

Adjectives

NPC I Pg. 50/Pg. 55/Pg. 62

- In Pāli adjectives comes under the broad grammatical category “nāma” are not treated separately from nouns, as they take all the inflection of nouns.
- As the adjective qualify nouns, which are of different genders, numbers and cases, the adjectives must agree with their nouns in gender, number and case.
- The declension of adjectives will present no difficulties to the student who is familiar with the declension of nouns.
- In Pāli adjectives can be divided into:
 - o Ordinary Adjectives (NPC I Pg. 62)
 - o Pronominal Adjectives (NPC I Pg. 50)
 - o Verbal Adjectives (NPC I Pg. 55)
- In Pāli, numerals too are comes under adjectives

Ordinary Adjectives

- Ordinary Adjectives behaves just like the English adjectives. They come before the noun that it qualifies.
e.g.: piya (dear/amiable), surūpa (beautiful) , seta (white), dīgha (long), ariya (noble)
- However, unlike English adjectives, Pāli adjectives are declinable.
- List of adjectives are given in NPC I Pg. 62
- The ordinary adjectives are declined like nouns according to their endings.
 - i. ‘a’ ending adjectives (i.e. dīgha, rassa etc.)
 - a. Masculine – declined as ‘a’ ending masculine nouns i.e. ‘nara’
 - b. Neuter – declined as ‘a’ ending neuter nouns i.e. ‘nayana’
 - c. Feminine – declined as ‘ā’ ending feminine nouns i.e. vanitā
 - ii. ‘u’ ending adjectives (i.e. bahu, mudu etc.)
 - a. Masculine – declined as ‘u’ ending masculine nouns i.e. ‘garu’
 - b. Neuter – declined as ‘u’ ending neuter nouns i.e. ‘cakhu’
 - c. Feminine – declined as ‘u’ ending feminine nouns i.e. ‘denu’
But sometimes, these ‘u’ ending adjectives add ‘kā’ to their feminine stem, and then they are declined like ‘vanitā’ - e.g. mudukā, bahukā
 - iii. ‘ī’ ending adjectives (i.e. Masculine adjective māli – one who has garland), take ‘inī’ (mālinī) instead of ‘ī’ in forming feminine stems. Then they are declined like ‘kumārī’

e.g.: Adjectives used: ratta – red rassa –short bahu – much/may
Ratto gono rassāni tiṇāni khādati (The red ox eats some short grass)
 Rattāgāvī/ gāvīyo bahum tīnam khādimsu (The red cows ate much grass)

Seta - white

Setā kaññā setam padumam ādāya setena rathena vihāram gacchi

(The fair girl having taken a white lotus went to the monastery by a white chariot)

Ucchā kumarī nīlaṃ vatthaṃ paridahitvā mahantaṃ nagaraṃ gamissati
(The tall girl having worn a blue dress will go to the large city)

Tassa eko eva putto ahoṣi, piyo manāpo. (To him, there was only one dear and beloved son)

Examples from 'Abubuddha sutta' - AN Catukka nipāta, Bhaṇḍagāma vagga

Adjective - ariya (noble) – notice how the adjectives change its gender and case depending on the noun it describes.

Ariyassa, , sīlassa – of noble virtue

Ariyāya, paññāya – of noble wisdom

ariyaṃ sīlaṃ - noble virtue

ariyā paññā – noble wisdom

sīla – *nt.* Moral practice

paññā – *f.* wisdom

Pronominal Adjectives NPC I Pg. 50

- Almost all pronouns become adjectives when they are used before a noun of the same gender, number and case.
- They are pronouns when they stand alone in a sentence.

- o Pronoun

e.g.: So gehaṃ gacchati

- o Pronominal Adjectives

Pronominal adjectives change with the gender/case and person of the noun that it describes.

e.g.: So puriso tāsaṃ yuvaṭṭinaṃ tāni vattāni vikkiṇāti (That man sells those cloths to those women)

taṃ purisaṃ (that man), tena purisena (by/ with that man)

tassa purisassa (to/for or of that man), tasmā purisasmā (from that man)

Analyse and translate into English: (from NPC I Ex. 17)

1. Ayaṃ sīho tamhā vanamhā nikkhamma imasmim magge thatvā ekaṃ itthim māresi
2. Tassā rājiniyā etā dāsiyo imehi rukkhehi pupphāni ocinitvā imā mālāyo karimsu
3. pūjemi Buddhaṃ kusumena nena, puññena metena ca hotu mokkhaṃ

Comparative and Superlative (Gair Pg. 156)

- The most common way in which Pāli expresses the comparative (English 'er') is with the affix 'tara' added to the adjective.
- The superlative is formed with the affix 'tama' (English 'est'). But superlative form is quite rare.
- In Pāli the comparative often has a superlative sense.

Adjective	Comparative	Superlative
Piya (dear)	piyatara (dearer)	piyatama (dearest)
Sādu ¹ (sweet)	sādutara (sweeter)	
Bahu (much)	bahutara (many)	
Sīlavantu 2 (virtuous)	sīlavantatara (more virtuous)	
Balavantu (powerful)	balavantara (more powerful)	

- There are also irregular comparative and superlatives. Many of these are descended from Sanskrit forms.

Verbal Adjectives (Participles)

- Participles are a kind of adjectives formed from the verbal bases.
- Like verbs they are divided into Present, Past and Future. Each group is again divided into Active and Passive.
- Being adjectives they are declined in all three genders
- Verbal adjectives are covered in Handout 6

Some examples:

Verb	Past Participle	Present Participle	Future Participle
Gacchati (goes)	Gata (gone)	Gacchanta (going) Gacchamāna	Gantabba (to be gone)
Karoti (does/makes)	Kata	Karonta kurumāna	Katabba/ karaniya
Pacati (cooks)	Pakka, pacita	Pacanta Pacamāna	Pacitabba

e.g: gāmaṃ gacchanta dārako ekaṃ gonaṃ disvā bhāyi
Hiyo ataṅṅaṃ gato so puriso ahinā daṭṭho mari

¹ This is different from 'Sādhu' (indeclinable particle) which gives the meaning 'yes'/'alright'

² Declension of 'vantu' ending adjectival nouns – NPC I Page 27

Numerals (Saṅkhyā / Aṅka)

NPC I Page 66

Numerals can be divided into two categories, namely:

1. Cardinals (Sudha-saṅkhyā)
2. Ordinals (Kamvācaka-saṅkhyā)

- A cardinal number tells "how many."
- Cardinal numbers are also known as "counting numbers," because they show quantity.
- Numerals are more often used as adjectives and being adjectives they are declinable.
- All numerals (cardinals and ordinals) are generally come before the word that it qualifies.
- 'eka' has only singular form and is declined like the relative pronoun "yo"
- The plural form of "eka" is used to express the meaning 'some'

e.g.: Eke purisā (some men)

- Other than 'eka' (one) all other numbers are in plural form.
- Cardinal numbers, being adjectives agree in number and case with the noun they qualify.

As the numbers 1, 3 and 4 are in all three genders, they agree in gender too.

- o The stems 'eka'(one), 'ti' (three) and 'catu' (four) are of all genders and declined differently in each gender
e.g. eka (*m.* eko, *f.* ekā, *nt.* ekaṁ - declined like 'yo')
- eko puriso (one man), ekā itthī (one woman), ekaṁ kulāṁ (one family)
ekassa purisassa (to or of one man)
- o The stems 'dvi' (two)and from 'pañca' (five) to 'atṭhārasa' (eighteen) do not show different inflections in different genders, though they take all the genders.
e.g. Dve purisā (two men), dve itthiyo (two women), dve kulāni (two families),
dvinnāṁ purisānaṁ (to or of two men)
- o From 'vīsati' to 'navuti' the numbers are feminine, so as 'koti'

Cardinals (Sudha-saṅkhyā)

- | | |
|----------------------------|-------------------------|
| 1. One - Eka/ Ekaṁ | 6. Six - Cha |
| 2. Two - Dvi/ Dve | 7. Seven - Satta |
| 3. Three - Ti/ Tayo | 8. Eight - Atṭha |
| 4. Four - Catu/ Cattāro | 9. Nine - Nava |
| 5. Five - Pañca | 10. Ten - Dasa |
| 11. Ekādasa | 16. Soiassa |
| 12. Dvādasa/dvidasa/bārasa | 17. Sattadasa/sattarasa |
| 13. Teīasa/terasa/ tedasa | 18. Atṭhādasa/ Atṭādasa |
| 14. Catuddasa/ cuddasa | 19. Ekūnavisati |
| 15. Pañcadasa/pañjarasa | |

20. Viṣati	25. Pañcaviṣati
21. Ekaviṣati	26. Chabbīṣati
22. Dvāvīṣati/ bāvīṣati	27. Sattaviṣati
23. tevīṣati	28. Aṭṭhaviṣati
24. Catuviṣati	29. Ekūnatīṃsati
30. Tīṃsati/Tīṃsā	35. Pañcatīṃsati
31. Ekatiṃsati	36. Chatīṃsati
32. Dvattīṃsati	37. Sattatiṃsati
33. Tettīṃsati	38. Aṭṭhatīṃsati
34. Catutiṃsati	39. Ekūnacattāiisā
40. Cattāḷisati/ Cattāḷisā	61. Ekasaṭṭhi
41. Ekacattāḷissati	64. Catusaṭṭhi
49. Ekūnapañṇāsa	70. Sattati
50. Pañṇāsa/Pañṇāsa	75. Pañcasattati
53. Tepañṇāsa	80. Asīti
57. Sattapañṇāsa	81. Ekāsīti
60. Saṭṭhi	90. Navuti
100 - Satam (Hundred)	
200 - Dvisatānī (Two-hundred)	
500 - Pañcasatānī (Fivehundred)	
1000 - Sahassam (Thousand)	
10000 - Dasasahassam (Ten thousand)	
100,000 - Satasahassam / lakkham (Hundred Thousand)	
10,00,000 - Dasalakkham (Million)	
10,000,000 - Koti / Satalakkham (Ten Million)	

Ordinals (Kamvācaka-saṅkhyā) - NPC I Pg. 71

- Ordinal numbers tell the order of things in a set—first, second, third, etc.
- Ordinal numbers do not show quantity. They only show rank or position.

Paṭhama - first

Dutiya - second

Tatiya - third

Catuttha - forth

Pañcama - fifth

Chaṭṭha - sixth

Sattama - seventh

Aṭṭhama - eighth

Navama - ninth

Dasama - tenth

e.g.: Paṭhama jhāna,

Dutiyampi Buddham saranam gacchāmi

Tatiyampi dhammam saranam gacchāmi

Declension of 'Catu' (Four) – NPC I Pg. 68

Case	Masculine	Feminine	Neuter
Nominative	Cattāro; Caturō	Catasso	Cattāri
Accusative	Cattāro; Caturō	Catasso *	Cattāri
Instrumental	Catūhi, Catūbhi	Catūhi, Catūbhi	Catūhi, Catūbhi
Dative	Catunnaṃ	catassannaṃ	Catunnaṃ
Ablative	Catūhi, Catūbhi	Catūhi, Catūbhi	Catūhi, Catūbhi
Genitive	Catunnaṃ	Catassannaṃ	Catunnaṃ
Locative	Catusu	Catusu	Catusu

Translate into English:

1. Cattāro kumārā catūhi sunakhehi saddhim kīlati
2. Pañca dāsā dasannaṃ assānaṃ bahum tiṇaṃ, appakaṃ udakāni ca aharimsu
3. Ahaṃ cattāri vassāni nagare vasitvā tato pacchā tayo māse game vasissāmi.
4. Dve me bhikkhave antā pabbajitena na sevitabbā

From AN

1. Ariyena, bhikkhave, sīlena samannāgato 'imasmā dhammavinayā apapatito'ti vuccati.
One who possess with noble virtuous behavior is said to be secure in this Dhamma and discipline.
Imehi kho, bhikkhave, catūhi dhammehi samannāgato 'imasmā dhammavinayā apapatito'ti vuccati'ti.
One who possesses with these four things is said to be secure in this Dhamma and discipline."
Papatitasuttaṃ (sutta no 2)
2. Catūhi, bhikkhave, dhammehi samannāgato³ (*possessing*) bālo (*foolish*) abyatto⁴ (*incompetent*) asappuriso (*bad person*) khatam (*maimed*) upahatam⁵ (*injured*) attānaṃ pariharati, sāvajjo ca hoti sānuvajjo⁶ (*reproach*) ca viññūnaṃ, bahuñca apuññaṃ (*demerit*) pasavati.
"Bhikkhus, possessing (with) four qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit.
Katamehi catūhi? What four? Paṭhamakhatasuttaṃ⁷(sutta no 3)

³ Samannāgato – *adj.* (Nom./sing./masculine) – endowed with/ possessed of

⁴ Abyatto – na + byatta/vyatta (*adj.* learned/accomplished)

⁵ upahatam – injures – *p.p.* of 'upahanati' – injures/ destroys

⁶ Sānuvajjo – *adj.* (Nom./sing./masculine) – reproachable/ blameable

⁷ Paṭhamakhatasuttaṃ – Paṭhama (first) + khata (maimed) + suttaṃ (discourse) – khata – *pp* of 'khanati' – digs/ maims/ injures