>dative - catutthī</i>
<i>cattārīsāya cattārīsatiyā</i>	<i>ablative - pañcamī</i>
<i>cattārīsāya cattārīsatiyā</i>	<i>genitive - chaṭṭhī</i>
<i>cattārīsāya cattārīsāyāṃ cattārīsatiyā cattārīsatiyaṃ</i>	<i>locative - sattamī</i>

Sentences:

**Pullīngarūpāni vuccante:**

The masculine forms are illustrated:

**Cattālīsā bhikkhavo tiṭṭhanti (nom.)**

**Cattālīsāṃ bhikkhavo tiṭṭhanti**

**Cattālīsati bhikkhavo tiṭṭhanti**

Forty monks remain

**Cattālīsāṃ bhikkhavo passati (acc.)**

**Cattālīsatiṃ bhikkhavo passati**

He sees forty monks

**Cattālīsāyā bhikkhūhi desito (inst.)**

**Cattālīsatiyā bhikkhūhi desito**

Taught by forty monks

**Cattālīsāya bhikkhūsu paṭiṭṭhitaṃ (loc.)**

**Cattālīsāyaṃ bhikkhūsu paṭiṭṭhitaṃ**

**Cattālīsatiya bhikkhūsu paṭiṭṭhitaṃ**

**Cattālīsatiyaṃ bhikkhūsu paṭiṭṭhitaṃ**

Well established in forty monks

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<sup>1</sup> I have not given the sentences as they are exactly the same as for *cattālīsā*, with the exchange of *-r-* for *-l-*.

**Itthiliṅgarūpāni vuccante:**

The feminine forms are illustrated:

**Cattāḷisā kaññāyo pi tiṭṭhanti (nom.)**

**Cattāḷisaṃ kaññāyo pi tiṭṭhanti**

**Cattāḷisati kaññāyo pi tiṭṭhanti**

Forty girls remain

**Cattāḷisaṃ kaññāyo pi passati (acc.)**

**Cattāḷisatiṃ kaññāyo pi passati**

He sees forty girls

**Cattāḷisāyā kaññāhi kammaṃ kataṃ (inst.)**

**Cattāḷisatiyā kaññāhi kammaṃ kataṃ**

The deed was done by forty girls

**Cattāḷisāya kaññāsu patiṭṭhitam (loc.)**

**Cattāḷisāyaṃ kaññāsu patiṭṭhitam**

**Cattāḷisatiya kaññāsu patiṭṭhitam**

**Cattāḷisatiyaṃ kaññāsu patiṭṭhitam**

Well established in forty girls

**Napuṃsakaliṅgarūpāni vuccante:**

The neuter forms are illustrated:

**Cattāḷisā cittāni uppajjanti (nom.)**

**Cattāḷisaṃ cittāni uppajjanti**

**Cattāḷisati cittāni uppajjanti**

Forty thoughts arise

**Cattāḷisaṃ cittāni pi passati (acc.)**

**Cattāḷisatiṃ cittāni pi passati**

He sees forty thoughts

**Cattāḷisāyā cittehi kammaṃ kataṃ (inst.)**

**Cattāḷisatiyā cittehi kammaṃ kataṃ**

The deed was done by forty hearts

**Cattāḷisāya cittesu patiṭṭhitam (loc.)**

**Cattāḷisāyaṃ cittesu patiṭṭhitam**

**Cattāḷisatiya cittesu patiṭṭhitam**

**Cattāḷisatiyaṃ cittesu patiṭṭhitam**

Well established in forty hearts

**7-5: PAÑÑĀSĀ, PAÑÑĀSATI, (PAÑÑĀSA)  
PAṆṆĀSĀ, PAṆṆĀSATI, (PAṆṆĀSA)  
7-5: FIFTY**

**ABSTRACT:**

<i>all three genders singular:</i>	<i>case:</i>
<i>paññāsā paññāsaṃ paññāsati</i>	<i>nomimative - paṭhamā</i>
<i>paññāsaṃ paññāsatiṃ</i>	<i>accusative - dutiyā</i>
<i>paññāsāya paññāsatiyā</i>	<i>instrumental - tatiyā</i>
<i>paññāsāya paññāsatiyā</i>	<i>dative - catutthī</i>
<i>paññāsāya paññāsatiyā</i>	<i>ablative - pañcamī</i>
<i>paññāsāya paññāsatiyā</i>	<i>genitive - chaṭṭhī</i>
<i>paññāsāya paññāsāyāṃ paññāsatiyā paññāsatiyaṃ</i>	<i>locative - sattamī</i>

**Tathā paṇṇāsa paṇṇāsaṃ paṇṇāsāya paṇṇāsāyaṃ**  
(These are the alternate forms, swapping -ṇṇ- for -ññ-)

**ABSTRACT:<sup>1</sup>**

<i>all three genders singular:</i>	<i>case:</i>
<i>paṇṇāsā paṇṇāsaṃ paṇṇāsati</i>	<i>nomimative - paṭhamā</i>
<i>paṇṇāsaṃ paṇṇāsatiṃ</i>	<i>accusative - dutiyā</i>
<i>paṇṇāsāya paṇṇāsatiyā</i>	<i>instrumental - tatiyā</i>
<i>paṇṇāsāya paṇṇāsatiyā</i>	<i>dative - catutthī</i>
<i>paṇṇāsāya paṇṇāsatiyā</i>	<i>ablative - pañcamī</i>
<i>paṇṇāsāya paṇṇāsatiyā</i>	<i>genitive - chaṭṭhī</i>
<i>paṇṇāsāya paṇṇāsāyāṃ paṇṇāsatiyā paṇṇāsatiyaṃ</i>	<i>locative - sattamī</i>

**Sentences:**

**Pullīngarūpāni vuccante:**

The masculine forms are illustrated:

<sup>1</sup> I have not given the sentences as they are exactly the same as for *paññāsā*, with the exchange of -ṇṇ- for -ññ-.

**Paññāsā bhikkhavo tiṭṭhanti (nom.)**  
**Paññāsaṃ bhikkhavo tiṭṭhanti**  
**Paññāsati bhikkhavo tiṭṭhanti**  
Fifty monks remain

**Paññāsaṃ bhikkhavo passati (acc.)**  
**Paññāsatiṃ bhikkhavo passati**  
He sees fifty monks

**Paññāsāyā bhikkhūhi desito (inst.)**  
**Paññāsatiyā bhikkhūhi desito**  
Taught by fifty monks

**Paññāsāya bhikkhūsu patiṭṭhitam (loc.)**  
**Paññāsāyaṃ bhikkhūsu patiṭṭhitam**  
**Paññāsatiya bhikkhūsu patiṭṭhitam**  
**Paññāsatiyaṃ bhikkhūsu patiṭṭhitam**  
Well established in fifty monks

**Itthiliṅgarūpāni vuccante:**  
The feminine forms are illustrated:

**Paññāsā kaññāyo pi tiṭṭhanti (nom.)**  
**Paññāsaṃ kaññāyo pi tiṭṭhanti**  
**Paññāsati kaññāyo pi tiṭṭhanti**  
Fifty girls remain

**Paññāsaṃ kaññāyo pi passati (acc.)**  
**Paññāsatiṃ kaññāyo pi passati**  
He sees fifty girls

**Paññāsāyā kaññāhi kammaṃ kataṃ (inst.)**  
**Paññāsatiyā kaññāhi kammaṃ kataṃ**  
The deed was done by fifty girls

**Paññāsāya kaññāsu patiṭṭhitam (loc.)**  
**Paññāsāyaṃ kaññāsu patiṭṭhitam**  
**Paññāsatiya kaññāsu patiṭṭhitam**  
**Paññāsatiyaṃ kaññāsu patiṭṭhitam**  
Well established in fifty girls

**Napuṃsakaliṅgarūpāni vuccante:**  
The neuter forms are illustrated:

**Paññāsā cittāni uppajjanti (nom.)**  
**Paññāsaṃ cittāni uppajjanti**  
**Paññāsati cittāni uppajjanti**  
Fifty thoughts arise

**Paññāsaṃ cittāni pi passati (acc.)**

**Paññāsaṭṭhiṃ cittāni pi passati**

He sees fifty thoughts

**Paññāsāyā cittehi kammaṃ kataṃ (inst.)**

**Paññāsatiyā cittehi kammaṃ kataṃ**

The deed was done by fifty hearts

**Paññāsāya cittesu paṭiṭṭhitaṃ (loc.)**

**Paññāsāyaṃ cittesu paṭiṭṭhitaṃ**

**Paññāsatiya cittesu paṭiṭṭhitaṃ**

**Paññāsatiyaṃ cittesu paṭiṭṭhitaṃ**

Well established in fifty hearts

*ITI PAÑCAMO PĀṬHO*  
*SUCH IS THE FIFTH LESSON*

**7-6: SAṬṬHI**

**7-6: SIXTY**

**ABSTRACT:**

<i>all three genders singular:</i>	<i>case:</i>
<i>saṭṭhi</i>	<i>nomimative - paṭhamā</i>
<i>saṭṭhiṃ</i>	<i>accusative - dutiyā</i>
<i>saṭṭhiyā</i>	<i>instrumental - tatiyā</i>
<i>saṭṭhiyā</i>	<i>dative - catutthī</i>
<i>saṭṭhiyā</i>	<i>ablative - pañcamī</i>
<i>saṭṭhiyā</i>	<i>genitive - chaṭṭhī</i>
<i>saṭṭhiyā saṭṭhiyaṃ</i>	<i>locative - sattamī</i>

**Sentences:**

**Pullīṅgarūpāni vuccante:**

The masculine forms are illustrated:

**Saṭṭhi bhikkhavo pi tiṭṭhanti (nom.)**

Sixty monks remain

**Saṭṭhiṃ bhikkhavo pi passati (acc.)**

He sees sixty monks

**Saṭṭhiyā bhikkhūhi desito (inst.)**

Taught by sixty monks

**Saṭṭhiyaṃ bhikkhūsu paṭiṭṭhitaṃ (loc.)**

Well established in sixty monks

**Itthilingarūpāni vuccante:**

The feminine forms are illustrated:

**Saṭṭhi kaññāyo pi tiṭṭhanti (nom.)**

Sixty girls remain

**Saṭṭhiṃ kaññāyo pi passati (acc.)**

He sees sixty girls

**Saṭṭhiyā kaññāhi kammaṃ kataṃ (inst.)**

The deed was done by sixty girls

**Saṭṭhiyaṃ kaññāsu paṭiṭṭhitaṃ (loc.)**

Well established in sixty girls

**Napuṃsakalingarūpāni vuccante:**

The neuter forms are illustrated:

**Saṭṭhi cittāni pi uppajjanti (nom.)**

Sixty thoughts arise

**Saṭṭhiṃ cittāni pi passati (acc.)**

He sees sixty thoughts

**Saṭṭhiyā cittehi kammaṃ kataṃ (inst.)**

The deed was done by sixty hearts

**Saṭṭhiyaṃ cittesu paṭiṭṭhitaṃ (loc.)**

Well established in sixty hearts

*ITI CHAṬṬHO PĀṬHO*  
*SUCH IS THE SIXTH LESSON*



**7-7: SATTATI**

**7-7: SEVENTY**

**ABSTRACT:**

<i>all three genders singular:</i>	<i>case:</i>
<i>sattati</i>	<i>nomimative - paṭhamā</i>
<i>sattatiṃ</i>	<i>accusative - dutiyā</i>
<i>sattatiyā</i>	<i>instrumental - tatiyā</i>
<i>sattatiyā</i>	<i>dative - catutthī</i>
<i>sattatiyā</i>	<i>ablative - pañcamī</i>
<i>sattatiyā</i>	<i>genitive - chaṭṭhī</i>
<i>sattatiyā sattatiyaṃ</i>	<i>locative - sattamī</i>

**Sentences:**

**Pullīṅgarūpāni vuccante:**

The masculine forms are illustrated:

**Sattati bhikkhavo pi tiṭṭhanti (nom.)**

Seventy monks remain

**Sattatiṃ bhikkhavo pi passati (acc.)**

He sees seventy monks

**Sattatiyā bhikkhūhi desito (inst.)**

Taught by seventy monks

**Sattatiyaṃ bhikkhūsu paṭiṭṭhitam (loc.)**

Well established in seventy monks

**Itthilīṅgarūpāni vuccante:**

The feminine forms are illustrated:

**Sattati kaññāyo pi tiṭṭhanti (nom.)**

Seventy girls remain

**Sattatiṃ kaññāyo pi passati (acc.)**

He sees seventy girls

**Sattatiyā kaññāhi kammaṃ kataṃ (inst.)**

The deed was done by seventy girls

**Sattatiyaṃ kaññāsu paṭiṭṭhitam (loc.)**

Well established in seventy girls

**Napuṃsakaliṅgarūpāni vuccante:**

The neuter forms are illustrated:

**Sattati cittāni pi uppajjanti (nom.)**

Seventy thoughts arise

**Sattatiṃ cittāni pi passati (acc.)**

He sees seventy thoughts

**Sattatiyā cittehi kammaṃ kataṃ (inst.)**

The deed was done by seventy hearts

**Sattatiyaṃ cittesu paṭiṭṭhitam (loc.)**

Well established in sixty hearts

*ITI SATTAMO PĀṬHO*  
*SUCH IS THE SEVENTH LESSON*

**7-8: ASĪTI**  
**7-8: EIGHTY**

**ABSTRACT:**

<i>all three genders singular:</i>	<i>case:</i>
<i>asīti</i>	<i>nomimative - paṭhamā</i>
<i>asītiṃ</i>	<i>accusative - dutiyā</i>
<i>asītiyā</i>	<i>instrumental - tatiyā</i>
<i>asītiyā</i>	<i>dative - catutthī</i>
<i>asītiyā</i>	<i>ablative - pañcamī</i>
<i>asītiyā</i>	<i>genitive - chaṭṭhī</i>
<i>asītiyā asītiyaṃ</i>	<i>locative - sattamī</i>

**Sentences:**

**Pulliṅgarūpāni vuccante:**

The masculine forms are illustrated:

**Asīti bhikkhavo pi tiṭṭhanti (nom.)**

Eighty monks remain

**Asītiṃ bhikkhavo pi passati (acc.)**

He sees eighty monks

**Asītiyā bhikkhūhi desito (inst.)**

Taught by eighty monks

**Asītiyaṃ bhikkhūsu paṭiṭṭhitaṃ (loc.)**

Well established in eighty monks

**Itthilingarūpāni vuccante:**

The feminine forms are illustrated:

**Asīti kaññāyo pi tiṭṭhanti (nom.)**

Eighty girls remain

**Asītiṃ kaññāyo pi passati (acc.)**

He sees eighty girls

**Asītiyā kaññāhi kammaṃ kataṃ (inst.)**

The deed was done by eighty girls

**Asītiyaṃ kaññāsu paṭiṭṭhitaṃ (loc.)**

Well established in eighty girls

**Napuṃsakalingarūpāni vuccante:**

The neuter forms are illustrated:

**Asīti cittāni pi uppajjanti (nom.)**

Eighty thoughts arise

**Asītiṃ cittāni pi passati (acc.)**

He sees eighty thoughts

**Asītiyā cittehi kammaṃ kataṃ (inst.)**

The deed was done by eighty hearts

**Asītiyaṃ cittesu paṭiṭṭhitaṃ (loc.)**

Well established in sixty hearts

*ITI AṬṬHAMO PĀṬHO*  
*SUCH IS THE EIGHT LESSON*

**7-9: NAVUTI**

**7-9: NINETY**

**ABSTRACT:**

<i>all three genders singular:</i>	<i>case:</i>
<i>navuti</i>	<i>nomimative - paṭhamā</i>
<i>navutiṃ</i>	<i>accusative - dutiyā</i>
<i>navutiyā</i>	<i>instrumental - tatiyā</i>
<i>navutiyā</i>	<i>dative - catutthī</i>
<i>navutiyā</i>	<i>ablative - pañcamī</i>
<i>navutiyā</i>	<i>genitive - chaṭṭhī</i>
<i>navutiyā navutiyāṃ</i>	<i>locative - sattamī</i>

**Sentences:**

**Pullīṅgarūpāni vuccante:**

The masculine forms are illustrated:

**Navuti bhikkhavo pi tiṭṭhanti (nom.)**

Ninety monks remain

**Navutiṃ bhikkhavo pi passati (acc.)**

He sees ninety monks

**Navutiyā bhikkhūhi desito (inst.)**

Taught by ninety monks

**Navutiyāṃ bhikkhūsu patiṭṭhitam (loc.)**

Well established in ninety monks

**Itthiliṅgarūpāni vuccante:**

The feminine forms are illustrated:

**Navuti kaññāyo pi tiṭṭhanti (nom.)**

Ninety girls remain

**Navutiṃ kaññāyo pi passati (acc.)**

He sees ninety girls

**Navutiyā kaññāhi kammaṃ kataṃ (inst.)**

The deed was done by ninety girls

**Navutiyāṃ kaññāsu patiṭṭhitam (loc.)**

Well established in ninety girls

**Napuṃsakaliṅgarūpāni vuccante:**

The neuter forms are illustrated:

**Navuti cittāni pi uppajjanti (nom.)**

Ninety thoughts arise

**Navutiṃ cittāni pi passati (acc.)**

He sees ninety thoughts

**Navutiyaṃ cittehi kammaṃ kataṃ (inst.)**

The deed was done by ninety hearts

**Navutiyaṃ cittesu paṭiṭṭhitam (loc.)**

Well established in sixty hearts

**Tathā ekanavuti iccādi pi**

Similarly for ninety-one and so forth

*ITI NAVAMO PĀṬHO  
SUCH IS THE NINTH LESSON*

**7-10: SATAM<sup>1</sup>**

**7-10: HUNDRED**

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>satam</i>	<i>satāni satā</i>	<i>nomimative - paṭhamā</i>
<i>satam</i>	<i>satāni sate</i>	<i>accusative - dutiyā</i>
<i>satena satā</i>	<i>satehi satebhi</i>	<i>instrumental - tatiyā</i>
<i>satassa</i>	<i>satānam</i>	<i>dative - catutthī</i>
<i>satā satato satasmā satamhā</i>	<i>satehi satebhi</i>	<i>ablative - pañcamī</i>
<i>satassa</i>	<i>satānam</i>	<i>genitive - chaṭṭhī</i>
<i>sate satasmā satamhi</i>	<i>satesu</i>	<i>locative - sattamī</i>

**SENTENCES:**

**Satam bhikkhavo pana tiṭṭhanti (nom. sing.)**

A hundred monks remain

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<sup>1</sup> *Satam* is a neuter, normally declined in the singular; apparantly only when used to express separate quantities is it written in the plural (Buddhadatta III, p. 57).

**Satāni bhikkhavo pana tiṭṭhanti (nom. plur.)**

**Satā bhikkhavo pana tiṭṭhanti**

A hundred monks remain

**Sataṃ bhikkhavo pana passati (acc. sing.)**

He sees a hundred monks

**Satāni bhikkhavo pana passati (acc. plur.)**

**Sate bhikkhavo pana passati**

He sees a hundred monks

**Satena bhikkhūhi Dhammo desito (agent. inst. sing.)**

**Satā bhikkhūhi Dhammo desito**

Taught by a hundred monks

**Satehi bhikkhūhi Dhammā desitā (agent. inst. plur.)**

Taught by a hundred monks

**Satassa bhikkhūnaṃ dānaṃ dadeyya (dat. sing.)**

He should give a gift to a hundred monks

**Satānaṃ bhikkhūnaṃ dānaṃ dadeyyuṃ (dat. plur.)**

He should give a gift to a hundred monks

**Satā bhikkhūhi apeti koci (abl. sing.)**

**Satato bhikkhūhi apeti koci**

**Satasmā bhikkhūhi apeti koci**

**Satamhā bhikkhūhi apeti koci**

Some depart from a hundred monks

**Satehi bhikkhūhi apenti keci (abl. plur.)**

Some depart from a hundred monks

**Satassa bhikkhūnaṃ pattacīvarāni (gen. sing.)**

A hundred monks' bowls and robes

**Satānaṃ bhikkhūnaṃ pattacīvarāni (gen. plur.)**

A hundred monks' bowls and robes

**Sate bhikkhūsu manam patiṭṭhitam (loc. sing.)**

**Satasmim bhikkhūsu manam patiṭṭhitam**

**Satamhi bhikkhūsu manam patiṭṭhitam**

A mind well established in a hundred monks

**Satesu bhikkhūsu manam patiṭṭhitam (loc. plur.)**

A mind well established in a hundred monks

**Evaṃ sahaṣṣaṃ sahaṣṣānī ti**

Similarly for the forms of the thousand

**ABSTRACT:**

<i>singular:</i>	<i>plural:</i>	<i>case:</i>
<i>sahaṣṣaṃ</i>	<i>sahaṣṣānī sahaṣṣā</i>	<i>nomimative - paṭhamā</i>
<i>sahaṣṣaṃ</i>	<i>sahaṣṣānī sahasse</i>	<i>accusative - dutiyā</i>
<i>sahaṣṣena sahaṣṣā</i>	<i>sahassehi sahassebhi</i>	<i>instrumental - tatiyā</i>
<i>sahaṣṣassa</i>	<i>sahaṣṣānaṃ</i>	<i>dative - catutthī</i>
<i>sahaṣṣā sahaṣṣato sahaṣṣmā</i> <i>sahaṣṣamhā</i>	<i>sahassehi sahassebhi</i>	<i>ablative - pañcamī</i>
<i>sahaṣṣassa</i>	<i>sahaṣṣānaṃ</i>	<i>genitive - chaṭṭhī</i>
<i>sahasse sahaṣṣamā sahaṣṣamhi</i>	<i>sahasseyu</i>	<i>locative - sattamī</i>

**Yojetabbaṃ dasasahaṣṣaṃ**

They are to be compounded (as) ten thousand

**Satasahaṣṣaṃ dasasatasahaṣṣan-ti**

A hundred thousand, ten hundred thousand

**Etthāpi eseva nayo**

This is the method here

**Ayaṃ panettha nayo**

This is another method

**Sataṃ kho bhikkhū honti**

There are a hundred monks

**Sataṃ kho itthiyo honti**

There are a hundred women

**Sataṃ kho piyāni honti**

There are a hundred dear ones

**Sahaṣṣādisu pi eseva nayo**

This method is found in the thousands also

*ITI DASAMO PĀṬHO*  
*SUCH IS THE TENTH LESSON*

**7-11: UTTARANĀMĀNAM**  
**7-11: THE HIGHER NUMBERS**

**Dasassa gaṇanassa dasaguṇitaṃ katvā satam hoti**

Having multiplied ten by ten there is a hundred

**Satassa dasaguṇitaṃ katvā sahasam hoti**

Having multiplied ten by a hundred there is a thousand

**Dasasahasassa dasaguṇitaṃ katvā satahasam hoti**

Having multiplied ten by ten thousand there is a hundred thousand

**Tam lakkhan-ti vuccati dasahasassa dasaguṇitaṃ katvā dasatasahasam hoti**

Having multiplied ten by ten thousand, (then) there is ten hundred thousand, this is called a lakkha (100,000)

**Dasatasahasassa dasaguṇitaṃ katvā koṭi hoti**

Having multiplied ten by ten hundred thousand there is a koṭi (10,000,000)

**Satahasanam satam koṭi namā ti attho**

The meaning is one hundred thousand (times) a hundred is called a koṭi

**Koṭisatasahasanam satam pakoti**

Pakoti = 100,000,000,000,000

**Pakotisatasahasanam satam koṭipakoti**

Koṭipakoti = 1,000,000,000,000,000,000,000

**Koṭipakoti satahasanam satam nahutam**

Nahutam = 100,000,000,000,000,000,000,000,000

**Nahutasatasahasanam satam ninnahutam**

Ninnahutam = 1,000,000,000,000,000,000,000,000,000,000

**Ninnahutasatasahasanam satam akkhoti**

Akkhoti = 10,000,000,000,000,000,000,000,000,000,000,000

**Aparo nayo-ekam dasam satam sahasam**

Another method: one, ten, hundred, thousand,

**Dasahasam satahasam dasatasahasam**

ten thousand, hundred thousand, ten hundred thousand,

**Koti pakoti koṭipakoti nahutam**

ten million, hundred million million, one thousand million million million, one hundred thousand million million million million,



**Ninnahutaṃ akkhohiṇī ti**

one million million million million million million, ten million million million million million million million

**Evaṃ ekato paṭṭhāya guṇīyamānā akkhohiṇi**

Thus from one and multiplying in order (we reach) an akkhohiṇi

**Terasama ṭhānaṃ hutvā tiṭṭhati**

It stands (thus) after the thirteenth station

**Nava nāgasahassāni nāge nāge satam̐ rathā**

Nine thousand Nāgas, for each Nāga a hundred chariots

**Rathe rathe satam̐ assā asse asse satam̐ narā**

For each chariot a hundred horses, for each horse a hundred men

**Nare nare satam̐ kaññā — eke kissam̐ satitthiyo,**

For each man a hundred women — some count so amongst the heretics,

**Esā akkhohiṇī nāma pubbācariyehi bhāsītā ti**

This is called akkhohiṇī by the former teachers.

**Akkhohiṇī ca bindū ca abbudañ-ca nirabbudaṃ**

Akkhohiṇī (43 cyphers)<sup>1</sup>, bindu (50), abbudaṃ (57), and nirabbudaṃ (64)

**Ahamaṃ ababañ-ceva aṭaṭaṃ-ca sugandhikaṃ**

Ahamaṃ (71), ababaṃ (78), aṭaṭaṃ (85), sugandhikaṃ (92)

**Uppalaṃ kumudañ-ceva puṇḍarīkaṃ padumaṃ — tathā,**

Uppalaṃ (99), kumudaṃ (106), puṇḍarīkaṃ (113), padumaṃ (120) — thus,

**Kathānaṃ mahākathānaṃ asaṃkheyyaṃ-ti bhāsito.**

Kathānaṃ (127), mahākathānaṃ (134), asaṃkheyyaṃ (141), was said.

**Kamo Kaccāyane eso, Pāḷiyā so virujjhati,**

This is the method in Kaccāyana, but the Canon is against it,

**Pāḷiyaṃ-tu kamo evaṃ veditabbo: nirabbudā**

The Canonical method is to be understood as: nirabbudā,

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<sup>1</sup> The following numbers are attained by multiplying each one by ten million.

**Ababaṃ ahahaṃ aṭaṭaṃ kumudañ-ca sugandhikaṃ**

Ababaṃ, ahahaṃ, aṭaṭaṃ, kumudaṃ, sugandhikaṃ,

**Uppalaṃ puṇḍarīkañ-ca padumaṃ-ti — Jinobravī ti**

Uppalaṃ, puṇḍarīkaṃ, padumaṃ — so said the Victorious Buddha.<sup>1</sup>

*ITI EKĀDASAMO PĀṬHO  
SUCH IS THE ELEVENTH LESSON*

*ITI NAVAPADAMAÑJARIYĀ ATIREKASAÑKHYĀNĀMĀNĀM  
SUCH ARE THE REST OF THE NUMERALS IN THE NEW COLLECTION OF SENTENCES*

*SATTAMO PARICCHEDO SAMATTO  
THE SEVENTH CHAPTER IS COMPLETE*

*NAVAPADAMAÑJARIYĀ PAKARAṆĪ SAMATTĀ  
THE BOOK OF THE NEW COLLECTION OF SENTENCES IS COMPLETE*

**Siddhi-r-atthu!**  
May you be successful!

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<sup>1</sup> These are quoted from Sn. III.10, where they stated to be names of hells, with each one being 20 times worse (= longer) than the previous. There though they are preceded by *abbudaṃ*; *uppalaṃ* is written *uppalikaṃ*, and *sugandhikaṃ* is *sogandhikaṃ*. In the original text of Padamañjarī the order was slightly different to that given here, with *aṭaṭaṃ* and *ahahaṃ* being given in reverse order.