

1.1 Masculine and Neuter Nouns Ending in -a

	masc.sg.-a	nt.sg.-a	masc.pl.-a	nt.pl.-a
1. nom	naro	cittam	narā	cittā, cittāni
2. acc	naram	cittam	nare	citte, cittāni
3. inst	narena	cittena	narehi	cittehi
4. dat	narāya, narassa	cittāya, cittassa	narānam	cittānam
5. abl	narā, naramhā, narasmā	cittā, cittamhā, cittasmā	narehi	cittehi
6. gen	narassa	cittassa	narānam	cittānam
7. loc	nare naramhi narasmim	citte cittamhi cittasmim	naresu	cittesu
8. voc	nara, narā	citta cittā	narā	cittāni

1.2 Masculine and Neuter Nouns Ending in -u

	masc.sg.	nt.sg.	masc.pl.	nt.pl.
1. nom	bhikkhu	āyur	bhikkhū, bhikkhavo	āyū, āyūni
2. acc	bhikkhum	āyur	bhikkhū, bhikkhavo	āyū, āyūni
3. inst	bhikkhunā	āyunā	bhikkhūhi	āyūhi
4. dat	bhikkhuno, bhikkhussa	āyuno, āyussa	bhikkhūnam	āyūnam
5. abl	bhikkhunā, bhikkhumhā, bhikkhusmā	āyunā, āyumhā, āyusmā	bhikkhūhi	āyūhi
6. gen	bhikkhuno, bhikkhussa	āyuno, āyussa	bhikkhūnam	āyūnam
7. loc	bhikkhumhi bhikkhusmim	āyumhi āyusmim	bhikkhūsu	āyūsu
8. voc	bhikkhu	āyu	bhikkhū, bhikkhavo, bhikkhave	āyū, āyūni

masc.-i: aggi → aggayo

masc.-ī: pakkhī → pakkhino

nt.-i: aṭṭhi → aṭṭhīni

1.3 Feminine Nouns Ending in -ā and -i

	fem.sg.-ā	fem.sg.-i	fem.pl.-ā	fem.pl.-i
1. nom	vedanā	bhūmi	vedanā, vedanāyo	bhūmī, bhūmiyo
2. acc	vedanam	bhūmim	vedanā, vedanāyo	bhūmī, bhūmiyo
3. inst	vedanāya	bhūmiyā	vedanāhi	bhūmīhi
4. dat	vedanāya	bhūmiyā	vedanānam	bhūmīnam
5. abl	vedanāya	bhūmiyā	vedanāhi	bhūmīhi
6. gen	vedanāya	bhūmiyā	vedanānam	bhūmīnam
7. loc	vedanāya, vedanāyam	bhūmiyā, bhūmiyam	vedanāsu	bhūmisu, bhūmiṣu
8. voc	vedane	bhūmi	vedanā, vedanāyo	bhūmī, bhūmiyo

fem.-ī: kumārī → kumāriyo

fem.-u: yāgu → yāguyo

1.4 Simple Present

Verbal terminations:

	sg.	pl.
1st	-mi	-ma
2nd	-si	-tha
3rd	-ti	-(a)nti

Root: $\sqrt{dhāv}$ (to run), base: *dhāva*

	sg.	pl.
1st	dhāvāmi	dhāvāma
2nd	dhāvasi	dhāvatha
3rd	dhāvati	dhāvanti

The base is obtained by removing the 3rd.sg. termination *-ti* from the conjugated form.

The final *-a* of the base is lengthened before *m*: *dhāvāmi*, *dhāvāma*.

1.5 Future Tense

The verb *atthi* (he is) is not used in the future tense, *bhavissati* is used instead.

sg.		pl.	
bhavissāmi	I will be	bhavissāma	we will be
bhavissasi	you will be	bhavissatha	you all will be
bhavissati	he will be	bhavissanti	they will be

1.6 Aorist Past Tense

Verbal terminations:

	sg.	pl.
1st	-im̐	-(i)mhā, -(i)mha
2nd	-o, -i	-(i)ttha
3rd	-i	-(i)m̐su, -um̐

Root: $\sqrt{dhāv}$ (to run), base: *dhāva*

	sg.	pl.
1st	adhāvim̐	adhāvimhā
2nd	adhāvo, adhāvi	adhāvittha
3rd	adhāvi	adhāvim̐su, adhāvum̐

Bases ending in *e* are conjugated with an inserted “s”.

	singular	plural
1st	desesiṃ I taught	desimha we taught desimhā
2nd	desesi you taught	desittha you all taught
3rd	desesi he taught	desesum̐ they taught

Also applies to causative verbs (e.g. *vandati* → *vandāpeti* → *vandāpesi*).

Similarly *samacintesi*, *āmantesi*, *santappesi*, *samuttejesi* etc.

Some roots ending in long vowels also get the *s* aorist ending. In the plural case, the long vowel is shortened.

	sg.		pl.
1st	aṭṭhāsiṃ	I stood	aṭṭhamha, aṭṭhamhā we stood
2nd	aṭṭhāsi	you stood	aṭṭhattha you all stood
3rd	aṭṭhāsi	he stood	aṭṭham̐su they stood

1.7 Optative or Potential Verbs: May / Should (-eyya)

Verbal terminations:

	sg.	pl.
1st	-eyyāmi, -emi	-eyyāma, -ema
2nd	-eyyāsi, -esi	-eyyātha, -etha
3rd	-eyya, -e	-eyyum

Irregular: \sqrt{as} (to be), *atthi*

	sg.	pl.
1st	siyaṃ, assaṃ	assāma
2nd	siyā, assa	assatha
3rd	siyā, assa	siyum, assu, siyaṃsu

Root: $\sqrt{dhāv}$ (to run), base: *dhāva*

	sg.	pl.
1st	dhāveyyāmi, dhāvemi	dhāveyyāma, dhāvema
2nd	dhāveyyāsi, dhāvesi	dhāveyyātha, dhāvetha
3rd	dhāveyya, dhāve	dhāveyyum

Irregular: \sqrt{kar} (to do, make, work), *karo*

	sg.	pl.
1st	kareyyāmi, kayirāmi	kareyyāma, kayirāma
2nd	kareyyāsi, kayirāsi	kareyyātha, kayirātha
3rd	kareyya, kayirā, kare	kareyyum, kayirum

1.8 Gerund (e.g. bhavitvā), a.k.a. Absolutive

bhavati (is, becomes)	bhavitvā
gacchati (goes)	gantvā
labhati (gets, obtains)	labhitvā, laddhā
deti / dadāti (gives)	datvā
deseti (teaches)	desetvā

suṇāti (hears)	sutvā
pivati (drinks)	pitvā
passati (sees)	disvā
jānāti (knows)	ñatvā / jānitvā
karoti (does)	katvā

1.9 Infinitive (e.g. bhavitum)

	root + -tum	
$\sqrt{dā}$	dātum	to give
\sqrt{gam}	gantum	to go
\sqrt{han}	hantum	to kill
\sqrt{kar}	kātum	to do, to make
$\sqrt{ñā}$	ñātum	to know

	root + -itum	
\sqrt{car}	caritum	to walk
$\sqrt{jīv}$	jīvitum	to live
\sqrt{har}	haritum	to carry
\sqrt{han}	hanitum	to kill
\sqrt{pucch}	pucchitum	to ask

1.10 Causative: Having It Done (-e, -aya, -āpe, -āpaya)

The causative base is formed by adding *-e*, *-aya*, *-āpe*, *-āpaya* either to the root or the verbal base. The base thus formed is conjugated in all tenses and moods. The causative form of a transitive verb takes two objects in the accusative.

vandati → vandāpeti → vandāpesi

Suppavāsā dāraṃ Bhagavantam vandāpesi.

Suppavāsā made her boy bow to the Blessed One.

uggaṇhāti → uggahetvā → uggahāpetvā

... uggahetvā vā uggahāpetvā vā nikkhipitabbaṃ.

... having picked it up or causing it to be picked up, it should be kept.

1.11 Present Participle (-nt, -māna)

√gam	gaccha	gacchant, gacchamāna, gacchāna	going
√dā	data	dadant, dadamāna, dadāna	giving
√dis	dese	desent, desayamāna, desayāna	teaching
√bhū	bhava	bhavanta	being

Irregular forms:

√as	sa	santa, samāna	being, existing
√kar	karo	karont, karumāna, karāna	doing, making

The present participles are declinable, they agree with the noun in gender, number and case.

gacchant → (nom.sg.) *gacchaṃ*, *gacchanto* (nom.pl) *gacchanto*, *gacchantā*

1.12 Future Passive Participle: Should Be Done (-tabba)

√dā	dātabba, deyya	should be given	√kar	kātabba, karaṇīya	should be done
√su	sotabba	should be listened to	√ñā	ñātabba, ñeyya	should be known
dese	desetabba	should be expounded	√pā	peyya	should be drunk

1.13 Past Participle (-ta, -ita, -na)

Generally formed by adding *-ta*, *-ita*, *-na* to the verbal root or base. Sandhi rules complicate the exact forms.

rukkho patito	the fallen tree
antarāyiko dhammo vutto bhagavatā	said to be an obstacle by the Buddha
Pubbe'bhinnno mallako.	The cup is already broken.

bhavati	√bhū	to be	bhūta	became
passati	√dis	to see	diṭṭha	seen
gacchati	√gam	to go	gata	gone
karoti	√kar	to do	kata	done
labhati	√labh	to get	laddha	received
jānāti	√ñā	to know	ñāta	known
bhāsati	√bhās	to speak	bhāsita	spoken
pabbajati	√vaj	to go on	pabbajita	ordained
ṭhahati	√ṭhā	to stand	ṭhita	stood
bhāveti	√bhū	bhāve	bhāvita	developed
deseti	√dis	dese	desita	preached
passati	√dis	passa	passita	seen
vedayati	√vid	vedaya	vedayita	experienced
chindati	√chid	to cut	chinna	cut
khīyati	√khī	to destroy	khīna	destroyed
nisīdati	√sad	to sink	nisinna	seated
pajahati	√hā	to abandon	pahīna	abandoned

1.14 Irregular verb √as (to be)

Present Tense			Imperative Mood			Aorist Past Tense		
	sg.	pl.		sg.	pl.		sg.	pl.
1st	amhi	amha	1st	amhi	amha	1st	āsīm	āsīmha
	asmi	amhā		asmi	amhā			āsīmhā
		asma			asma	2nd	āsi	āsittha
2nd	asi	attha	2nd	āhi	attha	3rd	āsi	āsimsu
3rd	atthi	santi	3rd	atthu	santu			āsum

1.15 Irregular verb √hū (to be)

Present Tense			Imperative Mood			Aorist Past Tense		
	sg.	pl.		sg.	pl.		sg.	pl.
1st	homi	homa	1st	homi	homa	1st	ahosīm	ahumhā
2nd	hosi	hotha	2nd	hohi	hotha	2nd	ahosi	ahuvattha
3rd	hoti	honti	3rd	hotu	hontu	3rd	ahosi	ahesum

1.16 Pronouns

Personal pronouns (nominative)			Possessive pronouns (genitive)		
	sg.	pl.		sg.	pl.
1st	ahaṃ	amhe, mayam, no		mama, mayham, me	amhākaṃ, no
2nd	tvaṃ, tvam	tumhe, vo		tava, tuyham, te	tumhākam
3rd.masc.	so, sa	te		tassa	tesaṃ
3rd.nt.	taṃ, tad	tāni		tassa	tesaṃ
3rd.fem.	sā	tā, tāyo		tassā	tāsaṃ

ta → (nom.sg.) so / taṃ / sā (nom.pl.) te / tāni / tā, tāyo
(acc.sg.) taṃ (acc.pl.) te / tāni / tā, tāyo

1.17 Compounds of Nouns Overview

Tappurisa	Kammadhāraya	Dvanda	Bahubbīhi
expresses: A has case-relation to B	A is an attribute of B A is equivalent to B	List A & B	AB is a quality of C AB → obj. outside of the comp.
$A \xrightarrow{\text{case}} B$	an A-like B an A that is B		$[AB] \rightarrow C$
Case relation: any except nom. voc.	A B in same case	A B in same case	case depends on [AB]
<i>brahma-loko</i> A $\xrightarrow{\text{gen}}$ B world of Brahma	<i>mahā-nadī</i> $A_{\text{adj}}B_{\text{sub}}$ great river	<i>samaṇa-brāhmaṇā</i> recluses & priests	<i>su-desito dhammo</i> $A_{\text{adj}}B_{\text{sub}} \rightarrow C$ the well-taught doctrine
<i>arañña-vāso</i> A $\xrightarrow{\text{loc}}$ B living in forest	<i>sabba-seta</i> $A_{\text{adj}}B_{\text{adj}}$ all white	<i>nāma-rūpaṃ</i> name & form	<i>brāhmaṇo chinna-kukkucco</i> $C \leftarrow A_{\text{adj}}B_{\text{sub}}$ a brahmin (whose) worries (are) cut
<i>rukkha-patito</i> A $\xrightarrow{\text{abl}}$ B fallen from tree	<i>mano-seṭṭha</i> $A_{\text{sub}}B_{\text{adj}}$ mind as foremost	<i>jarā-maraṇaṃ</i> old age & death	<i>buddha-bhāsito dhammo</i> $A_{\text{sub}}B_{\text{adj}} \rightarrow C$ the Buddha-spoken doctrine
<i>saraṇa-gamaṇaṃ</i> A $\xrightarrow{\text{acc}}$ B going for refuge	<i>sāriputta-thera</i> $A_{\text{sub}}B_{\text{sub}}$ Sāriputta, the elder	<i>hattha-pādaṃ</i> hands & feet	<i>kām'-andho puriso</i> $A_{\text{sub}}B_{\text{adj}} \rightarrow C$ a desire-blinded man
<i>kūṭāgārasālā</i> A $\xrightarrow{\text{gen}}$ B $\xrightarrow{\text{gen}}$ C hall of house with a ridge	<i>mukha-canda</i> $A_{\text{sub}}B_{\text{sub}}$ moon-like face	<i>candima-suriyā</i> moon & sun	<i>pīti-sukhaṃ paṭhamam jhānaṃ</i> $A \& B \rightarrow C$ the 1st jhāna (that is) joy & ease
Avyayībhāva Adverbial adv. don't take a case		Digu Numerical A B in same case	sub-type of <i>kammadhāraya</i>
$A_{\text{prefix}}B_{\text{noun}}$ <i>paṭisotaṃ</i> against the stream	$A_{\text{ind}}B_{\text{noun}}$ <i>yathābhūtaṃ</i> as it is	$A_{\text{num}}B$ (sg.nt.) <i>sattāhaṃ</i> seven days	$A_{\text{num}}B$ (not nt.) <i>ekapuggalo</i> one person
<i>nimmakasaṃ</i> mosquito-free	<i>yāvajīvaṃ</i> for the length of life	<i>saḷāyatanaṃ</i> six senses	<i>tibhavā</i> three spheres of existence
<i>ajjhataṃ</i> [adhi + atta] inner; personal; subjective	<i>pacchābhataṃ</i> after the meal	<i>ticīvaraṃ</i> three robes	<i>catuddisā</i> four directions

1.18 Declension Cases Overview

1. Nominative	subject performing the action	Who is giving?	1. nom
2. Accusative	direct object	What is he/she giving?	2. acc
3. Instrumental	means, instrument	With/by/through what?	3. inst
4. Dative	indirect object, recipient, purpose	To whom? For what?	4. dat
5. Ablative	motion/separation from, comparison	From where? Better than what?	5. abl
6. Genitive	possession, relationship	Whose?	6. gen
7. Locative	location, time	Where?	7. loc
8. Vocative	direct address	Form, bhikkhus, is not-self.	8. voc

Mnemonics:

1. **Nominate** who will do it.
2. Give an objective **accusation**.
3. Fix it with this **instrument**.
4. **Donate** a date to him.
5. Pieces fall from the **ablative** heat-shield.
6. The **genitive** glues possessions to people.
7. **Locate** him in space and time.
8. Shout a **vocal** address.

Origin of the word "Dative":

PIE root:	√do- to give
Latin:	donum gift, donatio a giving, dativus pertaining to giving
Pāli/Sanskrit:	dadāti gives [√dā + dā + a → dadā]

Origin of the word "Ablative":

Latin	PIE	Pāli/Sanskrit		
ab-	√apo	apa-	off, away from	apocalypse, apology, apostle
ferre	√bher-	√bhar / √bhr̥	to carry, to bear	birth, bring, burden, differ, offer, suffer, transfer

