

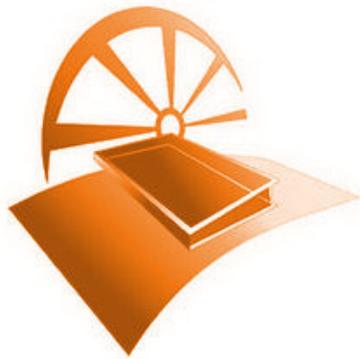
Pāli

workbook

pāli vocabulary from the 10-day vipassana courses as taught by S.N. Goenka

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for the study and review of the Pāli language

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Publisher's Preface

This Pāli Workbook is an indirect outgrowth of the annual Pāli studies program held at the Vipassana Research Institute in Igatpuri, India. Since 1986 small groups of Vipassana students have gathered at VRI each year in October, as the monsoon is ending, to begin a year of study of the Pāli language and to give service at the adjoining meditation center, Dhamma Giri.

The Pāli passages used by Mr. S. N. Goenka in his evening discourses from the ten-day course of Vipassana meditation make a naturally inspiring source of material for study by these students. This workbook is a collection of some of the most familiar passages from these discourses of Goenkaji. They are naturally also some of the most familiar passages from the Pāli Canon, so they should provide the same inspiration for any beginning student of the language used by the Buddha, whether or not they have had the opportunity to learn the Dhamma from Goenkaji.

The workbook can be used as a simple vocabulary review, helping one to draw inspiration from the teaching of the Buddha by gaining greater familiarity with the meaning of his words. It also has extensive grammatical charts at the back, and the exercises gradually lead a diligent student to use the charts as a way of self-instruction in the grammar of Pāli. For a Pāli language student these grammatical charts will be valuable reference tools as he or she proceeds beyond this introductory workbook to more demanding textbooks.

One of the most distinctive features of the Pāli Workbook is that the vocabulary is defined as it is introduced not only by simple lists of English equivalents, but also by excerpts drawn from Goenkaji's ten-day discourses. The excerpts serve to place the passage from which the vocabulary is drawn in its rich context of actual practice of the Dhamma. This, after all, is ultimately the purpose of studying the words of the Buddha—to invigorate and guide our practice.

The publishers of this book hope that the reader will take to heart the well-known exhortation of the Buddha from the Dhammapada, quoted on page 75:

<i>Tumhe hi kiccaṃ ātappaṃ,</i>	You have to do your own work;
<i>akkhātāro tathāgatā.</i>	Enlightened Ones will only show the way.
<i>Paṭipannā pamokkhanti</i>	Those who practice meditation
<i>jhāyino māra-bandhana.</i>	will free themselves from the chains of death.

Special thanks for the inspiration of Dr. R. Panth and the Vipassana Research Institute staff, the expert editing of Sean Salkin, and the continual support of Rick Crutcher. —*the Editor*

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Pronunciation Guide

<i>Pronunciation Guide</i>					
a = u	in	luck	ṅ = n	in	next†
ā = a	in	bark	t = t	in	tiny‡
i = i	in	mint	d = th	in	then‡
ī = ee	in	see	n = n	in	now‡
u = u	in	put	p = p	in	pen
ū = u	in	pool	b = b	in	but
ṃ = ng	in	singer	m = m	in	my
k = k	in	key	y = y	in	yes
g = g	in	get	r = r	in	rat
ṅ = ng	in	singer	l = l	in	light
c = ch	in	church	ḷ = rl†		
j = j	in	juice	v = w	in	way (or)
ñ = n	in	signor	v = v	in	vine
ṭ = t	in	too†	s = s	in	sit
ḍ = d	in	dip†	h = h	in	hi

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

33 consonants
8 vowels
= 41 letters

note: ṅ + ṃ = same pronunciation; though ‘ṅ’ is never found at the end of a word but is always followed by a consonant of its group

Vowels

a	ā	i	ī	u	ū	e	o
short vowels =		a	i	u			
middle length =		e	o			(short before double consonants - better / bottle long before single consonants - they / note)	
long vowels =	ā	ī	ū				

Consonants

gutturals	k	kh*	g	gh*	<table border="1"> <tbody> <tr><td>ṅ</td></tr> <tr><td>ñ</td></tr> <tr><td>ṇ</td></tr> <tr><td>n</td></tr> <tr><td>m</td></tr> </tbody> </table> <p>The fifth consonant of each group is called a ‘nasal’.</p>	ṅ	ñ	ṇ	n	m
ṅ										
ñ										
ṇ										
n										
m										
palatels	c	ch*	j	jh*						
retroflex†	ṭ	ṭh*	ḍ	ḍh*						
dentals‡	t	th*	d	dh*						
labials	p	ph*	b	bh*						
extra	y	r	l	v	s	h	ḷ	ṃ		

Notes:

**Aspirates* (kh gh ch jh ṭh ḍh th dh ph bh) are pronounced with an audible expulsion of breath combined with the preceding consonant.

†*Retroflex* (ṭ ṭh ḍ ḍh ḷ) are pronounced with the tip of the tongue placed on the ridge behind the teeth.

‡*Dentals* are pronounced with the tip of the tongue placed against the front upper teeth.

Excerpts

ariyo aṭṭhaṅgiko maggo—*Maggo* means path. *Ariyo* means noble. “Noble path”; noble path in the sense that anyone who walks on the path is bound to become a noble person ... a saintly person, a good-hearted person, a pure-hearted person. That is why it is called the noble path, the Eightfold Noble Path.

sīla—Three parts of the path come in the division of morality, **sīla**: **sammā-vācā**, **sammā-kammanta**, **sammā-ājīva**. The word **sammā** means right. **Sammā-vācā**, right speech. You abstain from speaking lies, ... words of backbiting, ...from speaking harsh words, words which hurt (or) do not help (others) in any way, because if you speak harsh words, it is unwholesome. Next is **sammā-kammanta**, wholesome physical action. The same yardstick applies: any action which hurts and harms other beings is unwholesome. ... Don’t kill, don’t steal, don’t perform sexual misconduct, don’t take any kind of intoxicants. If you abstain from these, then all your physical actions automatically become wholesome. What remains is wholesome. Then **sammā-ājīva**, right livelihood. ... a householder is not supposed to go out with a begging bowl. One has to work to earn livelihood and work hard and work honestly, without harming others.

samādhi—mastery over the mind. Concentration of mind with the base of purity: this is **samādhi**. Another three parts of dhamma come under this division of **samādhi**: **sammā-vāyāmo**, **sammā-sati**, **sammā-samādhi**. **Sammā-vāyāmo**: right type of efforts, right type of exercises. In **dhamma**, every exercise is: examine yourself. The first exercise (and the last exercise) is, examine yourself. ... **Sammā-sati**—the right type of awareness. What is the right type of awareness? The awareness of the reality of this moment, pertaining to your own physical and mental structure. ... Awareness cannot be of the past. ... Awareness cannot be of the future. ... Now **samādhi** is concentration of the mind, but **sammā-samādhi**, is different, with a wholesome base. And what is this wholesome base? Free from **moha**: ignorance. No illusion, no delusion, no hallucination, no confusion and no imagination. The object of your concentration should be real.

paññā—experiential wisdom, insight which totally purifies the mind.

sammā-saṅkappo—the right type of thoughts.

sammā diṭṭhi—right understanding, right view. You can see things properly, as they are. There are three stages—**suta-mayā paññā**, **cintā-mayā paññā**; **bhāvanā-mayā paññā**. **Suta-mayā paññā**. You have heard something, you have read something: the wisdom of somebody else. The next step is **cintā-mayā paññā**, which means understanding the truth, developing wisdom at the intellectual level.. **Bhāvanā-mayā paññā**. **Bhava**—that is, to happen; to live the wisdom of your own experience, direct experience. You live this wisdom. ... As long as you have not experienced the reality, it is no reality for you. It is always distorted.

Ariya Aṭṭhaṅgika Magga

Eightfold Noble Path

sīla	- morality, purity of actions
sammā-vācā	- right speech
sammā-kammanta	- right actions
sammā-ājīva	- right livelihood
samādhi	- concentration
sammā-vāyāma	- right effort
sammā-sati	- right awareness
sammā-samādhi	- right concentration
paññā	- wisdom
sammā-saṅkappa	- right thought
sammā-ditṭhi	- right view
suta-mayā paññā	- wisdom from hearing
cintā-mayā paññā	- wisdom from intellectual understanding
bhāvanā-mayā paññā	- wisdom from experience

Ḑāli Vocabulary Review

Review by filling in the blanks.

ājīva

ariya

aṭṭhaṅgika

bhāvanā

cintā

diṭṭhi

kammanta

magga

mayā

paññā

saṅkappa

sīla

samādhi

sammā

sati

suta

vācā

vāyāma

English Vocabulary Review

Review by filling in the blanks.

actions

awareness

concentration

effort

eightfold

experience

hearing

intellectual understanding

livelihood

made from

morality

noble

path

right

speech

thought

view

wisdom

Excerpts

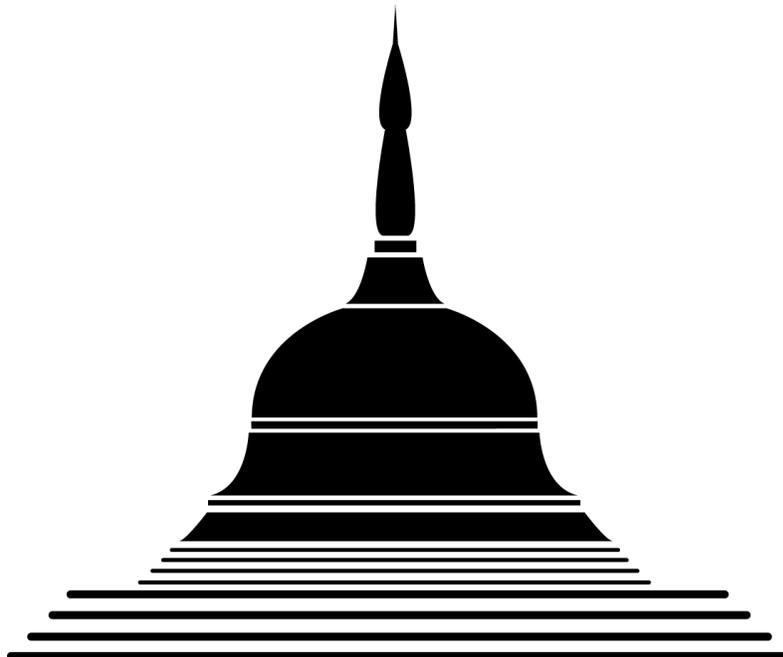
anatta—no “I,” no “mine.” It appears to be so, that there is an “I” in me. It appears to be so: this is “mine.” But as you proceed further—at the experiential level, not at the intellectual level—it becomes so clear: what is “I”?

viññāṇa—the cognizing part of the mind

saññā—the recognizing part (of the mind). The nearest English translation is “perception.” Its job is to recognize.

vedanā—the feeling part (of the mind)—sensations: experiencing sensations on the body

saṅkhāra—the reacting part (of the mind). Its job is to react. ... It is actually the motivation of the mind, the reaction of the mind. It is something which is a heap of action. The first cognizing is not an action; it will not give any fruit. Recognizing is not an action; it won’t give any fruit. Feeling is not an action; it won’t give any fruit. But the *saṅkhāra*, the reaction, this is an action; this gives fruit. Because you keep repeating, repeating. Words of praise, pleasant sensation, and this part of the mind keeps repeating: “I want it! I want more! I want more!” Repeatedly craving, craving, craving, clinging; continuously craving, clinging, craving, clinging. ... The *saṅkhāra* is the volition of the mind, which results in the mental action, and this gives fruit.



Pañcakkhandhā

5 aggregates / aspects of sentient existence

pañca	- five
khandha	- aggregate; bulk; mass, substance
nāmarūpa	- mind and matter, the mental-physical continuum
1. rūpa	- corporeality, matter
nāma	- mind
2. viññāṇa	- consciousness
3. saññā	- perception
4. vedanā	- sensation
5. saṅkhāra	- volitional activity

Pañcakkhandhāṃ ti-lakkhaṇaṃ

3 characteristics of the aggregates

ti	- three
lakkhaṇa	- characteristic
anicca	- impermanence
anatta	- non-self, insubstantiality
dukkha	- unsatisfactoriness

Ḍāli Vocabulary Review

Review by filling in the blanks.

anattā

anicca

khandha

ti

dukkha

nāma

nāmarūpa

pañca

pañcakkhandhā

(ānaṃ)

rūpa

lakkhaṇa

(āṃ)

vedanā

viññāṇa

saṅkhāra

saññā

English Vocabulary Review

Review by filling in the blanks.

aggregate

characteristic

consciousness

five

five aggregates

impermanence

matter

mind

mind and matter

non-self

perception

sensation

three

three characteristics of the aggregates

unsatisfactoriness

volitional activity

Excerpts

pāramī—There are ten good qualities. When you fulfill these qualities, you will reach the final goal easily. ... A **pāramī** is a quality which helps you to cross the ocean of misery and reach the other shore which is free from all misery

nekkhamma pāramī—the **pāramī** of renunciation. Why does one become a monk or a nun? There is nothing we can call “mine, mine, mine.” The final stage of egolessness takes (one) to the final goal. ... All these **pāramīs** take you to the stage where the entire ego gets dissolved.

sīla pāramī—(keeping) the five precepts

virīya pāramī —effort, the **virīya** to purify your mind, the **virīya** to live a good life.

paññā pāramī—wisdom. Staying at home, reading scriptures, or going to listen to some **dhamma** discourses somewhere, you get wisdom: **suta-mayā-paññā**, **cintā-mayā-paññā**. But this is not a **pāramī**. The **pāramī** is **bhāvanā-mayā-paññā**: living wisdom; you have to live the life of wisdom ... experiencing the truth of the realities inside, ... experiencing the law of nature inside. You are experiencing how to live in line with the law of nature. This becomes your **pāramī**, the **pāramī** of **paññā**.

khantī pāramī—tolerance

sacca—the **pāramī** of truth. Truth at the vocal level is a good **pāramī**. But at a deeper, subtler level, every step on the path must be with the truth, the truth that you experience. ... Your own experience from moment to moment, moment to moment, this will take you to the final goal of ultimate truth. So, **sacca**: truth, truth, truth.

adhiṭṭhāna pāramī—strong determination. So for many lives, you have to develop this **pāramī**, this **pāramī** of **adhiṭṭhāna**, **adhiṭṭhāna**, **adhiṭṭhāna** so that when your time comes, you sit with this strong determination and come out successful. This is very important, very important.

mettā pāramī—love for all beings, compassion for all beings. (When) there is no trace of negativity, you are learning the real **mettā** which goes to your credit as a **pāramī**.

upekkhā pāramī—with all (your) experiences, **upekkhā**: equanimity. ... With whatever experience you have—pleasant, unpleasant, or neutral: equanimity. The sensations are experienced by the deepest level of the mind, and you are training this deepest level of the mind to remain equanimous—**upekkhā**. ... This becomes your **pāramī**.

dāna pāramī—donation. All the money that comes generates ego in you. This is why saintly people, enlightened people advised that whatever you earn, you keep understanding that you are not earning only for yourself. Of course, you are earning for your own maintenance and the maintenance of all those who depend on you. But you are also earning for others. ... Then the ego becomes less, less, less. ... If you expect something in return, the **dāna** that you give becomes very impure. So the charity that comes from a mind of purity—wanting to help others, wanting to see others come out of their misery—this goes to your credit as a **pāramī**. Otherwise, when the ego gets built up, it is not a **pāramī**.

Dasa Pāramī

The Ten Perfections

adhiṭṭhāna	- determination
upekkhā	- equanimity
khanti	- forbearance
dasa	- ten
dāna	- giving of charitable gifts
nekkhamma	- renunciation
paññā	- wisdom
pāramī	- perfection, completeness, highest state
mettā	- loving kindness
sacca	- truth
sīla	- moral conduct
virīya	- effort, energy

Ḑāli Vocabulary Review

Review by filling in the blanks.

adhiṭṭhāna

upekkhā

khanti

dasa

dāna

nekkhamma

paññā

pāramī

mettā

virīya

sacca

sīla

English Vocabulary Review

Review by filling in the blanks.

charity

determination

effort, energy

equanimity

forbearance

loving kindness

moral conduct

perfection

renunciation

ten

truth

wisdom

Dasa *Ḥ*āramī

Dāna

Sīla

Nekkhamma

Ḥaṅṅā

Viriya

Khanti

Sacca

Adhiṭṭhāna

Mettā

Upekkhā



Review Questions

What does pāramī mean in English?

How many are they ? What is the Pāli word?

What are they in Pāli and English?

What is the word for aggregate in Pāli?

How many aggregates are there?

What are they in Pāli and English?

Review Questions

What are the three characteristics of the aggregates in Pāli and English?

What is the eightfold noble path called in Pāli?

What are the three main components in Pāli and English?

What are the eight parts in Pāli and English?

1.

2.

3.

a.

b.

c.

Excerpts

The first friend, in the language of those days was called *saddhā*. This means devotion, faith. Devotion, faith—a very important friend. One who does not have any faith, any devotion in whatever one is practicing, then how can one work properly?

The second important friend—*virīya*. *Virīya* means effort. Again, proper effort. If you don't know how to make proper effort, you make effort in the wrong way and you don't get the result. Proper effort—... know how to work, and then you work properly, with wisdom, understanding what the path is, understanding what the technique is. Yes, you will reach the final goal. Otherwise all your efforts will go to waste. *Virīya*.

And third important friend is *sati*—awareness, awareness. ... awareness is always of the present moment. You can't be aware of the past; you can only have a memory of this. You can't be aware of the future; you can just be thinking of this, but you can't be aware of it. Awareness should always be, and can always be, of the present moment, from moment to moment. Whatever you experience, you are aware of it. Whatever you experience, you are aware of it—aware at the surface level, and aware at the depth level. When you work with the sensations, you are aware at the depth level. When you are walking, you are aware of walking; when you are eating, you are aware of eating, but at the same time you are aware of your own sensations. If this awareness is missing, then it won't take you to the final goal. You may be very well aware of your walking, walking, walking—you develop a wonderful faculty to remain alert about all your activities. But it won't take you to the final goal of liberation, if you are missing your sensation.

And then *samādhi*—again, *samādhi* must be *sammā-samādhi*, the right type of *samādhi*. One's understanding must be proper, of what *samādhi* is. Mere concentration does not work. *Kusala cittassa ekaggatā*: the concentration must be of a pure mind. That means the base must be free from ignorance. ... Free from craving, free from aversion, free from imagination. The object that you are experiencing from moment to moment—your *sati*—from moment to moment, from moment to moment ...

And the fifth friend: *paññā*, wisdom; *upekkhā*, equanimity. Very important. Again, if this *paññā*, this wisdom, is merely at the intellectual level, or merely whatever you have heard or whatever you have read—*suta-mayā-paññā*, or *cintā-mayā-paññā*—it doesn't work. It must be *bhāvanā-mayā-paññā*. ... You have to experience wisdom at the level of your sensations. Then it is real *paññā*. Wisdom at the level of sensations is your direct experience and equanimity, wisdom—this keeps you free from craving, free from aversion at the deepest level of the mind.

Ḍaṅca Indriyā

The Five Masteries

pañca	- five
indriya	- mastery
saddhā	- devotion, faith
viriya	- effort
sati	- awareness
samādhi	- concentration
paññā	- wisdom

Ḍāli Vocabulary Review

Review by filling in the blanks.

indriyā

pañca

paññā

viriyā

sati

saddhā

samādhi

English Vocabulary Review

Review by filling in the blanks.

awareness

concentration

devotion, faith

effort

five

mastery

wisdom

Excerpts

There are hindrances; there are difficulties. In (*Pāli*) they (are) called *nīvaraṇa*. They are like curtains, thick curtains, which won't allow you to see the things behind them. You can't see the reality within you, because of these *nīvaraṇas*, these obstacles, these barriers. ... I call them "five big enemies" .

Two of these big enemies are craving (*kamacchanda*) and aversion (*abhijjhāvyāpāda*). You are meditating to come out of your old habit of craving, to come out of your old habit of aversion. And while you are meditating, through ignorance you are multiplying your craving, multiplying your aversion. You are supposed to come out of the misery of craving; you are supposed to come out of the misery of aversion. And look what you have started doing. This is because of the old habit pattern of the mind, because of ignorance, because of these *nīvaraṇas*, these two *nīvaraṇas*, two barriers.

Two other big enemies. Understand: all these enemies are defilements, mental defilements, which came into your body, into your mind, as guests, and then they became the owners of the house. They do not want to go out. And when you practice *Vipassana*, they can't stay, they have to go out. ... but they don't want to go. So they give you a kick from within: "Stop *Vipassana*. This is not good for you. I don't want to go. You stop *Vipassana*."

One big kick will make you feel so drowsy. ... A very big enemy is overpowering you. Fight it out. ... Keep on fighting this enemy. Otherwise, when this enemy overpowers you, you can't meditate.

Another kick from within. This kick will make you ... very agitated (*uddhacca-kukkucca*). You feel like doing a little bit of this, a little bit of that, a little bit of this, a little bit of that; but no meditation. ... It won't allow you to practice properly. This is a dangerous enemy.

The fifth enemy is doubt. All kinds of doubts come in the mind: "What is this technique? What sort of technique is this? 'Observe respiration, observe respiration.' Even when I was not observing respiration, it was there all the time. What do I gain by observing respiration? Now, observing heat, observing perspiration. What I am doing? Have I gone crazy? What kind of meditation is this?" This doubt will not allow you to work.

Pañca Nivaraṇā

The Five Hindrances

kāmacchanda	- craving
vyāpāda	- aversion, ill will, desire to injure
thīna-middha	- sluggishness
uddhacca-kukkucca	- agitation
vicikicchā	- doubt, perplexity, uncertainty

kukkucca	- misconduct, bad character, remorse, worry
middha	- torpor, stupidity, sluggishness, 'stiff'
nīvaraṇa	- hindrance, obstacle
pañca	- five
thīna	- stiffness, stolidity, indifference
uddhacca	- agitation, over balancing, excitement, wavering

Ḍāli Vocabulary Review

Review by filling in the blanks.

uddhacca

uddhacca-kukkucca

kāmacchanda

kukkucca

thīna

thīna-middha

nīvaraṇa

pañca

middha

vicikicchā

vyāpāda

English Vocabulary Review

Review by filling in the blanks.

agitation

aversion

craving

doubt

five

hindrances

misconduct, remorse, worry

hindrance

sluggishness

stiffness, indifference

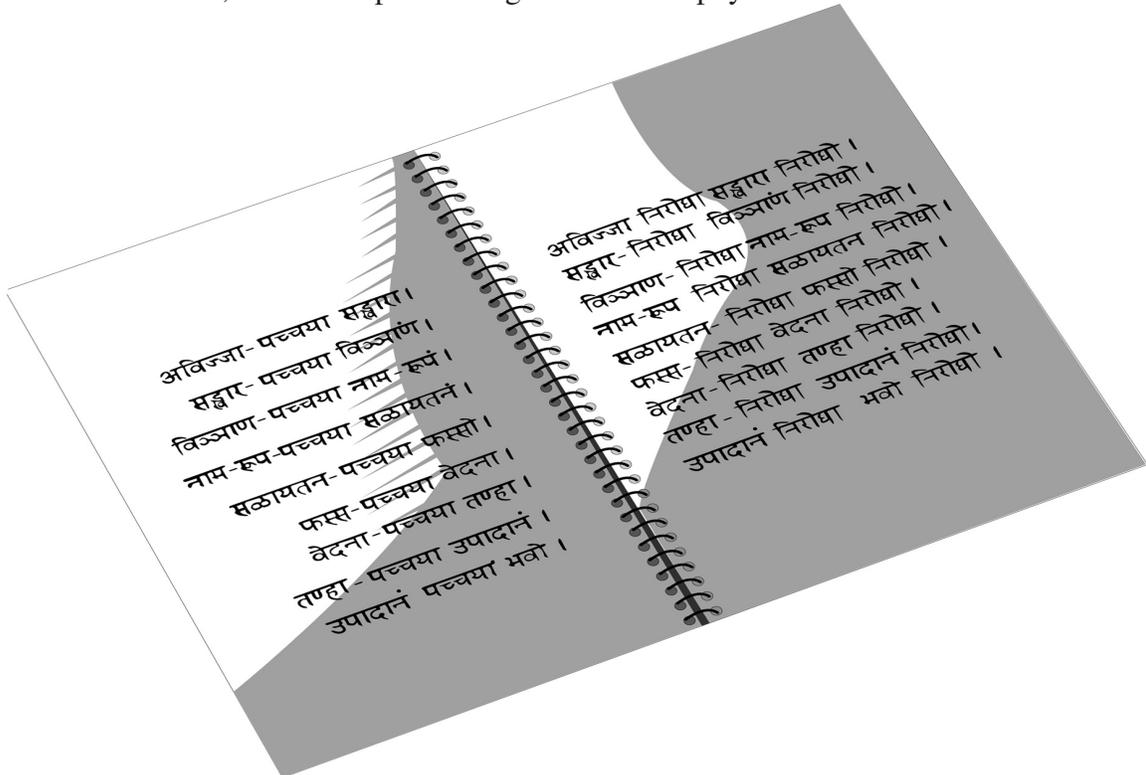
sluggishness

Excerpts

avijjā-paccayā saṅkhārā—because of ignorance one generates *saṅkhāras*; *saṅkhāra-paccayā viññāṇaṃ*—because of *saṅkhāra*, there is *viññāṇa*, the consciousness; *viññāṇa-paccayā nāmarūpa-*
paccayā saḷāyatanaṃ—with this mind and matter, the six sense doors arise; *saḷāyatana-paccayā phasso*—because of that, there is contact; *phassa-paccayā vedanā*—because of the contact, there is sensation; *vedanā-paccayā taṇhā*—because of the sensation, there is a craving. *Taṇhā-paccayā upādānaṃ*—this craving turns into clinging, into deep attachment; *upādāna-paccayā bhava*—because of this deep attachment to craving, the process of bhava starts. *Bhava* means the flow of life. The life keeps flowing, flowing; it gets all the strength. Every time the life comes to an end, this *bhava* (the *saṅkhāra* which is very deep is called *bhava-saṅkhāra*) this *bhava* is responsible to give a new life.

So the process of becoming, becoming, becoming continues. It does not stop at the end of the life. It continues:

bhava-paccayā jāti—and because of this process of becoming, becoming, becoming, even after death, a new life—*jāti*—starts: again a life comes, a birth comes. And when the birth comes: *jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā sambhavanti*—whenever a life starts, one has to pass through all these miseries: the misery of old age, the misery of disease, the misery of death, the misery of wanted things not happening and unwanted things happening. Because a birth has started, one has to pass through all kinds of physical and mental miseries.



Paṭicca Samuppāda

Dependent Origination: Law of Cause and Effect

Dependent origination = dependent on ignorance, volitional activities arise, dependent on volitional activities, birth linking consciousness arises ...

Anuloma: Avijjā-paccayā saṅkhārā;
 saṅkhāra-paccayā viññāṇaṃ;
 viññāṇa-paccayā nāma-rūpaṃ;
 nāma-rūpa-paccayā saḷāyatanaṃ;
 saḷāyatana-paccayā phassa;
 phassa-paccayā vedanā;
 vedanā-paccayā taṇhā;
 taṇhā-paccayā upādānaṃ;
 upādāna-paccayā bhavo;
 bhava-paccayā jāti;
 jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā
 sambhavanti.
 Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Paṭiloma: Avijjāya tv'eva asesā virāga-nirodhā, saṅkhāra-nirodho;
 saṅkhāra-nirodhā viññāṇa-nirodho;
 viññāṇa-nirodhā nama-rūpa-nirodho;
 nama-rūpa-nirodhā saḷāyatana-nirodho;
 saḷāyatana-nirodhā phassa-nirodho;
 phassa-nirodhā vedanā-nirodho;
 vedanā-nirodhā taṇhā-nirodho;
 taṇhā-nirodhā upādāna-nirodho;
 upādāna-nirodhā bhava-nirodho;
 bhava-nirodhā jāti-nirodho;
 jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā
 nirujjhanti.
 Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Excerpts

phassa-paccayā-vedanā—when any object comes into contact, there is a sensation on the body. One part of the mind gives evaluation: “Very good, very bad.” The sensation becomes pleasant, or ... unpleasant. Only then craving or aversion starts ...

taṇhā-paccayā-upādānaṃ—... small desires turn into craving, craving turns into clinging.

vedanā-paccayā-taṇhā—***paccayā*** means the cause, ***vedanā*** means sensation. Sensation is the cause of the craving, which turns into clinging. When you experience sensations on the body, and the sensation is pleasant, you start liking them, which very soon turns into craving, clinging. When you experience unpleasant sensations, very soon this turns into aversion, hatred. ... The craving is to get rid of it.

phassa-paccayā vedanā—there is a contact. And as soon as there is a contact, there is bound to be a sensation on the body. ...

saḷāyatana-paccayā phassa—***phassa*** means contact. ***Saḷāyatana*** means these six sense doors. So long as one has these six sense doors, there is bound to be one contact or the other through one sense door or the other with their respective objects. The entire world is full of respective objects. So, the contact is because of the six sense doors that we carry, and their respective objects in the world.

nāmarūpa-paccayā saḷāyatanaṃ—***nāma*** means the mental structure, ***rūpa*** means the physical structure. ... As soon as this combination started—that means the life flow started, the continuum of this life started—it started with these six sense doors.

viññāṇa-paccayā nāmarūpaṃ—because of this flow of consciousness that is there all the time. As soon as one’s life ends, this flow of consciousness comes in contact with another life and arises somewhere else. It keeps arising, passing, arising, passing. At the time of death it passes away, and then it arises again somewhere in another life, another body, and starts flowing in the same way: ***viññāṇa-paccayā nāmarūpaṃ***.

saṅkhāra-paccayā viññāṇaṃ—(all) these mental volitional actions that take place ... are responsible for the consciousness of the next moment. This moment (we) generate ***saṅkhāra***; the next moment consciousness arises. At the time of death, a very deep ***saṅkhāra*** ... arises on the surface, gives a strong push, and the consciousness arises somewhere else. So the flow continues because of this ***saṅkhāra***. The link in the chain is called ***viññāṇa***: the consciousness of the mind—every moment it arises, passes away, arises, passes away. And the nearest cause of this is ***saṅkhāra***. Every time you generate a ***saṅkhāra***, the ***viññāṇa*** of the next moment arises. Again you generate ***saṅkhāra***, the consciousness arises. ... Like this, this process goes on and on.

avijjā-paccayā saṅkhārā—oh ignorance, ignorance! Everyone is generating ***saṅkhāra*** because of ignorance. What ignorance? Not ignorance because one has not gone to school ... (***avijjā*** is) ignorance at the experiential level. One does not know how the misery is arising deep inside; how there are sensations everywhere; and how, with pleasant sensations, one reacts with the ***saṅkhāra*** of craving. How, with unpleasant sensation, one keeps reacting with a ***saṅkhāra*** of aversion. This whole process continues deep inside and at the surface level one doesn’t know anything about what is happening.

Main Vocabulary

avijjā

upādāna

upāyāsa

jāti

jarā

taṇhā

dukkha

domanassa

nāma

parideva

phassa

bhava

maraṇa

rūpa

viññāṇa

vedanā

saṅkhāra

saḷāyatana

soka

Main Vocabulary Review

avijjā

saṅkhāra

viññāṇa

nāmarūpa

saḷāyatana

phassa

vedanā

taṇhā

upādāna

bhava

jāti

jarā /

maraṇa /

soka /

parideva /

dukkha /

domanassa /

upāyāsa

Excerpts

avijjāya tv'eva asesā virāga-nirodhā—when the ignorance gets eradicated entirely, then: *saṅkhāra-nirodho*. There is no more *saṅkhāra*; no more *saṅkhāras* are generated. *saṅkhāra-nirodhā, viññāṇa-nirodho*; there is no more *viññāṇa*. The flow of consciousness stops.

viññāṇa-nirodhā, nāmarūpa nirodho. There is no more flow of mind and matter.

nāmarūpa-nirodhā, saḷāyatana-nirodho—no more six sense doors.

saḷāyatana-nirodhā, phassa-nirodho—no more contact.

phassa-nirodhā, vedanā-nirodho—no more sensation.

vedanā-nirodhā, taṇhā-nirodho—no more craving.

taṇhā-nirodhā, upādāna-nirodho—no more clinging.

upādāna-nirodhā, bhava-nirodho—no more process of becoming, becoming, becoming.

bhava-nirodhā, jāti-nirodho—no more new birth.

jāti-nirodhā, jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā nirujjhanti—all the miseries that follow the birth automatically go away.

Once you stop generating new *saṅkhāras*, the old ones automatically get eradicated, little by little. As much as you are equanimous, they come on the surface, they get eradicated, they

come on the surface, they get eradicated. This is what is meant by: *Aniccā vata saṅkhārā*.

Every now and then you will be hearing these words of Buddha: *Aniccā vata saṅkhārā*. Every *saṅkhāra* is so *anicca*, arising, passing. *Uppādavaya-dhammino*: arising and passing away.

Arising and passing away is its nature. *Uppādavaya-dhammino*.

It passes away, but again it arises. It multiplies, and again arises. But if you are aware of your sensations and you don't react to them, then: *uppajjitvā nirujjhanti*. They get eradicated. They come on the surface and get eradicated, eradicated. And as much as is eradicated—*tesaṃ vūpasamo sukho*—that much you start enjoying—liberation, the peace of liberation, the happiness of liberation—because that much misery has gone away.

Vedanā-paccayā paññā—every sensation must result in wisdom. Every sensation should not result in *taṇhā*, craving and aversion. This is the path to liberation that you have chosen: going deeper to the level of sensation and not reacting. Here is where the whole chain is broken. You find that the entire chain gets broken because now there is no more *avijjā*—ignorance.

Remaining Vocabulary

anuloma

asesa

etassa

eva

evaṃ

kevala

khandha

tv' (tu)

nirujjhanti

nirodha

paccaya

paṭicca

paṭiloma

virāga

samudaya

samuppāda

sambhava

hoti

Complete Vocabulary Review

anuloma

avijjā

asesa

upādāna

upāyāsa

etassa

eva

evaṃ

kevalassa

khandha

jāti

jarā

taṇhā

tv' (tu)

dukkha

domanassa

nāma

nirujjhanti

nirodhā

paccaya

paṭicca

paṭiloma

parideva

phassa

bhava

maraṇa

rūpa

viññāṇa

virāga

saṅkhāra

samudaya

samuppāda

sambhava

saḷāyatana

vedanā

soka

hoti

Translation

Paṭicca samuppāda

Anuloma:

Avijjā-paccayā saṅkhārā;
saṅkhāra-paccayā viññāṇaṃ;
viññāṇa-paccayā nāma-rūpaṃ;
nāma-rūpa-paccayā saḷāyatanaṃ;
saḷāyatana-paccayā phassa;
phassa-paccayā vedanā;
vedanā-paccayā taṇhā;
taṇhā-paccayā upādānaṃ;
upādāna-paccayā bhava;
bhava-paccayā jāti;
jāti-paccayā jarā-maraṇaṃ soka-
parideva-dukkha-domanass-upāyāsā
sambhavanti.

Evametassa kevalassa
dukkhakkhandhassa samudayo hoti

Paṭiloma:

Avijjāya tv'eva asesā virāga-nirodhā,
saṅkhāra-nirodho;
saṅkhāra-nirodhā viññāṇa-nirodho;
viññāṇa-nirodhā nama-rūpa-nirodho;
nama-rūpa-nirodhā saḷāyatana-nirodho;
saḷāyatana-nirodhā phassa-nirodho;
phassa-nirodhā vedanā-nirodho;
vedanā-nirodhā taṇhā-nirodho;
taṇhā-nirodhā upādāna-nirodho;
upādāna-nirodhā bhava-nirodho;
bhava-nirodhā jāti-nirodho;
jāti-nirodhā jarā-maraṇaṃ soka-
parideva-dukkha-
domanassupāyāsā nirujjhanti.

Evametassa kevalassa
dukkhakkhandhassa nirodho hoti.

Paṭicca Samuppāda

Chain of Conditioned Arising

Anuloma:

Avijjā-paccayā saṅkhārā;
saṅkhāra-paccayā viññāṇaṃ;
viññāṇa-paccayā nāma-rūpaṃ;
nāma-rūpa-paccayā saḷāyatanaṃ;
saḷāyatana-paccayā phasso;
phassa-paccayā vedanā;
vedanā-paccayā taṇhā;
taṇhā-paccayā upādānaṃ;
upādāna-paccayā bhavo;
bhava-paccayā jāti;
jāti-paccayā jarā-maraṇaṃ soka-
parideva-dukkha-domanassupāyāsā
sambhavanti.

Evametassa kevalassa
dukkhakkhandhassa samudayo hoti

Forward Order:

With the base of ignorance, reaction
arises;
with the base of reaction, consciousness
arises;
with the base of consciousness, mind
and body arise;
with the base of mind and body, the six
senses arise;
with the base of the six senses, contact
arises;
with the base of contact, sensation
arises;
with the base of sensation, craving and
aversion arise;
with the base of craving and aversion,
attachment arises;
with the base of attachment, the process
of becoming arises;
with the base of the process of becom-
ing, birth arises;
with the base of birth, aging and death
arise, together with sorrow, lamenta-
tion, physical and mental sufferings
and tribulations.

Thus arises this entire mass of suffering

-Paṭicca samuppāda Sutta,
Saṃyutta Nikāya, XII (I). 1

Paṭicca samuppāda

Chain of Conditioned Arising

Paṭiloma:

Avijjāya tv'eva asesa virāga-nirodhā,
saṅkhāra-nirodho;
saṅkhāra-nirodhā viññāṇa-nirodho;
viññāṇa-nirodhā nama-rūpa-nirodho;
nama-rūpa-nirodhā saḷāyatana-nirodho;
saḷāyatana-nirodhā phassa-nirodho;
phassa-nirodhā vedanā-nirodho;
vedanā-nirodhā taṇhā-nirodho;
taṇhā-nirodhā upādāna-nirodho;
upādāna-nirodhā bhava-nirodho;
bhava-nirodhā jāti-nirodho;
jāti-nirodhā jarā-maraṇaṃ soka-parideva-
dukkha-domanassupāyāsā nirujjhanti.

Evametassa kevalassa
dukkhakkhandhassa nirodho hoti.

Reverse Order:

With the complete eradication and cessa-
tion of ignorance, reaction ceases;
with the cessation of reaction, conscious-
ness ceases;
with the cessation of consciousness, mind
and body cease;
with the cessation of mind and body, the
six senses cease;
with the cessation of the six senses, con-
tact ceases;
with the cessation of contact, sensation
ceases;
with the cessation of sensation, craving
and aversion ceases;
with the cessation of craving and aversion,
attachment ceases;
with the cessation of attachment, the
process of becoming ceases;
with the cessation of the process of be-
coming, birth ceases;
with the cessation of birth, aging and
death cease; together with sorrow, lam-
entation, physical and mental sufferings
and tribulations.

Thus this entire mass of suffering ceases.

-Paṭicca samuppāda Sutta,
Saṃyutta Nikāya, XII (I). 1

Crossword Puzzle

Review Units 1-6

Note: Photocopying the blank crossword puzzle will enable you to use it as a quiz more than once.

Across:

- 1 / B -perfection, completeness, highest state
- 1 / J -devotion, faith
- 2 / I -craving/aversion (thirst)
- 3 / L -perception
- 5 / L -livelihood
- 7 / C -belief, dogma
- 8 / A -determination
- 9 / D -concentration
- 12 / M -sensation
- 13 / B -mental formation; volitional activity;
habit pattern
- 13 / L -morality
- 15 / E -physical death; ending this visible
existence
- 16 / D -thought
- 17 / O -giving of charitable gifts
- 18 / G -clinging; attachment
- 19 / A -physical action
- 20 / J -impermanence
- 23 / M -non-self
- 24 / A -unsatisfactoriness
- 26 / L -equanimity
- 27 / A -the six organs of sense
- 29 / M -speech
- 31 / E -sluggishness
- 33 / A -old age, decay, decrepitude
- 33 / H -doubt
- 34 / H -trouble, turbulence
- 35 / A -right effort
- 36 / M -grief, sorrow, mourning

Down:

- 1 / E -eightfold noble path
- 1 / F -loving kindness
- 1 / J -truth
- 2 / P -craving
- 7 / A -awareness
- 7 / O -aversion
- 7 / R -ignorance
- 10 / C -matter
- 12 / M -consciousness
- 15 / R -contact
- 16 / O -agitation
- 18 / H -wisdom
- 19 / F -renunciation
- 19 / Q -forbearance
- 23 / I -misery, mental pain, dejection
- 25 / G -rebirth
- 26 / B -lamentation
- 26 / D -mind
- 30 / K -energy
- 32 / P -becoming, rebirth process

Answers on page 106

Crossword Puzzle

Review Units 1-6

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R		
1																				1
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Excerpts

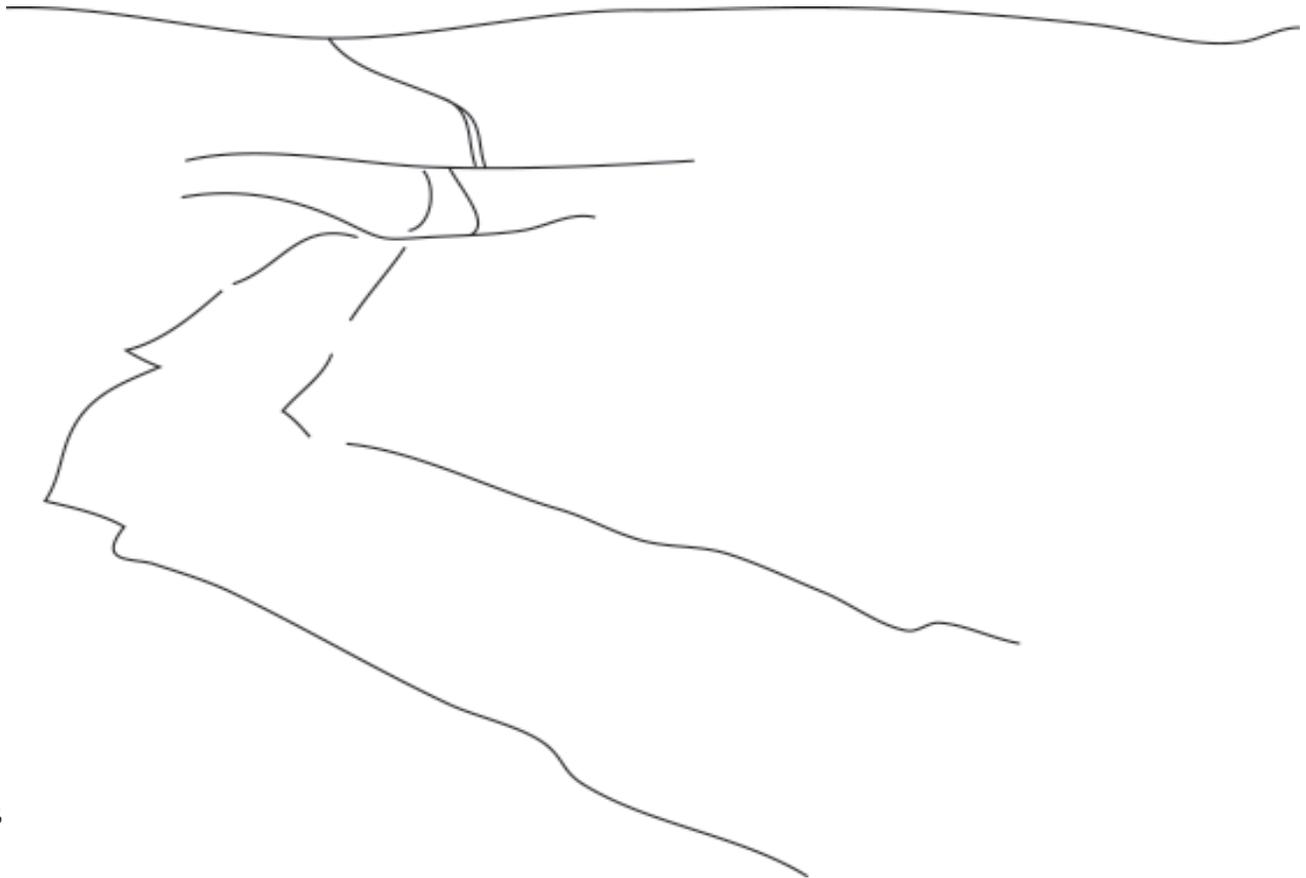
namo tassa—I pay homage to anyone who has these qualities. *Namo tassa bhagavato arahato sammāsambuddhassa*: who is fully liberated, fully enlightened; and enlightened by his own efforts. To such a person I pay homage.

atītā —All the buddhas of the past—*atītā*, all the buddhas of the future...

paccuppannā ca ye buddhā—all the buddhas who are now present ...

ahaṃ vandāmi sabbadā—I pay respects to all the buddhas of the past, of the future, of the present.

Then you do not get yourself entangled in a sect, in an organization. Then you get inspiration from the enlightenment, the quality of enlightenment, to try to develop this enlightenment in yourself. He explained to us how to pay homage to Buddha. Whenever you pay homage to Buddha.



Namo tassa bhagavato arahato

Namo tassa bhagavato arahato, sammā-sambuddhassa.
 Ye ca buddhā atītā ca, ye ca buddhā anāgatā;
 paccuppanā ca ye buddhā, ahaṃ vandāmi sabbadā.
 Ye ca dhammā atītā ca, ye ca dhammā anāgatā;
 paccuppanā ca ye dhammā, ahaṃ vandāmi sabbadā.
 Ye ca saṅghā atītā ca, ye ca saṅghā anāgatā;
 paccuppanā ca ye saṅghā, ahaṃ vandāmi sabbadā.
 Imāya dhammānudhamma-paṭipattiyā,
 Buddhaṃ pūjemi, Dhammaṃ pūjemi, Saṅghaṃ pūjemi.

Use the glossary for the main part of the word and [Chart 33](#) for the endings.

VOCABULARY	ENDING / MEANING	
atītā		
anāgatā		
arahato		
ahaṃ		
imāya		
ca		
tassa		
dhammā		
dhammaṃ		
dhammānudhamma		
namo		
paccuppanā		
paṭipattiyā		
pūjemi		
buddhā		
buddhaṃ		
bhagavato		
ye		
vandāmi		
saṅghā		
saṅghaṃ		
sabbadā		
sambuddhassa		
sammā		

Translation

Translate the following words, then develop the meaning into sentences.

Namo tassa bhagavato arahato,

sammā-sambuddhassa.

Ye ca buddhā atītā ca,

ye ca buddhā anāgatā;

paccuppannā ca ye buddhā,

ahaṃ vandāmi sabbadā.

Ye ca dhammā atītā ca,

ye ca dhammā anāgatā;

paccuppannā ca ye dhammā,

ahaṃ vandāmi sabbadā.

Ye ca saṅghā atītā ca,

ye ca saṅghā anāgatā;

Vocabulary Review

atītā		
anāgatā		
arahato		
ahaṃ		
imāya		
ca		
tassa		
dhammā		
dhammaṃ		
dhammānudhamma		
namo		
paccuppanā		
paṭipattiyā		
pūjemi		
buddhā		
buddhaṃ		
bhagavato		
ye		
vandāmi		
saṅghā		
saṅghaṃ		
sabbadā		
sambuddhassa		
sammā		

Namo tassa bhagavato arahato

Namo tassa bhagavato arahato, sammā-sambuddhassa.
Ye ca buddhā atītā ca, ye ca buddhā anāgatā;
paccuppannā ca ye buddhā, ahaṃ vandāmi sabbadā.
Ye ca dhammā atītā ca, ye ca dhammā anāgatā;
paccuppannā ca ye dhammā, ahaṃ vandāmi sabbadā.
Ye ca saṅghā atītā ca, ye ca saṅghā anāgatā;
paccuppannā ca ye saṅghā, ahaṃ vandāmi sabbadā.
Imāya dhammānudhamma-paṭipattiyā,
Buddhaṃ pūjemi, Dhammaṃ pūjemi, Saṅghaṃ pūjemi.

- Dhajagga Sutta,
Saṃyutta Nikāya, XI (1).3

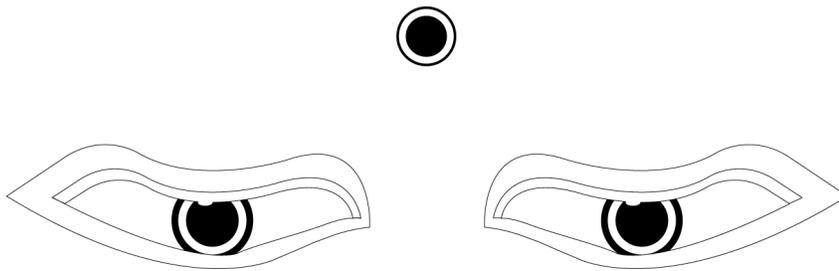
Homage to the liberated, the all conquering, the fully self-enlightened.
To the Buddhas of the past, to the Buddhas yet to come,
to the Buddhas of the present always I pay respects
To the Dhammas of the past, to the Dhammas yet to come,
to the Dhammas of the present always I pay respect
To the Saṅghas of the past, to the Saṅghas yet to come,
to the Saṅghas of the present always I pay respects.
By walking on the path of Dhamma, from the first step to the final goal,
thus I revere the Buddha, thus I revere the Dhamma, thus I revere the
Saṅgha.

Excerpts

Iti pi so bhagavā, araham, sammāsambuddho, vijjācaraṇa-sampanno. One is perfect in vidyā and perfect in ***ācaraṇa***. That means in practice as well as in theory. One understands ***Dhamma*** at the highest level—***vijjā***, wisdom. And then one applies it in life. This is a quality of Buddha.

sugato—Every step taken by this person is a right step. At the physical level, vocal level or mental level he can't do anything that will harm others. We also try to develop this quality in ourselves. Every step of ours, every action of ours, should be for the good of others, should not harm others.

lokavidū—One has realized the truth of the entire universe within the framework of the body.



Buddha-Vandanā

Buddha-vandanā:
 Iti'pi so bhagavā, araham,
 sammā-sambuddho,
 vijjā-caraṇa-sampanno, sugato, lokavidū,
 anuttaro purisa-dhamma-sārathi
 satthā deva-manussānaṃ,
 Buddho Bhagavā'ti.

Use the glossary for the main part of the word and [Chart 33](#) for the endings.

VOCABULARY	ENDING / MEANING
anuttaro	
araham	
iti	
caraṇa	
ti	
deva	
dhamma	
pi	
purisa	
buddha	
buddho	
bhagavā	
manussānaṃ	
lokavidū	
vandanā	
vijjā	
satthā	
sampanno	
sambuddho	
sammā	
sārathi	
sugato	
so	

Translation

Translate the following words, then develop the meaning into sentences.

Buddha vandanā: iti pi

so bhagavā, araham, sammā-

sambuddho, vijjā-

caraṇa- sampanno, sugato,

lokavidū, anuttaro purisa-

dhamma- sārathi sathā deva-

manussānaṃ, Buddho Bhagavā' ti.

Meaning

Vocabulary Review

anuttaro		
araham		
iti		
carana		
ti		
deva		
dhamma		
pi		
purisa		
buddha		
buddho		
bhagava		
manussana		
lokavidu		
vandanā		
vijjā		
sathā		
sampanno		
sambuddho		
sammā		
sārathi		
sugato		
so		

Buddha-Vandanā

*B*uddha-vandanā

Iti'pi so bhagavā,
arahaṃ,
sammā-sambuddho,
vijjā-caraṇa-sampanno,
sugato,
lokavidū,
anuttaro purisa-dhamma-sārathi,
satthā deva-manussānaṃ
Buddho Bhagavā'ti.

- Dhajagga Sutta,
Saṃyutta Nikāya, XI (1).3

*H*omage to the Buddha:

Such truly is he: free from impurities,
having destroyed all mental defilements,
fully enlightened by his own efforts,
perfect in theory and in practice,
having reached the final goal,
knowing the entire universe,
incomparable trainer of men,
teacher of gods and humans,
the Buddha, the exalted one.

Excerpts

svākkhāto—It must be explained in such simple words that an ordinary person can understand it. The first quality of Dhamma is: *svākkhāto, svākkhāto*

sandiṭṭhiko—Whatever you are experiencing with your own direct experience; the truth that you experience yourself—this is *Dhamma*. What you experience, *sandiṭṭhiko*, with your own eyes, with your own direct experience, step by step, step by step

akāliko—But what benefit are you are getting now? If you are not getting benefits now, then this is not *Dhamma*. You have taken steps on the path of *Dhamma*, and you must get the benefits of your having taken these steps. Then only is it pure *Dhamma*.

ehi-passiko—Another very important quality of *Dhamma*. The literal meaning is: 'Come. Come and see yourself.' Come and examine and experience yourself.

opanayiko—If it is pure *Dhamma*, then every step that you take on the path takes you nearer and nearer to the final goal. The path is such. It is straight. This is *opanayiko*.

paccattaṃ veditabbo—it must be a direct experience by everyone. *Dhamma* is for all. Look at your sensation, observe it. Whenever there is an unpleasant sensation, then only does aversion start. This is *paccattaṃ veditabbo*.

viññūhī—any wise person can do this, can practice this; it is applicable to one and all. These are the qualities of *Dhamma*. Understanding these qualities, if one starts walking on the path, the benefit is bound to be there.

He never gave any sermon on mysticism. *Svākkhāto bhagavatādhammo*. The teaching is so clear. So whenever he said something which might cause people to take a different meaning, he explained it immediately. What is darkness? What is brightness? How does one keeps running from one to the other?

Dhamma-Vandanā

Dhamma-vandanā:
 Svākkhāto Bhagavatā Dhammo,
 sandiṭṭhiko,
 akāliko,
 ehi-passiko,
 opanayiko,
 paccattaṃ veditabbo viññūhī'ti.

Use the glossary for the main part of the word and [Chart 33](#) for the endings.

VOCABULARY	ENDING / MEANING	
akāliko		
ehi		
bhagavatā		
opanayiko		
ti		
dhammā		
dhammo		
paccattaṃ		
passiko		
vandanā		
veditabbo		
viññūhī		
sandiṭṭhiko		
svākkhāto		

Vocabulary Review

akāliko		
ehi		
bhagavatā		
opanayiko		
tī		
dhammā		
dhammo		
paccattaṃ		
passiko		
vandanā		
veditabbo		
viññūhī		
sandiṭṭhiko		
svākkhāto		

Notes

Dhamma-Vandanā

*D*hamma-vandanā:

Svākkhāto Bhagavatā Dhammo,
sandiṭṭhiko,
akāliko,
ehi-passiko,
opanayiko,
paccattaṃ veditabbo viññūhī'ti.

- Dhajagga Sutta,
Saṃyutta Nikāya, XI (1).3

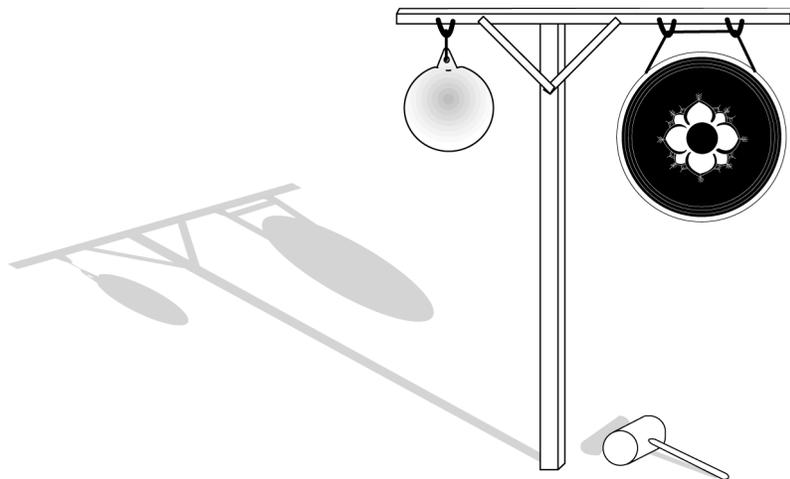
*H*omage to the Dhamma:

Clearly expounded is the teaching of the Exalted One,
to be seen for oneself,
giving results here and now,
inviting one to come and see,
leading straight to the goal,
capable of being realized for oneself by any
intelligent person.

Excerpts

Anyone who is walking on the right path, the correct path, the path of truth, the path of wisdom and—walking on the path, walking on the path—has reached the stage where one has become a saintly person, is called a *saṅgha*. There are four stages of liberation. Out of them, if one has reached at least the first stage, then only is one a real *saṅgha*.

By seeing such a saintly person, one gets inspiration. And with this inspiration one starts walking on the path. This is taking refuge in *saṅgha*. The devotion is good devotion, with wisdom, when one starts applying *dhamma* in life, when one starts developing the qualities in one's life. This is *saddhā*, the first important friend of ours.



Saṅgha-Vandanā

Saṅgha-vandanā:

Supaṭipanno Bhagavato sāvaka-saṅgho.
 Ujupaṭipanno Bhagavato sāvaka-saṅgho.
 Ñāyapaṭipanno Bhagavato sāvaka-saṅgho.
 Sāmīcipaṭipanno Bhagavato sāvaka-saṅgho. . . .

Use the glossary for the main part of the word and [Chart 33](#) for the endings.

VOCABULARY	ENDING / MEANING	
ujupaṭipanno		
ñāyapaṭipanno		
bhagavato		
vandanā		
saṅgha		
saṅgho		
sāmīcipaṭipanno		
sāvaka		
supaṭipanno		

Vocabulary Review

ujupaṭipanno		
ñāyapaṭipanno		
bhagavato		
vandanā		
saṅgha		
saṅgho		
sāmicipaṭipanno		
sāvaka		
supaṭipanno		

Notes

Saṅgha-Vandanā

*S*aṅgha-vandanā:

Supaṭipanno Bhagavato sāvaka-saṅgho.
Ujupaṭipanno Bhagavato sāvaka-saṅgho.
Ñāyapaṭipanno Bhagavato sāvaka-saṅgho.
Sāmīcipaṭipanno Bhagavato sāvaka-saṅgho.
Yadidaṃ cattāri purisa-yugāni,
aṭṭha-purisa-puggalā, esa Bhagavato sāvaka-saṅgho;
āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo,
anuttaraṃ puññakkhettaṃ lokassā'ti.

- Dhajagga Sutta,
Saṃyutta Nikāya, XI (1).3

*H*omage to the Saṅgha:

Those who have practiced well form the order of disciples of the Exalted One.
Those who have practiced uprightly form the order of disciples of the Exalted One.
Those who have practiced wisely form the order of disciples of the Exalted One.
Those who have practiced properly form the order of disciples of the Exalted One.
That is, the four pairs of men, the eight kinds of individuals, these form the order of disciples of the Exalted One;
worthy of offerings, of hospitality, of gifts, of reverent salutation, an incomparable field of merit for the world.

Excerpts

tumhe hi kiccaṃ ātappaṃ—you have to work diligently, ardently, for your liberation.

akkhātāro—he will just point out: this is the path

akkhātāro tathāgatā—Everyone who has reached that goal will only point out the path; each individual has to walk on the path, each individual has to work out one's own salvation.

sabba-pāpassa akaraṇaṃ. Akaraṇaṃ—abstain; *sabba*—all; *pāpassa*—all sinful activities: abstain from all sinful activities, unwholesome activities.

kusalassa upasampadā—perform wholesome actions, pious actions; enter the field of piety, *upasampadā*, get ordained in piety, *upasampadā*.

sa-citta pariyodapaṇaṃ—keep purifying your mind. That's all. Abstain from unwholesome, sinful actions, perform wholesome, pious actions, and keep purifying your mind.

etaṃ buddhāna sāsanaṃ. Sāsanaṃ is the teaching; *buddhāna*— all the buddhas. This is the teaching of all the buddhas.



Tumhe Hi Kiccaṃ Ātappaṃ

Tumhe hi kiccaṃ ātappaṃ, akkhātāro tathāgatā;
Paṭipannā pamokkhanti, jhāyino māra-bandhanā.

Sabba-pāpassa akaraṇaṃ, kusalassa upasampadā;
sa-citta pariyodapanaṃ, etaṃ buddhāna sāsanaṃ.

Use the glossary for the main part of the word and [Chart 33](#) for the endings.

VOCABULARY	ENDING / MEANING	
akaraṇaṃ		
akkhātāro		
ātappaṃ		
upasampadā		
etaṃ		
kiccaṃ		
kusalassa		
citta		
jhāyino		
tathāgatā		
tumhe		
paṭipannā		
pamokkhanti		
pariyodapanaṃ		
pāpassa		
bandhanā		
buddhāna		
māra		
sa		
sabba		
sāsanaṃ		
hi		

Vocabulary Review

akaraṇaṃ		
akkhātāro		
ātappaṃ		
upasampadā		
etaṃ		
kiccaṃ		
kusalassa		
citta		
jhāyino		
tathāgatā		
tumhe		
paṭipannā		
pamokkhanti		
pariyodapaṇaṃ		
pāpassa		
bandhanā		
buddhāna		
māra		
sa		
sabba		
sāsaṇaṃ		
hi		

Notes

Tumhe Hi Kiccaṃ Ātappaṃ

*T*umhe hi kiccaṃ ātappaṃ,
akkhātāro tathāgatā;
Paṭipannā pamokkhanti,
jhāyino māra-bandhanā.

- Dhammapada, XX. 4 (276)

*S*abba-pāpassa akaraṇaṃ,
kusalassa upasampadā;
sa-citta pariyodapanam,
etaṃ buddhāna sāsanaṃ.

Dhammapada, XIV. 5(183)

*Y*ou have to do your own work;
Enlightened Ones will only show the way.
Those who practice meditation
will free themselves from the chains of death.

*A*bstain from all unwholesome deeds,
perform wholesome ones,
purify your own mind” —
this is the teaching of the Buddhas.

Excerpts

manopubbaṅgamā dhammā— mind precedes everything else

manoseṭṭhā—that is why mind is most important, mind matters most

manomayā—whatever you experience throughout the life is nothing but the product of your own mind: *manomayā, manomayā*.

manasā ce paduṭṭhena, bhāsati vā karoti vā—If, with the base of an unwholesome mind, an impure mind, a defiled mind, you perform any action physical or vocal, then:

tato naṃ dukkhamanveti, cakkam’va vahato padaṃ—Misery will keep following you, following you, like the wheel of the cart follows the horse which is yoked to that particular cart. Wherever the cart goes, wherever the horse goes, the wheel keeps following, keeps following. Because the base was wrong, the misery keeps following you, keeps following you. Similarly

manasā ce pasannena, bhāsati vā karoti vā—If, with the base of a pure mind, wholesome mind, you perform any action, vocal or physical, then:

tato naṃ sukhamanveti, chāyā va anapāyinī—All the happiness keeps following you, following you like your own shadow. Wherever you go, your shadow is there. Wherever you go, your shadow is there. This is the law of nature.

The base of the mind is the most important. It is the base of the mind which makes you act first at the mental level. Then come the vocal level and the physical level. The result that you get, the fruit that you get, is the fruit of your mental action, the volition of your mind, not the vocal action, not the physical action.

Mano Pubbaṅgamā Dhammā

Mano-pubbaṅgamā dhammā, mano-seṭṭhā, mano-mayā;
 Manasā ce paduṭṭhena, bhāsati vā karoti vā;
 tato naṃ dukkhamanveti, cakkam'va vahato padaṃ.

Mano-pubbaṅgamā dhammā, mano-seṭṭhā, mano-mayā;
 Manasā ce pasannena, bhāsati vā karoti vā;
 tato naṃ sukkhamanveti, chāyā'va anapāyini.

Use the glossary for the main part of the word and [Chart 33](#) for the endings.

VOCABULARY	ENDING / MEANING	
anapāyini		
karoti		
cakkam		
ce		
chāyā		
tato		
dukkhamanveti		
dhammā		
naṃ		
padaṃ		
paduṭṭhena		
pasannena		
pubbaṅgamā		
bhāsati		
manasā		
mano		
mayā		
va		
vā		
vahato		
sukkhamanveti		
seṭṭhā		

Translation

Translate the following words, then develop the meaning into sentences.

Mano-	pubbaṅgamā	dhammā,	mano	seṭṭhā
mano-	mayā;	Manasā	ce	
paduṭṭhena,	bhāsati	vā	karoti	vā;
tato	naṃ	dukkhamanveti,	cakkaṃ'	va
vahato	padaṃ.	Mano-	pubbaṅgamā	
dhammā,	mano-	seṭṭhā	mano-	mayā;
Manasā	ce	pasannena,	bhāsati	vā
karoti	vā;	tato	naṃ	
sukkhamanveti,		chāyā'	va	anapāyini.

Meaning

Meaning

Vocabulary Review

anapāyini		
karoti		
cakkaṃ		
ce		
chāyā		
tato		
dukkhamanveti		
dhammā		
naṃ		
padam		
paduṭṭhena		
pasannena		
pubbaṅgamā		
bhāsati		
manasā		
mano		
mayā		
va		
vā		
vahato		
sukkhamanveti		
seṭṭhā		

Mano-Pubbaṅgamā Dhammā

*M*ano-pubbaṅgamā dhammā, mano-seṭṭhā mano-mayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
tato naṃ dukkhamanveti, cakkam’va vahato padaṃ.
Mano-pubbaṅgamā dhammā, mano-seṭṭhā mano-mayā;
Manasā ce pasannena, bhāsati vā karoti vā;
tato naṃ sukkhamanveti, chāyā’va anapāyinī.

-Dhammapada, I. 1&2

*M*ind precedes all phenomena, mind matters most, every-
thing is mind-made.
If with an impure mind one performs any action of speech or
body,
then suffering will follow that person as the cartwheel follows
the foot of the draught animal.
Mind precedes all phenomena, mind matters most, everything
is mind-made.
If with a pure mind one performs any action of speech of
body,
then happiness will follow that person as a shadow that never
departs.

Excerpts

aniccā vata saṅkhārā - Every *saṅkhāra* is so *anicca*, arising, passing.

uppādavaya-dhammino: arising and passing away. Arising and passing away is its nature.

uppādavaya-dhammino - It passes away, but again it arises. It multiplies, and again arises. But if you are aware of your sensations and you don't react to them, then:

uppajjitvā nirujjhanti - They get eradicated. They come on the surface and get eradicated.

tesaṃ vūpasamo sukho - And as much as is eradicated, that much you start enjoying - liberation, the peace of liberation, the happiness of liberation - because that much misery has gone away.



Aniccā Vata Saṅkhārā

Aniccā vata saṅkhārā,
 uppādavaya-dhammino;
 Uppajjitvā nirujjhanti,
 tesam vūpasamo sukho.

Use the glossary for the main part of the word and [Chart 33](#) for the endings.

VOCABULARY

ENDING / MEANING

aniccā		
uppādavaya		
uppajjitvā		
tesam		
dhammino		
nirujjhanti		
vata		
vūpasamo		
saṅkhārā		
sukho		

Vocabulary Review

aniccā		
uppādavaya		
uppajjitvā		
tesaṃ		
dhammino		
nirujjhanti		
vata		
vūpasamo		
saṅkhārā		
sukho		

Notes

Aniccā Vata Saṅkhārā

*A*niccā vata saṅkhārā,
uppādavaya-dhammino;
Uppajjitvā nirujjhanti,
tesaṃ vūpasamo sukho.

-Mahā Parinibbāna Sutta
Dīgha Nikāya, 16

*I*mpermanent truly are compounded things,
by nature arising and passing away.
If they arise and are extinguished,
their eradication brings happiness.

Excerpts

anekajāti saṃsāraṃ. Now that was the night, the full moon night of the month of Vesākha, when he was sitting under the tree, observing the truth inside. As one goes deeper and deeper, purifying the mind, purifying the mind, certain faculties of the mind increase. One faculty is the memory of the past. By the time it had passed midnight this faculty arose. He started seeing his past; not only this life, but the past life, the second past life, the tenth past life, and on like that. He kept looking at his past, countless past lives. And then he said: **Anekajāti saṃsāraṃ:** In this flow of the world, I have taken birth so many times. Birth after birth, birth after birth for so many lives, countless lives. **Aneka** means countless—not just one, countless. **Anekajāti saṃsāraṃ.**

sandhāvissaṃ anibbisaṃ—sandhāvissaṃ: and every time I have taken birth, I kept running, running—**anibbisaṃ** -incessantly, without stopping. Everyone who takes birth keeps running, keeps running towards death. As soon as you take birth, you start running, running, running towards your death. ... You can't wait. You have to keep running, running, incessantly running, towards the death without attaining anything, without achieving anything.

gahakāraṃ gavesanto—in search of the creator of the house. Then, in some of the lives, he encountered some wise people who told him that you can come out of this, all these cycles of birth and death and misery, provided you can witness the Creator, the great Creator. So, for many lives he kept searching for this creator, who is **gahakāraṃ gavesanto**, the creator of this house. What house? Every time one dies, another house is ready—**gahakāraṃ.** Who creates this house?

Gahakāraṃ gavesanto—in search of the creator of the house.

dukkhā jāti punappunam—again and again, I kept taking birth, full of misery. In this plane or that plane, there is misery ... Even at the highest plane, ... the misery of old age and death is there. One is not totally out of misery.

gahakāra dīṭṭhosi—oh, builder of the house, now you are seen. **Gahakāra dīṭṭhosi.**

Puna gehaṃ na kāhasi. You can't build any house for me any more. How can somebody build a house? There must be building materials... I have destroyed everything.

gahakāra dīṭṭhosi, puna gehaṃ na kāhasi. Sabbā te phāsukā bhaggā, gahakūṭaṃ

visaṅkhitaṃ—I have destroyed all building materials. You cannot make a building for me.

visaṅkhāragataṃ cittaṃ. What are the building materials? **Visaṅkhāragataṃ cittaṃ.** ... the **saṅkhāras** which are responsible for a new birth are totally eradicated.

visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā—and the craving is rooted out. There is no trace of craving left, so there are no more new **saṅkhāras**. The old **saṅkhāras** are all eradicated. I can't generate any new **saṅkhāras** now.

This is the stage of full liberation. Anyone and everyone can reach that stage, but one has to work. ... One cannot reach that stage just by craving or just by praying. It isn't that some miracle will happen, and one will get liberated. One has to work. Each individual has to work, and work very seriously. ...

Aneka Jāti Saṃsāraṃ

Aneka-jāti saṃsāraṃ, sandhāvissaṃ anibbisam;
 gahakāraṃ gavesanto, dukkhā jāti punappunam.
 Gahakāra! Diṭṭhosi, puna geham na kāhasi;
 Sabbā te phāsukā bhaggā, gahakūṭam visaṅkhitaṃ;
 Visaṅkhāra-gataṃ cittaṃ, taṇhānaṃ khayamajjhagā.

Use the glossary for the main part of the word and [Chart 33](#) for the endings.

VOCABULARY	ENDING /	MEANING
aneka		
anibbisam		
kāhasi		
khayamajjhagā		
bhaggā		
gataṃ		
gavesanto		
gahakāra		
gahakāraṃ		
gahakūṭam		
geham		
cittaṃ		
jāti		
taṇhānaṃ		
te		
diṭṭhosi		
dukkhā		
na		
puna		
punappunam		
phāsukā		
visaṅkhāra		
visaṅkhitaṃ		
saṃsāraṃ		
sandhāvissaṃ		
sabbā		

Translation

Translate the following words, then develop the meaning into sentences.

Aneka jāti saṃsāraṃ,

sandhāvissaṃ anibbisaṃ; gahakāraṃ gavesanto,

dukkhā jāti punappaṇaṃ. Gahakāra!

Diṭṭhosi, puna geḥaṃ na

kāhasi; sabbā te phāsukā bhaggā,

gahakūṭaṃ visaṅkhiṭaṃ; Visaṅkhāra- gataṃ

cittaṃ, taṇhānaṃ khayamajjhagā.

Meaning

Vocabulary Review

aneka		
anibbisaṃ		
kāhasi		
khayamajjhagā		
bhaggā		
gataṃ		
gavesanto		
gahakāraka		
gahakārakaṃ		
gahakūṭaṃ		
gehaṃ		
cittaṃ		
jāti		
taṇhānaṃ		
te		
diṭṭhosi		
dukkhā		
na		
puna		
punappunaṃ		
phāsukā		
visaṅkhāra		
visaṅkhitaṃ		
saṃsāraṃ		
sandhāvissaṃ		
sabbā		

Aneka Jāti Saṃsāraṃ

*A*neka-jāti saṃsāraṃ, sandhāvissaṃ anibbisaṃ;
gahakāraṃ gavesanto, dukkhā jāti punappaṇaṃ.
Gahakāra! Diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhitāṃ;
Visaṅkhāra-gataṃ cittaṃ, taṇhānaṃ khayamajjhagā.

- Dhammapada, XI. 8 & 9 (153 & 154).

*T*hrough countless births in the cycle of existence I have run,
not finding although seeking the builder of this house; and
again and again I faced the suffering of new birth.
Oh housebuilder! Now you are seen.
You shall not build a house again for me.
All your beams are broken, the ridgepole is shattered.
The mind has become freed from conditioning;
end of craving had been reached.

Excerpts

etaṃ maṅgalamuttamaṃ—this is the highest beatitude in life. What is it? *Phuṭṭhassa loka-dhammehi*.

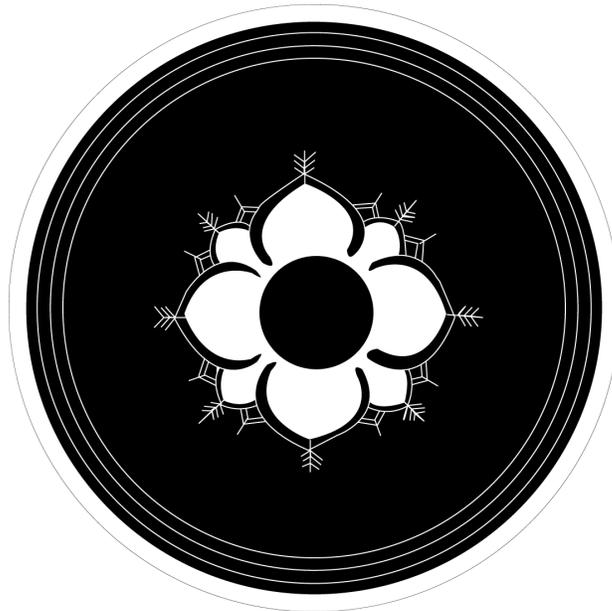
phuṭṭhassa loka-dhammehi. When you come in contact with the vicissitudes of life, ups and downs—and everyone has to come in contact with the vicissitudes of life—then,

cittaṃ yassa na kampati—your mind does not get shaken; it remains firm, balanced.

asokaṃ—you don't start crying, you don't generate unhappiness in your mind.

virajaṃ—you don't generate any impurity in your mind.

khemaṃ—you don't generate a feeling of insecurity in your mind. You always feel secure. You are on the path of *Dhamma*; nothing can go wrong. This is the highest beatitude: equanimity with all the vicissitudes of life, all the vicissitudes of life.



Phuṭṭhassa Loka Dhammehi

Phuṭṭhassa loka-dhammehi,
cittaṃ yassa na kampati;
asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalamuttamaṃ.

Use the glossary for the main part of the word and [Chart 33](#) for the endings.

VOCABULARY	ENDING / MEANING
asokaṃ	
etaṃ	
kampati	
khemaṃ	
cittaṃ	
dhammehi	
na	
phuṭṭhassa	
maṅgalamuttamaṃ	
yassa	
loka	
virajaṃ	

Vocabulary Review

asokaṃ		
etaṃ		
kampati		
khemaṃ		
cittaṃ		
dhammehi		
na		
phuṭṭhassa		
maṅgalamuttamaṃ		
yassa		
loka		
virajaṃ		

Notes

Phuṭṭhassa Loka Dhammehi

Phuṭṭhassa loka-dhammehi,
cittaṃ yassa na kampaṭi;
asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalamuttamaṃ.

- Mahā-maṅgala Sutta,
Sutta Nipāta, II. 4.

When faced with the vicissitudes of life,
one's mind remains unshaken,
sorrowless, stainless, secure;
this is the greatest welfare.

Katvāna Katṭhamudaraṃ Iva Gabbhinīyā

Katvāna katṭhamudaraṃ iva gabbhinīyā,
Ciñcāya duṭṭhavacanaṃ janakāya-majjhe;
santena soma-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni!

Use the glossary for the main part of the word and [Chart 33](#) for the endings.

VOCABULARY

ENDING / MEANING

iva		
katṭhamudaraṃ		
katvāna		
gabbhinīyā		
Ciñcāya (woman's name)		
janakāya		
jayamaṅgalāni		
jitavā		
taṃ		
te		
tejasā		
duṭṭhavacanaṃ		
bhavatu		
majjhe		
munindo		
vidhinā		
santena		
soma		

Vocabulary Review

iva		
kaṭṭhamudaraṃ		
katvāna		
gabbhinīyā		
Ciñcāya (woman's name)		
janakāya		
jayamaṅgalāni		
jitavā		
taṃ		
te		
tejasā		
duṭṭhavaṇaṃ		
bhavatu		
majjhe		
munindo		
vidhinā		
santena		
soma		

Notes

Katvāna Kaṭṭhamudaraṃ Iva Gabbhinīyā

*K*atvāna kaṭṭhamudaraṃ iva gabbhinīyā,
Ciñcāya duṭṭhavacanaṃ janakāya-majjhe;
santena soma-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni!

-Buddha-Jayamaṅgala Gāthā

*T*ying a piece of wood over her belly to make her-
self look pregnant,
Cinca abused (the Buddha) in the midst of all the
people.
By peaceful, gentle means the king of sages was
victorious.
By the power of such virtues may you be blissfully
triumphant!

Crossword Puzzle Answers

Review Units 1-6

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R				
1		p	ā	r	a	m	ī				s	a	d	d	ā				1			
2					r	e				t	a	ṇ	h	ā				k	2			
3					i	t					c		s	a	ñ	ñ	ā		3			
4					y	t					c							m	4			
5					a	ā					a		ā	j	ī	v	a		5			
6					a													c	6			
7	s		d	i	ṭ	ṭ	i								v	c		a	7			
8	a	d	h	i	ṭ	ṭ	h	ā	n	a					y	h		v	8			
9	t			s	a	m	ā	d	h	i					ā	a		i	9			
10	i		r		ñ										p	n		j	10			
11			ū		g										ā	d		j	11			
12			p		i									v	e	d	a	n	ā	12		
13		s	a	ñ	k	h	ā	r	a				s	i	l	a				13		
14					a									ñ						14		
15					m	a	r	a	ṇ	a				ñ					p	15		
16			s	a	ñ	k	a	p	p	a				ā					h	16		
17					g									ṇ		d	ā	n	a	17		
18					g		u	p	ā	d	ā	n	a		d				s	18		
19	k	a	m	m	a	n	t	a							h				k	s	19	
20					e			ñ		a	n	i	c	c	a				h	a	20	
21					k			ñ							c				a		21	
22					k			ā							c				n		22	
23					h				d						a	n	a	t	t	ā	23	
24	d	u	k	k	h	a											k		i		24	
25					m	j											u				25	
26		p		n		m	ā								u	p	e	k	k	h	ā	26
27	s	a	ḷ	ā	y	a	t	a	n	a							k				27	
28		r		m			i										u				28	
29		i		a												v	ā	c	ā		29	
30		d												s	v						30	
31		e				t	h	ī	n	a	m	i	d	d	h	a					31	
32		v																			b	32
33	j	a	r	ā						v	i	c	i	k	i	c	c	h	ā		33	
34										u	p	ā	y	ā	s	ā					a	34
35	s	a	m	m	ā	v	ā	y	ā	m	a										v	35
36																						36
	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R				

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Declension of Masculine Nouns Ending In *-a**dhamma = law of nature, doctrine, truth*

	SINGULAR		PLURAL	
Nominative Case (subject)	+ o + (a)	= dhammo = dhamma	+ ā	= dhammā
Accusative Case (direct object)	+ (a)ṃ	= dhammaṃ	+ e	= dhamme
Instrumental Case (by, with through)	+ ena	= dhammena	+ ehi + (ebhi)	= dhammehi
Ablative Case (from)	+ ā + (a)mhā + (a)smā	= dhammā = dhammamhā = dhammasmā	+ ehi + (ebhi)	= dhammehi
Dative Case (for, to)	+ āya + (a)ssa	= dhammāya = dhammassa	+ ānaṃ	= dhammānaṃ
Genitive Case (of)	+ (a)ssa	= dhammassa	+ ānaṃ	= dhammānaṃ
Locative Case (in, on, at)	+ e + (a)mhi + (a)smiṃ	= dhamme = dhammamhi = dhammasmiṃ	+ esu	=dhammesu
Vocative Case (O)	+ (a) + o	= dhamma = dhammo	+ ā	=dhammā

Declension of Feminine Nouns Ending In -ā

paññā = wisdom

	SINGULAR		PLURAL	
Nominative Case (subject)	+ (ā)	= paññā	+ (ā)	= paññā
			+ (ā)yo	= paññāyo
Accusative Case (direct object)	+ (ā)ṃ	= paññāṃ	+ (ā)	= paññā
			+ (ā)yo	= paññāyo
Instrumental Case (by, with through)	+ (ā)ya	= paññāya	+ (ā)hi	= paññāhi
			+ (ābhi)	= (paññābhi)
Ablative Case (from)	+ (ā)ya	= paññāya	+ (ā)hi	= paññāhi
			+ (ābhi)	= (paññābhi)
Dative Case (for, to)	+ (ā)ya	= paññāya	+ (ā)naṃ	= paññānaṃ
Genitive Case (of)	+ (ā)ya	= paññāya	+ (ā)naṃ	= paññānaṃ
Locative Case (in, on, at)	+ (ā)ya	= paññāya	+ (ā)su	= paññāsu
	+ (ā)yaṃ	= paññāyaṃ		
Vocative Case (O)	+ e	= paññe	+ (ā)	= paññā
			+ (ā)yo	= paññāyo

Note: most nouns ending in ā are feminine

Declension of Neuter Nouns Ending In -a

rūpa = matter, object

	SINGULAR		PLURAL	
Nominative Case (subject)	+ (a)ṃ	= rūpaṃ	+ ā + āni	= rūpā = rūpāni
Accusative Case (direct object)	+ (a)ṃ	= rūpaṃ	+ e + āni	= rūpe = rūpāni
Instrumental Case (by, with through)	+ (ena)	= rūpena	+ āni	= rūpāni
Ablative Case (from)	+ ā + (a)mhā + (a)smā	= rūpā = rūpamhā = rūpasmā	+ ehi	= rūpehi
Dative Case (for, to)	+ āya + (a)ssa	= rūpāya = rūpassa	+ ānaṃ	= rūpānaṃ
Genitive Case (of)	+ (a)ssa	= rūpassa	+ ānaṃ	= rūpānaṃ
Locative Case (in, on, at)	+ e + (a)mhi + (a)smiṃ	= rūpe = rūpamhi = rūpasmīṃ	+ esu	= rūpesu
Vocative Case (O)	+ (a)	= rūpa	+ āni	= rūpāni

Declension of Masculine Nouns Ending In -i

giri = mountain

	SINGULAR		PLURAL	
Nominative Case (subject)	+ (i)	= giri	+ ī	= girī
			+ ayo	= girayo
Accusative Case (direct object)	+ (i)ṃ	= giriṃ	+ ī	= girī
			+ ayo	= girayo
Instrumental Case (by, with through)	+ (i)nā	= girinā	+ īhi	= girīhi
			+ (ībhi)	= (girībhi)
Ablative Case (from)	+ (i)nā	= girīyā	+ īhi	= girīhi
	+ (i)mhā	= girimhā	+ (ībhi)	= (girībhi)
	+ (i)smā	= girismā		
Dative Case (for, to)	+ (i)no	= girino	+ īnaṃ	= girīnaṃ
	+ (i)ssa	= girissa		
Genitive Case (of)	+ (i)no	= girino	+ īnaṃ	= girīnaṃ
	+ (i)ssa	= girissa		
Locative Case (in, on, at)	+ (i)mhi	= girimhi	+ īsu	= girīsu
	+ (i)smiṃ	= girismiṃ		
Vocative Case (O)	+ (i)	= giri	+ ī	= girī
			+ ayo	= girayo

Declension of Masculine Nouns Ending In -ī

sukhī = one who is happy

	SINGULAR		PLURAL	
Nominative Case (subject)	+ (ī)	= sukhī	+ (ī)	= sukhī
Accusative Case (direct object)	+ inaṃ	= sukhinaṃ	+ īno	= sukhino
	+ iṃ	= sukhiṃ	+ ī	= sukhī
Vocative Case (O)	+ (ī)	= sukhī	+ īno	= sukhino
			+ (ī)	= sukhī
			+ īno	= sukhino

Remainder similar to Chart 4

Chart

6

Declension of Feminine Nouns Ending In -i

aṅguli - finger

	SINGULAR		PLURAL	
Nominative Case (subject)	+ (i)	= aṅguli	+ ī + (i)yo	= aṅgulī = aṅguliyo
Accusative Case (direct object)	+ (i)ṃ	= aṅgulim	+ ī + (i)yo	= aṅgulī = aṅguliyo
Instrumental Case (by, with through)	+ (i)yā	= aṅguliya	+ īhi + (ībhi)	= aṅgulīhi = (aṅgulībhi)
Ablative Case (from)	+ (i)yā	= aṅguliya	+ īhi + (ībhi)	= aṅgulīhi = (aṅgulībhi)
Dative Case (for, to)	+ (i)yā	= aṅguliya	+ īnaṃ	= aṅgulīnaṃ
Genitive Case (of)	+ (i)yā	= aṅguliya	+ īnaṃ	= aṅgulīnaṃ
Locative Case (in, on, at)	+ (i)yā + (i)yaṃ	= aṅguliya = aṅguliyaṃ	+ īsu	= aṅgulīsu
Vocative Case (O)	+ (i)	= aṅguli	+ ī + (i)yo	= aṅgulī = aṅguliyo

Chart

7

Declension of Feminine Nouns Ending In -ī

nadī = river

	SINGULAR		PLURAL	
Nominative Case (subject)	+ (ī)	= nadī	+ ī + (i)yo	= nadī = nadiyo
Vocative Case (O)	+ (ī)	= nadī	+ ī + (i)yo	= nadī = nadiyo

Remainder similar to Chart 6

Declension of Neuter Nouns Ending In *-i**acci = flame*

	SINGULAR		PLURAL	
Nominative Case (subject)	+ (i)	= acci	+ ī + īni	= accī = accīni
Accusative Case (direct object)	+ (i)ṃ	= acciṃ	+ ī + īni	= accī = accīni
Instrumental Case (by, with through)	+ (i)nā	= accinā	+ īhi + (ībhi)	= accīhi = (accībhi)
Ablative Case (from)	+ (i)nā	= accinā	+ īhi + (ībhi)	= accīhi = (accībhi)
Dative Case (for, to)	+ (i)no + (i)ssa	= accino = accissa	+ īnaṃ	= accīnaṃ
Genitive Case (of)	+ (i)no + (i)ssa	= accino = accissa	+ īnaṃ	= accīnaṃ
Locative Case (in, on, at)	+ (i)ni + (i)mhi + (i)smiṃ	= accini = accinhi = accismiṃ	+ īsu	= accīsu
Vocative Case (O)	+ (i)	= acci	+ ī + īni	= accī = accīni

Chart

9

Declension of Masculine Nouns Ending In -u

bhikkhu = monk

	SINGULAR		PLURAL	
Nominative Case (subject)	+ (u)	= bhikkhu	+ ū + avo	= bhikkhū = bhikkhavo
Accusative Case (direct object)	+ (u)ṃ	= bhikkhuṃ	+ ū + avo	= bhikkhū = bhikkhavo
Instrumental Case (by, with through)	+ (u)nā	= bhikkhunā	+ ūhi + (ūbhi)	= bhikkhūhi = (bhikkhūbhi)
Ablative Case (from)	+ (u)nā	= bhikkhunā	+ ūhi + (ūbhi)	= bhikkhūhi = (bhikkhūbhi)
Dative Case (for, to)	+ (u)no + (u)ssa	= bhikkhuno = bhikkhussa	+ ūnaṃ	= bhikkhūnaṃ
Genitive Case (of)	+ (u)no + (u)ssa	= bhikkhuno = bhikkhussa	+ ūnaṃ + (u)naṃ	= bhikkhūnaṃ = bhikkhūnaṃ
Locative Case (in, on, at)	+ (u)mhi + (u)smiṃ	= bhikkhumhi = bhikkhusmiṃ	+ ūsu	= bhikkhūsu
Vocative Case (O)	+ (u)	= bhikkhu	+ ū + avo	= bhikkhū = bhikkhavo

Chart

10

Declension of Masculine Nouns Ending In -ū

viññū = wise man

Nominative Case (subject)	+ (ū)	= viññū	+ (ū) + uno	= viññū = viññuno
Accusative Case (direct object)	+ uṃ	= viññuṃ	+ (ū) + uno	= viññū = viññuno
Vocative Case (O)	+ (ū)	= viññū	+ (ū) + uno	= viññū = viññuno

Remainder same as Chart 9

Declension of Feminine Nouns Ending In *-u**dhātu = element*

	SINGULAR		PLURAL	
Nominative Case (subject)	+ (u)	= dhātu	+ ū + (u)yo	= dhātū = dhātuyo
Accusative Case (direct object)	+ (u)ṃ	= dhātuṃ	+ ū + (u)yo	= dhātū = dhātuyo
Instrumental Case (by, with through)	+ (u)yā	= dhātuyā	+ ūhi + (ūbhi)	= dhātūhi = (dhātūbhi)
Ablative Case (from)	+ (u)yā	= dhātuyā	+ ūhi + (ūbhi)	= dhātūhi = (dhātūbhi)
Dative Case (for, to)	+ (u)yā	= dhātuyā	+ ūnaṃ	= dhātūnaṃ
Genitive Case (of)	+ (u)yā	= dhātuyā	+ ūnaṃ	= dhātūnaṃ
Locative Case (in, on, at)	+ (u)yā + (u)yaṃ	= dhātuyā = dhātuyaṃ	+ ūsu	= dhātūsu
Vocative Case (O)	+ (u)	= dhātu	+ ū + (u)yo	= dhātū = dhātuyo

Declension of Feminine Nouns Ending In *-ū**vadhū = bride*

Nominative Case (subject)	+ (ū)	= vadhū	+ uyo	= vadhuyo
Accusative Case (direct object)	+ uṃ	= vadhūṃ	+ uyo	= vadhuyo
Vocative Case (O)	+ u	= vadhū	+ uyo	= vadhuyo

(Remainder as Chart 11)

Declension of Neuter Nouns Ending In -u

ambu = water

	SINGULAR		PLURAL	
Nominative Case (subject)	+ (u)	= ambu	+ ū	= ambū
	+ (u)ṃ	= ambuṃ	+ ūni	= ambūni
Accusative Case (direct object)	+ (u)ṃ	= ambuṃ	+ ū	= ambū
			+ ūni	= ambūni
Instrumental Case (by, with through)	+ (u)nā	= ambunā	+ ūhi	= ambūhi
			+ (ūbhi)	= (ambūbhi)
Ablative Case (from)	+ (u)nā	= ambunā	+ ūhi	= ambūhi
			+ (ūbhi)	= (ambūbhi)
Dative Case (for, to)	+ (u)no	= ambuno	+ ūnaṃ	= ambūnaṃ
	+ (u)ssa	= ambussa		
Genitive Case (of)	+ (u)no	= ambuno	+ ūnaṃ	= ambūnaṃ
	+ (u)ssa	= ambussa		
Locative Case (in, on, at)	+ (u)mhi	= ambumhi	+ ūsu	= ambūsu
	+ (u)smiṃ	= ambusmiṃ		
Vocative Case (O)	+ (u)	= ambu	+ ū	= ambū
			+ ūni	= ambūni

Note: The declension of neuter nouns ending in -u is very similar to the declension of masculine nouns ending in -u - Chart 9.

Declension of Masculine Nouns Ending In *-u / -ar**viññātu / viññātar = knower*

	SINGULAR		PLURAL	
Nominative Case (subject)	+ ā	= viññātā	+ āro	= viññātāro
Accusative Case (direct object)	+ āraṃ	viññātāraṃ	+ āro	= viññātāro
Instrumental Case (by, with through)	+ ārā	= viññātārā	+ ārehi + ūhi	= viññātārehi = viññātūhi
Ablative Case (from)	+ ārā	= viññātārā	+ ārehi + ūhi	= viññātārehi = viññātūhi
Dative Case (for, to)	+ - + (u)no + (u)ssa	= viññātu = viññātuno = viññātussa	+ āraṇaṃ + ūnaṃ	= viññātāraṇaṃ = viññātūnaṃ
Genitive Case (of)	+ (u) + (u)no + (u)ssa	= viññātu = viññātuno = viññātussa	+ āraṇaṃ + ūnaṃ	= viññātāraṇaṃ = viññātūnaṃ
Locative Case (in, on, at)	+ ari	= viññātari	+ ūsu + esu	= viññātūsu = viññātesu
Vocative Case (O)	+ a + ā	= viññāta = viññātā	+ āro	= viññātāro

Note: Nouns expressing relationship ending in *-u* (and) *-ar*

Declension of Feminine Nouns Ending In *-u / -ar**duhitu / duhitar = daughter*

	SINGULAR		PLURAL	
Nominative Case (subject)	+ ā	= duhitā	+ aro	= duhitaro
Accusative Case (direct object)	+ araṃ	= duhitaraṃ	+ aro	= duhitaro
Instrumental Case (by, with through)	+ arā	= duhitarā	+ arehi	= duhitarehi
	+ (u)yā	= duhituyā	+ ūhi	= duhitūhi
Ablative Case (from)	+ arā	= viññātarā	+ arehi	= duhitarehi
	+ (u)yā	= duhituyā	+ ūhi	= duhitūhi
Dative Case (for, to)	+ -	= duhitu	+ ārānaṃ	= duhitārānaṃ
	+ (u)yā	= duhituyā	+ ūnaṃ	= duhitūnaṃ
	+ āya	= duhitāya	+ ānaṃ	= duhitānaṃ
Genitive Case (of)	+ -	= duhitu	+ ārānaṃ	= duhitārānaṃ
	+ (u)yā	= duhituyā	+ ūnaṃ	= duhitūnaṃ
	+ āya	= duhitāya	+ ānaṃ	= duhitānaṃ
Locative Case (in, on, at)	+ ari	= duhitari	+ ūsu	= duhitūsu
	+ (u)yā	= duhituyā	+ esu	= duhitesu
	+ (u)yaṃ	= duhituyāṃ		
Vocative Case (O)	+ a	= duhita	+ aro	= duhitaro
	+ ā	= duhitā		
	+ e	= duhite		

Note: Nouns expressing relationship ending in *-u* (and) *-ar*

Masculine - Declension of Adjectives Ending In *-vantu/mantu*

paññavantu = wise / buddhimantu = intelligent

	SINGULAR		PLURAL	
Nominative Case (subject)	+ ā	= paññavā = buddhimā	+ nto	= paññavanto = buddhimanto
Accusative Case (direct object)	+ nto	= paññavanto	+ ntā	= paññavantā
Instrumental Case (by, with through)	+ ntam̐		+ ntehi + (ntebhi)	
Ablative Case (from)	+ tā	+ ntena	+ ntehi + (ntebhi)	
Dative Case (for, to)	+ tā	+ ntamhā + ntasmā	+ taṃ + ntānaṃ	
Genitive Case (of)	+ to	+ ntassa	+ taṃ + ntānaṃ	
Locative Case (in, on, at)	+ ti	+ nte + ntamhi + ntasmim̐	+ ntesu	
Vocative Case (O)	+ ā	+ a + nta	+ nto + ntā	

Note: Declination in all three genders depending on sentence. Please note that *-a* ending forms take *vant(vā)* and *-i -u* endings take *mant(mā)* in the masculine, and *vantī* and *mantī* in the feminine

Chart

17

Feminine - Declension of Adjectives Ending In *-vantu / mantu*

paññavantu = wise / buddhimantu = intelligent

	SINGULAR	PLURAL
Nominative Case (subject)	= paññavatī / buddhimatī (= paññavanti?) / = buddhimantī	= paññavantī / buddhimantī = paññavantiyo / = buddhimantiyo (etc)
Accusative Case (direct object)	= paññavantim	= paññavantī / vantiyo
Instrumental Case (by, with through)	= paññavantiyā	= paññavantihi / (vantībhi)
Ablative Case (from)	= paññavantiyā	= paññavantihi / (vantībhi)
Dative Case (for, to)	= paññavantiyā	= paññavantīnaṃ
Genitive Case (of)	= paññavantiyā	= paññavantīnaṃ
Locative Case (in, on, at)	= paññavantiyā / vantiyaṃ	= paññavantisu
Vocative Case (O)	= paññavanti	= paññavanti / vantiyo

Chart

18

Declension of Neuter Adjectives Ending In *-vantu/mantu*

	SINGULAR	PLURAL
Nominative Case (subject)	+ ntaṃ = paññavantam = buddhimantam	+ ntāni = paññavantāni = buddhimantāni
Accusative Case (direct object)	+ ntaṃ	+ ntāni

Remainder as Chart 16

Verb: Root/Base

The root is the simplest element of a verb without prefixes, suffixes or terminations. These are normally given in Sanskrit in grammars by Western scholars. The base is formed by adding a suffix to the root before a termination.

ROOT	BASE
pac	paca
khād	khāda
bhuj	bhuñja
gam	gaccha

To Be

bhavati
hoti
atthi (root = as)

GERUND = bhavitvā / hutvā
INFINITIVE = bhavitum / hotum

	SINGULAR	PLURAL
3rd Person	atthi	santi
2nd Person	asi	attha
1st Person	asmi / amhi	asma / amha

To Do

karoti (root = kṛ)

GERUND = katvā
INFINITIVE = kātum

	SINGULAR	PLURAL
3rd Person	karoti	karonti
2nd Person	karosi	karotha
1st Person	karomi	karoma

Chart
21

Verb: Active Voice Present Tense

SUFFIX VERB BASE ENDING IN <i>-a</i>	TYPE	HOW TO USE IT
ati	3rd person (s)	<he does something>
asi	2nd person (s)	<you do something>
āmi	1st person (s)	<I do something>
anti	3rd person (p)	<they do something>
atha	2nd person (p)	<you do something>
āma	1st person (p)	<we do something>
VERB BASE ENDING IN <i>-e</i>		
eti	3rd person (s)	<he does something>
esi	2nd person (s)	<you do something>
emi	1st person (s)	<I do something>
enti	3rd person (p)	<they do something>
etha	2nd person (p)	<you do something>
ema	1st person (p)	<we do something>
VERB BASE ENDING IN <i>-aya</i>		
ayati	3rd person (s)	<he does something>
ayasi	2nd person (s)	<you do something>
ayāmi	1st person (s)	<I do something>
ayanti	3rd person (p)	<they do something>
ayatha	2nd person (p)	<you do something>
ayāma	1st person (p)	<we do something>
VERB BASE ENDING IN <i>-ṇā</i>		
kiṇā = kiṇāti, kiṇāsi, etc.		
(ṇā)ti	3rd person (s)	<he does something>
(ṇā)si	2nd person (s)	<you do something>
(ṇā)mi	1st person (s)	<I do something>
(ṇā)nti	3rd person (p)	<they do something>
(ṇā)tha	2nd person (p)	<you do something>
(ṇā)ma	1st person (p)	<we do something>

Gerund, Absolutive, Indeclinable Participle

VERB	VERB BASE VERB ROOT	(+i)	SUFFIX	=	=
pacati	pac	i	tvā	pacitvā	having cooked
	khād	i	tvā	khāditvā	having eaten
	gan		tvā	gantvā	having gone
	han		tvā	hantvā	having killed

The suffix *-ya* is sometimes added to roots with a prefix. Spelled with assimilation and metathesis.

VERB	VERB BASE VERB ROOT (+ PREFIX)	(+i)	SUFFIX	=	=
_____	ā + gam		ya	āgamma	having come
_____	ā + dā		ya	ādāya	having taken
_____	ā + ruh		ya	āruhya	having climbed
_____	ava + ruh		ya	oruyha	having descended

Infinitive

VERBAL ROOT	+ i	+ SUFFIX	=	=
pac	i	tum	pacitum	to cook
dā	i	tum	dātum	to give

Chart
24

Imperative

tu	3rd person	(s) command, prayer, wish	<let him...>
-	2nd person	(s) command, prayer, wish	<let -you-...>
āhi	2nd person	(s) command, prayer, wish	<let -you-...>
āmi	1st person	(s) command, prayer, wish	<let me...>
antu	3rd person	(p) command, prayer, wish	<let them...>
atha	2nd person	(p) command, prayer, wish	<let them...>
āma	1st person	(p) command, prayer, wish	<let us...>
ta ?	present participle added to active verb root		

Note; mā = prohibitive particle used with imperative

Chart
25

Causative Verb

agent carrying out action

ROOT / VERB BASE	VERB BASE ENDING IN...	SUFFIX
		e
		aya
		āpe
		āpaya
	-e	ape
		āpaya

Present Participle

MASCULINE / NEUTER		
VERB BASE ENDING IN <i>-a</i>	SUFFIX	=
paca	nta	pacanta
paca	māna	pacamāna
VERB BASE ENDING IN <i>-e / -aya</i>		
VERB BASE ENDING IN <i>-e / -aya</i>	SUFFIX	=
core	nta	corenta
coraya	nta	corayanta
coraya	māna	corayamāna
VERB BASE ENDING IN <i>-ṇā</i>		
VERB BASE ENDING IN <i>-ṇā</i>	SUFFIX	=
kiṇā (ṇā = ṇa)	nta	kiṇanta
kiṇā (ṇā = ṇa)	māna	kiṇamāna
suṇā (ṇā = ṇa)	nta	suṇanta
suṇā (ṇā = ṇa)	māna	suṇamāna
FEMININE		
VERB BASE	SUFFIX	=
paca	ntī	pacantī
core	ntī	corentī
kiṇā	ntī	kiṇatī
paca	mānā	pacamānā
coraya	mānā	corayamānā
kiṇā	mānā	kiṇamānā

Chart

27

Future Passive Participle

must, should be, fit to be

pacati	(i)	tabba anīya	pacitabba pacanīya
bhuñjati	(i)	tabba anīya	bhuñjitabba bhojanīya
karoti		tabba anīya	kātabba karaṇīya

Chart

28

Optative or the Potential Mood

VERB BASE	EYYA + SUFFIX	HOW TO USE IT
	eyya	3rd person (s) If he would...
	eyyāsi	2nd person (s) If you would...
	eyyāmi	1st person (s) If I would...
	eyyumaṃ	3rd person (p) If they would...
	eyyātha	2nd person (p) If you would...
	eyyāma	1st person (p) If we would...

as = *to be*Here is the conjugation of *would be*

	SINGULAR	PLURAL
3rd person	assa	assu
2nd person	assa	assatha
1st person	assamaṃ	assāma

Future Tense

Add *-ssa* to the root / verbal base (sometimes + *i*)
labh = *get, obtain*

ROOT / VERBAL BASE	+ i	FUTURE	SUFFIX	=	=
paca	+ i	+ ssa	+ āmi	pacissāmi	I will cook
labh	+ i	+ ssa	+ āmi	labhissāmi	I will get
paca	+ i	+ ssa	+ āma	pacissāma	we will cook
labh	+ i	+ ssa	+ āma	labhissāma	we will get
paca	+ i	+ ssa	+ asi	pacissasi	you will cook (s)
labh	+ i	+ ssa	+ asi	labhissasi	you will get
paca	+ i	+ ssa	+ atha	pacissatha	you will cook (p)
labh	+ i	+ ssa	+ atha	labhissatha	you will get
paca	+ i	+ ssa	+ ati	pacissati	he will cook
labh	+ i	+ ssa	+ ati	labhissati	he will get
paca	+ i	+ ssa	+ anti	pacissanti	they will cook
labh	+ i	+ ssa	+ anti	labhissanti	they will get
EXCEPTIONS					
	gacchati	=	gamissati	=	he will go
	āgacchati	=	āgamissati	=	he will come
	dadāti	=	dadissati	=	he will give
			dassati	=	he will give
	tiṭṭhati	=	ṭhassati	=	he will
	stand				
	karoti	=	karissati	=	he will do

Chart

30

Past Tense

Verb base ending in -a / nā

BASE paca	SINGULAR	PLURAL
3rd	(so) apaci, paci	(te) apaciṃsu, paciṃsu
2nd	(tvam) apaci, paci	(tumhe) apacittha, pacittha
1st	(mayam) apacimha, pacimha	(mayam) apacimha, pacimha

VERB BASE ENDING IN -e

BASE core	SINGULAR	PLURAL
3rd	(so) coresi, corayi	(te)coresuṃ, corayiṃsu
2nd	(tvam) coresi	(tumhe) corayitha
1st	(mayam) coresiṃ, corayiṃ	(mayam)corayimha

Chart

31

Past Participle

VERB	ROOT	(+i)	SUFFIX	=	=
pacati	pac	+ i	+ ta	pacita	cooked
bhāsati	bhās	+ i	+ ta	bhāsita	spoken
yācati	yāc	+ i	+ ta	yācita	begged
deseti	dis'	+ i	+ ta	desita	preached
pūjeti	pūj	+ i	+ ta	pūjita	honoured
gacchati	gam		+ ta	gata	gone
hanati	han		+ ta	hata	killed
nayati/neti	nāta		+ ta	nāta	led
chindati	chid		+ na	chinna	cut
bhindati	bhid		+ na	bhinna	broken
nisīdati (+ni)	sad		+ na	nisinna	seated
tarati	ṭṛ		+ na	tiṇṇa	crossed

Ending Chart by Meaning

O	BY WITH THROUGH	FOR TO	OF	FROM	IN ON AT
a	a	assa	assa	amhā	amhi
ayo	arā	ānaṃ	ānaṃ	asmā	ari
aro	arehi	āya	āya	ā	asmiṃ
avo	āni	ārānaṃ	ārānaṃ	ābhi	āya
ā	ābhi	ino	ino	āhi	āyaṃ
āyo	āya	iyā	iyā	āya	āsu
āro	āhiārehi	issa	issa	ārā	ini
i	inā	inaṃ	inaṃ	ārehi	imhi
ino	ībhi	īno	īno	inā	iyaṃ
iyō	iyā	īssa	īssa	imhā	iyā
ī	īhi	u	u	iyā	ismiṃ
īni	unā	uno	uno	ismā	īsu
u	uyā	uyā	unnaṃ	ībhi	umhi
uno	ūbhi	ussa	uyā	īhi	uyaṃ
uyo	ūhi	ūnaṃ	ussa	unā	uyā
ū	ena	mataṃ	ūnaṃ	uyā	usmiṃ
ūni	ebhi	mato	matam	ūbhi	ūsu
e	ehi	mantassa	matam	ūhi	e
o	matā	mantānaṃ	manatiyā	ebhi	esu
ma	mantiyā	mantiyā	mantassa	ehi	mati
manta	mantībhi	vatam	mantānaṃ	matā	mantamhi
mantava	mantīhi	vato	vataṃ	mantambā	mantasmim
mantā	mantena	vantassa	vato	mantasmā	mantiyam
manti	mantebhi	vantānaṃ	vanatiyā	mantiyā	mantiyā
mantiyō	mantehi	vantiyā	vantassa	mantīhi	mantīsu
manto	vatā		vantānaṃ	mantībhi	mante
mā	vantiyā			mantebhi	matesu
va	vantībhi			mantehi	vati
vanta	vantīhi			vatā	vantamhi
vantā	vantena			vantambā	vantasmim
vanti	vantebhi			vantasmā	vantiyam
vantiyō	vantehi			vantiyā	vantiyā
vanto				vantībhi	vantīsu
vā				vantīhi	vante
				vantebhi	vantesu
				vantehi	

ENDING

TYPE

USAGE

CHART #

Alphabetical Ending Chart

All available endings are alphabetized from the last letter forward in regular Roman-English dictionary order with the long vowels (ā) placed after the short vowels (a). An ending may include (in parenthesis) the last vowel of its word for easier identification.

Chart Abbreviations

(s)	- singular	pres.	- present
(p)	- plural	part.	- participle
m.	- masculine	futr.	- future
n.	- neuter	assim.	- assimilated
f.	- feminine	nom.	- nominative
Adj	- adjective	voc.	- vocative
N	- noun	acc.	- accusative
V	- verb	inst.	- instrumental
Imp	- imperative (verb)	abl.	- ablative
ger.	- gerund	dat.	- dative
absl.	- absolutive	gen.	- genitive
in.	- indeclinable	loc.	- locative
		(a) etc.	- last letter of the word, may or may not be part of the ending.

ENDING

TYPE

USAGE

CHART #

- a -

(a)	N	n.(s) instr. -a	by, with, through	3
a	N	m.(s) nom. -a	<subject>	1
a	N	f.(s) voc. -u/ar	O	15
a	N	m.(s) voc. -a	O	1
a	N	m.(s) voc. -u/ar	O	14
(+/- i-)tabba	V	future passive part.	must, should, fit to be	27
(+/- suf. a-)imha	V	1st per. (p) past tense -a / -na		30
(+/- suf. a-)imha	V	1st per. (s) past tense -a / -na		30
ayimha	V	1st per. (p) past tense -e		30
(a)tha	V	2nd per. (p) present active -a	<you do s/t >	21

ENDING		TYPE	USAGE	CHART #
atha	Imp	2nd per. (p) command ,wish	let you do s/t	24
(+/- i-)ssatha	V	2nd per. (p) futr. tense	you will do s/t	29
(aya)tha	V	2nd per. (p) present active <i>aya</i>	<you do s/t >	21
(ṇā)tha	V	2nd per. (p) present active <i>-ṇā</i>	<you do s/t >	21
eyyātha	V	2nd per. (p) potential mood	if you would...	28
(e)tha	V	2nd per. (p) present active <i>-e</i>	<you do s/t >	21
ayitha	V	2nd per. (p) past tense <i>-e</i>		30
ittha	V	2nd per. (p) past tense <i>-e</i>		30
(+/- suf. a-)ittha	V	2nd per. (p) past tense <i>-a / -na</i>		30
yha	V	(assim. of ya) ger., absl., in. part.	<having done s/t >	22
ma	V	(assim. of ya) ger., absl., in. part.	<having done s/t>	22
āma	V	1st per. (p) present active <i>-a</i>	<we do s/t >	21
āma	Imp	1st per. (p) command ,wish	let us do s/t	24
(ṇā)ma	V	1st per. (p) present active <i>-ṇā</i>	<we do s/t >	21
(+/- i-)ssāma	V	1st per. (p) futr. tense	we will do s/t	29
(ay)āma	V	1st per. (p) present active <i>aya</i>	<we do s/t >	21
eyyāma	V	1st per. (p) potential mood	if we would...	28
(e)ma	V	1st per. (p) present active <i>-e</i>	<we do s/t >	21
(+/- i-)na	V	add to root, past part.		31
māna	V	m./n. pres. part.	- ing	26
ena	N	m.(s) instr. <i>-a</i>	by, with, through	1
(ma/va)ntena	Adj	m.(s) instr. <i>-mantu / vantu</i>	by, with, through	16
(ma/va)ntena	Adj	n.(s) instr. <i>-mantu / vantu</i>	by, with, through	18
(a)ssa	N	m.(s) dat. <i>-a</i>	for, to	1
(a)ssa	N	n.(s) dat. <i>-a</i>	for, to	3
(a)ssa	N	m.(s) gen. <i>-a</i>	of	1
(a)ssa	N	n.(s) gen. <i>-a</i>	of	3
(ma/va)ntassa	Adj	m.(s) dat. <i>-mantu / vantu</i>	for, to	16
(ma/va)ntassa	Adj	n.(s) dat. <i>-mantu / vantu</i>	for, to	18
(ma/va)ntassa	Adj	m.(s) gen. <i>-mantu / vantu</i>	of	16
(ma/va)ntassa	Adj	n.(s) gen. <i>-mantu / vantu</i>	of	18
(i)ssa	N	m.(s) dat. <i>-i</i>	for, to	4
(i)ssa	N	n.(s) dat. <i>-i</i>	for, to	8
(i)ssa	N	m.(s) gen. <i>-i</i>	of	4
(i)ssa	N	n.(s) gen. <i>-i</i>	of	8
(ī)ssa	N	m.(s) dat. <i>-ī</i>	for, to	5
(ī)ssa	N	m.(s) gen. <i>-ī</i>	of	5
(u)ssa	N	m.(s) dat. <i>-u</i>	for, to	9
(u)ssa	N	m.(s) dat. <i>-u/ar</i>	for, to	14
(u)ssa	N	n.(s) dat. <i>-u</i>	for, to	13

ENDING		TYPE	USAGE	CHART #
(u)ssa	N	m.(s) gen. <i>-u</i>	of	9
(u)ssa	N	m.(s) gen. <i>-u/ar</i>	of	14
(u)ssa	N	n.(p) gen. <i>-u</i>	of	13
ussa	N	m.(s) dat. <i>-ū</i>	for, to	10
ussa	N	m.(s) gen. <i>-ū</i>	of	10
(+/- <i>i-</i>)ta	V	add to root, past part.		31
nta	V	m./n. pres. part.	- ing	26
(ma/va)nta	Adj	m.(s) voc. <i>-mantu / vantu</i>	O	16
(ma/va)nta	Adj	n.(s) voc. <i>-mantu / vantu</i>	O	18
ya	V	(pre-assim.) ger., absl., in. part.	<having done s/t >	22
(ā)ya	N	f.(s) abl. <i>-ā</i>	from	2
(ā)ya	N	f.(s) dat. <i>-ā</i>	for, to	2
(ā)ya	N	f.(s) gen. <i>-ā</i>	of	2
(ā)ya	N	f.(s) instr. <i>-ā</i>	by, with, through	2
(ā)ya	N	f.(s) loc. <i>-ā</i>	in, on, at	2
āya	N	f.(s) dat. <i>-u/ar</i>	for, to	15
āya	N	f.(s) gen. <i>-u/ar</i>	of	15
āya	N	m.(s) dat. <i>-a</i>	for, to	1
āya	N	n.(s) dat. <i>-a</i>	for, to	3
anīya	V	future passive part.	must, should, fit to be	27
eyya	V	3rd per. (s) potential mood	if he would...	28
- ā -				
(ā)	N	f.(p) nom. <i>-ā</i>	<subject>	2
(ā)	N	f.(s) nom. <i>-ā</i>	<subject>	2
(ā)	N	f.(p) acc. <i>-ā</i>	<direct object>	2
(ā)	N	f.(p) voc. <i>-ā</i>	O	2
ā	N	m.(s) abl. <i>-a</i>	from	1
ā	N	f.(s) nom. <i>-u/ar</i>	<subject>	15
ā	N	m.(p) nom. <i>-a</i>	<subject>	1
ā	N	n.(p) nom. <i>-a</i>	<subject>	3
ā	N	m.(s) nom. <i>-u/ar</i>	<subject>	14
ā	N	m.(p) voc. <i>-a</i>	O	1
ā	N	m.(s) voc. <i>-u/ar</i>	O	14
ā	N	f.(s) voc. <i>-u/ar</i>	O	15
ā	N	n.(s) abl. <i>-a</i>	from	3
(ma/va)ntambā	Adj	m.(s) abl. <i>-mantu / vantu</i>	from	16
(ma/va)ntambā	Adj	n.(s) abl. <i>-mantu / vantu</i>	from	18

ENDING		TYPE	USAGE	CHART #
(a)mhā	N	m.(s) abl. -a	from	1
(a)mhā	N	n.(s) abl. -a	from	3
(i)mhā	N	m.(s) abl. -i	from	4
imhā	N	m.(s) abl. -ī	from	5
(a)smā	N	m.(s) abl. -a	from	1
(a)smā	N	n.(s) abl. -a	from	3
(ma/va)ntasmā	Adj	m.(s) abl. -mantu / vantū	from	16
(ma/va)ntasmā	Adj	n.(s) abl. -mantu / vantū	from	18
(i)smā	N	m.(s) abl. -i	from	4
ismā	N	m.(s) abl. -ī	from	5
mānā	V	f. pres. part.	- ing	26
(i)nā	N	m.(s) abl. -i	from	4
(i)nā	N	n.(s) abl. -i	from	8
(i)nā	N	m.(s) instr. -i	by, with, through	4
(i)nā	N	n.(s) instr. -i	by, with, through	8
inā	N	m.(s) abl. -ī	from	5
inā	N	m.(s) instr. -ī	by, with, through	5
(u)nā	N	m.(s) instr. -u	by, with, through	9
(u)nā	N	n.(s) instr. -u	by, with, through	13
(u)nā	N	n.(s) abl. -u	from	13
(u)nā	N	m.(s) abl. -u	from	9
unā	N	m.(s) instr. -ū	by, with, through	10
unā	N	m.(s) abl. -ū	from	10
(ar)ā	N	f.(s) abl. -u/ar	from	15
(ar)ā	N	f.(s) intr. -u/ar	by, with, through	15
ārā	N	m.(s) intr. -u/ar	by, with, through	14
ārā	N	m.(s) abl. -u/ar	from	14
(a)sā		instr.(s)		—
(a)tā		instr. third case		—
(ma/va)tā	Adj	n.(s) instr. -mantu / vantū	by, with, through	18
(ma/va)tā	Adj	m.(s) instr. -mantu / vantū	by, with, through	16
(ma/va)tā	Adj	m.(s) abl. -mantu / vantū	from	16
(ma/va)tā	Adj	n.(s) abl. -mantu / vantū	from	18
(ma/va)ntā	Adj	m.(p) nom. -mantu / vantū	<subject>	16
(ma/va)ntā	Adj	m.(p) voc. -mantu / vantū	O	16
(ma/va)ntā	Adj	n.(p) voc. -mantu / vantū	O	18

ENDING		TYPE	USAGE	CHART #
(a)vā		nom. first case		—
(ma/va)ntiyā	Adj	f.(s) abl. <i>-mantu / vantu</i>	from	17
(ma/va)ntiyā	Adj	f.(s) dat. <i>-mantu / vantu</i>	for, to	17
(ma/va)ntiyā	Adj	f.(s) instr. <i>-mantu / vantu</i>	by, with, through	17
(ma/va)ntiyā	Adj	f.(s) loc. <i>-mantu / vantu</i>	in, on, at	17
(m/v)ā	Adj	m.(s) nom. <i>-mantu / vantu</i>	<subject>	16
(m/v)a	Adj	m.(s) voc. <i>-mantu / vantu</i>	O	16
(m/v)ā	Adj	m.(s) voc. <i>-mantu / vantu</i>	O	16
(m/v)a	Adj	n.(s) voc. <i>-mantu / vantu</i>	O	18
(m/v)ā	Adj	n.(s) voc. <i>-mantu / vantu</i>	O	18
(+/- i-)tvā	V	ger., absl., in. part.	<having done s/t >	22
(i)yā	N	f.(s) abl. <i>-ī</i>	from	7
(i)yā	N	f.(s) abl. <i>-i</i>	from	6
(i)yā	N	f.(s) dat. <i>-ī</i>	for, to	7
(i)yā	N	f.(s) dat. <i>-i</i>	for, to	6
(i)yā	N	f.(s) gen. <i>-ī</i>	of	7
(i)yā	N	f.(s) gen. <i>-i</i>	of	6
(i)yā	N	f.(s) instr. <i>-ī</i>	by, with, through	7
(i)yā	N	f.(s) instr. <i>-i</i>	by, with, through	6
(i)yā	N	f.(s) loc. <i>-ī</i>	in, on, at	7
(i)yā	N	f.(s) loc. <i>-i</i>	in, on, at	6
(ma/va)natiyā	Adj	f.(s) gen. <i>-mantu / vantu</i>	of	17
(u)yā	N	f.(s) abl. <i>-u</i>	from	11
(u)yā	N	f.(s) abl. <i>-u/ar</i>	from	15
(u)yā	N	f.(s) dat. <i>-u</i>	for, to	11
(u)yā	N	f.(s) dat. <i>-u/ar</i>	for, to	15
(u)yā	N	f.(s) gen. <i>-u</i>	of	11
(u)yā	N	f.(s) gen. <i>-u/ar</i>	of	15
(u)yā	N	f.(s) instr. <i>-u</i>	by, with, through	11
(u)yā	N	f.(s) instr. <i>-u/ar</i>	by, with, through	15
(u)yā	N	f.(s) loc. <i>-u</i>	in, on, at	11
(u)yā	N	f.(s) loc. <i>-u/ar</i>	in, on, at	15
uyā	N	f.(s) abl. <i>-ū</i>	from	12
uyā	N	f.(s) dat. <i>-ū</i>	for, to	12
uyā	N	f.(s) gen. <i>-ū</i>	of	12
uyā	N	f.(s) instr. <i>-ū</i>	by, with, through	12
uyā	N	f.(s) loc. <i>-ū</i>	in, on, at	12

ENDING		TYPE	USAGE	CHART #
- e -				
e	N	m.(p) acc. -a	<direct object>	1
e	N	n.(p) acc. -a	<direct object>	3
e	N	f.(s) voc. -ā	O	2
e	N	f.(s) voc. -u/ar	O	15
e	N	m.(s) loc. -a	in, on, at	1
e	N	n.(s) loc. -a	in, on, at	3
(ma/va)nte	Adj	m.(p) acc. -mantu / vantū	<direct object>	16
(ma/va)nte	Adj	m.(s) loc. -mantu / vantū	in, on, at	16
(ma/va)nte	Adj	n.(s) loc. -mantu / vantū	in, on, at	18

- i -				
(i)	N	f.(s) nom. -i	<subject>	6
(i)	N	m.(s) nom. -i	<subject>	4
(i)	N	n.(s) nom. -i	<subject>	8
(i)	N	n.(s) voc. -i	O	8
(i)	N	m.(s) voc. -i	O	4
(i)	N	f.(s) voc. -i	O	6
(+/- suf. a-) i	V	3rd per. (s) past tense -a / -na		30
(+/- suf. a-) i	V	2nd per. (s) past tense -a / -na		30
(ā)hi	N	f.(p) abl. -ā	from	2
(ā)hi	N	f.(p) instr. -ā	by, with, through	2
āhi	Imp	2nd per. (s) command, wish	let -you- do s/t	24
(ā)bhi	N	f.(p) abl. -ā (old)	from	2
(ā)bhi	N	f.(p) instr. -ā (old)	by, with, through	2
ebhi	N	m.(p) abl. -a (old)	from	1
ebhi	N	m.(p) instr. -a (old)	by, with, through	1
(ma/va)ntebhi	Adj	m.(p) abl. -mantu / vantū (old)	from	16
(ma/va)ntebhi	Adj	n.(p) abl. -mantu / vantū (old)	from	18
(ma/va)ntebhi	Adj	m.(p) instr. -mantu / vantū (old)	by, with, through	16
(ma/va)ntebhi	Adj	n.(p) instr. -mantu / vantū (old)	by, with, through	18
(ī)bhi	N	m.(p) instr. -ī (old)	by, with, through	5
(ī)bhi	N	m.(p) abl. -ī (old)	from	5
ībhi	N	f.(p) abl. -ī (old)	from	7

ENDING	TYPE	USAGE	CHART #
ībhi	N	f.(p) abl. <i>-i</i> (old)	6
ībhi	N	n.(p) abl. <i>-i</i> (old)	8
ībhi	N	m.(p) abl. <i>-i</i> (old)	4
ībhi	N	f.(p) instr. <i>-ī</i> (old)	7
ībhi	N	f.(p) instr. <i>-i</i> (old)	6
ībhi	N	m.(p) instr. <i>-i</i> (old)	4
ībhi	N	n.(p) instr. <i>-i</i> (old)	8
(ma/va)ntībhi	Adj	f.(p) abl. <i>-mantu / vantū</i> (old)	17
(ma/va)ntībhi	Adj	f.(p) instr. <i>-mantu / vantū</i> (old)	17
(ū)bhi	N	m.(p) instr. <i>-ū</i> (old)	10
(ū)bhi	N	f.(p) instr. <i>-ū</i> (old)	12
(ū)bhi	N	f.(p) abl. <i>-ū</i> (old)	12
(ū)bhi	N	m.(p) abl. <i>-ū</i> (old)	10
ūbhi	N	n.(p) instr. <i>-u</i> (old)	13
ūbhi	N	m.(p) instr. <i>-u</i> (old)	9
ūbhi	N	f.(p) instr. <i>-u</i> (old)	11
ūbhi	N	m.(p) abl. <i>-u</i> (old)	9
ūbhi	N	n.(p) abl. <i>-u</i> (old)	13
ūbhi	N	f.(p) abl. <i>-u</i> (old)	11
ehi	N	m.(p) instr. <i>-a</i>	1
ehi	N	n.(p) abl. <i>-a</i>	3
ehi	N	m.(p) abl. <i>-a</i>	1
(ma/va)ntehi	Adj	m.(p) instr. <i>-mantu / vantū</i>	16
(ma/va)ntehi	Adj	n.(p) instr. <i>-mantu / vantū</i>	18
(ma/va)ntehi	Adj	m.(p) abl. <i>-mantu / vantū</i>	16
(ma/va)ntehi	Adj	n.(p) abl. <i>-mantu / vantū</i>	18
(ar)ehi	N	f.(p) instr. <i>-u/ar</i>	15
(ar)ehi	N	f.(p) abl. <i>-u/ar</i>	15
ārehi	N	m.(p) instr. <i>-u/ar</i>	14
ārehi	N	m.(p) abl. <i>-u/ar</i>	14
(ī)hi	N	m.(p) instr. <i>-ī</i>	5
(ī)hi	N	m.(p) abl. <i>-ī</i>	5
īhi	N	f.(p) instr. <i>-ī</i>	7
īhi	N	f.(p) instr. <i>-i</i>	6
īhi	N	m.(p) instr. <i>-i</i>	4
īhi	N	n.(p) instr. <i>-i</i>	8
īhi	N	f.(p) abl. <i>-ī</i>	7
īhi	N	f.(p) abl. <i>-i</i>	6
īhi	N	m.(p) abl. <i>-i</i>	4
īhi	N	n.(p) abl. <i>-i</i>	8

ENDING		TYPE	USAGE	CHART #
(ma/va)ntīhi	Adj	f.(p) instr. <i>-mantu / vantū</i>	by, with, through	17
(ma/va)ntīhi	Adj	f.(p) abl. <i>-mantu / vantū</i>	from	17
(a)mhi	N	m.(s) loc. <i>-a</i>	in, on, at	1
(a)mhi	N	n.(s) loc. <i>-a</i>	in, on, at	3
(ma/va)ntamhi	Adj	m.(s) loc. <i>-mantu / vantū</i>	in, on, at	16
(ma/va)ntamhi	Adj	n.(s) loc. <i>-mantu / vantū</i>	in, on, at	18
(i)mhi	N	m.(s) loc. <i>-i</i>	in, on, at	4
(i)mhi	N	n.(s) loc. <i>-i</i>	in, on, at	8
imhi	N	m.(s) loc. <i>-ī</i>	in, on, at	5
(u)mhi	N	m.(s) loc. <i>-u</i>	in, on, at	9
(u)mhi	N	n.(s) loc. <i>-u</i>	in, on, at	13
umhi	N	m.(s) loc. <i>-ū</i>	in, on, at	10
(ū)hi	N	f.(p) instr. <i>-ū</i>	by, with, through	12
(ū)hi	N	m.(p) instr. <i>-ū</i>	by, with, through	10
(ū)hi	N	m.(p) abl. <i>-ū</i>	from	10
(ū)hi	N	f.(p) abl. <i>-ū</i>	from	12
ūhi	N	f.(p) instr. <i>-u</i>	by, with, through	11
ūhi	N	f.(p) intr. <i>-u/ar</i>	by, with, through	15
ūhi	N	m.(p) instr. <i>-u</i>	by, with, through	9
ūhi	N	m.(p) intr. <i>-u/ar</i>	by, with, through	14
ūhi	N	n.(p) instr. <i>-u</i>	by, with, through	13
ūhi	N	f.(p) abl. <i>-u</i>	from	11
ūhi	N	f.(p) abl. <i>-u/ar</i>	from	15
ūhi	N	m.(p) abl. <i>-u</i>	from	9
ūhi	N	m.(p) abl. <i>-u/ar</i>	from	14
ūhi	N	n.(p) abl. <i>-u</i>	from	13
āmi	Imp	1st per. (s) command ,wish	let me do s/t	24
āmi	V	1st per. (s) present active <i>-a</i>	<I do s/t >	21
(ṇā)mi	V	1st per. (s) present active <i>-ṇā</i>	<I do s/t >	21
(+/- i-)ssāmi	V	1st per. (s) futr. tense	I will do s/t	29
(ay)āmi	V	1st per. (s) present active <i>aya</i>	<I do s/t >	21
eyyāmi	V	1st per. (s) potential mood	if I would...	28
(e)mi	V	1st per. (s) present active <i>-e</i>	<I do s/t >	21
āni	N	n.(p) voc. <i>-a</i>	O	3
āni	N	n.(p) acc. <i>-a</i>	<direct object>	3
āni	N	n.(p) nom. <i>-a</i>	<subject>	3
āni	N	n.(p) instr. <i>-a</i>	by, with, through	3

ENDING		TYPE	USAGE	CHART #
(ma/va)ntāni	Adj	n.(p) acc. - <i>mantu / vantu</i>	<direct object>	18
(ma/va)ntāni	Adj	n.(p) nom. - <i>mantu / vantu</i>	<subject>	18
ini	N	m.(s) loc. - <i>ī</i>	in, on, at	5
īni	N	n.(p) voc. - <i>i</i>	O	8
īni	N	n.(p) acc. - <i>i</i>	<direct object>	8
īni	N	n.(p) nom. - <i>i</i>	<subject>	8
(i)ni	N	n.(s) loc. - <i>i</i>	in, on, at	8
ūni	N	n.(p) acc. - <i>u</i>	<direct object>	13
ūni	N	n.(p) nom. - <i>u</i>	<subject>	13
ūni	N	n.(p) voc. - <i>u</i>	O	13
(a)nti	V	3rd per. (p) present active - <i>a</i>	<they do s/t >	21
(ṇā)nti	V	3rd per. (p) present active - <i>ṇā</i>	<they do s/t >	21
(ma/va)nti	Adj	f.(p) voc. - <i>mantu / vantu</i>	O	17
(ma/va)nti	Adj	f.(s) voc. - <i>mantu / vantu</i>	O	17
(+/- i-)ssanti	V	3rd per. (p) futr. tense	they will do s/t	29
(aya)nti	V	3rd per. (p) present active <i>aya</i>	<they do s/t >	21
(e)nti	V	3rd per. (p) present active - <i>e</i>	<they do s/t >	21
(ar)i	N	f.(s) loc. - <i>u/ar</i>	in, on, at	15
(ar)i	N	m.(s) loc. - <i>u/ar</i>	in, on, at	14
(a)si	V	2nd per. (s) present active - <i>a</i>	<you do s/t >	21
(+/- i-)ssasi	V	2nd per. (s) futr. tense	you will do s/t	29
(aya)si	V	2nd per. (s) present active <i>aya</i>	<you do s/t >	21
(ṇā)si	V	2nd per. (s) present active - <i>ṇā</i>	<you do s/t >	21
eyyāsi	V	2nd per. (s) potential mood	if you would...	28
(e)si	V	2nd per. (s) present active - <i>e</i>	<you do s/t >	21
(e)si	V	2nd per. (s) past tense - <i>e</i>		30
(e)si	V	3rd per. (s) past tense - <i>e</i>		30
(a)ti	V	3rd per. (s) present active - <i>a</i>	<he does s/t >	21
(ma/va)ti	Adj	m.(s) loc. - <i>mantu / vantu</i>	in, on, at	16
(ma/va)ti	Adj	n.(s) loc. - <i>mantu / vantu</i>	in, on, at	18
(+/- i-)ssati	V	3rd per. (s) futr. tense	he will do s/t	29
aya(ti)	V	causative verb	<made s/o do s/t>	25
(aya)ti	V	3rd per. (s) present active - <i>aya</i>	<he does s/t >	21
āpaya(ti)	V	causative verb - <i>e / -aya</i>	<made s/o do s/t>	25
āpaya(ti)	V	causative verb	<made s/o do s/t>	25
(ṇā)ti	V	3rd per. (s) present active - <i>ṇā</i>	<he does s/t >	21
e(ti)	V	causative verb	<made s/o do s/t>	25
(e)ti	V	3rd per. (s) present active - <i>e</i>	<he does s/t >	21
ape(ti)	V	causative verb	<made s/o do s/t>	25

ENDING		TYPE	USAGE	CHART #
āpe(ti)	V	causative verb <i>-e / -aya</i>	<made s/o do s/t>	25
ayi	V	3rd per. (s) past tense <i>-e</i>		30

- ī -

(ī)	N	m.(p) acc. <i>-ī</i>	<direct object>	5
(ī)	N	m.(p) nom. <i>-ī</i>	<subject>	5
(ī)	N	m.(s) nom. <i>-ī</i>	<subject>	5
(ī)	N	m.(p) voc. <i>-ī</i>	O	5
(ī)	N	m.(s) voc. <i>-ī</i>	O	5
ī	N	f.(p) acc. <i>-ī</i>	<direct object>	7
ī	N	f.(p) acc. <i>-i</i>	<direct object>	6
ī	N	m.(p) acc. <i>-i</i>	<direct object>	4
ī	N	n.(p) acc. <i>-i</i>	<direct object>	8
ī	N	f.(p) nom. <i>-ī</i>	<subject>	7
ī	N	n.(p) nom. <i>-i</i>	<subject>	8
ī	N	f.(p) nom. <i>-i</i>	<subject>	6
ī	N	f.(s) nom. <i>-ī</i>	<subject>	7
ī	N	m.(p) nom. <i>-i</i>	<subject>	4
ī	N	n.(p) voc. <i>-i</i>	O	8
ī	N	f.(p) voc. <i>-ī</i>	O	7
ī	N	f.(p) voc. <i>-i</i>	O	6
ī	N	f.(s) voc. <i>-ī</i>	O	7
ī	N	m.(p) voc. <i>-i</i>	O	4
(ma/va)tī	Adj	f.(s) nom. <i>-mantu / vantū</i>	<subject>	17
ntī	V	f. pres. part.	- ing	26
(ma/va)ntī	Adj	f.(p) acc. <i>-mantu / vantū</i>	<direct object>	17
(ma/va)ntī	Adj	f.(p) nom. <i>-mantu / vantū</i>	<subject>	17

- ṁ -

aṁ	N	f.(s) acc. <i>-ā</i>	<direct object>	2
(a)ṁ	N	m.(s) acc. <i>-a</i>	<direct object>	1
(a)ṁ	N	n.(s) acc. <i>-a</i>	<direct object>	3
(a)ṁ	N	n.(s) nom. <i>-a</i>	<subject>	3
(ā)naṁ	N	f.(p) dat. <i>-ā</i>	for, to	2

ENDING	TYPE	USAGE	CHART #
(ā)naṃ	N	f.(p) gen. -ā	of 2
ānaṃ	N	f.(p) dat. -u/ar	for, to 15
ānaṃ	N	m.(p) dat. -a	for, to 1
ānaṃ	N	n.(p) dat. -a	for, to 3
ānaṃ	N	f.(p) gen. -u/ar	of 15
ānaṃ	N	m.(p) gen. -a	of 1
ānaṃ	N	n.(p) gen. -a	of 3
ārānaṃ	N	f.(p) dat. -u/ar	for, to 15
ārānaṃ	N	f.(p) gen. -u/ar	of 15
ārānaṃ	N	m.(p) dat. -u/ar	for, to 14
ārānaṃ	N	m.(p) gen. -u/ar	of 14
(ma/va)ntānaṃ	Adj	m.(p) dat. -mantu / vantu	for, to 16
(ma/va)ntānaṃ	Adj	n.(p) dat. -mantu / vantu	for, to 18
(ma/va)ntānaṃ	Adj	m.(p) gen. -mantu / vantu	of 16
(ma/va)ntānaṃ	Adj	n.(p) gen. -mantu / vantu	of 18
(ī)naṃ	N	m.(p) gen. -ī	of 5
īnaṃ	N	m.(s) acc. -ī	<direct object> 5
īnaṃ	N	f.(p) dat. -ī	for, to 7
īnaṃ	N	f.(p) dat. -i	for, to 6
īnaṃ	N	m.(p) dat. -ī	for, to 5
īnaṃ	N	m.(p) dat. -i	for, to 4
īnaṃ	N	n.(p) dat. -i	for, to 8
īnaṃ	N	f.(p) gen. -ī	of 7
īnaṃ	N	f.(p) gen. -i	of 6
īnaṃ	N	m.(p) gen. -i	of 4
īnaṃ	N	n.(p) gen. -i	of 8
(ma/va)ntīnaṃ	Adj	f.(p) dat. -mantu / vantu	for, to 17
(ma/va)ntīnaṃ	Adj	f.(p) gen. -mantu / vantu	of 17
(u)nnaṃ	N	m.(p) gen. -u	of 9
unnaṃ	N	m.(p) gen. -ū	of 10
(ū)naṃ	N	f.(p) dat. -ū	for, to 12
(ū)naṃ	N	m.(p) dat. -ū	for, to 10
(ū)naṃ	N	f.(p) gen. -ū	of 12
(ū)naṃ	N	m.(p) gen. -ū	of 10
ūnaṃ	N	f.(p) dat. -u/ar	for, to 15
ūnaṃ	N	f.(p) dat. -u	for, to 11
ūnaṃ	N	m.(p) dat. -u	for, to 9
ūnaṃ	N	m.(p) dat. -u/ar	for, to 14
ūnaṃ	N	n.(p) dat. -u	for, to 13
ūnaṃ	N	f.(p) gen. -u	of 11
ūnaṃ	N	f.(p) gen. -u/ar	of 15

ENDING		TYPE	USAGE	CHART #
ūnaṃ	N	m.(p) gen. <i>-u</i>	of	9
ūnaṃ	N	m.(p) gen. <i>-u/ar</i>	of	14
ūnaṃ	N	n.(p) gen. <i>-u</i>	of	13
(ar)aṃ	N	f.(s) acc <i>-u/ar</i>	<direct object>	15
āraṃ	N	m.(s) acc <i>-u/ar</i>	<direct object>	14
(ma/va)taṃ	Adj	m.(p) dat. <i>-mantu / vantu</i>	for, to	16
(ma/va)taṃ	Adj	n.(p) dat. <i>-mantu / vantu</i>	for, to	18
(ma/va)taṃ	Adj	m.(p) gen. <i>-mantu / vantu</i>	of	16
(ma/va)taṃ	Adj	n.(p) gen. <i>-mantu / vantu</i>	of	18
(ma/va)ntaṃ	Adj	m.(s) acc. <i>-mantu / vantu</i>	<direct object>	16
(ma/va)ntaṃ	Adj	n.(s) acc. <i>-mantu / vantu</i>	<direct object>	18
(ma/va)ntaṃ	Adj	n.(s) nom. <i>-mantu / vantu</i>	<subject>	18
(ā)yaṃ	N	f.(s) loc. <i>-ā</i>	in, on, at	2
(i)yaṃ	N	f.(s) loc. <i>-ī</i>	in, on, at	7
(i)yaṃ	N	f.(s) loc. <i>-i</i>	in, on, at	6
(ma/va)ntiyaṃ	Adj	f.(s) loc. <i>-mantu / vantu</i>	in, on, at	17
(u)yaṃ	N	f.(s) loc. <i>-u</i>	in, on, at	11
(u)yaṃ	N	f.(s) loc. <i>-u/ar</i>	in, on, at	15
uyaṃ	N	f.(s) loc. <i>-ū</i>	in, on, at	12
eyyaṃ	V	1st per. (s) potential mood	if I would...	28
(i)ṃ	N	f.(s) acc. <i>-ī</i>	<direct object>	7
(i)ṃ	N	f.(s) acc. <i>-i</i>	<direct object>	6
(i)ṃ	N	m.(s) acc. <i>-i</i>	<direct object>	4
(i)ṃ	N	n.(s) acc. <i>-i</i>	<direct object>	8
iṃ	N	m.(s) acc. <i>-ī</i>	<direct object>	5
(a)smiṃ	N	m.(s) loc. <i>-a</i>	in, on, at	1
(a)smiṃ	N	n.(s) loc. <i>-a</i>	in, on, at	3
(ma/va)ntasmiṃ	Adj	m.(s) loc. <i>-mantu / vantu</i>	in, on, at	16
(ma/va)ntasmiṃ	Adj	n.(s) loc. <i>-mantu / vantu</i>	in, on, at	18
(i)smiṃ	N	m.(s) loc. <i>-i</i>	in, on, at	4
(i)smiṃ	N	n.(s) loc. <i>-i</i>	in, on, at	8
ismiṃ	N	m.(s) loc. <i>-ī</i>	in, on, at	5
(u)smiṃ	N	m.(s) loc. <i>-u</i>	in, on, at	9
(u)smiṃ	N	n.(s) loc. <i>-u</i>	in, on, at	13
usmiṃ	N	m.(s) loc. <i>-ū</i>	in, on, at	10
(e)siṃ	V	1st per. (s) past tense <i>-e</i>		30
(ma/va)ntiṃ	Adj	f.(s) acc. <i>-mantu / vantu</i>	<direct object>	17
ayiṃ	V	1st per. (s) past tense <i>-e</i>		30

ENDING		TYPE	USAGE	CHART #
(u)ṃ	N	n.(s) nom. <i>-u</i>	<subject>	13
(u)ṃ	N	f.(s) acc. <i>-u</i>	<direct object>	11
(u)ṃ	N	m.(s) acc. <i>-u</i>	<direct object>	9
(u)ṃ	N	n.(s) acc. <i>-u</i>	<direct object>	13
uṃ	N	f.(s) acc. <i>-ū</i>	<direct object>	12
uṃ	N	m.(s) acc. <i>-ū</i>	<direct object>	10
(e)sum	V	3rd per. (p) past tense <i>-e</i>		30
tum	V	infinitive	<to do s/t >	23
eyyum	V	3rd per. (p) potential mood	if they would...	28

- O -

o	N	m.(s) nom. <i>-a</i>	<subject>	1
o	N	m.(s) voc. <i>-a</i>	O	1
(i)no	N	m.(s) gen. <i>-i</i>	of	4
(ī)no	N	m.(s) gen. <i>-ī</i>	of	5
(i)no	N	n.(s) gen. <i>-i</i>	of	8
(i)no	N	m.(s) dat. <i>-i</i>	for, to	4
(ī)no	N	m.(s) dat. <i>-ī</i>	for, to	5
(i)no	N	n.(s) dat. <i>-i</i>	for, to	8
ino	N	m.(p) acc. <i>-ī</i>	<direct object>	5
ino	N	m.(p) nom. <i>-ī</i>	<subject>	5
ino	N	m.(p) voc. <i>-ī</i>	O	5
(u)no	N	m.(s) dat. <i>-u</i>	for, to	9
(u)no	N	m.(s) dat. <i>-u/ar</i>	for, to	14
(u)no	N	m.(s) gen. <i>-u</i>	of	9
(u)no	N	m.(s) gen. <i>-u/ar</i>	of	14
(u)no	N	n.(s) dat. <i>-u</i>	for, to	13
(u)no	N	n.(s) gen. <i>-u</i>	of	13
uno	N	m.(p) acc. <i>-ū</i>	<direct object>	10
uno	N	m.(p) nom. <i>-ū</i>	<subject>	10
uno	N	m.(p) voc. <i>-ū</i>	O	10
uno	N	m.(s) dat. <i>-ū</i>	for, to	10
uno	N	m.(s) gen. <i>-ū</i>	of	10
(ar)o	N	f.(p) acc <i>-u/ar</i>	<direct object>	15
(ar)o	N	f.(p) nom. <i>-u/ar</i>	<subject>	15
(ar)o	N	f.(p) voc. <i>-u/ar</i>	O	15
āro	N	m.(p) acc <i>-u/ar</i>	<direct object>	14

ENDING		TYPE	USAGE	CHART #
āro	N	m.(p) nom. <i>-u/ar</i>	<subject>	14
āro	N	m.(p) voc. <i>-u/ar</i>	O	14
ato		gen / dat.	of/for	—
(ma/va)to	Adj	m.(s) dat. <i>-mantu / vantū</i>	for, to	16
(ma/va)to	Adj	m.(s) gen. <i>-mantu / vantū</i>	of	16
(ma/va)to	Adj	n.(s) dat. <i>-mantu / vantū</i>	for, to	18
(ma/va)to	Adj	n.(s) gen. <i>-mantu / vantū</i>	of	18
anto		pres. part. nom. (s)		—
(ma/va)nto	Adj	m.(p) acc. <i>-mantu / vantū</i>	<direct object>	16
(ma/va)nto	Adj	m.(p) nom. <i>-mantu / vantū</i>	<subject>	16
(ma/va)nto	Adj	m.(p) voc. <i>-mantu / vantū</i>	O	16
(ma/va)nto	Adj	m.(s) nom. <i>-mantu / vantū</i>	<subject>	16
(ma/va)nto	Adj	n.(p) voc. <i>-mantu / vantū</i>	O	18
avo	N	m.(p) acc. <i>-u</i>	<direct object>	9
avo	N	m.(p) nom. <i>-u</i>	<subject>	9
avo	N	m.(p) voc. <i>-u</i>	O	9
ayo	N	m.(p) acc. <i>-i</i>	<direct object>	4
ayo	N	m.(p) nom. <i>-i</i>	<subject>	4
ayo	N	m.(p) voc. <i>-i</i>	O	4
(ā)yo	N	f.(p) acc. <i>-ā</i>	<direct object>	2
(ā)yo	N	f.(p) nom. <i>-ā</i>	<subject>	2
(ā)yo	N	f.(p) voc. <i>-ā</i>	O	2
(i)yo	N	f.(p) acc. <i>-ī</i>	<direct object>	7
(i)yo	N	f.(p) acc. <i>-i</i>	<direct object>	6
(i)yo	N	f.(p) nom. <i>-ī</i>	<subject>	7
(i)yo	N	f.(p) nom. <i>-i</i>	<subject>	6
(i)yo	N	f.(p) voc. <i>-ī</i>	O	7
(i)yo	N	f.(p) voc. <i>-i</i>	O	6
(ma/va)ntiyo	Adj	f.(p) acc. <i>-mantu / vantū</i>	<direct object>	17
(ma/va)ntiyo	Adj	f.(p) voc. <i>-mantu / vantū</i>	O	17
(ma/va)ntīyo	Adj	f.(p) nom. <i>-mantu / vantū</i>	<subject>	17
(u)yo	N	f.(p) acc. <i>-u</i>	<direct object>	11
(u)yo	N	f.(p) nom. <i>-u</i>	<subject>	11
(u)yo	N	f.(p) voc. <i>-u</i>	O	11
uyo	N	f.(p) acc. <i>-ū</i>	<direct object>	12
uyo	N	f.(p) nom. <i>-ū</i>	<subject>	12
uyo	N	f.(p) voc. <i>-ū</i>	O	12

ENDING	TYPE	USAGE	CHART #
- u -			
(u)	N	f.(s) dat. <i>-u/ar</i>	for, to 15
(u)	N	f.(s) gen. <i>-u/ar</i>	of 15
(u)	N	f.(s) nom. <i>-u</i>	<subject> 11
(u)	N	f.(s) voc. <i>-u</i>	O 11
(u)	N	m.(s) dat. <i>-u/ar</i>	for, to 14
(u)	N	m.(s) gen. <i>-u/ar</i>	of 14
(u)	N	m.(s) nom. <i>-u</i>	<subject> 9
(u)	N	m.(s) voc. <i>-u</i>	O 9
(u)	N	n.(s) nom. <i>-u</i>	<subject> 13
(u)	N	n.(s) voc. <i>-u</i>	O 13
u	N	f.(s) voc. <i>-ū</i>	O 12
tu	Imp	3rd per. (s) command,wish	let him do s/t 24
antu	Imp	3rd per. (p) command ,wish	let them do s/t 24
(ā)su	N	f.(p) loc. <i>-ā</i>	in, on, at 2
esu	N	f.(p) loc. <i>-u/ar</i>	in, on, at 15
esu	N	m.(p) loc. <i>-a</i>	in, on, at 1
esu	N	m.(p) loc. <i>-u/ar</i>	in, on, at 14
esu	N	n.(p) loc. <i>-a</i>	in, on, at 3
(ma/va)ntesu	Adj	m.(p) loc. <i>-mantu / vantu</i>	in, on, at 16
(ma/va)ntesu	Adj	n.(p) loc. <i>-mantu / vantu</i>	in, on, at 18
(ī)su	N	m.(p) loc. <i>-ī</i>	in, on, at 5
īsu	N	m.(p) loc. <i>-i</i>	in, on, at 4
īsu	N	n.(p) loc. <i>-i</i>	in, on, at 8
īsu	N	f.(p) loc. <i>-ī</i>	in, on, at 7
īsu	N	f.(p) loc. <i>-i</i>	in, on, at 6
(ma/va)ntīsu	Adj	f.(p) loc. <i>-mantu / vantu</i>	in, on, at 17
(+/- suf. a-)iṃsu	V	3rd per. (p) past tense <i>-a / -na</i>	30
ayiṃsu	V	3rd per. (p) past tense <i>-e</i>	30
(ū)su	N	f.(p) loc. <i>-ū</i>	in, on, at 12
(ū)su	N	m.(p) loc. <i>-ū</i>	in, on, at 10
ūsū	N	f.(p) loc. <i>-u</i>	in, on, at 11
ūsū	N	f.(p) loc. <i>-u/ar</i>	in, on, at 15
ūsū	N	m.(p) loc. <i>-u</i>	in, on, at 9
ūsū	N	m.(p) loc. <i>-u/ar</i>	in, on, at 14
ūsū	N	n.(p) loc. <i>-u</i>	in, on, at 13

ENDING	TYPE	USAGE	CHART #
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- *ū* -

(ū)	N	f.(s) nom. -ū	<subject>	12
(ū)	N	m.(s) nom. -ū	<subject>	10
(ū)	N	m.(p) nom. -ū	<subject>	10
(ū)	N	m.(p) acc. -ū	<direct object>	10
(ū)	N	m.(p) voc. -ū	O	10
(ū)	N	m.(s) voc. -ū	O	10
ū	N	f.(p) nom. -u	<subject>	11
ū	N	m.(p) nom. -u	<subject>	9
ū	N	n.(p) nom. -u	<subject>	13
ū	N	f.(p) acc. -u	<direct object>	11
ū	N	m.(p) acc. -u	<direct object>	9
ū	N	n.(p) acc. -u	<direct object>	13
ū	N	f.(p) voc. -u	O	11
ū	N	m.(p) voc. -u	O	9
ū	N	n.(p) voc. -u	O	13

G l o s s a r y

a

- a -

ā

a - (negative prefix)
akaraṇaṃ - (a + karaṇa + aṃ)
abstain

i

akālika - (a + kālika) not delayed,
immediate, in this world (o*)

ī

akkhāta(r) - a speaker, preacher,
storyteller (o*)

u

agā - (gam) to go (ata*)

ū

ajjhagā - (adhi + agā; 3rd per.
sing. pret. of adhigacchati) he
came to, got to, found, ob-
tained, experienced

e

añjali - extending, stretching forth

o

aṭṭha - eight

ṃ

aṭṭha-kalāpa - smallest indivisible
unit of matter, composed of
the four elements (earth, fire
water, air) and their character-
istics.

k

aṭṭhaṅgika - (aṭṭha + aṅgika)
eightfold (o*)

kh

atītā - past, gone by

g

attā - soul

gh

adhi - denoting movement to-
wards a definite end or goal;
up to, over, toward, to, on

ñ

adhiṭṭhāna - (adhi + sthā) strong
determination; decision,
resolution; apply oneself to; to
concentrate or fix one's
attention on; resolution; one
of the ten pāramī

c

an - (form of the negative prefix
a-)

ch

ana - (negative prefix)

j

anattā - (an + attā) non self,
egoless, without essence,
without substance; one of the
three basic characteristics:
anattā, anicca, dukkha. See
lakkhaṇa.

jh

ñ

anapāyini - (an + apāya +
ini*) _____

anāgata - (an + āgata) not
come yet, i.e. future (ā*)

anāgāmin - (an + ā + gāmin)
one who does not return,
a never returner

anicca - (a + nicca) imperma-
nent, ephemeral, chang-
ing; one of the three basic
characteristics: anattā,
anicca, dukkha. See
lakkhaṇa.

anibbisama - not finding;
incessantly, without
stopping

anu - (anv - before a vowel)
along

anuttara - (an + uttara)
nothing higher, without
superior (aṃ, o*)

anuloma - (anu + loma) 'with
the hair or grain', in
natural order

anusaya - the persistence of a
dormant or latent (bad)
tendency, disposition

aneka - (an + eka) many;
countless

aṅgika - consisting of parts

anveti - (anu + eti) to follow,
approach, go with

apa - (prefix) away from, off
(āya*)

apāya - going away, separa-
tion, loss. See apa.

abhi - (prefix) taking posses-
sion, mastering

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abhijjhā - (abhi + jhāyati) covetousness; similar to lobha
 abhijjhāvyāpāda - (abhi + jhāyati + vyāpāda) ill will, desire to injure; covetousness; aversion
 arahati - worthy of, deserving, to merit (o*)
 arahatta - final and absolute emancipation
 arahant/arahat - liberated being; one who has destroyed all his mental impurities; one who has attained nibbāna, worthy of, deserving; a fully enlightened person. See buddha; arahati (aṃ*)

ariya - noble, saintly person, distinguished, of high birth (ariyan clan). One who has purified his mind to the point that he has experienced the ultimate reality (nibbāna). There are four levels of ariya: sotāpanna, sakadāgāmi, anāgāmi, arahant (o*)

arūpa - (a + rūpa) without form or body, incorporeal
 avijjā - (a + vijjā) ignorance, illusion. Synonymous to moha. See paṭicca samuppāda. (āya*)

asi - second person singular present of atthi: thou art, you are

asesa - (a + sesa) without a remainder, not leaving a remnant

asoka - (a + soka) free from sorrow (aṃ*)

ahaṃ - me, I; for several days; exclamation of surprise

- ā -

ā - (prefix) to; towards
 āgāmin - (ā + gama) returning, one who returns

ācāra - (ā + car) practice, right conduct (aṇa*)

ājīva - livelihood, mode of living

ātappa - ardor, keen endeavor (aṃ*)

ānāpāna - inhaled and exhaled breath; respiration

ānāpana-sati - awareness of respiration

āpatti - he enters

āpanna - (pp. of āpatti) he entered

āyāsa - trouble, sorrow

āhuna - giving oblations and sacrificing (eyya, eyyo*)

āhuneyya - (ā + āhuna + eyya) venerable, worthy of worship

- i -

iti / ti - thus, in this way

indo - a chief among

indriya - mastery; ruling or controlling principle, "belonging to the ruler" (ā, āni*)

imāya - feminine singular instrumental, ablative, dative and genitive form of demonstrative pronoun ayaṃ: by, with, through, from, to, of this

iva - like, as

- u -

uju/ujju - straight, direct, honest

ujupaṭipanna - (uju + paṭipanna) living uprightly (o*)

uttara - higher, high, superior

udaya - arising, growth; increment, increase

udaraṃ - stomach, abdomen (neuter)

uddhacca - agitation, over-balancing, excitement; wavering; distraction, flurry

uddhacca-kukkucca - agitation

To Do	
karoti (root = kr)	
GERUND	
katvā	
INFINITIVE	
kātum	
S	P
3rd karoti	karonti
2nd karosi	karotha
1st karomi	karoma

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upa - (prefix denoting nearness or closeness to touch with the idea of approach from below or rest on) on, on top, upon; up, by
 upasampadā - (upa + sam + pad) performing, taking, acquiring, obtaining, undertaking;
 upādāna - clinging; attachment; substratum by means of which an active process is kept alive, fuel, supply (am*)
 upāya - (upa + i) approach, means, expedient
 upāyāsa - (upa + āyāsa) trouble, turbulence, unrest, unsettled condition; despair, agony (ā*)
 upekkhā/upekhā - (upa + ikū) equanimity ; zero point between joy and sorrow, a pāramī; an indriyā
 uppajjita(r) - (from uppajjati) to come out, to arise, to be produced, to be born or reborn, to come into existence (tvā*)
 uppāda - (ud + pad) appearance, arising; coming into existence, birth
 uppādavaya - (uppāda + vaya) the arising and passing away

- e -

eka - one, alone
 ekaggatā - (eka + gatā)

 etassa - - of this (genative)
 etaṃ - this is
 eti - he goes
 eva -so, even, just
 evam/evaṃ - so, thus, in this way (either referring to what precedes or the following)
 esa - (etad) this
 ehi - come, come here (invitation)

- o -

opanayika - leading to (o*)

- k -

kaṭṭha - bad, useless, of no value; a piece of stick used for building huts
 kaṭṭhaṃ - stick, piece of wood (neuter)
 kaṭṭhamudaraṃ - (kaṭṭhaṃ + udaraṃ) _____

 katvāna - absolutive of karoti: having done, made
 kamp - to shake
 kampati - (kamp + ati*) to shake, tremble, waver
 kamma - action, deed, doing; specifically an action performed by oneself that will have an effect on one's future; originally building, weaving, plaiting
 kammanta - (kamma + anta*) physical action
 karaṇa - doing, making, causing, producing
 karaṇīya - (karoti) ought to be done; done; undone; overcome; one who still has something left to perform (īyo*)
 karoti - to form; to build
 kalā - a small fraction of a whole, generally the 1st part; one infinitesimal part
 kalāpa - anything that comprises a number of things of the same kind; a bundle, bunch; sheaf; a row, multitude
 kāma - desire; pleasure giving; an object of sensual enjoyment

Pronunciation Chart

a = u - luck
 ā = a - bark
 i = i - mint
 ī = ee - see
 u = u - put
 ū = u - pool
 k = k - key
 g = g - get
 ṅ = ng - singer
 c = ch - church
 j = j - juice
 ñ = n - signor
 ṭ = t - too†
 ḍ = d - dip†
 ṇ = n - next†
 t = t - tiny‡
 d = th - then‡
 n = n - now‡
 p = p - lip
 b = b - but
 m = m - my
 y = y - yes
 r = r - rat
 l = l - light
 ḷ = l - rl
 v = w - way (or)
 v = v - vine
 s = s - sit
 h = h - hi
 ṃ = ng - singer

† Retroflex
 ‡ Dental



kāmacchanda - (kāma + chanda)
craving; excitement of sensual
pleasure, sensuous desire,
sensuality

kāya - body; group, heap, collec-
tion, aggregate

kāyagatā - (kāya + gatā) relating
to the body

kālika - belonging to time, in
time, slowly, delayed, gradual

kāhasi - second person singular
future tense of verb karoti in
contracted form rather than
the regular karissasi: you will
do, make

kicca - that which ought to be
done; duty, obligation

kicka - difficult to obtain, hard,
troublesome (aṃ*)

kilesa - stain, soil, impurity,
affliction

ku - (stem of interrog. pron. ka)
where?, whiter?, whence?

kukkucca - (ku + kicca) miscon-
duct, bad character, remorse,
worry; doing wrong

kūṭa - prominence, point

kusala - wholesome, beneficial;
clever; skillful; meritorious
(assa*)

khetta -field, territory, country,
jurisdiction

kevala - alone; to live in celibacy;
complete, entire, whole
(assa*)

- kh -

khanti - forbearance; patience;
forgiveness; a pāramī

khandha/khandha - aggregate;
bulk; mass (gross) substance;
group. The five aggregates
are: rūpa, viññāna, saññā,
vedanā, saṅkhāra (ā*)

khaya - extinction; waste, destruc-
tion, consumption; decay,
ruin, loss (aṃ*)

khayamajjhagā - (khaya +
ajjhagā) _____

khīṇa - destroyed, exhausted,
removed, wasted, gone;
'without' (aṃ*)

khema - place of security, shelter,
tranquillity, home of peace,
the Serene (aṃ*)

- ḡ -

gacchati - go

gata/gatā -(of gacchati) gone,
gone away, arrived at, directed
to (ā, aṃ*)

gabbhinī - pregnant; ungirded
(īyā*)

gama - going before, preceding,
going, able to go; going to,
leading to

gaha - house

gahakāraka - house builder (aṃ*)

gahakūṭa - (gaha + kūṭa) ridge-
pole of house (aṃ*)

gavesati - to seek; to search for,
strive after (anto*)

geha - a dwelling, hut, house
(aṃ*)

- c -

ca - and; and then; now then; ever,
whoever, whatever

cakka - wheel; to turn around; that
which is continuously turning
(aṃ*)

cattāri - four

carāṇa - acting; behavior; good
conduct; accomplished in
right behavior

cikicchati -to reflect, think over,
intend, aim

eka	=	1
dvi	=	2
ti	=	3
cattāri	=	4
pañca	=	5
cha(!)	=	6
satta	=	7
aṭṭha	=	8
nava	=	9
dasa	=	10

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citta - mind, mental status; to shine; to be bright; beautiful (assa, aṃ*)

cintā - the act of thinking, thought; truth
ce - if, even if

- ch -

chanda - impulse, excitement; intention, resolution, will; desire for, wish for, delight in. See kāmachanda.

chāyā - shadow; shade

- j -

jana - a creature, living being; an individual

janakāya - (jana + kāya) a body or group of people

jaya - vanquishing, overcoming, victory

jayamaṅgalāni - (jaya + maṅgala + āni*) _____

jarā - old age; decay, decrepitude
jarāmaraṇa - (jarā + maraṇa)

jāti - existence; birth; rebirth; possibility of rebirth; a new life

jita - conquered, subdued, mastered (vā*)

jināti /jayati - to have, power to conquer

- jh -

jhāyati - to burn, to be on fire; to be consumed, to waste away, to dry up

jhāyin - pondering over; meditative; self-concentrated (o*)

- ñ -

ñāya - knowledge, intelligence, insight, conviction, recognition

ñāyapaṭipanna - (ñāya + paṭipanna) insight by practicing (o*)

- t -

ta - (place + time) this, that, just this, even this (aṃ*)

taṇhā - craving/aversion, hunger, lit. 'thirst'. Buddha identified taṇhā as the cause of suffering in his first sermon, in paṭicca-saṃuppāda, he explained that taṇhā originates as a reaction to bodily sensations. (ānaṃ*)

tathāgata - an enlightened person; an arahant; 'he who has won through the truth'

tato - from this; in this; form of 3rd per. masc. personal pronoun

tassa - form of 3rd per. masc. personal pronoun

ti - thus; base of number three

tu - however, but

tumhe - you; 2nd person pl. pronoun

te - to you - dative singular of tvam ; second base of number three

teja - radiance, effulgence, splendor, glory, energy, strength, power, to be sharp, sharpness, flame (asā*)

tesaṃ - form of 3rd per. masc. personal pronoun



- th -

thīna - to congeal, to become hard; stiffness, obduracy, stolidity, indifference
 thīna-middha - sluggishness, sloth, drowsiness, stolidity, torpor of mind or body; two of the five nīvaraṇā

rāga - lust
 dosa - anger
 moha - delusion

- d -

dakkiṇā - offering; a gift; fee
 dakkhiṇeyya - one worthy of a dakkiṇā (o*)
 dasa - the number ten
 dāna - charity, generosity, donation, giving, dealing out, gift; one of the ten pāramī
 diṭṭhi - view; belief; dogma
 diṭṭho - masculine singular past participle of dassati: seen, visible
 diṭṭhosi - (diṭṭho + asi*)

 dukkha - physical pain, unpleasantness, unsatisfactoriness, painful, causing misery; one of the three basic characteristics: anattā, anicca, dukkha. See lakkhaṇa.
 dukkhakkhandhassa - (dukkha + khandha + assa*)
 dukkhamanveti - (dukkha + aṃ + anveti) _____

 duṭṭha - spoilt, corrupt; bad, malignant, wicked
 duṭṭhavacanā - (duṭṭha + vaca + anaṃ*) _____

 deva - to shine, belongs to the sky
 devati - to lament
 domanassa - distress, mental pain, dejection, misery

domanassupāyāsā (domanassa + upāyāsā) _____

dosa - aversion; one of the three principal mental defilements which are the root causes of all other mental impurities and hence suffering: moha, rāga, dosa

- dh -

dhamma - that which forms a foundation and supports; the cosmic law; the law of liberation, i.e. the teaching of an enlightened person; the nature, natural law (ā, aṃ, ehi, ino, o*)
 dhammadānaṃ - (dhamma + dāna) the gift of dhamma (aṃ*)
 dhammānudhamma - (dhamma + nu + dhamma) _____

 dhātu - element; natural condition, property

- n -

na - not; neither nor
 naṃ - him; personal pronoun, third person singular accusative (for all genders) and third person singular nominative (for neuter)
 natthi - there is not
 namo - (nāma + o*) name
 nava - nine; new, fresh, unsoiled, clean (aṃ*)
 nāma - mind; the four immaterial factors of an individual
 nāmarūpa - (nāma + rūpa) mind matter; individuality, the mental physical continuum (aṃ*)

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ni / nis - (base prefix) low; down; downward motion, down into
 nicca - constant, continuous, permanent (aṃ*)
 niccam kāyagatāsati - (nicca+ kāya+ gatā+ sati)having constant mindfulness relating to the body
 nibbāna - extinction, freedom from suffering; the ultimate reality; the unconditioned; the dying out in the heart of the threefold fire: (rāga, dosa, moha); freedom from rebirth altogether
 nirujjhati - to be broken up, dissolved, destroyed; cease, die, eradicated (anti*)
 nirodha - cessation, eradication, oppression, suppression, destruction, annihilation (ā, o*)
 nīvāraṇa - obstacle, hindrance; warding off, keeping back, preventing. The five hindrances to mental development are: kāmaccanda, vyāpāda, thīna-middha, uddhacca-kukkucca, vicikicchā. (ā*)
 nu - of time = now; then, now
 nekkhamma - giving up the world and leading a holy life; renunciation of, or emancipation from worldliness, freedom from lust, craving, desires; renunciation; a pāramī (aṃ*)

- p -

paccatta - separately, individually, singly, by one's self, in one's own heart (aṃ*)
 paccaya - because of; the cause; resting on, falling back on, support, requisite (ā*)

paccuppanna - (pp. of paṭi + uppajjati) - what has arisen (just now), existing, present (ā*)

pacceka-buddha - 'lone' or 'silent' buddha, who is unable to teach the way he has found to others. See sammā-sambuddha.

pañc - (from pañca) the number five

pañca - the number five

pañcakkhandha - (pañca + khandha) the five aggregates

pañcupādānakkhandhā - (pañca + upādāna + khandha)

paññā - of wisdom, endowed with knowledge or insight, possessed of the highest cognition; a pāramī; an indriyā (āya*)

paññāya - understanding fully, realizing, in full recognition

paṭi - directional prefix in back, against, towards, in opposition to, opposite

paṭicca - concerning, grounded on, on account of

paṭicca-samuppāda - arising on the grounds of a preceding cause; happening by way of a cause

paṭigha - repulsion, repugnance, anger

paṭipajjati - to enter upon (a path), to go along, follow out (a way or plan)

paṭipatti - (paṭi + pad) way, method, conduct, practice, performance, behavior (iyā*)

paṭipanna - (of paṭipajjati) going along by (practicing) obtaining, reaching one who has entered the path (ā, o*)

taṃ	= you (s, nom)
tvam	= you (s, nom)
tumhe	= you (p)
taṃ	= him/her (s, acc)
so	= he (s, nom)
sā	= she (s, nom)
tā	= them (p, fem, acc, nom)
te	= them (p, masc, acc, nom)
mayam	= we (nom)
amhe	= us (acc)
ahaṃ	= I (nom)
maṃ	= me (acc)



sotāpanna
sakadāgāmī
anāgami
arahant

paṭiloma - (paṭi + loma) ‘against the hair’, in reverse order
pad - (from pada) _____
pada/pāda - foot, on foot, way, path (aṃ*)
paduṭṭha - made bad, spoilt, corrupt, wicked (ena*)
pamokkha - discharging, launching, letting loose, gushing out (anti*)
para - beyond, on the further side of; over
pari - denoting completion of a forward movement
parideva - (pari + devati) lamentation, wailing
parinibbāna - (pari + nibbāna) complete nibbana, complete extinction of khandha, release from cravings and attachment to life, emancipation
paripuṇṇa - complete (aṃ*)
pariyodapana - purification, cleansing (aṃ*)
parisuddha - (pari + suddha) pure, ultra pure (aṃ*)
pasanna - clear, bright, happy, reconciled; flowing out (ena*)
passa - seeing, one who sees; to see (ati, ika*)
passati - recognize, realize, know (only with jānāti)
passiko - one who sees
pāpa - evil, bad, wicked, sinful, suffering, wrong doing (assa*)
pāramī - perfection, completeness, highest state; wholesome mental quality that helps to dissolve egoism and thus leads one to liberation
pāli - a spoken language at the time of Buddha; (lit. a line, row; text)
pāhuna - a guest (eyya; eyyo*)
pāhuṇeyya - (pāhuna) worthy of hospitality

pi- (api) - also, too, but; however; on the other hand; now (continuing a story)
piṭaka - basket
puggala - individual, person (ā*)
pūjeti - to honor, respect, worship, revere (emi*)
puñña - virtue; meritorious action; favorable, good
puññakkhetta - (puñña + ketta) doing good (aṃ*)
puna - again
punappunaṃ - (puna + puna + aṃ*) - again and again
pubba - previous, former, before
pubbaṅgama - (pubba + gama) going before, preceding (ā*)
purāṇa - ancient, past -with ref. to former births or previous existence (aṃ*)
purisa - man; male

- ph -

phassa - contact, touch, a sense or sense impression (o*)
phāsukā - rib (only in plural)
phuṭṭha - touched, affected by, influenced by (assa*)

- b -

bala - strength, power. The five mental strengths (indriya) are: saddhā, viriya, sati, samādhi, paññā. (an*)
buddha - one who has attained enlightenment; one who has discovered the way to liberation, has practiced it and has reached the goal by his own efforts. There are two types of buddha: pacceka-buddha, sammā-sambuddha. (āna, aṃ, o*)
buddhāna - of the buddhas (ānaṃ*)

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- bh -

bhaga - luck, lot, fortune
bhagavant - (bhaga) fortunate, illustrious, sublime; title 'lord' (avā, ā, o, atā*)
bhagga - broken (ā*)
bhaṅga - dissolution, breaking up (ā*)
bhandha - bond; bind; fetter (ana, anā, ā*)
bhava - becoming, rebirth, existence, a 'life'; being, condition; to happen; flow of life (tu, atī, o*)
bhāvanā - mental development, meditation, experience
bhāsati - to speak, say, to call; to shine, shine forth

- m -

magga - road, way, foot path
maṅgala - welfare, blessing, happiness
maṅgalamuttamaṃ - (maṅgala + uttamaṃ*) - highest beatitude in life
majjha - middle; in between, among (he*)
mana - mind, thought (asā*)
manussa - human being, person (ānaṃ*)
mano - mind, thought; the intellectual function of consciousness
manopubbaṅgamā - (mano + pubba + gama + ā*) directed by mind, dominated by thought
manopubbaṅgamādharmā - (mano + pubba + gama + dharma) mind precedes everything else

manomayā - (mano + maya + ā*)
produced by mind
manoseṭṭhā - (mano + seṭṭha + ā*)

maya - made of, consisting of, myself; origin (ā*)
maraṇa - existence, physical death, dying
māra - killing, destroying, bringing death, pestilence, illness
middha - torpor, stupidity, sluggishness 'stiff' (identified with thīna)
muni - state of silence; one who has taken a vow of silence
munindo - (muni + indo)

mettā/metta - selfless love and goodwill; friendly, benevolent, kind; to love; to be fat; one of the ten pāramī
moha - ignorance, delusion, dullness of mind and soul, bewilderment, infatuation. Synonym of avijjā. One of the three principal mental defilements which are the root causes of all other mental impurities and hence suffering: moha, rāga, dosa

- y -

ya - (amplification of the dem. pron.) _____
yadi - (from ya) if; that being so, if this is so
yathā-bhūta - as it is; the existing reality
yadidaṃ - namely, that is to say
yassa - high position, glory, fame, repute, success
yah - one who
ye -(plural of yah) those who

sace	= if
yadi	= if
ca	= and
pi	= too, also
na	= not
viya	= like, similar



- ॠ -

rāga - craving; color, hue, dye, excitement, passion. One of the three principal mental defilement's which are the root causes of all other mental impurities and hence suffering: moha, rāga, dosa
rūpa - matter, corporeality; body, form, figure, appearance, principle of form; material quality; see khandhā (am*)

- ॡ -

lakkhaṇa - sign, distinguishing mark, characteristic. The three characteristics are: anicca, dukkha, anattā. The first two are common to all conditioned phenomena. The third is common to all phenomena, conditioned and unconditioned.

loka - space, open space, universe (closely related to rūpatti) materiality as well as immateriality (assā*)

lokavidū - (loka + vidū) knowing the universe

lobha - craving; covetousness, greed. Synonym of rāga

loma - the hair of the body

- ॢ -

va - (for eva after long vowels) even, just, only, for sure

va - (from iva) like, like as, as if; even, just so, only; for sure, certainly

va - (from vā as in yadi va/yadi vā) either or

vā - either or

vacana - speaking, utterance, work, bidding (am*)

vata - exclamation: surly, certainly, indeed; a religious duty, observance, rite

vandanā/vandana - (from vand) salutation, respect, paying homage, veneration, adoration

vandāmi - (vandati) worship, venerate, revere

vaya - passing away, decay; vitality, age; loss, want, expense

varaṇa - rampart, causeway, wall

vahati - to drive, lead; vehicle, wagon; to carry, transport; to proceed, to do one's work; to work, to be able, to have power (o*)

vācā - speech

vāyāma - (vi + a + yam) striving, effort, endeavor (o*)

vi - prefix: 'dis', 'de'; shine out, spread out; the number two; full of, gay with

vicikicchā - (from vicikicchati) doubt, perplexity, uncertainty

vicikicchati - (vi + cikicchati) dis-reflect, to be distracted in thought

vijjā/vijja - possessed of wisdom

vijjācaraṇa - (vijjā + caraṇa)

viññāna - birth linking consciousness; the cognizing part of the mind; a khandhā

viññū - intelligent, learned, wise (ūhi*)

vidū - knowing, clever, wise, skilled in

vidyā - (sanskrit form of vijjā) possessed of wisdom

vidhi - form, way; rule, direction, disposition, method, motto (inā*)

vipassanā - (vi + passati) inward vision, insight which purifies the mind, intuition, introspection

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bhavati (root = bhū)		
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atthi (root = as)		
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bhavitvā / hutvā		
INFINITIVE		
bhavitum / hotum		
	S	P
3rd	atthi	santi
2nd	asi	attha
1st	asmi/ amhi	asma/ amha

ṭ h	vimutti - release, deliverance, emancipation	group as in psychology almost equal to ‘individuality’;
ḍ	viraja - (vi + raja) free from defilement or passion (aṃ*)	identified with the five khandhā
ḍ h	virāga - (vi + rāga) absence of rāga, dispassionateness, indifference towards, disgust; waning, fading away, cleansing, purifying; faultless (aṃ*)	sakkāyadiṭṭhi - (sakkāya + diṭṭhi) theory of individuality or soul, speculation as to the eternity or otherwise of one’s own individuality
ṇ	viriya - vigor, energy, effort, exertion; a pāramī; one of the five indriyā	saṅkappa - thought, intention, purpose
t	visaṅkhāra (vi + saṅkhāra) divestment of all material things	saṅkhāra - mental formation; volitional activity; mental reaction; mental conditioning; former impression, disposition, habit pattern; the reactive part of the mind; a khandhā (ā*)
t h	visaṅkhāragataṃ - (vi + saṅkhāra + gata) gone into a state of non conditioning (aṃ*)	saṅgha - multitude, assemblage; the Order, the monks and nuns; those who walk on the path (ā, aṃ, o*)
d	visaṅkhitaṃ - visankhata - (vi + sankhata) destroyed, annihilated	sacca - truth; real, one of the ten pāramī
d h	vūpasama - eradication; allaying, relief, suppression, mastery, cessation, calmness (o*)	sañña - sense, consciousness, perception; the recognizing part of the mind; one of the five khandhā
n	vedanā - feeling, sensation; the feeling part of the mind. One of the five aggregates (khandhā)	saṅkhittena - in short, concisely
p	vedita - experiences, felt (tabbo*)	sati - awareness; wakefulness of mind, mindfulness, alertness, lucidity of mind, self possession; one of the five indriyāni; one of the five bala
p h	vesākha - of a month	sattha(r) - teacher (ā*)
b	vyādhi - sickness, malady, illness, disease	saddhā - devotion, faith; one of five indriyā
b h	vyāpāda - aversion ill will, desire to injure, malevolence	santena - with peacefulness; gentle, mild mannered
m		sandiṭṭhika -(saṃ + drs + ika) with one’s own eyes; visible; belonging to, of advantage to, this life; actual (o*)
y		sandhāvati - (san + dhāvati) to run through, to transmigrate (issaṃ*)
r		sabba - all, whole, entire, every
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- S -

sa - (prefix) ‘with’, possessed of, having, same as
sakaḍāgāmin - (sakad= sakid + āgāmin) ‘once returner’, one who will not be reborn on earth more than once (mī*)
sakaḍāgāmitā - the state of a ‘once returner’
sakid -once more, once for all
sakkāya - (sat + kāya) the body in being, the existing body or



sabbadā - always. See sabba.
(ānaṃ*)
saṃ - (prefix) the same; one; once;
together; near by
samādhi - (saṃ + ā + dhā) con-
centrated, self collected,
intent state of mind and
meditation; mastery over the
mind; one of five indriyāni
samudaya - (saṃ + udaya) aris-
ing, origin (o*)
samuppāda - (saṃ + uppāda)
origin, arising, genesis,
coming to be, production
sampajañña - constant thorough
understanding of imperma-
nence; attention, comprehen-
sion, circumspection (āno*)
sampanna - (pp. of sampajjati)
successful, complete, perfect
(o*)
sambuddha - (saṃ + buddha) well
understood; one who has
thoroughly understood, being
enlightened (assa, o*)
sambhava - (saṃ + bhava) origin,
birth, production, arising
(anti, aṃ*)
sammā - thoroughly, perfectly,
right
sammāsambuddha - (sammā +
saṃ + buddha) - 'full' or
'perfect' buddha who is able
to teach others; perfectly
enlightened; a universal
buddha. See pacceka-buddha.
(o, assa*)
saḷāyatana - the six organs of
sense = eye, ear, nose, tongue,
body, mind, and the six
objects: forms, sounds, odors
tastes, tangible things, ideas
(aṃ*)
saṃyutta - tied, bound, fettered

saṃyojana - bond, fetter; espe-
cially the fetters that bind man
to the wheel of transmigration
saṃsāra - transmigration, lit.
fairing on (aṃ*)
sādhū - (from sādhi) well done
well said; an expression of
agreement or approval; ap-
plause; good, virtuous, pious;
meritorious; used as 'please'
sāmīci - (from sammā) right,
proper course
sāmīcipaṭipanna - (sāmīci +
paṭipanna) correct in life (o*)
sārathi - charioteer, coachman
sāvaka - (from sru) hearer, dis-
ciple
sāsana - order, message, teaching
(aṃ*)
sāsanaṃ - the teaching
sīla - morality, abstaining from
physical and vocal actions that
cause harm to oneself and
others; one of the ten pāramī
su - well bred
sukhuma - subtle, minute
sukha - happiness, agreeable,
pleasant, blest (o*)
sukhamaṇveti - (sukha + aṃ +
anveti)
sugata - fairing well, happy;
having a happy life after death
(o*)
suta - heard; learned; taught
sutta - dialogue, discourse (anta*)
suddha - purified
supaṭipanna - (su + paṭipanna) of
good conduct (o*)
setṭha - best, excellent (ā*)
sesa - remaining
so - he
soka - grief, sorrow, mourning
sota - stream, flood, current

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sotāpanna (sota + āpanna/āpatti)
one who has reached the first
stage of saintliness, and has
experienced nibbāna. See
ariya.

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soma - (somma) calm, peaceful
svākkhāta - (su + akkhāto) well
preached (o*)

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hi - for, because; indeed, surely
hoti - to become; to be. See
bhavati.

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