Exploring the Sacred, Ancient Path in the Original Words of the Buddha

a short introduction and guide

to Pāli pronunciation and Pāli grammar

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Namo tassa bhagavato arahato sammāsambuddhassa

Jāge jāge dharama kī vāṇī
Maṅgala mūla mahā kalyānī
Maṅgala mūla mahā kalyānī
Jāge jāge dharama kī vāṇī

May the words of the Dhamma arise,
Those roots of great happiness and wellbeing,
Those roots of great happiness and wellbeing,
May the words of the Dhamma arise*!*

Hindi dohas by S.N. Goenka during his 10-day courses

Aspiration: May this benevolent wish of my respected teacher be fulfilled!

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1.   Introduction

Like any ancient literature, the Pāli texts collected in the Tipiṭaka offer an eclectic field for research providing all kinds of historical, geographical, social and spiritual information for any scholar. Someone on a spiritual quest encounters through the words of the Buddha a source of inspiration, encouragement, learning and knowledge. Anyone who desires to apply and follow the path laid out by the Enlightened One obtains a storehouse of well-defined and practical guidance, detailed explanations and unblemished fundamental truths.

This collection of texts[1] is entitled '*Exploring the sacred, ancient path in the original words of the Buddha*' because it hopes to offer the reader and the follower of the Buddha's teaching a helpful survey and supportive resource for general, feasible application of the teaching[2]. The first chapters express the gratitude that one fosters when realising the rare and fortunate opportunity to encounter such a unique path at all, especially and even in our modern times. Once this path is applied and its beneficial results manifest themselves, naturally boundless gratitude arises towards those who endeavoured their own realization through this path. They still present themselves to us as an inspiring example of earnestness, persistence and determination.

The main chapters attempt to depict the path at its fundamental core. It is a universal path that can be accepted and applied by each and every one irrespective of age and gender, race and faith. It is a path that is well explained, thoroughly described and leading to beneficial results here and now.

The prepared English texts intend to offer a literal word to word translation. Although they may present themselves as not as fluent and appealing as other possible translations, they suit the purpose of this collection of texts, which is to introduce the reader to the direct words of the Buddha.

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[1]   This collection would have never been realized without the wonderful work of the Pāli Text Society (PTS) and the Vipassana Research Institute (VRI) for putting the whole Pāli Tipiṭaka into digital and printed form and making it so easily available. It is impossible for me to express the boundless appreciation and indebtedness I nurture. The same gratitude is expressed towards all scholars and grammarians, who pioneered in collecting Pāli texts, producing translations and preparing valuable references.

[2]   Although this selection of suttas tries to follow this intention under the described order that is presented in the English subtitles, of course it will always be the choice of the author. Although a guiding principle has been to collect suttas of special value for a Vipassana meditator, who may be interested to read them in their original, such as those he may have heard in discourses, some of the texts may not always fit under the respective chapters, but still will hopefully present an inspirational addition and helpful applicable support.

2.   Pāli-pronunciation

It seems not by pure chance that the words of the Buddha are maintained in the language of Pāli,[3] which in itself can be experienced as sweet and as deep as the Buddha's words. The attempt to learn this 'dead language' will never present itself as a dry task. An archaeologist translating primitive paintings in a forgotten hallway of an ancient pyramid may transcend the barriers of time and to him these paintings may come alive. A practitioner of the path, reading the original words of the Buddha may delve into the past and create kinship with those ancient times. He will feel the Buddha's words as if spoken to him and discover remedies for abiding quests and realise, that the boon of the contents enhances the beauty of this ancient language:

- One discovers that the scientific placement and pronunciation of letters utilizes the various organs of the mouth (throat, tongue, lips) in their logical order to form soft and harmonious sound[4].
- One understands that the rules of combining different letters and words (*sandhi*) follow the same principle of appealing pronunciation to avoid any harshness in their vowel and consonant sounds[5].
- The discovery of roots in Pāli (an inflective language) will further help to derive stems and words easily by understanding terminations, suffixes, prefixes and certain changes in the root.
- One may even recognise familiar words that by shift of sound and meaning developed through the Indo-Arian family of languages into today's form.[6]

The rules of combination of letters (*sandhi*) play an important role in the construction of words and sentences, it should be noted here that the most important reason for these is that Pāli should never lose its typical melodious sound - harsh conjuncts are softened by assimilation, insertion, elision or substitution. Importance is given to the complete utterance rather than to individual words. The study of the language in the context of sentences rather than words is encouraged; in this manner the approximate meaning of the word will enfold its precise and specific sense.

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[3]   Pāli here is taken as: *Pāli bhāsā* - the language of the texts. In this context it refers to the texts that are maintained in the Pāli Tipiṭaka and that present its value for the described intention of this collection. The question of the origin of the Pāli language, its development from Maghādhī and or Prakrit, the Indio Arian languages and Sanskrit is left aside.

[4]   The great lexicographer R.C. Childers quotes the ancient saying, that any child, left alone without hearing the human voice would instinctively speak Māgadhī (vernacular from which Pāli assumingly derived). He also quotes the stanza, which expresses the assertion that Māgadhī was the original language of ancient times and which Brahmas, Sambuddhas and those who had never heard any speech would utter: *Sā Māgadhī mūlabhāsa narā yāyādikappikā, Brahmāna ca assutālāpā sambuddhā cāpi bhāsare*.

[5]   R.C. Childers expresses his admiration towards the 'at once flowing and sonorous' sound of Pāli that is reached by 'most words ending in a vowel and the softening of harsh conjunctions by assimilation, elision or crasis.'

[6]   For example the Pāli: *namati:* to bow down, to pay respect; *namo* : the reverence; is reflected in today's languages: nomen; der Name, nennen; the name, to name, noun; el nombre; le nom; il nome etc.
       Here it may be noted that a shift of meaning occurred from: the one being addressed with respect to the one being filled with identity. (see footnote 44)

When pronouncing *Pāli*, proper care has to be given to the use of throat, mouth, the movement and touch of the tongue and lips, in order to produce the melodious, sonorous euphony that *Pāli* requires. Special emphasis should be given to proper pronunciation and differentiation especially between retroflex and dentals, rather identical but different in sound[7]. An upright follower of the path, who undertakes to read and recite these suttas will meticulously perform this task if he uses proper and careful pronunciation, aspires to perfect understanding and remains deeply respectful and full of awareness within[8].

3.   Pāli-alphabet

Pāli was a vernacular[9] of northern India in the time of Gotama the Buddha. In India the alphabet has been preserved in the Devānagarī script, various other countries developed different other characters to express the Pāli language. To make it transferable into Roman script the following set of diacritical marks has been established to indicate the proper pronunciation.

The alphabet consists of forty-one characters: eight vowels and thirty-three consonants.

The Vowels:

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a	*ā*
i	*ī*
u	*ū*
e	*o*

Vowels can be short and long; a line over a vowel - *ā, ī, ū* - indicates a long vowel that resonates for about twice the time period of a short vowel[10]. As far as similarity to English is concerned the following pronunciation aid may be helpful[11]:

a - as the "a" in cut	*ā* - as the "a" in art
i - as the "i" in mint	*ī* - as the "ee" in see
u - as the "u" in put	*ū* - as the "oo" in cool

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[7]   These are the main principles that were maintained through the ages. Although the same recitations of Pāli may sound different according to the national background and mother tongue of the person who recites the texts, with the spread and practice of Pāli through the world of today the main emphasis should be given to preserve these principles for the times to come.

[8]   Ideally a meditator before he starts reciting the suttas should get fully concentrated, keeping his awareness within on the level of sensations and esteeming the spoken words as personal guidance.

[9]   Please refer to footnote 3

[10]   The set of vowels can be further subdivided into the pure vowels (*a, ā*) sonant vowels (*i, ī, u, ū*) and diphthongs (*e, o*). This is of interest because the sonants remain vowels if followed by a consonant, but change into the semivowels v and w when followed by a vowel. Thus the diphtongs are derived from the union of the first two groups of vowels: *a +i, ā + i : = e; a +u, ā + ū: = o*

[11]   The "*a*" may be pronounced slightly differently according to the position amongst the combined syllables in a word, whether in the midddle, at the end or following an aspirate or an unaspirate consonant. The pronunciation of letters should be understood as an exercise only to develop a feeling for the correct touch of the organs of the mouth, the correct pronunciation will develop when texts are read and proper awareness is given to this movement.

-*e*- and –*o*- are pronounced:
- long at the end of a syllable: *de-va, lo-ka, do-so;*
- short when they occur before consonants and the syllable ends with a consonant: *met-tā, phoṭ-ṭab-ba*.

The Consonants:

Pāli uses 25 so called grouped consonants that add the vowel "a" to carry sound and are divided into groups according to their form of creation:

Gutturals	*ka*	*kha*	*ga*	*gha*	*ṅa*
Palatals	*ca*	*cha*	*ja*	*jha*	*ña*
Retroflex	*ṭa*	*ṭha*	*ḍa*	*ḍha*	*ṇa*
Dentals	*ta*	*tha*	*da*	*dha*	*na*
Labials	*pa*	*pha*	*ba*	*bha*	*ma*

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They get supplemented by:

ya,   ra,   la,   va,   sa,   ha,   ḷa   and *aṃ*,

of which *ra, la, ḷa* are liquids, *ya* and *va* semivowels, *sa* is a sibilant, *ha* an aspirate and *aṃ* is called a *niggahīta*. Further *ya* can be grouped with the palatals, *ra, la, ḷa* with the retroflex and *va* with the labials.

The consonants found in the first and third column are unaspirates, those in the second and fourth are aspirates, those in the last column are called nasal.

- All aspirated consonants are pronounced with an audible expulsion of breath following the normal unaspirated sound.
- The guttural consonants: - *ka, kha, ga, gha, ha* - are produced from deep within the throat and hardly any movement of the tongue.
- The palatal consonants: - *ca, cha, ja, jha, ya* - are pronounced with the front parts of the tongue slightly touching the upper-gum/palate.
- The retroflex or cerebral consonants: - *ṭa, ṭha, ḍa, ḍha, ra, la, ḷa* - are pronounced with the tip of the tongue turned back and touching the upper palate[12].
- The dental consonants: - *ta, tha, da, dha, sa* - are pronounced with the tongue touching the upper front teeth.
- The labial consonants: - *pa, pha, ba, bha, ma, va* - are formed by movement of both the lips only.
- The nasal consonants: - *ṅa, ña, ṇa, na, ma* - are uttered by ways of articulating them in the same way as the preceeding consonats of the same group get produced, but with the sound resonating through the nose[13].

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[12]   *la, ḷa* often get swapped. When pronouncing -*ḷa*- the tongue moves from above the teeth to the lips to perform a trembling sound.

[13]   A general rule is that the nasal consonants can only be combined with consonants of the same group.

- The *niggahīta*: - *aṃ* - is resonating like ng

As above the following similarity to English may serve as pronounciation aid:

ka -	as the "k" in king	*ga* -	as the "g" in get
ca -	as the "ch" in church	*ja* -	as the "j" in jail
ta -	as the "t" in task	*da* -	as the "d" in day
pa -	as the "p" in part	*ba* -	as the "b" in but
tha -	as in "th" Thai	*pha* -	as "ph" in uphill[14]
ṅa -	as "ng" in singer	*ña* -	as "n" in Spanish señor.
ṇa -	as "n" in kind,mind	*na* -	as "n" in noun
ṃ -	as in hung, ring	*v* -	is a very soft -v- or -w-[15]

Example of the guttural consonant *ka* in combination with vowels:

ka	*kā*	*ki*	*kī*	*ku*	*kū*	*ke*	*ko*
kha	*khā*	*khi*	*khī*	*khu*	*khū*	*khe*	*kho*

Example of the guttural consonant *ka* in combination with consonants:

kka, kkha, kya, kri, kla, kva, khya, khva, ṅka, ṅkha

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[14]   Here the analogy to the English pronunciation does not hold true because "*tha*" is never pronounced as in: the, this, etc.; neither is "*pha*" pronounced as in phonology, philosophy. Here the unaspirated consonants *ta, da, pa, ba* are uttered stressed with effort and directly followed by -*h*- sound to pronounce the aspirated consonants.

[15]   The semivowel consonant *va* is pronounced like "v" as in "vibrate" if preceded by a consonant: -*svākkhāto* – well explained -, but if preceded by a vowel it sounds like "w" as in "wind": - *sāvaka* – disciple.

4.   Word-formation

It is worthwhile to take a short look at the development of words in Pāli in order to help individual study. If we understand the derivation of the words from their roots[16], their development by addition of prefixes, suffixes, case-, gender-, and tense-terminations and inflections as well as certain changes within the root by substituting or altering the carrying vowel, it becomes easy to grasp this ancient language.

Words are formed through the combination of syllables. According to the character of the syllable, which may be open if ending in a vowel, closed if ending in a consonant or with the *niggahīta*, light if ending in a short vowel and heavy if ending in a long vowel or consonant and the period of time they resonate they undergo certain adjustments when combined.

A long syllable is exactly equal to two short syllables. (The total length of a long syllable being constant, a double consonant tends to compress and shorten a long vowel preceding it, and itself gets shortened by the long vowel.) Double consonants are very frequent in Pāli and must be strictly pronounced as long consonants, thus: -*nn*-, as well as: – *ss* -, is like English –nn- and –ss- in `unnecessary`, combinations of nonaspirate with aspirate consonants need a tender stop so the aspirates can get uttered slightly explosive: *pac-cud-dharati/ ug-gac-chati*.

These modifications in order to keep the flow of harmonious sound without disrupting the movement of the organs of the mouth led to various changes that are called *sandhi*.[17] In general they undergo[18]:
- Contraction: (*bahu-upakaro: bahūpakaro* – great help; *mahā - odha: mahodha* – great flood)
- Elision: (*mahā-iddhiko: mahiddhiko* – having great strength; *brahma-loka-upago: brahmalokūpago:* – reaching the brahmin worlds)
- Insertion: (*idha-āhu: idhamāhu* – thus said; *ajja-aggo: ajjataggo* – from this day onwards)
- Changes from sonant to semivowels: (*anu-ā- gacchati: anvāgacchati* – follow*; anu-eti: anveti* – follow)

and further phonetic changes in case of consonants. Here the joining consonants undergo modifications by way of:
- Assimilation[19]: creating similarity (*ud-gaccati: uggacchati* – rise; *iti-eva: icceva* – thus indeed, truly; *kud-kicca: kukkucca* – feeling of remorse)
- Adaption: a *niggahīta* changes into the respective group of the joining consonant (*taṇhaṃ-karo: taṇhaṅkaro* – with craving; *evaṃ-kho: evaṅkho* – thus then*; dhammaṃ-ca: dhammañca* – and the Dhamma)
- Metathesis[20]: two consonants undergo an interchange (*mahyaṃ: mayhaṃ* – me, mine; *kayīrati: karīyati* - done)

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[16]   A root is not a word in itself, but conveys the indefinite idea of what it plans to express.

[17]   *sandhi* - union, junction. Lit.: *saṃ*: - together + *dadhati*: - to put, join

[18]   For excellent reference: V. Perniola: Pāli Grammer as well as: A Pāli Grammar by W. Geiger, both published by Pali Text Society, PTS

[19]   Assimilation appears in many languages, as we find: octo – otto; god-sip – gossip

- Epenthesis: insertion of a vowel (*brahm-no: brahmuno* – of Brahma; *klesa: kilesa* – impurity)
- Aspiration: (*as-ti: atthi* – is; *es-ti - iṭṭha* – wished; *is-ti- iṭṭha* – desired)
- Simplification: reduction of consonants: (*kar-ssāmi – kas-s-sāmi - kassāmi - kāsāmi: kāhāmi* - I will do)

The example of word formation of the root: *gam*[21] will give an introductionary survey of how various words can be constructed[22]:

1.   Examples of verbs by addition of various prefixes of the verb *gacchati*:

āgacchati	to come to or towards, approach, go back, arrive
āgameti	to cause somebody to come to one, i.e. to wait (caus.)
abbhuggacchati	to go forth, go out, rise into
abhigacchati	to go forward, to approach
abhisamāgacchati	to come to (understand) completely, to grasp fully
adhigacchati	to acquire, to attain, to find
anugacchati	to follow
anvāgacchati	to follow, pursue
apagacchati	to go away, to leave
atigacchati	to overcome, to conquer
atthaṅgacchati	to disappear, to go out of existence
avagacchati	to come, to approach, visit
coggacchati	to set, to go down
gameti	to send out, to make go (caus.)
niggacchati	to proceed from
ogacchati	to go down, to sink
paṭivigacchati	to go apart again, to go away or asunder
paccāgacchati	to go back to, to return
paccuggacchati	to leave, to go out
samāgacchati	to meet together, to assemble, to associate with
samadhigacchati	to attain
samuggacchati	to arise
saṇgacchati	to meet, to come together
udāgacchati	to come to completion
uggacchati	to rise, get up out of
upāgacchati	to come, to arrive at, reach, obtain

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[20]   Well known: *Benares* changes into *Varanasi*, *Bombay* into *Mumbai*

[21]   This root *gam* can be recognised in today's languages still carrying the same meaning: *gremium; der Gang, gehen; go, going, gone, come; el camino, chaminante, caminar, caminando; le chemin, cheminer, il cammino, camminare*

[22]   *gacchati* is found in the well known expression: *Buddhaṃ saranaṃ gacchāmi* - lit.: to the surrender to the Buddha I go

upātigacchati	to go out over, to surpass, overcome
vigacchati	to depart, decrease

2.   Examples of derivations from the participle forms of the verb *gacchati* :

āgantu	occasional, incidental
āgata	come
abbhāgata	having arrived or come; a guest, stranger
abbhuggata	gone forth, gone out, risen
abhigamanīya	to be approached, accessible
adhigata	attained, in the possession of
amahaggata	not expanded, minor
anāgata	not come yet, i.e. future
anugata	accompanied by
anugāmika	accompanying, resulting from
anugāmin	following, attending to, going along with
anvāgata	endowed with, having attained
atthaṅgata	gone home
avāgata	are fallen from
avagata	known, understood
dukkhamagama	not coming into connection with misery
duranugama	difficult to be
dūraṅgama	going far
gamma	belonging to the village, low, inferior
gāmin	walking, going
gāmeyya	belonging to a village
khemaṅgato	attained the state of security
mahaggata	gone great, expanded
paccuggata	illustrious
pāragu	gone beyond
paṭṭhagu	being near, attending to
papamagama	not coming into connection with evil
parāgata	reached the other side
samāgata	assembled
samānagatika	identical
samannāgata	endowed with, possessed of
saṅkhaṅgata	is called
sugata	well gone
uddhagāmin	going upwards
uggata	come out, risen, high, lofty, exalted
vedagu	established in the experience of sensation
vigatāsava	free from depravity, a saint
vigata	ceased, free from

Play Audio

vihaṅgama	moving through the air, flying

3.   Examples of nouns derived from the root *gam*:

Play Audio

āgāmin	returning, one who returns
āgama	coming, approach, result
āgamana	oncoming, arrival, approach
āgantar	one who is coming or going to come
āgantuka	coming, arriving, new comer, guest, stranger
āgati	coming, coming back, return
abbhāgamana	coming, arrival, approach
abbhuggamana	going out over, rising over
adhigama	attainment, acquisition
adhigatavant	one who has found or attained
aggatā	superiority
anāgāmi	non returner
anugatī	adherence to, dependence on
anugāma	following after
atthagamana	setting (of the sun)
atthagatatta	disappearance
atthaṅgama	annihilation, disappearance
avigatapaccayo	nondisappearance condition
avisaggatā	state of being undisturbed, harmony, balance
gamanīya	ought to go
gamana	movement, journey
gamaṇa	rising
gamika	setting out for the journey, one who goes away
gamina	going out
gāmaka	villager
gāmanī	village headman, chief
gāmika	overseer of a village
negama	belonging to a town
nigama	a market town
nigamana	explanation
niggama/mana	departure, outcome
paccuggamana	meeting, receiving
sakādāgāmi	one returner
samāgama	meeting, meeting with, intercourse
saṅgama	meeting, intercourse, sexual intercourse
saṅgati	meeting, intercourse
uggama	rising up
uggamana	going up, rising, rise (of sun)
vigama	dissapearance

vigatapaccayo   disappearance condition
vihaṅga/vihaga   a bird

4.   Example of noun declension of the noun *gāmo* ending in a: **Play Audio**

The noun *gāmo* – a village (lit: a place where people go) is derived from the root *gam.*
While a more detailed survey of noun-declensions is given further below a first glance here will introduce their declension:

Case	Denotation	Use of Preposition in transl.	Termination singular	Termination plural	example singular	example plural
Nominative	subject of action		-*o*	-*ā*	gām*o*	gām*ā*
Accusative	direct object of action		-*ṃ*	-*e*	gāma*ṃ*	gām*e*
Instrumental	indicates instrument or cause	by, through, with	-*ena*	-*ebhi,* -*ehi*	gām*ena*	gām*ebhi,* gām*ehi*
Dative	certain verbs govern the dative (to give, to bear, to tell...)	to	-*āya* -*assa*	-*ānaṃ*	gām*āya,* gām*assa*	gām*ānaṃ*
Ablative	place or object from which motion or separation takes place	from	-*ā,* -*a,* -*mhā,* -*asmā*	-*ebhi,* -*ehi*	gām*ā,* gām*amhā,* gām*asmā*	gām*ebhi,* gām*ehi*
Genitive	expresses possession	of	-*āya,* -*assa*	-*ānaṃ*	gām*āya,* gām*assa*	gām*ānaṃ*
Locative	place or time of action	in, at, on	-*e,* -*amhi,* -*asmiṃ*	-*esu*	gām*e,* gām*amhi,* gām*asmiṃ*	gām*esu*
Vocative	form of address		-*a,* -*ā,* -*e,* -*o*	-*ā*	[23]	

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[23]   The locative in general is used to address people, therefore the examples here (*gāma, gāmā)* wouldn`t be suitable.

5.   Example of verbal conjugation of the verb *gacchati*

In the same way a further first glance at the verbal conjugation of the verb: *gacchati* - to go[24] - introduces the present tense simple.

Here the verbal form is developed by the root[25]:
 - *gam* changes by assimilation into *ga-c-cha*
 - the insertion *a/ā* and
 - the termination *-mi* for the 1st : person singular: - I go
according to the following verbal conjugation:

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personal pronoun		termination	word	
3rd person singular	sā\so	*-ti*	*gacchati*	she\he goes
3rd person plural	te	*-nti*	*gacchanti*	they go
2nd person singular	tvaṃ	*-si*	*gacchasi*	you go
2nd person plural	tumhe	*-tha*	*gacchatha*	you go
1st person singular	ahaṃ	*-mi*	*gacchāmi*	I go
1st person plural	mayaṃ	*-ma*	*gacchāma*	we go

The suffixes *ti, nti, si, tha, mi, ma* relate to the termination of the related person in the present tense.

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[24]   Dictionaries general give Pāli verbs in the third person singular and not in the infinitive, while the translation refers to the infinitive.
[25]   The root: *gam* here reduplicates the guttaral consonant and changes it into the corresponding palatal – *gac*. *Gam* belongs to the first group of verbs that add –a– to the root before the personal suffixes. (see under 1.7)

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5. Syntax: Examples of development of simple sentences

In Pāli the development of sentences follows in general the same syntax as in English, but the predicate always stands last. The object is preceded by the subject and followed by the predicate. Qualifying adverbs or adjectives further precede the verb, subject or object respectively. Time phrases or adverbs open the sentences whenever used. Pāli uses only indefinite articles; at times verbs (predicates) are not mentioned, but should be added in translations. Substantives, pronouns and adjectives often get combined, they agree in gender, number and case.

Experience of reading and working with the original texts will show that the apparently ambiguous complexity of the Pāli grammar becomes clear sooner rather than later and the development of understanding the meaning of sentences usually improves rapidly[26]. The preceding surveys of declension and conjunction illustrate a simple example of the following sentence construction[27].

Case	Denotation	Example in singular number	Example in plural number
Nominative	subject of action	*Buddho gacchati* The Buddha goes	*Paṇḍitā gacchanti* The wise men go
Accusative	direct object of action	*Buddho vihāraṃ gacchati* The Buddha goes to the monastery	*Paṇḍitā vihāre gacchanti* The wise men go to the monasteries
Instrumental	indicates instrument or cause	*Buddho rathena sāvakena saha gacchati* The Buddha goes by chariot together with the disciple	*Paṇḍitā rathebhi sāvakehi saddhiṃ gacchanti* The wise men go by chariots together with the disciples
Dative	certain verbs govern the dative (to give, to bear, to tell...)	*Buddho samaṇāya mettaṃ dadāti* The Buddha gives metta to the monk	*Paṇḍitā samaṇānaṃ mettaṃ dadanti* The wise men give metta to the monks.
Ablative	place or object from which motion or separation takes place	*Buddho pāsādamhā gacchati* The Buddha goes from the palace	*Paṇḍitā pāsādehi gacchanti* The wise men go from the palaces
Genitive	expresses possession	*Buddho bhūpālassa pāsādamhā gacchati* The Buddha goes from the palace of the king	*Paṇḍitā bhūpālānaṃ pāsādehi gacchanti* The wise men go from the palaces of the kings
Locative	place or time of action	*Buddho gāmasmiṃ vihāraṃ gacchati* The Buddha goes to the monastery in the village	*Paṇḍita gāmesu vihāre gacchanti* The wise men go to the monasteries in the villages
Vocative	form of address	*Bho samaṇa !* Oh monk !	*Bho samaṇā !* Oh monks !

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[26]　　A. K. Warder: Introduction to Pali; PTS – points out: "……ideally one should learn a language as children pick up their mother tongue, by learnig a sufficiently large number of sentences……"

[27]　　The vocabulary used here is: *samaṇa* - monk; *vihāra* - monastery; *pāsāda* - palace; *paṇḍita* - wise man; *bhūpāla* - king; *ratha* - chariot; *dadāti* - to give; *saha*, *saddhiṃ* - together with

Buddh*o* rath*ena* sāvak*ebhi saha* bhūpāla*ssa* pāsāda*mhā* gāma*smiṃ* vihāra*ṃ* gacchati, samaṇ*ānaṃ*
 metta*ṃ* dadāti: "Bho samaṇ*ā*! Bhavatu sabbe maṅgalaṃ."

The Buddha goes by chariot, together with the disciples, from the palace of the king to the monastery
 in the village and gives metta to the monks: "Oh monks! May all be happy!"

Play Audio

6.   Declension of nouns *(nāma)*

In *Pāli* the nouns are grouped according to gender and ending. We find the nouns ending in: *a, ā, i, ī, u, ū* prevailing as well as certain rare endings with individual declensions like: *bhagavant, rajo, pitar,* etc.

According to the three genders different inflections occur, but in general we find those inflections in common usages, that were presented in the declension of *gāma*.[28] The same applies to the eight cases, whose denotation remains somewhat the same[29] and whose usages can mainly be understood in the following connotation:

- *paṭhama* -   first or nominative case: - expresses the agent of a sentence or the subject of the verb that is describing that action, both agree in number and gender.
- *dutiya* -   second or accusative case: - indicates the object of action, motion, the duration or space in which an action takes place, it is governed by transitive verbs[30].
- *tatiya* -   third or instrumental case: - indicates the agent, means or instrument by whom or which an action is performed.
- *catutthi* -   fourth or dative case: - indicates the object to which an action is directed, or something is given. Some verbs govern the dative case.
- *pañcami* -   fifth or ablative case: - indicates the place, object or person from where an action, separation or direction originates, it also points out the reason or motive.
- *chaṭṭhī* -   sixth or genitive case: - indicates possession, relationship, comparision and indirect object.
- *satthamī* -   seventh or locative case: - indicates the place, time or reason where, when or why an action, takes place.
- *aṭṭhamī* -   eighth or vocative case: - is used to address one or more persons.

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[28]   see page 13
[29]   Someone interested in more details and excellent description of various exceptions may refer to Lesson XXV in the Elementary Pāli Course by Nārada Thera and/or to Chapter XIX in Pāli Grammar by V. Perniola.
[30]   Verbs can be transitive, intransitive and both. A transitive verb takes an object: to drink, eat;…… an intransitive verb does not take an object: to die, to go;…….

The following tables present a survey for quick reference when working with the text:

1.   Terminations with a-ending:

Examples:
gāmo – a village: masculine[31] / *phala* - a fruit: neuter[32]/ *vanitā* - a woman[33]: feminine

Case	Termination singular *a*-ending masc.	Termination plural *a*-ending masc.	Termination singular *a*-ending neut.	Termination plural *a*-ending neut.	Termination singular *ā*-ending fem.	Termination plural *ā*-ending fem.
Nominative	-o, -e	-ā,	-aṃ, -e	-āni, -ā	-ā	-ā, -āyo
Accusative	-ṃ	-e	-aṃ	-āni, -e	-aṃ	-ā, -āyo
Instrumental	-ena, -ā	-ebhi, -ehi	-ena, -ā	-ebhi, -ehi	-āya, -ā	-ābhi, -āhi
Dative	-āya, -assa	-ānaṃ	-āya, -assa	-ānaṃ	-āya	-ānaṃ
Ablative	-ā, -mhā, -asmā	-ebhi, -ehi	-ā, -mhā, -asmā	-ebhi, -ehi	-āya, -āto	-ābhi, -āhi
Genitive	-āya, -assa	-ānaṃ	-āya, -assa	-ānaṃ	-āya	-ānaṃ
Locative	-e, -amhi, -asmiṃ	-esu	-e, -amhi, -asmiṃ	-esu	-āya, -āyaṃ	-āsu
Vocative	-a, -ā, -e, -o	-ā	-aṃ, -a	-āni, -ā	-e, -ā, -a	-ā, -āyo

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[31]   Detailed formations of *gāmo* can be seen in the table above.
[32]   As the neuter declension is very close to the masculine no example is given here.
[33]   Thus we find the following formations in the singular: *vanitā - vanitaṃ - vanitāya - vanitāya - vanitāya - vanitāya - vanitāya / vanitāyaṃ - vanite / vanitā*
      and in the plural: *vanitā / vanitāyo - vanitā / vanitāyo - vanitāhi / vanitābhi - vanitānaṃ - vanitāhi / vanitābhi - vanitānaṃ - vanitāsu - vanitā / vanitāyo*

2. Terminations with i-ending:

Examples:

aggi – a fire: masculine [34]/ *aṭṭhi-* a bone: neuter[35]/
bhūmi - the earth: feminine [36] / *mahī* – the earth: feminine[37]/

Case	Termination singular *i*-ending masc.	Termination plural *i*-ending masc.	Termination singular *i*-ending neut.	Termination plural *i*-ending neut.	Termination singular *ī*-ending masc.	Termination plural *ī*-ending masc.	Termination singular *i*-ending fem.	Termination plural *i*-ending fem.	Termination singular *ī*-ending fem.	Termination plural *ī*-ending fem.
Nominative	-i	-ī, -iyo, -ino, -ayo	-i, -iṃ	-īni, -ī	-ī, -i	-ī, -ino,	-ī, -i	-ī, -yo, -iyo,	-ī, -i	-īyo, -iyo, -yo, -āyo
Accusative	-iṃ	-ī, -iyo, -ayo	-iṃ, -i	-īni, -ī	-iṃ, -inaṃ	-ī, -ino	-iṃ	-ī, -yo, -iyo	-iṃ, -iyaṃ	-īyo, -iyo, -yo, -āyo
Instrumental	-inā	-īhi, -ībhi, -ihi, -ibhi	-inā	-īhi, -ībhi, -ihi, -ibhi	-inā	-īhi, -ībhi, -ihi, -ibhi	-iyā, -yā	-īhi, -ībhi	-iyā, -yā	-īhi, -ībhi
Dative	-ino, -issa	-īnaṃ, -inaṃ	-ino, -issa	-īnaṃ, -inaṃ	-ino, -issa	-īnaṃ, -inaṃ	-iyā, -yā	-īnaṃ	-iyā, -yā	-iyānaṃ, -īnaṃ, -inaṃ
Ablative	-inā, -imhā, -ismā	-īhi, -ībhi, -ihi, -ibhi	-inā, -imhā, -ismā	-īhi, -ībhi, -ihi, -ibhi	-inā, -imhā, -ismā	-īhi, -ībhi, -ihi, -ibhi	-iyā, -yā -ito	-īhi, -ībhi	-iyā, -yā, -īto	-īhi, -ībhi
Genitive	-ino, -issa	-īnaṃ	-ino, -issa	-īnaṃ	-ino, -issa	-īnaṃ, -inaṃ	-iyā, -yā	-īnaṃ	-iyā, -yā	-iyānaṃ, -īnaṃ, -inaṃ
Locative	-ini, -imhi, -ismiṃ	-īsu, -isu	-ini, -imhi, -ismiṃ	-īsu, -isu	-imhi, -ismiṃ	-īsu, -isu	-iyāṃ, -yāṃ, -āyaṃ	-īsu, -isu	-iyā, -yā, -yāṃ -iyaṃ	-īsu, -isu
Vocative	-i, -e	-ī, -iyo, -ayo	-i, -iṃ	-īni, -ī	-ī,	-ī, -ino	-ī, -i	-ī, -yo, -iyo	-ī, -i	-īyo, -iyo, -yo, -āyo

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[34]   Thus we find the following formations in the singular: *aggi -aggiṃ - agginā - aggino / aggissa - agginā / aggimhā / aggismā - aggino / aggissa - aggimhi / aggismiṃ - aggi*

and in the plural: *aggī / aggayo - aggī / aggayo - aggīhi / aggībhi - aggīnaṃ - aggīhi / aggībhi - aggīnaṃ - aggīsu - aggī / aggayo*

[35]   Thus we find the following formations in the singular: *aṭṭhi - aṭṭhiṃ - aṭṭhinā - aṭṭhino, aṭṭhissa - aṭṭhinā / aṭṭhino / aṭṭhissa - aṭṭhini / aṭṭhimhi / aṭṭhismiṃ - aṭṭhi*

and in the plural: *aṭṭhī / aṭṭhīni - aṭṭhī / aṭṭhīni - aṭṭhīhi / aṭṭhībhi - aṭṭhīnaṃ - aṭṭhīhi / aṭṭhībhi - aṭṭhīnaṃ - aṭṭhīsu - aṭṭhī / aṭṭhīni*

[36]   Thus we find the following formations in the singular: *bhūmi - bhūmiṃ - bhūmiyā - bhūmiyā - bhūmiyā - bhūmiyā - bhūmiyā, bhūmiyaṃ - bhūmi*

and in the plural: *bhūmī / bhūmiyo - bhūmī / bhūmiyo - bhūmīhi / bhūmībhi - bhūmīnaṃ - bhūmīhi / bhūmībhi - bhūmīnaṃ - bhūmīsu - bhūmī / bhūmiyo*

[37]   Thus we find the following formations in the singular: *mahī - mahiṃ - mahiyā/ mahyā - mahiyā / mahyā - mahiyā / mahyā - mahiyā / mahyā - mahiyā / mahyā / mahiyaṃ - mahī*

and in the plural: *mahī / mahiyo - mahī / mahiyo - mahīhi / mahībhi - mahīnaṃ - mahīhi / mahībhi - mahīnaṃ - mahīsu / mahisu - mahī / mahiyo*

3. Terminations with u-ending:

Examples:
bhikkhu – a monk: masculine[38] / *cakkhu* - the eye: neuter / *dhātu* - element: feminine[39]

Case	Termination singular *u*-ending masc.	Termination plural *u*-ending masc.	Termination singular *u*-ending neut.	Termination plural *u*-ending neut.	Termination singular *u*-ending fem.	Termination plural *u*-ending fem.
Nominative	-u	-ū, -avo, -uyo	-u, -uṃ	-ūni, -ū	-u	-ū, -uvo, -uyo
Accusative	-uṃ, -unaṃ	-ū, -avo, -uyo	-uṃ, -u	-ūni, -ū	-uṃ	-ū, -uvo, -uyo
Instrumental	-unā	-ūbhi, -ūhi, -uhi, -ubhi	-unā	-ūbhi, -ūhi, -uhi, -ubhi	-uyā	-ūbhi, -ūhi
Dative	-uno, -ussa	-ūnaṃ, -unaṃ, -unnaṃ	-uno, -ussa	-ūnaṃ, -unaṃ, -unnaṃ	-uyā	-ūnaṃ
Ablative	-unā, -umhā, -usmā	-ūbhi, -ūhi, -uhi, -ubhi	-unā, -umhā, -usmā	-ūbhi, -ūhi, -uhi, -ubhi	-uyā, -uto	-ūbhi, -ūhi
Genitive	-uno, -ussa	-ūnaṃ, -unaṃ, -unnaṃ	-uno, -ussa	-ūnaṃ, -unaṃ, -unnaṃ	-uyā	-ūnaṃ
Locative	-umhi, -usmiṃ	-usu, -ūsu	-umhi, -usmiṃ	-usu, -ūsu	-uyā, -uyaṃ	-ūsu
Vocative	-u	-ū, -avo, -ave	-u	-ūni, -ū	-u	-ū, -uvo, -uyo

The declensions of nouns that end in - *ū* (male and female) follow somewhat the same declension like those ending in – *u*.

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[38]   Thus we find the following formations in the singular: *bhikkhu - bhikkhuṃ - bhikkhunā - bhikkhuno/ bhikkhussa – bhikkhunā - bhikkhuno/ bhikkhussa – bhikkhumhi/ bhikkhusmiṃ - bhikkhu*
and in the plural: *bhikkhū/ bhikkhavo - bhikkhū / bhikkhavo - bhikkhūhi / bhikkhūbhi - bhikkhūnaṃ - bhikkhūhi / bhikkhūbhi - bhikkhūnaṃ - bhikkhusu / bhikkhūsu - bhikkhū, bhikkhave*

[39]   Thus we find the following formations in the singular: *dhātu - dhātuṃ - dhātuyā - dhātuyā - dhātuyā - dhātuyā - dhātuyā / dhātuyaṃ - dhātu*
and in the plural: *dhātū / dhātuyo - dhātū / dhātuyo - dhātūhi / dhātūbhi - dhātūnaṃ - dhātūhi / dhātūbhi - dhātūnaṃ - dhātūsu - dhātū / dhātuyo*

There are further some declensions that develop their own individual declension such as:

rājān - king; *satthar* – teacher; *bhagavant* – Fortunate One; *hattin* – elephant; which may be refered to in the grammar books.[40]

7.   Compounds of nouns *(samāsa)*

When nouns join together with two or more words they are called nominal compounds or *samāsa*. The first member of a compound can be another noun, an adjective, an adverb, a pronoun, a verbal form, or a numeral. In general the last member of the compound gets inflected according to its declension while the other members keep their stem form. When joined the usual *sandhi*-formations of lengthening, shortening, elision etc. may need to get applied.

Nominal compounds take their name according to the procedure or the form they take and their function when combined. Thus two or more members instead of being connected with the participle *ca* getting joined together and function as copulative compound are called a) *dvanda samāsa*. A combination where one member, usually the second modifies the first and functions as descriptive compound is called b) *khammadharaya samāsa*. In cases where the first member depends on the second (dependent compounds) it is named c) *tappurisa samāsa*. In cases where nominal compounds convey an adjective sense its term is d) *bahubbihi samāsa*. Compounds that function as adverbial compounds or indeclinables, generally constructed from prefix + noun or indeclinable + noun are called e) *avyayībhāva samāsa*. Here the first member predominates the second. One more group denoting a period of time with the first member being a numeral is called f) *dīgu samāsa*.[41]

Examples:

a) **dvanda samāsa**:   *udayabbaṃ; nāmarūpaṃ; ahivicchikā, punappunam, hattapādā; samaṇabrāhmaṇā*

b) **khammadharaya samāsa**:   *tejodhatu; cakkaratanaṃ; pañcakkhaṇḍa; viriyindriyaṃ; dīgharattaṃ; pubbajāti*

c) **tappurisa samāsa**:   *lokavidū; sīlasampanno; bhikkusaṅgho; dukkhasamudayo; kālaṃkato; sabbaññu*

d) **bahubbihi samāsa**:   *rukkho ucchinamūlo; rukkhamūliko; micchādiṭṭhiko; pāpakammino; manopubbaṅgamā dhamma manoseṭṭhā*

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[40]   Bhikku Ñāṇatusita has prepared an excellent table for quick reference that presents most grammatical declinations and conjugations as well and is available in different sizes.
[41]   Detailed explanation of the groups of *samāsa* and classifications see Perinola; Pali Grammar, Chapter IX

e)   ***avyayībhāva samāsa:***   *ajjhattaṃ; anulomaṃ; paṭilomaṃ; yathābhūtaṃ;*
     yāvajīvaṃ; paccattaṃ

f)   ***dīgu samāsa:***   *sattāhaṃ; saḷāyatanaṃ; catuddisaṃ; sattavassāni;*
     tīhaṃ; tīcīvaraṃ

8.   Conjugation of verbs *(ākhyāta)*

Verbs are divided in Pāli into seven different groups or classes[42] according to the derivations and insertions their root undergoes when conjugated. The subsequent examples should suffice[43]:

- For example the first group inserts – *a* – after the root and before the personal suffixes –*ti,* – *nti,* – etc. Thus the example of the root: *gam* – is assimilated to *gac – ch –* and arranged under the first group, where always – *a* – gets inserted and added to the respective root: *gac– ch – a –ti: gacchati* (to go)*; vas – a –ti: vasati* (to dwell); *har – a – ti: harati* (to carry); *jīv – a – ti: jīvati* (to live).
- Another class or group adds the suffix and then may use changes according to the rules of sandhi: – *ya* – to the root: *jā - ya – ti: jāyati* (to arise); *budh – ya – ti: bujjhati* (to know); *man – ya – ti: maññati* (to think, to imagine).
- Again another class inserts the *nigghahita*: - *ṃ* - (which takes the form of the nasal sound according to the respective group) before the closing consonant of the root: *chi – ṃ – da - ti: chindati* (to cut); *mu- ṃ -ca-ti: muñcati* (to free); *li - ṃ-pa-ti: limpati* (to stain)

Pāli differentiates between the following tenses, which have individual conjugational endings and inflections and thus classify:

- three genders (third, second and first)[44];
- two numbers: singular and plural;
- six tenses: present (*gacchati*), imperfect[45], aorist[46] (*agacchi*, altern: *agāma; agamī; agañchi; garahi*), perfect[47], future (*gacchissati*), and conditional (*agacchissa*);
- causative (*gamete; gacchāpeti*);
- infinitive *(gantuṃ; gamitum; gantave; gamanaye*) and gerund *(gantvā)*;
- participles: present (*gacchant; gacchamāna)*, past (*gata*) and future passive (*gantabba*);
- three moods: indicative (*gacchati*), imperative (*gaccha*, 2.nd person) and optative (*gaccheyuṃ)*.
- three voices: active, reflective and passive voice;

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[42]   Some groups can get further subdivided – so the number of seven may get increased.

[43]   For detailed analyses of how the various classes of verbs are developed and subdivided one again may refer to Perniola`s and Warder`s Pāli Grammar.

[44]   This traditional order demonstrates the respect that is held towards the other person rather than that the first person precedes the others in its position. In Pāli the 3rd. is called: *paṭhama purisa* – first - ; the 2nd: *majjhima purisa* – middle - , the 1st. *uttama purisa* – last person. In modern languages 'I' precedes as first person.

[45]   Imperfect in Pāli expresses a definite past

[46]   Aorist in Pāli expresses past action, the time that recently past: It is the true past in the text. Although the present tense is often used to open the text (historical present) describing the historical background (*viharati* – dwells): - *ekaṃ samayaṃ bhagavā rājagahe viharati …...ānando ….... nivāsetvā …... rājagahaṃ piṇḍāya pāvisi.* – and then continues in the aorist (*pāvisi* – went), both are generally translated in the past tense.

[47]   Perfect in *Pāli* expresses indefinite past and is rarely used.

1.   The genders

The three genders, masculine, neuter and feminine carry their individual personal endings in both numbers. In the active voice the primary endings (*-ti; -si; -mi; -nti; -tha; -ma*) appear in the present indicative and in the future tense. The so called secondary endings (*-t; -s; -aṃ; -u/uṃ; -tha; -ma*) are used in the aorist and the conditional, the optative varies with both endings.

2.   The tenses:

- The present tense describes an action that is taking place, an action that continues (equivalent to present progressive) or a fact. It is often used describing historical facts.
- The aorist, the historical or principal past is mostly used to denote the past tense. It always makes use of the secondary personal endings and is built in different ways, different forms may be used:
  a) the root-aorist always prefixes the augment *-a-*: (*a-gacchi-aṃ: agacchiṃ/ agañchiṃ*)
  b) the a-aorist inserts the suffix *-a-* before the personal endings and mostly prefixes the augment *–a-*: (*a-gam-aṃ: agamaṃ*)
  c) the s-aorist inserts the suffix *-s-* before the personal secondary endings: (*a-gama-s-i-ṃ: agamāsiṃ*)
  d) the is-aorist inserts the suffix *-is-* before the personal secondary endings: (*a-gam-is-ṃ: agamiṃ / gacch-is-aṃ: gacchiṃ/ gañchiṃ*)
- The future tense expresses futurity and is formed by adding *-ssa-* to the root or verbal base with, or in some cases without, the connecting vowel *-i-*; the terminations are the same as those in the present tense: *gacch-i-ssa-mi: gacchissāmi.* The future tense can also express a command or condition.
- The conditional expresses a possibility or wish. It uses the secondary personal endings and adds the augment *-a-* before the future forms: *gacch-is-aṃ; a-gacch-iss-a.*
- The causative prompts something to happen and is formed by adding either the suffix: *-aya-* or *-e-* to the root or alternatively inserts*: -paya-* or *–pe-*: *gameti, gāmayati, gaccāpeti, gamāpeti.*

3.   The moods:

- The indicative mood expresses an action, describes an occasion or occurrence. The personal primary endings are added to the stem of the present tense.
- The optative expresses mainly probability and advice, wishes and ideas. It is formed by adding *-eyya-* to the verbal base before personal endings. When translated: - if, might, would, etc. - may be used to convey the sense of it.

- The imperative mood expresses commands, benediction or wishes. It is mainly used in the active voice with the following personal endings: *-tu; -hi; -ntu; -tha;* for the 3rd. and 2nd. These are added to the stem. [48]

4.   Infinitive, gerund and participles:

- The infinitive can be used actively and passively and denotes purpose and intention. It gets built by adding the suffix *-tum-* to the respective roots: *gantuṃ*: to go. Further especially with verbs of frequent occurrence the following suffixes are added as well: *-itum; -tave; -tuye*.
- The gerund describes the completion of an action: *gantvā-* having gone. It also expresses the perpetuation of activity and thus connects different activities. The suffix *-tvā-* is added to the root of the verb or verbal base with or sometimes without the connecting vowel *-i-* to form the gerund.
- Present participles are formed by adding *-nta- ; -ntī-* or *-māna- ; -mānā-* to the verbal base[49]. They function as adjectives and agree in gender, number and case with the nouns they qualify. They are declined like the respective nouns and may be translated with the help of: 'while'…: *gacchanta; gacchant*: (while) going.
- Past participles can take an active meaning or a passive meaning. The active past participles add the suffixes: *-vant- ; -vin-* to the root. It can be translated as: *vusitavant*: one who has lived. The passive perfect participles are formed by adding *–ta- ; -na-* to the root, with or without the connecting vowel *-i-* and are translated like the English perfect past participles: *gacchita; gata ; gamita*: gone. Past perfect participles have a passive meaning when they are formed from transitive verbs, but from intransitive verbs they have an active meaning. For example:
  gacchati, tiṭṭhati are intransitive verbs. Therefore:
  > *puriso gato*: - the man has gone - (active meaning)
  > *vanitā ṭhitā*: - the woman has stood - (active meaning)

  pacati, dadāti, are transitive verbs.
  > *odano pacito*: - the rice is cooked - (passive meaning)
  > *mettaṃ data*: - metta is given - (passive meaning)
- Future passive participles or potential future participles express something that has to be done or ideally should be done. The suffixes *-tabba- / -anīya- / -ya* get added to the verbal root, with or without the connecting vowel *-i-*. Thus the root: *-kar-* to do; can develop the following forms (should be done): *-kar–tabba: kātabba/kattabba; -kar–aniya: karaṇiya; -kar–ya: kicca*. Future passive participles carry more optative or imperative meaning and are declined along with the respective nouns: *kammaṃ kattabbaṃ:* the work should be performed.

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[48]   The personal forms in all the tenses force stems and roots at times to undergo certain changes according to the sandhi rules by assimilation, adaption, elision …….(see page 9)

[49]   The suffix *–nta-* is used in the active voice, *-māna-* in the reflective voice, but both get mainly translated in the same way.

5. The three voices

- The active voice is the form that is of common occurrence. The word for the active voice in Pāli is: *-parassapada* – lit: word expressing action on others – and thus describes the result or consequence of an action that is produced on others by this very action. It is also called: *kattukāraka*.
- The reflective or middle voice is rarely used and mostly found in poetry. The word for the middle or reflective voice in Pāli is: *-attanopada* – lit: word expressing action on oneself - and thus describes the result or consequence of an action that is produced on the agent himself by this very action. It is also called: *-kammakāraka-*[50]. The primary endings of the reflexive voice are: *-te; -se; -e; -nte; -vhe; -mhe*; the secondary endings are: *-tha; -tho; -m/aṃ; -re/raṃ; -vho; -mhase*. Because of its rare occurrence the respective conjugations are neglected here.
- The passive voice adds the suffix: *-ya-* to transitive verbs so they can adopt passive meaning: *gacchīyati, agamyati*: to be gone to; *dīyati*: to be given. Both personal endings, those of the active voice, but also those of the passive voice can be found.

In general the terminations of the verbs remain the same throughout the different groups and in the process of reading the suttas one gets easily accustomed to these tenses. For the purpose of the collection as presented in 'Exploring the Path' while reading suttas and complete sentences it becomes easy to understand those usages without needing to know all the grammatical details. The subsequent tables should suffice for the purpose of this introduction:

6. Table survey: present indicative, imperative, optative and future:

		indi-cative		imper-ative		optative		future	
3rd sing.	sā\so	*-ti*	*gacchati*	*-tu*	*gacchatu*	*-eyya*	*gaccheyya*	*-issati*	*gacchissati*
2nd sing.	tvaṃ	*-si*	*gacchasi*	*-hi*	*gacchahi*	*-eyyāsi*	*gaccheyyāsi*	*-issasi*	*gacchissasi*
1st sing.	ahaṃ	*-mi*	*gacchāmi*	*-mi*	*gacchāmi*	*-eyyaṃ*	*gaccheyyaṃ*	*-issāmi*	*gacchissāmi*
3rd pl.	te	*-nti*	*gacchanti*	*-ntu*	*gacchantu*	*-eyyuṃ*	*gaccheyyuṃ*	*-issanti*	*gacchissanti*
2nd pl.	tumhe	*-tha*	*gacchatha*	*-tha*	*gacchatha*	*-eyyātha*	*gaccheyyātha*	*-issatha*	*gacchissatha*
1st pl.	mayaṃ	*-ma*	*gacchāma*	*-ma*	*gacchāma*	*-eyyāma*	*gaccheyyāma*	*-issāma*	*gacchissāma*

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[50] *kattukāraka* : the relation to the action as agent, being an agent; *kammakāraka:* the relation to the action as patient, being an patient

7.   Table survey: different forms of aorist:

		sec. end.	form	root – aorist	form	a – aorist	form	s- aorist	form	is- aorist
3rd sing.	sā\so	-t		agā / agami		agama		agamāsi		gacchi / agami
2nd sing.	tvaṃ	-s		agā / agamā		agama		agamāsi		gacchi / agami
1st sing.	ahaṃ	-aṃ	a-gam	agā / agamā	a-gam-a-m	agamaṃ	agamā-s-iṃ	agamāsiṃ	agam-is-m / gacch-is-m	gacchiṃ / agamiṃ
3rd pl.	te	-u / uṃ		aguṃ / agamiṃsu		agamuṃ		agamaṃsu		gacchisuṃ / agamisuṃ
2nd pl.	tumhe	-tha		aguttha		agamatha		agamattha		gacchiittha / agamittha
1st pl.	mayaṃ	-ma		agumha		agamāma		agamamha		gacchimha / agamimha

8.   Table survey: gerund, present participle, past participle, future passive participle:

form	gerund	translat.	form	present participle	translat.	form	past participle	translat.	form	future passive part.	translat.
-tvā	gantvā	having gone	-nta	gacchanta	going	-ta	gata	gone	-tabba	gantabba	to be gone
	datvā	having given		dadanta	giving		datta	given		dātabba	t.b. given
	pacitvā	having cooked		pacanta	cooking	-ita	pacita	cooked		bhuñjitabba	t.b.enjoyed
-ya	āgamma	having come	-māna	gacchamāna	going		gacchita	gone	-aniya	gamanīya	to be gone
	ādāya	having given		pacamāna	cooking	-na	dinna	given		dassaniya	to be seen
	āruyha	having climbed		bhuñjamāna	eating		nisinna	seated	-ya	bhuñjiya	t.b.enjoyed

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9.   Further examples of past participles:

āmasati	to rub	*āmasita, āmaṭṭha*	rubbed
ārabhati	to start	*āraddha*	started
āsiñcati	to sprinkle	*āsitta*	sprinkled
bhavati	to become	*bhuta*	become
bhuñjati	to enjoy	*bhuñjita, bhutta*	enjoyed
cavati	to fall away	*cuta*	fell away
dadāti	to give	*dinna*	given
ḍasati	to bite	*daṭṭha*	bitten
dhovati	to wash	*dhovita, dhota*	washed
gaṇhāti	to seize	*gahita*	seized, held
hanati	to kill	*hata*	killed
harati	to take away	*haṭa*	took away
jānāti	to know	*ñāta*	known
karoti	to do	*kata*	done
kasati	to plough	*kasita, kaṭṭha*	ploughed
khipati	to throw	*khitta*	thrown
kiṇāti	to buy	*kīta*	bought
kujjhati	to be angry	*kuddha*	was angry,
labhati	to gain	*laddha, labhita*	gained
mināti	to measures	*mita*	measured
muñcati	to deliver, emit	*mutta*	delivered
nikkhamati	to leave	*nikkhanta*	gone out, left
pāpuṇāti	to reach	*patta*	reached, attained
pacati	to cook	*pācita, pakka*	cooked
pajahati	to abandon	*pahīna*	abandoned
pasīdati	to become bright	*pasanna*	brightened
pavisati	to enter	*paviṭṭha*	entered
phusati	to touch	*phuṭṭa*	touched
pivati	to drink	*pīta*	drunk
pucchati	to ask	*pucchita, puṭṭha*	asked
suṇāti	to hear	*suta*	heard
tiṭṭhati	to stand	*ṭhita*	stood
vapati	to share	*vutta*	shared
vasati	to live	*vuttha*	lived, dwelled
vivarati	to uncover	*vivaṭa*	uncovered, opened

10.	Table survey: special conjugation: *atthi* – to be

		indicative	aorist	optative	imperative	future
3rd sing.	sā\so	*atthi*	*āsi*	*assa, siyā*	*atthu*	
2nd sing.	tvaṃ	*asi*	*āsi*	*assa, siyā*	*āhi*	see: *bhavati*
1st sing.	ahaṃ	*asmi, amhi*	*āsiṁ*	*assaṃ, siyaṃ*	*asmi, amhi*	
3rd pl.	te	*santi*	*āsuṃ, āsiṃsu*	*assu, siyuṃ*	*santu*	
2nd pl.	tumhe	*attha*	*āsittha*	*assatha*	*attha*	
1st pl.	mayaṃ	*asma, amha*	*āsimha, āsimhā*	*assāma*	*asma, amha*	

11.	Table survey: special conjugation: *bhavati* – to be, to exist, to become

		indicative	aorist	optative	imperative	future
3rd sing.	sā\so	*bhavati*	*ahū, ahu, (bhavi)*	*bhaveyya, bhave*	*bhavatu*	*bhavissati*
2nd sing.	tvaṃ	*bhavasi*	*ahū, ahu*	*bhaveyyāsi*	*bhava, bhavāhi*	*bhavissasi*
1st sing.	ahaṃ	*bhavāmi*	*ahuṃ*	*bhaveyya*m		*bhavissāmi*
3rd pl.	te	*bhavanti*	*ahuṃ*	*bhaveyyuṃ*	*bhavantu*	*bhavissanti*
2nd pl.	tumhe	*bhavatha*		*bhavetha*	*bhavatha, bhavātha*	*bhavissatha*
1st pl.	mayaṃ	*bhavāma*	*ahumha*	*bhaveyyāma, bhavema*		*bhavissāma*

12.	Table survey: special conjugation: *hoti* to be, to exist, to become (root: *-bhu* reduced to: *-hu*):

		indicative	aorist	optative	imperative	future
3rd sing.	sā\so	*hoti*	*ahosi, ahū*	*huveyya*	*hotu*	*hohiti, hessati, hossati*
2nd sing.	tvaṃ	*hosi*	*ahosi*	*huveyyāsi*	*hohi*	*hessasi, hohisi*
1st sing.	ahaṃ	*homi*	*ahosiṃ, ahuṃ*	*huveyyaṃ*	*homi*	*hohāmi, hessāmi, hessaṃ*
3rd pl.	te	*honti*	*ahesuṃ*	*huveyyuṃ*	*hontu*	*hessanti, hohinti*
2nd pl.	tumhe	*hotha*	*ahosittha*	*huveyyātha*	*hotha*	*hessatha, hohitha*
1st pl.	mayaṃ	*homa*	*ahesumha*	*huveyyāma*	*homa*	*hessāma, hohāma*

13.	Table survey: gerund, present participle, past participle, future passive participle, infinitive of *atthi* and *bhavati/hoti*:

verbs	gerund	transl.	pres. p.	transl.	past p.	transl.	fut. pass.p.	transl.	infinitive	transl.
atthi	see: *bhavati* and *hoti*		*santa, samāna*	being	see: *bhavati*					
bhavati	*bhavitvā*	having become	*bhavaṃ, bhavanta*	becoming	*bhūta*	become	*bhavitabba, bhabba*	should be, could be	*bhavituṃ*	to become, to exist, to be
hoti	*hutvā, hutvāna*	having been	*honta, hontī*	being	see: *bhavati*		*hotabba, bhuyya*	should be, could be	*hotuṃ*	to become, to exist, to be

9.   Adjectives and adverbs

Adjectives are declined according to the nouns they define. They can be grouped according to their suffixes which are similar to the nouns: *-a; -i; -u; -in; -ant; -mant; -vant*; taking all the three genders as the respective nouns do.

Adverbs relate to the respective verbs and adjust their meaning and application in the context of the sentence. They belong to the group of indeclinables and may be pure adverbs or derivative adverbs.

1.   Declination of adjectives

Although a few of the declination-endings of nouns are of rare occurrence, in general adjectives are declined in the same way as the nouns they describe. So the same adjective will be declined in the same case declinations with the respective endings in all the three genders and both numbers.

For general outline one may refer to the declensons of nouns, the following example of suffix-*a: bāla* – strong - may suffice for the purpose of this introduction:

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Case	a strong man	a young girl	a strong body
Nominative	*bālo puriso*	*bālā kaññā*	*bālaṃ rupaṃ*
Accusative	*bālaṃ purisaṃ*	*bālaṃ kaññaṃ*	*bālaṃ rupaṃ*
Instrumental	*bālena purisena*	*bālāya kaññāya*	*bālena rupena*
Dative	*bālassa purisassa*	*bālāya kaññāya*	*bālassa rupassa*
Ablative	*bālasmā purisasmā*	*bālāya kaññāya*	*bālamhā rupamhā*
Genitive	*bālassa purisassa*	*bālāya kaññāya*	*bālassa rupassa*
Locative	*bālasmiṃ purisamiṃ*	*bālayaṃ kaññāyaṃ*	*bālasmiṃ rupasmiṃ*

In addition to the endings: *-a; -i; -u; -in; -ant; -mant; -vant*;
- the following suffixes are of common occurrence: *-ka* (*garuka*: – heavy); *-ika* (*kāyika*: – physical); *-aka* (*jiṇṇaka*: – old – derived from p.p. *jiṇṇa*);
- Possession express the suffixes: *-vā* (*guṇavā*: - virtous, with qualities) *-vī* (*medhāvī*: - wise, with wisdom).

Adjectives denote comparisions by adding:
- The comparative suffixes *-tara*: *piyatara*: - more dear; *sīlanantara*: - more established in morality; *pāpatara*: - more evil.
- The superlative uses the suffixes: *–tama*: *uttama*: - the highest; *piyatama*: - dearest; *sīlanantama*: - most established in morality.

Alternatively the suffixes: *-iya; -iyya; -issika;* are used for:
- the comparative: *pāpiya*: - more evil; *khippiya*: - quicker; *sukhiya*: - happier
- the superlative alternatively is expressed with the suffixes: *–iṭṭha* or *–tama*: *pāpiṭṭha*: - most evil; *khippissika*: - quickest; *jeṭṭha*: - the oldest; *seṭṭha*: - the best.

2.   Declination of adverbs

Adverbs derived from adjectives, pronouns or nouns are called derivative adverbs.
Those adverbs that can not be derived and don't add any case endings are called pure adverbs.

Derivations occur from adjectives, pronouns or nouns:
- When derived from adjectives they get formed by adding the *niggahīta-* ending *aṃ* to the adjective such as: *dukkha – dukkhaṃ*: - painful; *dīgha – dīghaṃ*: - long, far; *sīgha – sīghaṃ*: - fast; *pāpa – pāpaṃ*: - evil; *sukha – sukhaṃ*: - happily; *cira – ciraṃ*: - for a long time;
- Adverbs derived from pronouns add specific adverbial suffixes to the stem, such as:
  -tra: *tatra:* - there; *aññatra:* - elsewhere;
  -tha: *sabbhatha:* - everywhere; *ubhayattha:* - in both places;
  -to: *tato:* - thence, from there; *yato:* - hence, from where;
  -dā: *tadā:* - then; *yadā:* - when;
  -dhi: *sabadhi:* - everywhere;
  -rahi: *carahi* – now, then, therefore; *tarahi:* - then, at that time;
- Nouns (and some adjectives as well) change into adverbs by adding the specific case endings:
  -so: *dīghaso:* - in length; *divaso:* - by day; *bahuso:* - often, *yoniso:* -thoroughly, orderly;
  -to: *dakkhiṇato:* - southern; *piṭṭhito* - from the back; *sabbato* – everywhere;
  -dhā: *ekadhā:* - one by one;
  -assa: cirassa: - of far; *kissa:* - why?
  -e: bahire: - outside; *dūre*: - far; *santike*: - near by

Pure adverbs may ideally be learned separately.
- Some of common occurrences are: *atho*: - and, then; *anto*: - before; *adho*: - below; *idāni*: - now; *kho*: - then; *vata*: - truly, indeed; *tiro*: - across, beyond; *bahi*: - outside; *paro*: - beyond, further; *pure*: - formerly; *hi*: - certainly, because

Some grammarians[51] divide adverbs in groups according to their meaning instead of their derivation, such as:
- adverbs of time: *yada*: - when; *ajja*: - today; *ratto*: - by night;
- adverbs of place: *tatra*: - there; *adho*: - below; *idha*: - here; *tiraṃ*: - across
- adverbs of manner: *sukhaṃ*: - happily; *evaṃ*: - thus; *tuṇhī*: - silently
- adverbs of quantity, degree and extent: *yāva*: - how much; *mattaso*: - moderately; *antamaso*: - even;
- adverbs of reason or cause: *kasmā*: - why; *yathā*: - thus;
- adverbial particles such as: *api*: - indeed; *iti*: - thus; *nāma*: - indeed; *kho*: - then

Adverbs can denote comparisons by adding the comparative suffix – *tara*: - *pāpatara(ṃ):* - more evil. The superlative does not occur.

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[51] Vito Perniola (Pāli Grammar, PTS) presents a detailed survey about common adverbs grouped in this order.

10.   Pronouns *(nāma)*

In Pāli the pronouns present their individual declension. Especially the declension of the personal pronouns can hardly be compared with any of the declensions of the nouns, but the declension of demonstrative pronoun, relative pronoun and interrogative pronoun follow a similar pattern.

The demonstrative pronouns are: *so/sa; eso/eta;* and or *ena/na*; all follow the same declension.

ayaṃ/ idaṃ refer to a person or thing in close vincity, *asu/aduṃ* point to a person or thing further away, they follow the declensions in the same manner than those listed below.

Pāli further uses posessive pronouns: *mādīya; tādīya,* but they are of rare occurrence and are substituted by the genitive of the personal pronoun for the 1st and 2nd Person; the 3rd person uses the genitive of the demonstrative pronoun.

The indefinite pronouns *ci/cid* and *api/pi* are often used and are listed below.

1.   Personal Pronoun: 1st person: *ahaṃ*   I / *mayaṃ, amhe*   we

	Singular	**Plural**
Nom.	*ahaṃ*	*mayaṃ, amhe*
Acc.	*maṃ, mamaṃ*	*amhe, amhākaṃ, no*
Ins.	*mayā, me*	*amhehi, no*
Dat.	*mama, mayhaṃ*	*amhaṃ, amhākaṃ, no*
Abl.	*mayā*	*amhehi*
Gen.	*mama, mayhaṃ*	*amhaṃ, amhākaṃ, no*
Loc.	*mayi*	*amhesu*

2.   2nd Person: *tvaṃ, tuvaṃ*   you / *tumhe*   you

	Singular	**Plural**
Nom.	*tvaṃ, tuvaṃ*	*tumhe*
Acc.	*taṃ, tavaṃ, tuvaṃ*	*tumhe, tumhākaṃ, vo*
Ins.	*tvayā, tayā, te*	*tumhehi, vo*
Dat.	*tava, tuyhaṃ, te*	*tumhaṃ, tumhākaṃ, vo*
Abl.	*tvayā, tayā*	*tumhehi, vo*
Gen.	*tava, tuyhaṃ, te*	*tumhaṃ, tumhākaṃ, vo*
Loc.	*tvayi, tayi*	*tumhesu*

The following tables show the declensions for the 3rd person in the respective order of demonstrative pronoun, relative pronoun and interrogative pronoun, in singular and plural number:

3. Masculine, 3rd person, singular: *so*   he

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	he, that	he, who	who?
Nominative	*so*	*yo*	*ko*
Accusative	*taṃ*	*yaṃ*	*kaṃ*
Instrumental	*tena*	*yena*	*kena*
Dative	*tassa*	*yassa*	*kassa, kissa*
Ablative	*tamhā, tasmā*	*yamhā, yasmā*	*kasmā, kismā*
Genitive	*tassa*	*yassa*	*kassa, kissa*
Locative	*tamhi, tasmiṃ*	*yamhi, yasmiṃ*	*kamhi, kasmiṃ, kimhi, kismiṃ*

4. Neuter, 3rd person, singular: *yaṃ*   it, that

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	it, that	that, which	which?
Nominative	*so*	*yaṃ*	*kiṃ*
Accusative	*taṃ*	*yaṃ*	*kiṃ*
Instrumental	*tena*	*yena*	*kena*
Dative	*tassa*	*yassa*	*kassa, kissa*
Ablative	*tamhā, tasmā*	*yamhā, yasmā*	*kasmā, kismā*
Genitive	*tassa*	*yassa*	*kassa, kissa*
Locative	*tamhi, tasmiṃ*	*yamhi, yasmiṃ*	*kamhi, kasmiṃ, kimhi, kismiṃ*

5.   Feminine, 3rd person, singular: *yā*   she, who

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	she, that	she who	who?
Nominative	*sā*	*yā*	*kā*
Accusative	*taṃ*	*yaṃ*	*kaṃ*
Instrumental	*tāya*	*yāya*	*kāya*
Dative	*tassa, tāya*	*yassa, yāya*	*kassā, kāya*
Ablative	*tāya*	*yāya*	*kāya*
Genitive	*tassa, tāya*	*yassa, yāya*	*kassā, kāya*
Locative	*tamhi, tasmiṃ*	*yassaṃ, yāyaṃ*	*kassaṃ, kāyaṃ*

6.   Masculine, 3rd person, plural: *ye*   they

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	they, those	they, who	who?
Nominative	*te*	*ye*	*ke*
Accusative	*te*	*ye*	*ke*
Instrumental	*tehi*	*yehi*	*kehi*
Dative	*tesaṃ, tesānaṃ*	*yesaṃ, yesānaṃ*	*kesaṃ, kesānaṃ*
Ablative	*tehi*	*yehi*	*kehi*
Genitive	*tesaṃ, tesānaṃ*	*yesaṃ, yesānaṃ*	*kesaṃ, kesānaṃ*
Locative	*tesu*	*yesu*	*kesu*

7.   Neuter, 3rd person, plural: *yāni, ye*   those

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	they, those	they, who	who?
Nominative	*tāni, te*	*yāni, ye*	*kāni, ke*
Accusative	*tāni, te*	*yāni, ye*	*kāni, ke*
Instrumental	*tehi*	*yehi*	*kehi*
Dative	*tesaṃ, tesānaṃ*	*yesaṃ, yesānaṃ*	*kesaṃ, kesānaṃ*
Ablative	*tehi*	*yehi*	*kehi*
Genitive	*tesaṃ, tesānaṃ*	*yesaṃ, yesānaṃ*	*kesaṃ, kesānaṃ*
Locative	*tesu*	*yesu*	*kesu*

8.   Feminine, 3rd person, plural: *tā, tāyo*:   they, those

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	those	those	who?
Nominative	*tā, tāyo*	*yā, yāyo*	*kā, kāyo*
Accusative	*tā, tāyo*	*yā, yāyo*	*kā, kāyo*
Instrumental	*tāhi*	*yāhi*	*kāhi*
Dative	*tāsaṃ, tāsānaṃ*	*yāsaṃ, yāsānaṃ*	*kāsaṃ, kāsānaṃ*
Ablative	*tāhi*	*yāhi*	*kāhi*
Genitive	*tāsaṃ, tāsānaṃ*	*yāsaṃ, yāsānaṃ*	*kāsaṃ, kāsānaṃ*
Locative	*tāsu*	*yāsu*	*kāsu*

9.   The indefinite particle ci:

The indefinite particles *ci/cid* (-d- inserted before vocals) or *api/pi* are appended to and declined as the case forms of the interrogative pronoun, expressing ideas such as anyone, whichever, whoever, e.g.

Examples are:

Masc.   *koci puriso* - some man;
            kenaci purisena - by some man;
            kassaci purissa - of some man; etc.
Neut.   *kiñci phalaṃ* - some fruit;
            kenaci phalena - by some fruit;
            kassaci phalassa - of some fruit; etc.
Fem.   *kāci itthi* - some woman;
            kāyaci itthiyā - by some woman;
            kassāci itthiyā - of some woman; etc.

11.   Indeclinables *(nipāta)*

Indeclinables are words, which carry their own meaning and are placed either before or behind the noun they refer to. They could be compared to adverbs, prepositions or conjunctions in other languages, often they are used adverbially. They are of frequent occurrence therefore a good knowledge of these may be useful:

āma	yes
adho	below
adhunā	now, just now
aho	ah!
ajja	today
ajjhattaṃ	internally
alaṃ	enough
anantaraṃ	immediately following
aññathā	otherwise
aññatra	except for, apart from
antarā	within, between
anulomaṃ	in natural order
anupādā	without attachment
anupubbena	in due course, in succession
aparaṃ	further, afterwards
api	also
api ca	and also, nevertheless
ativelaṃ	too long
ativiya	very much
avidūre	near, not far
ayoniso	erratically, unmethodically
bhūtapubbaṃ	formerly, once upon a time
bhiyyo	more
ca	and
ce	if
ciraṃ	for a long time
dāni	now
dīghaṃ	long
dūrā	from far away
dūrato	in the distance
divā	by day
ekantikena	finally
ekato	on one side
etarahi	now, at present
ettāvatā	to that extent

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ettha	here, in this case
eva	only, just
evaṃ	thus, so, yes
evameva	just so, likewise
ha	indeed, truly
hi	for, because, though
idha	here, in this connection
iha	here, in this case
itthaṃ	in this way, thus
iva	like
kacci	perhaps
kadā	when
kadā ci	at any time
kasmā	why? wherefore?
kathaṃ	how?
kattha	where?
khalu	indeed
khippaṃ	quickly
kho	indeed
kiṃ	why?
kuhiṃ	where to?
kuto	whence?
mā	not
majjhe	in the middle
micchā	wrongly
nāma	by name, indeed
nānā	variously
na	not
na cirasseva	soon
no	not (emphatic)
pāraṃ	thither, beyond
paṭilomaṃ	in reverse order
pacchā	afterwards
pana	but, however, now
paraṃ	after
parimukhaṃ	in front
pe	and so on, etc.
pi	also
piṭṭhito	behind
pubbe	before
puna	again
punappunaṃ	again and again
purato	in front of
pure	before, in advance

sādhu	well
sāyaṃ	in the evening
sabbadā	always
sabbathā	in all ways
sabbato	all around
sace	if
sadā	always
saddhiṃ	with
saha	along with
sakideva	once
samaṃ	equally, like
samantā	on all sides
santike	near
sayaṃ	oneself, self
seyyathā	as, just like
seyyathidaṃ	as follows
seyyo	better
tāva	so much, so long
tadā	then
tadagge	since then
taggha	certainly
tasmā	therefore
tathā	thus
tato	thence, then
tatra	there, in this connection
tattha	there, in that connection
tayidaṃ	with reference to this
tiriyaṃ	horizontally
tuṇhī	silent, silently
uddhaṃ	above
upari	on top of
uttari	beyond, further, more
vā	or, either
va	like
vata	surely, indeed!
ve	surely (poetic)
viya	like
yāva	as far as, up to, until
yāvatā	as far as
yadā	when
yadagge	since
yadi	whether
yadidaṃ	such as, as
yasmā	because, since

yathā	as, how
yathābhūtaṃ	as it really is
yato	because
yatra	where
yattha	where
yoniso	methodically

12.   Prefixes (*upasagga*)

The following survey presents some of the prefixes that are of common occurrence in Pāli. They are mostly added to verbs, but can get combined with nouns, derivates and adjectives as well. Prefixes do not always alter the meaning of the word they are attached to, but rather intensify, modify or adjust it. They may also express the opposite. Examples for usages of prefixes with the verb *gacchati* were introduced under 4.1.

a-	not, non, un-
ā-	up to, until, as far as,
ati-	beyond, over, across, more
abhi-	towards, about, against
adhi-	above, upon, over
antara-	within
anu-	after, following, like, behind
apa-	off, away, from
api-	over, near to, onto
ava-	down, away, off: more poetic form of *o-*
du- /du(r)-	ill, bad, hard, difficult
nī- / ni(r)-	out, without down
o-	down, off
pa-	out, away
parā-	aside, opposed to, back
pari-	round, around
paṭi- / pati-	towards, back
pātu(r)-	manifest
saṃ-	together, along with
su-	well, good
tiro-	through
u-, / u(d)-	up, above, away
upa-	up to, towards, next to
vi-	apart, asunder, strongly, without

- Sometimes these prefixes may get combined to adapt their meaning: *upa +saṃ: upasaṃ; saṃ + ud: samud;   anu + pari: anupari.*
- Some adverbs also take the position of prefixes and are used likewise: *atthaṃ* - setting*; āvi –* visible*; antara* - between, amongst*; pātu –* manifest, evidently*; pura* - in front*; tiro* - across, beyond.

13. Suffixes

It has been shown in the previous chapters that words in Pāli derive from a certain number of roots. From these roots, words are developed by adding terminations, prefixes and suffixes. Terminations (suffixes) used for the conjugation of verbs and declension of nouns, pointing out gender, person, tenses, participles and cases have been introduced in the previous chapters.

Words can get developed directly from the root (primary derivates) or from those already developed words (secondary derivates).
Staying with the example of the root: -*gam* - primary derivates are formed[52]:

- *gam +a: gama* -   1.) adj.   going, able to go
                             2.) noun   the act of going, course

- *gam + ana: gamana* -   1.) adj.   conducive to, leading to
                             2.) noun   movement, walk, journey

- *gam + i +ka: gamika* -   1.) adj.   setting out for a journey
- *gām +a: gāma* -   1.) adj.   belonging to the village,
                                          low, inferior, common
                             2.) noun   a village

If prefixes or further suffixes are added to these primary derivates so called secondary derivates develop:

- *viha + ṃ + gama: vihaṅgama* -   going in the air
- *dur + anu + gama: duranugama* -   difficult to be followed
- *dūra + ṃ + gama: dūraṅgama* -   going a long way, far reaching
- *dūra + ṃ + gāmi: dūraṅgāmi* -   travelling, going far
- *saṃ + gāma: saṅgāma* -   going together, assembly
- *gāma + anta: gāmanta* -   the neighbourhood of a village
- *gāma + aka: gāmaka* -   a little village
- *an + a + gāmi + tā: anāgāmitā* -   the fact of not returning
- *gamana + bhāva: gamanabhāva* -   the state of going away
- *gamana + ā + gamana: gamanāgamana* -   going & coming, rising & setting

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[52]   Depending on the way these derivations combine with the suffixes they undergo certain changes according to the rules of sandhi vowel gradation. The suffixes can get added to the normal, the *guṇa* or strong grade, where the vocalic element of the root remains unchanged. If this gets strengthened it is called *vuddhi* (*a* turns into *ā; i* into *e……)* , if shortened or elided this is called *avuddhika* or week, reduced grade.

1. Suffixes of special importance:

Suffixes expressing comparison:
- *pāpa + tara*: *pāpatara -*   more evil
- *pāpa + tama*: *pāpatama -*   most evil
- *pāpa + īya*: *pāpīya -*   more evil
- *pāpa + iyya*: *pāpiyya -*   more evil
- *pāpa + ittha*: *pāpittha -*   most evil
- *pāpa + issika*: *pāpissika-*   most evil

Suffixes expressing abstractness:
- *eka + tta*: *ekatta -*   oneness
- *kata + tta*: *katatta-*   the fact of having done

Suffixes expressing or forming nouns:
- *kār + ana*: *kāraṇa -*   deed, doing
- *vāha + ana*: *vāhana -*   carrying
- *vas + ant*: *vasant -*   dwelling
- *cet + anā*: *cetanā -*   thought
- *sat + ia/ya*: *sacca -*   truth
- *vid + ia/ya*: *vijja -*   knowledge

Suffixes expressing or forming agents:
- *para + gā/gū*: *paragū -*   going to the other shore
- *kāla + jñā/ñū*: *kālaññū -* knowing the proper time

Suffixes changing or forming nouns into verbs[53]:
- *taṇha + āya + ti*: *taṇhāyati -* to crave
- *metta + āya + ti*: *mettāyati -* to be compassionate, to love
- *sukha + āpe + ti*: *sukhāpeti*   to make happy
- *dukkha + āpe + ti*: *dukhāpeti* to make miserable

Suffixes forming reflexive participles:
- *paca + māna*: *pacamāna -*   cooking
- *dadā + māna*: *dadāmāna -* giving the proper time

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[53]   See also under causative verbs

14.   Epilogue

This simple introductionary grammar was prepared to present a quick reference while working with the suttas selected in the Pāli-programm of Pariyatti.

A simple and basic understanding of grammar is helpful for the comprehension of the texts, but the main emphasis should remain with reading in the context, where most grammatical issues will become clear. In the same way as pronunciation of letters of the alphabet may only prove useful in order to learn the correct movement of the organs of pronunciation, the rules of sandhi will only become obvious in the context of syllable and word combination and the principles of grammar will become evident in the context of sentences.

May this introduction encourage more people to learn the Pāli language that provides us with irreplaceable values for our own lives and the lives of so many others. May reading and working with the suttas as collected in this 'Exploring the sacred, ancient path in the original words of the Buddha' support to better understanding on one's own practice of *paṭipatti*. May more and more people get inspired to walk the path of Dhamma. May the benevolent wish of my respected teacher get fulfilled:

Jāge jāge dharama kī vāṇī
Maṅgala mūla mahā kalyānī
Maṅgala mūla mahā kalyānī
Jāge jāge dharama kī vāṇī

May the words of the Dhamma arise,
Those roots of great happiness and wellbeing,
Those roots of great happiness and wellbeing,
May the words of the Dhamma arise!

Hindi dohas by S.N. Goenka during his 10-day courses

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