A Practical Guide to Pāḷi Grammar
Ānandajoti Bhikkhu

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by

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(Ver. 3, January 2016)

Preface

The guide that is presented here is based on tables and notes I typed up when I was first learning Pāḷi, which have rather surprisingly lasted in my work until today.

The emphasis here is on being practical, so rather than overwhelming the student with forms he will rarely come across, it is more important that he master the most common forms and meanings, and use reference works to find and understand things that are outside the scope of this work.

The tables and notes present the subject from various points of view, looking at how the forms are made, what is their meaning, and then giving examples so it can be seen how they are used in the texts themselves.

For more comprehensive reference tables please see Ven Ñāṇatusita's tables at the following address: http://www.accesstoinsight.org/lib/authors/nyanatusita/

And for nouns, together with illustrations, see: http://www.ancient-buddhist-texts.net/Textual-Studies/Navapadamanjari/index.htm

I would be grateful to anyone using this work if they could give feedback so that it can be made more useful for the student in the future.

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August 2014

Verbs

In Pāḷi there are 7 conjugations which have different signs, viz:

1 = a   2 = ṁ-a   3 = ya   4 = ṇo   5 = ṇā   6 = o   7 = aya, e

and there are 8 modes:

Present Indicative, **Imperative**, **Aorist**, **Future**, **Optative**, **Conditional**, **Imperfect**, **Perfect**

and two voices:

Active (attanopada)   Middle (parassapada)

the 2nd however is used as active, and only the form is different.

Summary of Verb Meanings

Present Indicative	karoti	he does, he is doing, he was doing
Passive	karīyati	it is done
Causative	kāreti	he had it done, he causes to do
Imperative	karotu	do, please do, must do
Aorist (active)	akāsi	he did
Aorist (passive)	*kariyi, *karīyi	it was done
Future (active)	karissati	he will do
Future (passive)	kariyassati	it will be done

Optative	kareyya	he may/could/should/might do
Conditional	*akarissa	if it were done
Absolutive	katvā, karitvā	having done, after doing, done
Infinitive	kātuṁ	to do

Past Participle	kata	done
Past Participle Active	*kartāvin	having done, who has done
Present Participle	karonta, kariyamāna	doing
Future Passive Participle	kātabba, karaṇīya, kicca	what should/must/could be done

Conjugations

Present Indicative (vattamānā)
he does, he is doing, he was doing (near past, near future)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	karo**ti**	karo**nti**	karo**si**	karo**tha**	karo**mi**	karo**ma**
	gaccha**ti**	gaccha**nti**	gaccha**si**	gaccha**tha**	gacch**āmi**	gacch**āma**
	muñca**ti**	muñca**nti**	muñca**si**	muñca**tha**	muñc**āmi**	muñc**āma**
Middle:	kuru**te**	kuru**nte**	kuru**se**	kuru**vhe**	ku**bbe**	kuru**mhe**
	gaccha**te**	gaccha**nte**	gaccha**se**	gaccha**vhe**	gacch**e**	gaccha**mhe**

transitive verbs (*sakammaka*) require an object

e.g. **sūdo *bhattaṁ* pacati**

the chef cooks *rice*

intransitive verbs (*akammaka*) are complete without object

e.g. **puriso gacchati**

the person goes (no object required)

the active voice is used when the effect is on another

the passive voice is used when the effect is on oneself

Passive (kammakāraka)
to be done
(formed by adding -ya, -yya, -iya, -īya, -iyya to root or stem)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
√kar	karīyati	karīyanti	karīyasi	karīyatha	karīyāmi	karīyāma
√muc	muccati	muccanti	muccasi	muccatha	muccāmi	muccāma

the 3rd conjugation and the passive often look alike as they both take the suffix *ya*

the passive has the agent in the instrumental case

Causative Forms (kāritakāraka)
make do, have done, cause to be done
(formed by strengthening root vowel and/or adding causal suffix, -pe, -ape, -paya, -apaya)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	kāreti	kārenti	kāresi	kāretha	kāremi	kārema
	deseti	desenti	desesi	desetha	desemi	desema
	muñcāpeti	muñcāpenti	muñcāpesi	muñcāpetha	muñcāpemi	muñcāpema
Middle:	desayate	desayante	desayase	desayavhe	deseye	desayamhe

the 7th conjugation and the passive often look alike as they both can take the suffix *e*

in the causative the agent is in the nominative

the person through whom the action is done is accusative or instrumental

Imperative (pañcamī)
do, please do, should do

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	karotu	karontu	karohi	karotha	karomi	karoma
	gacchatu	gacchantu	gaccha gacchāhi	gacchatha	gacchāmi	gacchāma
	desetu	desentu	desehi	desetha	desemi	desema
Middle:	kurutaṁ	karontaṁ	karassu	karuvho	kare	kuromase
	gacchataṁ	gacchantaṁ	gacchassu	gacchavho	gacche	gacchāmase
	desetaṁ	desayantaṁ	desayassu	desayavhe	desaye	desayamhe

Aorist (ajjatanī)
he did, he has done, all past actions

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
√kar	(a)kari	(a)kariṁsu	(a)kari	(a)karittha	(a)kariṁ	~
	akāsi	akaṁsu	akāsi	akattha	akāsiṁ	akamha
		akāsuṁ				
√gam	gacchi	gañchuṁ	gacchi	gacchittha	gacchiṁ	gacchimha
	agami	agamisuṁ	agami	agamittha	agamiṁ	agamiṁsu
√dis	desesi	desesuṁ	desesi	desittha	desesiṁ	desimha
√vac	avoca	avocuṁ	avoca	avocuttha	avocum	avocumha
	avaca	avacum	avaca	avacuttha	avacum	avacumha

aorists sometimes show the augment *a-* before the root

Future (bhavissanti)
he will do, he can do, he must do

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	karissati	karissanti	karissasi	karissatha	karissāmi	karissāma
	gamissati	gamissanti	gamissasi	gamissatha	gamissāmi	gamissāma
	lacchati	lacchanti	lacchasi	lacchatha	lacchāmi	lacchāma
	dakkhati	dakkhanti	dakkhasi	dakkhatha	dakkhāmi	dakkhāma
Middle:	gamissate	gamissante	gamissase	gamissavhe	gamissaṁ	gamissāmhe

Optative (sattamī)
he may do, he could do, he would do, he should do, he might do

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	kare	kareyyu	kare	kareyyātha	kare	kareyyāma
	gacche	gaccheyyu	gacche	gaccheyyātha	gacche	gaccheyyāma
	gaccheyya	gaccheyyuṁ	gaccheyya	gacchetha	gaccheyyaṁ	gacchema
	gaccheyyāti		gaccheyyāsi		gaccheyyāmi	gacchemu
Middle:	gacchetha	gaccheraṁ	gacchetho	gaccheyyavho	gaccheyyaṁ	gaccheyyāmhe
	karetha	kareraṁ	karetho	kareyyavho	kareyyaṁ	gacchemase
						kareyyāmhe
						karemase

Conditional (kālātipatti)
if he went

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	agamissa	agamissaṁsu	agamissa agamissi	agamissatha	agamissaṁ agamissāmi	agamissāma
Middle:	agamissatha	agamissiṁsu	agamisse	agamissavhe	agamissaṁ	agamissāmhase

Perfect (parokkhā)
he has said
few forms found in the Canon

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	āha	āhu āhaṁsu vidū viduṁ	āha	-ttha	-a	-mha
Middle:	-ttha	-re	-ttho	-vho	-i	-mhe

Imperfect (hīyattanī)
he did
(not found in the Canon)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	-ā	-ū	-o	-ttha	-a, -aṁ	-mhā
Middle:	-ttha	-tthuṁ	-se	-vhaṁ	-iṁ	-mhase

Some Irregular Verb Forms

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
√as (present)	atthi	santi	asi	attha	asmi, amhi	amha, amhā
√as (optative	assa siyā	assu siyaṁsu, siyaṁ	assa siyā	assatha	assuṁ siyaṁ	assāma
√hū (aorist)	ahosi	ahesuṁ	ahosi	ahuvattha	ahosiṁ	ahuma
√hū (root aorist)	ahū ahud	ahuṁ ahū	ahu ahū	- - -	ahuṁ	ahuṁ
√vac (aorist)	avoca	avocuṁ	avoca	avocuttha avacuttha	avocaṁ	avocumha/ā
√dis (aorist)	addasā	addasaṇsu	addasā	addasatha	addasaṁ	addasāma
√gam (aorist)	agamāsi	agamaṁsu	agamā	agamittha	agamāsiṁah	agamamhā
√gam (root aorist)	aga agā	agu agū	aga agā	aguttha	agaṁ	agamhā
√su (aorist)	assosi	assosuṁ	assosi	assutha	assosiṁ	assumha
√labh (aorist)	alattha	alatthuṁ	alattha	- - -	alatthaṁ	alatthamha/ā

Indeclineables

Absolutive (Gerund) (pubbakiriya, tvādiyantapada)
having done, after doing, action precedes main verb
indeclinable past participle stem + tvā, itvā or ya (assimilated)
the verbs are infinite and are always subservient to the main finite verb in the sentence

examples:
...*uṭṭhāy*āsanā Bhagavantaṁ *abhivādetvā*, pakkāmi.
...*having risen* from the seat and *worshipped* the Gracious One, he left.

...yānā *paccorohitvā* pattiko va ārāmaṃ pāvisi.
...*after descending* from the vehicle he entered the park by foot.

Seyyathā pi nāma purāṇaṁ bandhanaṁ *chinditvā*
It is as though *having cut off* an old bond

***anuvicca* viññū garahanti**
wise people *investigate* and blame (him)

Infinitive (tumanta, indeclinable)
formed strong root or present stem + tuṁ, ituṁ, tave
e.g. to make, to do

examples:
kathaṁ me ajja *kātave*?
how *to make* it for me today?

Buddhānaṁ Sāsanaṁ manasi *kātuṁ*
to give (lit: to make) thought to the Buddha's Dispensation

icchāmahaṁ, Tāta, janapadaṁ *gantuṁ*
I desire, Dear *to go* to the country

pañhe *pucchituṁ* abhikaṅkhamāno
longing *to ask* questions

bhikkhaṁ icchāmi *dātave*
I desire *to give* alms-food

Participles

Past Participle (missakiriyā)
remembered, conquered, heard
formed from root with suffix -ta or -ita or -na

root	suffix	form
Examples:		
root	suffix	form
formed with -ta		
√sar (remembers)	+ -ta	sata, paṭissata
√ji (conquers)	"	jita, parājita
√su (hears)	"	suta
√bhū (is)	"	bhūta
√sudh (purifies)	"	suddha
√labh (receives)	"	laddha
√dis (sees)	"	diṭṭha
√kam (moves)	"	kanta
with some the end nasal drops		
√gam (goes)	+ -ta	gata
√nam (bends)	"	nata
√han (kills)	"	hata
formed with -ita		
√vid (knows)	+ -ita	vidita
√gah (takes)	"	gahita
√mud (rejoices)	"	mudita
√yāca (requests)	"	yācita
√nanda (rejoices)	"	nandita
formed with -na		
√chad (covers)	+ -na	channa
√chid (cuts)	"	chinna
√tar (crosses)	"	tiṇṇa
√pur (fills)	"	puṇṇa

decline like nouns, but all can be used like adjectives
e.g. bhāsitaṁ = what was said, also means a speech, a saying

Past Participle Active
having eaten, being one who has eaten
root + tāviṁ or tavant(u), declined like adjectives (very few verbs use this form)
examples:

gahapatissa *bhuttavissa*
the householder *who has eaten*

sutavā **ariyasāvako**
the noble disciple *who is learned*

bhikkhū ... *vusitavanto* **katakaraṇīyā**
monastics ... *who have lived correctly*, having done what has to be done

Future Passive Participle (gerundive) (kicca)
what should/must/could be done
used like adjectives qualifying nouns which they agree with
root + tabba or anīya or ya (assimilated)
examples:
bhikkhunā kammaṁ *kātabbaṁ* **hoti**
this is the deed that *should be done* by the monk

vusitaṁ brahmacariyaṁ, **kataṁ** *karaṇīyaṁ*...
accomplished is the spiritual life, done is *what ought to be done*

akiccaṁ **karonto** *kiccaṁ* **aparādhento**
doing what *should not be done* and failing to do *what should be done*

nirālayena piṇḍāya *gantabbaṁ*
he should go on almsround free from attachment

Present Participle (missakiriyā)
present stem + nta or māna, declined like adjectives

	Masculine			
	nt/nta forms		māna forms	
Nominative:	gaccha**ṁ** gaccha**nto**	gaccha**ntā** gaccha**nte**	gaccha**māno**	gaccha**mānā**
Accusative:	gaccha**ntaṁ**	gaccha**nte**	gaccha**mānaṁ**	gaccha**māne**
Instrumental:	gaccha**tā** gaccha**tena**	gaccha**ntehi** gaccha**ntebhi**	gaccha**mānena**	gaccha**mānehi**
Dative:	gaccha**to**	gaccha**taṁ** gaccha**ntānaṁ**	gaccha**mānāya** gaccha**mānassa**	gaccha**mānaṁ**
Ablative:	gaccha**tā** gaccha**tamhā**	gaccha**ntehi** gaccha**ntebhi**	gaccha**mānā** gaccha**mānamhā** gaccha**mānasmā** gaccha**manto**	gaccha**mānehi**
Genitive:	gaccha**to**	gaccha**taṁ** gaccha**ntānaṁ**	gaccha**mānāya** gaccha**mānassa**	gaccha**mānaṁ**
Locative:	gaccha**ti** gaccha**nte** gaccha**ntamhi** gaccha**ntasmiṁ**	gaccha**ntesu**	gaccha**māne** gaccha**mānasmiṁ**	gaccha**mānesu**

	Feminine			
	ī forms		ā forms	
Nominative:	gaccha**ntī**	gaccha**ntī** gaccha**ntiyo**	gaccha**mānā**	gaccha**mānā** gaccha**mānāyo**
Accusative:	gaccha**ntiṁ**	gaccha**ntī** gaccha**ntiyo**	gaccha**mānaṁ**	gaccha**mānā** gaccha**mānāyo**
Instrumental:	gaccha**tiyā**	gaccha**ntīhi** gaccha**ntībhi**	gaccha**mānāya**	gaccha**mānāhi** gaccha**mānābhi**
Dative:	gaccha**tiyā**	gaccha**ntīnaṁ**	gaccha**mānāya**	gaccha**mānaṁ**
Ablative:	gaccha**tiyā**	gaccha**ntīhi** gaccha**ntībhi**	gaccha**mānāya**	gaccha**mānehi** gaccha**mānābhi** gaccha**mānohi** gaccha**mānobhi**
Genitive:	gaccha**tiyā**	gaccha**ntīnaṁ**	gaccha**mānāya**	gaccha**mānaṁ**
Locative:	gaccha**tiyā** gaccha**tiyaṁ**	gaccha**ntīsu**	gaccha**mānāya** gaccha**mānāyaṁ**	gaccha**mānāsu**

	Neuter			
	nt/nta forms		māna forms	
Nominative:	gacchaṁ	gacchantā gacchantāni	gacchamānaṁ	gacchamānāni
Accusative:	gacchantaṁ	gacchante gacchantāni	gacchamānaṁ	gacchamānāni
	rest as masculine			

Special Verb Formations

Intensive does something repeatedly
(root redoubled + normal endings)
e.g. walks up and down

examples:
pāsādapacchāyāyaṁ abbhokāse *caṅkamati*
he walks up and down in the open air on the east of the palace

tesaṁ *lālappitaṁ* sutvā
having heard them *conversing excitedly*

sikkhāya kaṅkhati *vicikicchati*
he doubts and he *thinks and thinks* about the training

athāparaṁ *parivīmaṁsamāno parivīmaṁsati*
then, after he has *thoroughly investigated*

Desiderative (tumicchattha)
(root redoubled + sa + normal endings)
e.g. desires to hear
examples:
Dhamme desiyamāne *sussūsati*
desiring to listen to the teaching of the Dhamma

khamo hoti sītassa uṇhassa *jighacchāya* pipāsāya
He is one who bears up with cold, heat, *desire to eat, desire to drink*

Denominative (dhāturūpakasadda)
noun used as root, and formed according to 7th conjugation
e.g. smokes

examples:

kathañ-ca, bhikkhave, bhikkhu *dhūpāyati*? (from **dhūpa**, smoke)
And how, monastics, does a monastic *smoke*?

kiṁ kīḷamānaṁ *saddāyati*? (from **sadda**, sound, noise)
Why is he *shouting* while playing?

Dhammaṁ suddhaṁ *piyāyati* (from **piya**, dear)
he *holds dear* the pure Dhamma

Nouns

Nouns are normally declined on the stem form of the word, with the endings changing to match their role or function in the sentence. There are three basic sets of declension in Pali: the masculine (including, with small variations, the neuter), the feminine and the pronominal.

The masculine is the most common, but as it will also take some pronominal endings they are often found, and become more common in the later language. There is also a tendency for all words to follow the masculine declension in the later language, so that neuters and occasionally feminines are found declined with masculine endings.

The masculine nominative is more irregular than the oblique forms, and needs to be learned; but most variations in the oblique cases can be inferred:

if the stem ends not in -*a* but -*i*, or -*u* then replace the endings below like this:
-*a* with -*i*, -*u*; -*ā* and -*e* with -*ī*, -*ū* to make the declension.

There are a number of masculine forms which do not follow these paradigms, and those need to be learned separately; these include masculine forms ending in -*vanta*, like *Bhagavanta*) and -*an* (*attan*), which behave unexpectedly in the stem; and *Satthā*, which has somewhat different endings.

Below I give the abstract paradigms of the most frequent forms, followed by illustrative examples. Again these are not complete, but must be supplemented by more detailed works, like Navapadamañjarī (from which most of this section is drawn).

Paradigms

Masculine

Case	Singular	Plural
Nominative	stem + **o**	stem + **ā**
Vocative	stem + **a, ā**	stem + **ā**
Accusative	stem + **aṁ**	stem + **e**
Instrumental	stem + **ena**	stem + **ehi, ebhi**
Dative	stem + **āya, assa**	stem + **ānaṁ**
Ablative	stem + **ā, ato** stem + **asmā, amhā** (pron.)	stem + **ehi, ebhi**
Genitive	stem + **assa**	stem + **ānaṁ**
Locative	stem + **e** stem + **asmiṁ, amhi** (pron.)	stem + **esu**

Masculine Forms of the Pronoun

Case	Singular	Plural
Nominative	stem + **o**	stem + **e**
Accusative	stem + **aṁ**	stem + **e**
Instrumental	stem + **ena**	stem + **ehi, ebhi**
Dative	stem + **assa**	stem + **esaṁ, esānaṁ**
Ablative	stem + **asmā, amhā**	stem + **ehi, ebhi**
Genitive	stem + **assa**	stem + **esaṁ, esānaṁ**
Locative	stem + **asmiṁ, amhi**	stem + **esu**

Neuter
only differs in the Nominative, Vocative and Accusative forms

Case	Singular	Plural
Nominative	stem + **aṁ**	stem + **ā, āni**
Vocative	stem + **a, ā**	stem + **ā, āni**
Accusative	stem + **aṁ**	stem + **e, āni**
	rest as masculine	

As with the masculine, the feminine nominative is more irregular than the oblique forms, and needs to be learned; the variations in the oblique cases can be inferred:

if the stem ends not in *-ā* but *-i*, *-ī*, or *-u*, *-ū* then replace the endings below like this:
-a with *-i*, *-u*; *-ā* and *-e* with *-ī*, *-ū* to make the declension.

Feminine

Case	Singular	Plural
Nominative	stem + **ā**	stem + **ā, āyo**
Vocative	stem + **e, i**	stem + **ā, āyo**
Accusative	stem + **aṁ**	stem + **ā, āyo**
Instrumental	stem + **āya**	stem + **āhi, ābhi**
Dative	stem + **āya**	stem + **ānaṁ**
Ablative	stem + **āya**	stem + **āhi, ābhi**
Genitive	stem + **āya**	stem + **ānaṁ**
Locative	stem + **āya, āyaṁ**	stem + **āsu**

Feminine Forms of the Pronoun

Case	Singular	Plural
Nominative	s**ā**	stem + **ā, āyo**
Accusative	stem + **aṁ**	stem + **ā, āyo**
Instrumental	stem + **āya**	stem + **āhi, ābhi**
Dative	stem + **āya, assā, issā, issāya**	stem + **āsaṁ, āsānaṁ**
Ablative	stem + **āya**	stem + **āhi, ābhi**
Genitive	stem + **āya, assā, issā, issāya**	stem + **esaṁ, esānaṁ**
Locative	stem + **āyaṁ, assaṁ, āsaṁ, issaṁ**	stem + **āsu**

Examples

Masculine, Buddha

Case	Singular	Plural
Nominative	Buddho	Buddhā
Vocative	Buddha, Buddhā	Buddhā
Accusative	Buddhaṁ	Buddhe
Instrumental	Buddhena, Buddhā	Buddhehi, Buddhebhi
Dative	Buddhassa, Buddhāya	Buddhānaṁ
Ablative	Buddhā, Buddhato, Buddhasmā, Buddhamhā	Buddhehi, Buddhebhi
Genitive	Buddhassa	Buddhānaṁ
Locative	Buddhe, Buddhasmiṁ, Buddhamhi	Buddhesu

Masculine, Bhagavā

Case	Singular	Plural
Nominative	Bhagavā	Bhagavanto, Bhagavantā
Vocative	Bhagava, Bhagavaṁ	Bhagavanto, Bhagavantā
Accusative	Bhagavantaṁ	Bhagavante
Instrumental	Bhagavatā, Bhagavatena	Bhagavantehi, Bhagavantebhi
Dative	Bhagavato, Bhagavatassa	Bhagavantānaṁ
Ablative	Bhagavatā, Bhagavatena, Bhagavasmā, Bhagavatamhā	Bhagavantehi, Bhagavantebhi
Genitive	Bhagavato, Bhagavatassa	Bhagavantehi, Bhagavantebhi
Locative	Bhagavati, Bhagavante, Bhagavatasmiṁ, Bhagavatamhi	Bhagavantesu

Masculine, Satthā

Case	Singular	Plural
Nominative	Satthā	Satthāro
Vocative	Sattha, Satthā	Satthāro
Accusative	Satthāraṁ	Satthāro, Satthāre
Instrumental	Sattharā, Satthārā, Satthunā	Satthārehi, Satthārebhi, Satthūbhi, Satthūbhi
Dative	Satthu, Satthuno, Satthussa	Satthānaṁ, Satthārānaṁ
Ablative	Satthārā	Satthārehi, Satthārebhi, Satthūbhi, Satthūbhi
Genitive	Satthu, Satthuno, Satthussa	Satthānaṁ, Satthārānaṁ
Locative	Satthari	Satthāresu, Satthāresu, Satthusu, Satthūsu

Masculine, muni

Case	Singular	Plural
Nominative	muni	munayo, munī, munino
Vocative	muni	munayo, munī
Accusative	muniṁ	munayo, munī
Instrumental	muninā	munīhi, munībhi
Dative	munino, munissa	munīnaṁ
Ablative	muninā, munito, munismā, munimhā	munīhi, munībhi
Genitive	munino, munissa	munīnaṁ
Locative	munismiṁ, munimhi	munīsu

Masculine, bhikkhu

Case	Singular	Plural
Nominative	bhikkhu	bhikkhū, bhikkhavo
Vocative	bhikkhu	bhikkhū, bhikkhavo, bhikkhave
Accusative	bhikkhuṁ	bhikkhū, bhikkhavo
Instrumental	bhikkhunā	bhikkhūhi, bhikkhūbhi
Dative	bhikkhuno, bhikkhussa	bhikkhūnaṁ
Ablative	bhikkhunā, bhikkhuto, bhikkhusmā, bhikkhumhā	bhikkhūhi, bhikkhūbhi
Genitive	bhikkhuno, bhikkhussa	bhikkhūnaṁ
Locative	bhikkhusmiṁ, bhikkhumhi	bhikkhūsu

Masculine, atta(n)

Case	Singular	Plural
Nominative	attā	attāno
Vocative	atta, attā	attāno
Accusative	attaṁ, attānaṁ	attāno
Instrumental	attanā, attena	attehi, attebhi
Dative	attano, attassa	attānaṁ
Ablative	attā, attato	attehi, attebhi
Genitive	attano, attassa	attānaṁ
Locative	attani	attesu

Feminine, kaññā

Case	Singular	Plural
Nominative	kaññā	kaññā, kaññāyo
Vocative	kaññe, kaññi	kaññā, kaññāyo
Accusative	kaññaṁ	kaññā, kaññāyo
Instrumental	kaññāya	kaññāhi, kaññābhi
Dative	kaññāya	kaññānaṁ
Ablative	kaññāya	kaññāhi, kaññābhi, kaññohi, kaññobhi
Genitive	kaññāya	kaññānaṁ
Locative	kaññāya, kaññāyaṁ	kaññāsu

Feminine, ratti

Case	Singular	Plural
Nominative	ratti	rattī, rattiyo
Vocative	ratti	rattī, rattiyo
Accusative	rattiṁ	rattī, rattiyo
Instrumental	rattiyā	rattīhi, rattībhi
Dative	rattiyā	rattīnaṁ
Ablative	rattiyā	rattīhi, rattībhi
Genitive	rattiyā	rattīnaṁ
Locative	rattiyā, rattiyaṁ	rattīsu

Neuter, citta

Case	Singular	Plural
Nominative	cittaṁ	cittā, cittāni
Vocative	citta, cittā	cittā, cittāni
Accusative	cittaṁ	citte, cittāni
	rest as masculine	

Masculine Forms of the Pronoun

Case	Singular	Plural
Nominative	so (yo, ko, sabbo)	te (ye, ke, sabbe)
Accusative	taṁ	te
Instrumental	tena	tehi, tebhi
Dative	tassa	tesaṁ, tesānaṁ
Ablative	tasmā, tamhā	tehi, tebhi
Genitive	tassa	tesaṁ, tesānaṁ
Locative	tasmiṁ, tamhi	tesu

Feminine Forms of the Pronoun, tā

Case	Singular	Plural
Nominative	sā (yā, kā, sabbā, etc.)	tā tāyo (yā, kā, sabbā) (yāyo, kāyo, sabbāyo, etc.)
Accusative	taṁ	tā tāyo
Instrumental	tāya	tāhi, tābhi
Dative	tāya, tassā, tissā, tissāya	tāsaṁ, tāsānaṁ
Ablative	tāya	tāhi, tābhi
Genitive	tāya, tassā, tissā, tissāya	tesaṁ, tesānaṁ
Locative	tāyaṁ, tassaṁ, tāsaṁ, tissaṁ	tāsu

Neuter Forms of the Pronoun, taṁ

Case	Singular	Plural
Nominative	taṁ (yaṁ, kaṁ, sabbaṁ, etc.)	te, tāni (ye, ke, sabbe) (yāni, kāni, sabbāni, etc.)
Accusative	taṁ	te, tāni
	rest as masculine	

Masculine Forms of the (Demonstrative) Pronoun, a, ima

Case	Singular	Plural
Nominative	ayaṁ	ime
Accusative	imaṁ	ime
Instrumental	iminā, anena	ehi, ebhi, imehi, imebhi
Dative	imesaṁ	esaṁ, esānaṁ, imesaṁ, imesānaṁ
Ablative	imasmā, asmā, imamhā	ehi, ebhi, imehi, imebhi
Genitive	imassa, assa	imesaṁ, imesānaṁ
Locative	asmiṁ, imasmiṁ, imamhi	esu, imesu

Genderless Pronouns, amha

Case	Singular	Plural
Nominative	ahaṁ	mayaṁ, amhe
Accusative	maṁ mamaṁ	amhe, asme, amhākaṁ, asmākaṁ
Instrumental	mayā	amhehi, ambhehi
Dative	mama, mayhaṁ, mamaṁ, amhaṁ	amhākaṁ, asmākaṁ, amhaṁ
Ablative	mayā	amhehi, ambhehi
Genitive	mama, mayhaṁ, mamaṁ, amhaṁ	amhākaṁ, asmākaṁ, amhaṁ
Locative	mayi	amhesu

Forms of the Pronoun, eka (plural)

Case	Masculine	Feminine	Neuter
Nominative	eke	ekā, ekāyo	ekāni
Accusative	eke	ekā, ekāyo	ekāni
Instrumental	ekehi, ekebhi	ekāhi, ekābhi	ekehi, ekebhi
Dative	ekesaṁ, ekasānaṁ	ekāsaṁ, ekāsānaṁ	ekesaṁ, ekasānaṁ
Ablative	ekehi, ekebhi	ekāhi, ekābhi	ekehi, ekebhi
Genitive	ekesaṁ, ekasānaṁ	ekāsaṁ, ekāsānaṁ	ekesaṁ, ekasānaṁ
Locative	ekesu	ekāsu	ekesu

Forms of the Pronoun, eka (singular)

Case	Masculine	Feminine	Neuter
Nominative	eko	ekā	ekaṁ
Accusative	ekaṁ	ekaṁ	ekaṁ
Instrumental	ekena	ekāya	ekena
Dative	ekassa	ekāya, ekassā	ekassa
Ablative	ekasmā, ekamhā	ekāya	ekasmā, ekamhā
Genitive	ekassa	ekāya, ekassā	ekassa
Locative	ekasmiṁ, ekamhi	ekāyaṁ, ekassaṁ	ekasmiṁ, ekamhi

Forms of the Pronoun, dvi (plural)

Case	3 genders
Nominative	dve, duve
Accusative	dve, duve
Instrumental	dvihi, dvibhi
Dative	dvinnaṁ, duvinnaṁ
Ablative	dvihi, dvibhi
Genitive	dvinnaṁ, duvinnaṁ
Locative	dvīsu

Forms of the Pronoun, ti (plural)

Case	Masculine	Feminine	Neuter
Nominative	tayo	tisso	tīni
Accusative	tayo	tisso	tīni
Instrumental	tīhi, tībhi	tīhi tībhi	tīhi tībhi
Dative	tiṇṇaṁ, tiṇṇānaṁ	tissannaṁ	tiṇṇaṁ tiṇṇānaṁ
Ablative	tīhi, tībhi	tīhi tībhi	tīhi tībhi
Genitive	tiṇṇaṁ, tiṇṇānaṁ	tissannaṁ	tiṇṇaṁ tiṇṇānaṁ
Locative	tīsu	tīsu	tīsu

Forms of the Pronoun, catu (plural)

Case	Masculine	Feminine	Neuter
Nominative	cattāro, caturo	cattasso	cattāri
Accusative	cattāro, caturo	cattasso	cattāri
Instrumental	catūhi, catūbhi	catūhi, catūbhi	catūhi catūbhi
Dative	catunnaṁ	catassannaṁ	catunnaṁ
Ablative	catūhi, catūbhi	catūhi, catūbhi	catūhi catūbhi
Genitive	catunnaṁ	catassannaṁ	catunnaṁ
Locative	catusu	catusu	catusu

Forms of the Pronoun, pañca - dasa

Case	all three genders
Nominative	pañca
Accusative	pañca
Instrumental	pañcahi
Dative	pañcannaṁ
Ablative	pañcahi
Genitive	pañcannaṁ
Locative	pañcasu

Noun Syntax

Nominative
subject, adnominal, list, destination

subject or actor in a sentence:
Tena samayena *Bhagavā* Uruvelāyaṁ viharati
At that time *the Gracious One* was dwelling near Uruvelā

with passive verbs:
***Samaṇo* pi tattha na upalabbhati**
There a (true) *ascetic* is not found

in apposition:
Atha *Rājā* Bimbisāro taṁ sutvā ... Bhagavantam-evam-āha
Then *King* Bimbisāra, after hearing that ... said this to the Gracious One

predicate:
***Sambuddho* paṭijānāsi?**
Do you claim to be *Sambuddha*?

adjectives must be in agreement:
***Dīgho* bālānaṁ saṁsāro**
Long is the round of births and deaths for fools

with ti and iti:
***Nigrodho* ti akā nāmaṁ**
She gave the name *Nigrodha*

titles:
Dighanikāyo; Mahāparinibbānasuttaṁ
The Long Collection; The Discourse about the Great Emancipation

lists:
Seyyathīdaṁ: sammādiṭṭhi *sammāsaṅkappo sammāvācā sammākammanto*, etc.
That is to say: *right view, right thought, right speech, right action*, etc.

idiomatic usage:

Atha kho Tapussabhallikā vāṇijā ... yena *Bhagavā* tenupasaṅkamiṁsu
Then where *the Gracious One* was … the merchants Tapussa and Bhallika approached

Vocative

*the vocative is the only case that isn't modified
by its relation to other words*

usually used alone:

Kathaṁ bhāvitā ca *bhikkhave* ānāpānasati?

And how, *monastics*, is mindfulness while breathing developed?

more than one vocative used:

Ayaṁ kho, *āvuso Visākha*, sakkāyasamudayo vutto Bhagavatā ti

This, *friend Visākha*, is said to be the arising of embodiment by the Gracious One

Accusative

object, destination

object of the verb:

Ahaṁ *Dhammaṁ* desemi

I teach the *Dhamma*

appekacce *maṁ* paccuggantvā, *pattacīvaraṁ* paṭiggahesuṁ

and after coming out to meet *me*, some took my *bowl and robe*

Odahatha *sotaṁ Amatam-adhigataṁ* aham-anusāsāmi

Lend *an ear* I will instruct you about *the attainment of the Deathless*

Bhagavato *pāde* sirasā vandati

Worships the Gracious One's *feet* with his head

internal object of cognate verb:

tāyaṁ velāyaṁ imaṁ *udānaṁ* udānesi

on that occasion uttered this *exalted utterance*

dukkhaṁ vā *vedanaṁ* vediyamāno

or, when experiencing *an unpleasant feeling*

location or destination:

***Sāvatthiṁ* piṇḍāya pāvisi**

Was entering *Sāvatthī* for alms

***Hurāhuraṁ* dhāvati bhantacitto**

The unsteady mind runs *here and there*

dative-like use:

***Ekaṁ samayaṁ* Bhagavā Rājagahe viharati**

At one time the Gracious One was living near Rājagaha

Agentive Instrumental
the actor with passive and causative verbs

passive:
Tathāgatena evaṁ oḷārike nimitte kayiramāne
Despite such a gross hint being made *by the Realised One*

Cundena Kammāraputtena kammaṁ upacitaṁ
A (good) deed has been accumulated *by Cunda the Smith*

causative:
Ye na kāhanti ovādaṁ narā Buddhena desitaṁ
Those people who do not follow the advice given *by the Buddha*

Bhāradvājena pattassa gahitattā
The bowl was grabbed *by Bhāradvāja*

Associative Instrumental
with, association or means

association:
Yācitvā so pi Rājānaṁ Uparājena pabbaji
After asking (permission) from the King went forth *with the Prince*

Bhadrena yobbanena samannāgato
Endowed *with auspicious youthfulness*

saha, saddhiṁ:
Mahatā Bhikkhusaṅghena saddhiṁ
Together *with a great Community of monks*

means:
Adhivāsesi Bhagavā tuṇhībhāvena
The Gracious One consented *by maintaining silence*

Sukhañ-ca kāyena paṭisaṁvedeti
experiencing happiness *through the body*

possessive (adnominal):
Ye suppayuttā manasā daḷhena ... Gotamasāsanamhi
Those who *have firm minds* that are devoted to ... Gotama's teaching

time:
Tena samayena Buddho Bhagavā Verañjāyaṁ viharati
At one time the Awakened One, the Gracious One was dwelling near Verañjā

ablative-like:
Atipaṇḍitena puttena, **manamhi upakūḷito**
Through my son Superwise, I am well-nigh roasted

Dative

destination, possession
opposite of ablative

destination:
Bhikkhūnaṁ Dhammiṁ kathaṁ karoti
He spoke frequently *to the monastics* about the Teaching

possession (adnominal):
Tassa Rañño duve puttā āsuṁ sodariyā pi vā
To that King there were two sons of the same mother

Pītimanassa kāyo pi passambhati
For one with a joyful mind the body is tranquil

cause, reason:
Sāvatthiṁ *piṇḍāya* pāvisi
Entered Sāvatthī *for alms*

infinitive-like:
Devatā sannipatitā Tathāgataṁ *dassanāya*
The gods have assembled *to see* the Realised One

Ablative

from, origin, cause
opposite of dative

starting point:
Darito pabbatāto vā, **rukkhato patito naro**
Whether that man has fallen *from a cleft, a mountain, or a tree*

Asmā lokā paraṁ lokaṁ, **evaṁ pecca na socati**
After passing *from this world* to the next world

Ito tiṇṇaṁ māsānaṁ accayena
After three months have passed *from now*

separation:
Sammad-eva *agārasmā* anagāriyaṁ pabbajanti
They rightly go forth *from the home* to the homeless life

Vivekamhā **cāvetukāmo**
Desiring to drive her *out of seclusion*

    causal:
Catunnaṁ dhammānaṁ *ananubodhā appaṭivedhā*
Because of a lack of understanding and a lack of penetration of four things

Kasmā **kampati bhūmī? ti**
Why does the earth tremble?

    comparison:
Na *santhavasmā* **paramatthi seyyo ... Sappurisena**
Nothing is better *than intimacy* ... with a Good Person

Genitive
possession, therefore adnominal

    possession:
Rammakassa brāhmaṇassa **assamo**
The brāhmaṇa Rammaka's hermitage

Bhikkhūnaṁ **pattesu pakkhipiṁsu**
He dropped it in *the monks'* bowls

Paññā *narānaṁ* **ratanaṁ**
Wisdom is the *people's* treasure

    mastery:
Bhikkhuno **araddhaviriyassa uppajjati**
For a monk who has undertaken energy

Sukho *paññāya* **paṭilābho**, *pāpānaṁ* **akaraṇaṁ**
The acquisition *of wisdom* is good, the non-doing *of wicked things* is good

Kusalānaṁ dhammānaṁ **upasampadāya**
The undertaking *of wholesome things*

Yaṁ yaṁ cajati *kāmānaṁ*
The giving up *of* whatever *desires* there are

Yakkhānaṁ **ādhipati**, **Kuvero**, **iti nāma so**
He is the master *of the yakkhas*, Kuvera, such is his name

position:
uttaraṁ *Nagarassa* **haritvā**
after carrying it to the North *of the City*

genitive absolute:
Bhagavatā dhammiyā kathāya *ovadiyamānānaṁ anusāsiyamānānaṁ*
As the Gracious One *gave advice and instruction* with a talk about Dhamma

Locative
position, relation, aim

place:
Sāvatthiyaṁ **piṇḍāya caritvā**
After walking for alms *in Sāvatthī*

Dhammesu **dhammānupassī viharati**
Dwells contemplating (the nature of) things *in (various) things*

participation:
Saraṇesu **ca** *Sīlesu* **ṭhapesi samahājanaṁ**
He established the multitude *in the Refuges and the Precepts*

time:
Yasmiṁ samaye **uppajjanti saññī**
At which time perception arose

instrumental-like:
Sabbesu dhammesu **anūpalitto**
Undefiled *in regard to* (or, *by*) *all things*

absolute:
Atha Jeṭṭhamūlamāse, *sassesu milāyantesu*
Then in the month of Jeṭṭha, *when the crops were withering away*