

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

a short introduction and guide  
to Pāli pronunciation and Pāli grammar

by  
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## **Exploring the sacred, ancient path in the original words of the Buddha - a short introduction and guide to Pāli pronunciation and Pāli grammar**

**Namo tassa bhagavato arahato sammāsambuddhassa**

*Jāge jāge dharama kī vāṇī  
Maṅgala mūla mahā kalyāṇī  
Maṅgala mūla mahā kalyāṇī  
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<sup>1</sup> 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<sup>2</sup>. 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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<sup>1</sup> 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.

<sup>2</sup> 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*<sup>3</sup>, 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 answers for long open questions. He may likewise appreciate that the beauty of this ancient language is enhanced by the profundity of contents:

- 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<sup>4</sup>.
- 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<sup>5</sup>.
- 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.<sup>6</sup>

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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<sup>3</sup> *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 Maghādhi and or Prakrit, the Indio Arian languages and Sanskrit is left aside.

<sup>4</sup> 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*.

<sup>5</sup> 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.'

<sup>6</sup> 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<sup>7</sup>. 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<sup>8</sup>.

### 3. Pāli-alphabet

It is said that *Pāli* was a vernacular<sup>9</sup> 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:



<i>a</i>	<i>ā</i>
<i>i</i>	<i>ī</i>
<i>u</i>	<i>ū</i>
<i>e</i>	<i>o</i>

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<sup>10</sup>. As far as similarity to English is concerned the following pronunciation aid may be helpful<sup>11</sup>:

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

<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> Please refer to footnote 3

<sup>10</sup> 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 *y* and *v* when followed by a vowel (*vi-anta* - *vyanta* / *su-āgato* - *svāgato*). Thus the diphthongs are derived from the union of the first two groups of vowels: *a + i*, *ā + i* : = *e*; *a + u*, *ā + u* : = *o*

<sup>11</sup> The "a" may be pronounced slightly differently according to the position amongst the combined syllables in a word, whether in the middle, at the end or following an aspirate or an unaspirated 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, phoṭṭab-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	<i>ka</i>	<i>kha</i>	<i>ga</i>	<i>gha</i>	<i>ṇa</i>
Palatals	<i>ca</i>	<i>cha</i>	<i>ja</i>	<i>jha</i>	<i>ṇa</i>
Retroflex	<i>ṭa</i>	<i>ṭha</i>	<i>ḍa</i>	<i>ḍha</i>	<i>ṇa</i>
Dentals	<i>ta</i>	<i>tha</i>	<i>da</i>	<i>dha</i>	<i>na</i>
Labials	<i>pa</i>	<i>pha</i>	<i>ba</i>	<i>bha</i>	<i>ma</i>



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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 nasals.

- 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, ṛa, ṛa, ḷa* - are pronounced with the tip of the tongue turned back and touching the upper palate<sup>12</sup>.
- 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: - *ṇa, ṇa, ṇa, na, ma* - are uttered by ways of articulating them in the same way as the preceding consonants of the same group get produced, but with the sound resonating through the nose<sup>13</sup>.

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

<sup>13</sup> 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 pronunciation aid:

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

Example of the guttural consonants *ka* and *kha* in combination with vowels:

<i>ka</i>	<i>kā</i>	<i>ki</i>	<i>kī</i>	<i>ku</i>	<i>kū</i>	<i>ke</i>	<i>ko</i>
<i>kha</i>	<i>khā</i>	<i>khi</i>	<i>khī</i>	<i>khu</i>	<i>khū</i>	<i>khe</i>	<i>kho</i>

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

*kka, kkha, kya, kri, kla, kva, khya, khva, ṇka, ṇkha*

<sup>14</sup> 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.

<sup>15</sup> 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<sup>16</sup>, 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*.<sup>17</sup> In general they undergo<sup>18</sup>:

- 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<sup>19</sup>: creating similarity (*ud-gacchati: 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<sup>20</sup>: two consonants undergo an interchange (*mahyaṃ: mayhaṃ* – me, mine; *kayīrati: karīyati* – done)

<sup>16</sup> A root is not a word in itself, but conveys the indefinite idea of what it plans to express.

<sup>17</sup> *sandhi* – union, junction. Lit.: *saṃ*: – together + *dadhati*: – to put, join

<sup>18</sup> For excellent reference: V. Perniola: *Pāli Grammar* as well as: *A Pāli Grammar* by W. Geiger, both published by Pali Text Society, PTS

<sup>19</sup> Assimilation appears in many languages, as we find: octo – otto; god-sip – gossip

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

The example of word formation of the root: *gam*<sup>21</sup> will give an introductory survey of how various words can be constructed<sup>22</sup>:

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

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



**Play Audio**

<sup>20</sup> Well known: *Benares* changes into *Varanasi*, *Bombay* into *Mumbai*

<sup>21</sup> This root *gam* can be recognized 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*

<sup>22</sup> *gacchati* is found in the well known expression: *Buddhaṃ saraṇaṃ gacchāmi* – lit.: to the surrender to the Buddha I go



*vigacchati* to depart, decrease

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

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



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



**Play Audio**

<i>āgāmin</i>	returning, one who returns
<i>āgama</i>	coming, approach, result
<i>āgamana</i>	oncoming, arrival, approach
<i>āgantar</i>	one who is coming or going to come
<i>āgantuka</i>	coming, arriving, new comer, guest, stranger
<i>āgati</i>	coming, coming back, return
<i>abbhāgamana</i>	coming, arrival, approach
<i>abbhuggamana</i>	going out over, rising over
<i>adhigama</i>	attainment, acquisition
<i>adhigatavant</i>	one who has found or attained
<i>aggatā</i>	superiority
<i>anāgāmi</i>	one who does not return, Non-Returner
<i>anugatī</i>	adherence to, dependence on
<i>anugāma</i>	following after
<i>atthagamana</i>	setting (of the sun)
<i>atthagatatta</i>	disappearance
<i>atthaṅgama</i>	annihilation, disappearance
<i>avigatapaccayo</i>	non-disappearance condition
<i>avisaggatā</i>	state of being undisturbed, harmony, balance
<i>gamanīya</i>	ought to go
<i>gamana</i>	movement, journey
<i>gamaṇa</i>	rising
<i>gamika</i>	setting out for the journey, one who goes away
<i>gamina</i>	going out
<i>gāmaka</i>	villager
<i>gāmanī</i>	village headman, chief
<i>gāmika</i>	overseer of a village
<i>negama</i>	belonging to a town
<i>nigama</i>	a market town
<i>nigamana</i>	explanation
<i>niggama/mana</i>	departure, outcome
<i>paccuggamana</i>	meeting, receiving
<i>sakādagāmi</i>	one returner
<i>samāgama</i>	meeting, meeting with, intercourse
<i>saṅgama</i>	meeting, intercourse, sexual intercourse
<i>saṅgati</i>	meeting, intercourse
<i>uggama</i>	rising up
<i>uggamana</i>	going up, rising, rise (of sun)
<i>vigama</i>	disappearance
<i>vigatapaccayo</i>	disappearance condition
<i>vihaṅga/vihaga</i>	a bird



**Play Audio**

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

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
<b>Nominative</b>	subject of action		-o	-ā	<i>gāmo</i>	<i>gāmā</i>
<b>Accusative</b>	direct object of action		-m	-e	<i>gāmaṃ</i>	<i>gāme</i>
<b>Instrumental</b>	indicates instrument or cause	by, through, with	-ena	-ebhi, -ehi	<i>gāmena</i>	<i>gāmebhi, gāmehi</i>
<b>Dative</b>	certain verbs govern the dative (to give, to bear, to tell...)	to	-āya -assa	-ānaṃ	<i>gāmāya, gāmassa</i>	<i>gāmānaṃ</i>
<b>Ablative</b>	place or object from which motion or separation takes place	from	-ā, -a, -mhā, -asmā	-ebhi, -ehi	<i>gāmā, gāmamhā, gāmasmā</i>	<i>gāmebhi, gāmehi</i>
<b>Genitive</b>	expresses possession	of	-āya, -assa	-ānaṃ	<i>gāmāya, gāmassa</i>	<i>gāmānaṃ</i>
<b>Locative</b>	place or time of action	in, at, on	-e, -amhi, -asmim	-esu	<i>gāme, gāmamhi, gāmasmim</i>	<i>gāmesu</i>
<b>Vocative</b>	form of address		-a, -ā, -e, -o	-ā	<sup>23</sup>	

<sup>23</sup> The vocative 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<sup>24</sup> - introduces the present tense simple.

Here the verbal form is developed by the root<sup>25</sup>:

- *gam* changes by assimilation into *ga-c-cha*
  - the insertion *a/ā* and
  - the termination *-mi* for the 1<sup>st</sup> person singular: – I go
- according to the following verbal conjugation:



**Play Audio**

personal pronoun		termination	word	
3 <sup>rd</sup> person	singular	sā\so	-ti	<i>gacchati</i> she\he goes
3 <sup>rd</sup> person	plural	te	-nti	<i>gacchanti</i> they go
2 <sup>nd</sup> person	singular	tvam	-si	<i>gacchasi</i> you go
2 <sup>nd</sup> person	plural	tumhe	-tha	<i>gacchatha</i> you go
1 <sup>st</sup> person	singular	aham	-mi	<i>gacchāmi</i> I go
1 <sup>st</sup> person	plural	mayam	-ma	<i>gacchāma</i> we go

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

<sup>24</sup> Dictionaries general give *Pāli* verbs in the third person singular and not in the infinitive, while the translation refers to the infinitive.

<sup>25</sup> The root: *gam* here reduplicates the guttural 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)



**Play Audio**

## 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<sup>26</sup>. The preceding surveys of declension and conjunction illustrate a simple example of the following sentence construction<sup>27</sup>.

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

<sup>26</sup> A. K. Warder: Introduction to Pali; PTS – points out: “.....ideally one should learn a language as children pick up their mother tongue, by learning a sufficiently large number of sentences.....”

<sup>27</sup> 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



Buddho rathena sāvakebhi saha bhūpālassa pāsādamhā gāmasmiṃ vihāraṃ gacchati, samaṇānaṃ mettaṃ dadāti: "Bho samaṇā! 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*.<sup>28</sup> The same applies to the eight cases, whose denotation remains somewhat the same<sup>29</sup> and whose usages can mainly be understood in the following connotation:

- *paṭhamā* – 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<sup>30</sup>.
- *tatiya* – third or instrumental case: - indicates the agent, means or instrument by whom or which an action is performed.
- *catutthī* – fourth or dative case: - indicates the object to which an action is directed, or something is given. Some verbs govern the dative case.
- *pañcamī* – 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, comparison and indirect object.
- *sattamī* – 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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<sup>28</sup> see page 13

<sup>29</sup> 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.

<sup>30</sup> Verbs can be transitive, intransitive and both. A transitive verb takes an object: to drink, to 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<sup>31</sup> / *phala* – a fruit: neuter<sup>32</sup> / *vanitā* – a woman<sup>33</sup>: feminine

Case	Termination singular <i>a</i> -ending masc.	Termination plural <i>a</i> -ending masc.	Termination singular <i>a</i> -ending neut.	Termination plural <i>a</i> -ending neut.	Termination singular <i>ā</i> -ending fem.	Termination plural <i>ā</i> -ending fem.
Nominative	-o, -e	-ā,	-am, -e	-āni, -ā	-ā	-ā, -āyo
Accusative	-m	-e	-am	-āni, -e	-am	-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, -ā	-ābhi, -āhi
Genitive	-āya, -assa	-ānaṃ	-āya, -assa	-ānaṃ	-āya	-ānaṃ
Locative	-e, -amhi, -asmim	-esu	-e, -amhi, -asmim	-esu	-āya, -āyaṃ	-āsu
Vocative	-a, -ā, -e, -o	-ā	-am, -a	-āni, -ā	-e, -ā, -a	-ā, -āyo

<sup>31</sup> Detailed formations of *gāmo* can be seen in the table above.

<sup>32</sup> As the neuter declension is very close to the masculine no example is given here.

<sup>33</sup> Thus we find the following formations in the singular: *vanitā* - *vanitaṃ* - *vanitāya* - *vanitāya* - *vanitāya* - *vanitāya* / *vanitāyaṃ* - *vanite* / *vanitā*

and in the plural: *vanitā* / *vanitāyo* - *vanitā* / *vanitāyo* - *vanitāhi* / *vanitābhi* - *vanitānaṃ* - *vanitāhi* / *vanitābhi* - *vanitānaṃ* - *vanitāsu* - *vanitā* / *vanitāyo*





### 3. Terminations with u-ending:

Examples:

*bhikkhu* – a monk: masculine<sup>38</sup> / *cakkhu* – the eye: neuter / *dhātu* – element: feminine<sup>39</sup>

Case	Termination singular <i>u</i> -ending masc.	Termination plural <i>u</i> -ending masc.	Termination singular <i>u</i> -ending neut.	Termination plural <i>u</i> -ending neut.	Termination singular <i>u</i> -ending fem.	Termination plural <i>u</i> -ending fem.
Nominative	- <i>u</i>	- <i>ū</i> , - <i>avo</i> , - <i>uyo</i>	- <i>u</i> , - <i>um</i>	- <i>ūni</i> , - <i>ū</i>	- <i>u</i>	- <i>ū</i> , - <i>uvo</i> , - <i>uyo</i>
Accusative	- <i>um</i> , - <i>unam</i>	- <i>ū</i> , - <i>avo</i> , - <i>uyo</i>	- <i>um</i> , - <i>u</i>	- <i>ūni</i> , - <i>ū</i>	- <i>um</i>	- <i>ū</i> , - <i>uvo</i> , - <i>uyo</i>
Instrumental	- <i>unā</i>	- <i>ūbhi</i> , - <i>ūhi</i> , - <i>uhi</i> , - <i>ubhi</i>	- <i>unā</i>	- <i>ūbhi</i> , - <i>ūhi</i> , - <i>uhi</i> , - <i>ubhi</i>	- <i>uyā</i>	- <i>ūbhi</i> , - <i>ūhi</i>
Dative	- <i>uno</i> , - <i>ussa</i>	- <i>ūnam</i> , - <i>unam</i> , - <i>unnam</i>	- <i>uno</i> , - <i>ussa</i>	- <i>ūnam</i> , - <i>unam</i> , - <i>unnam</i>	- <i>uyā</i>	- <i>ūnam</i>
Ablative	- <i>unā</i> , - <i>umhā</i> , - <i>usmā</i>	- <i>ūbhi</i> , - <i>ūhi</i> , - <i>uhi</i> , - <i>ubhi</i>	- <i>unā</i> , - <i>umhā</i> , - <i>usmā</i>	- <i>ūbhi</i> , - <i>ūhi</i> , - <i>uhi</i> , - <i>ubhi</i>	- <i>uyā</i>	- <i>ūbhi</i> , - <i>ūhi</i>
Genitive	- <i>uno</i> , - <i>ussa</i>	- <i>ūnam</i> , - <i>unam</i> , - <i>unnam</i>	- <i>uno</i> , - <i>ussa</i>	- <i>ūnam</i> , - <i>unam</i> , - <i>unnam</i>	- <i>uyā</i>	- <i>ūnam</i>
Locative	- <i>umhi</i> , - <i>usmim</i>	- <i>usu</i> , - <i>ūsu</i>	- <i>umhi</i> , - <i>usmim</i>	- <i>usu</i> , - <i>ūsu</i>	- <i>uyā</i> , - <i>uyam</i>	- <i>ūsu</i>
Vocative	- <i>u</i>	- <i>ū</i> , - <i>avo</i> , - <i>ave</i>	- <i>u</i>	- <i>ūni</i> , - <i>ū</i>	- <i>u</i>	- <i>ū</i> , - <i>uvo</i> , - <i>uyo</i>

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

<sup>38</sup> Thus we find the following formations in the singular: *bhikkhu* - *bhikkhum* - *bhikkhunā* - *bhikkhuno* / *bhikkhussa* - *bhikkhunā* - *bhikkhuno* / *bhikkhussa* - *bhikkhumhi* / *bhikkhusmim* - *bhikkhu*  
and in the plural: *bhikkhū* / *bhikkhavo* - *bhikkhū* / *bhikkhavo* - *bhikkhūhi* / *bhikkhūbhi* - *bhikkhūnam* - *bhikkhūhi* / *bhikkhūbhi* - *bhikkhūnam* - *bhikkhusu* / *bhikkhūsu* - *bhikkhū*, *bhikkhave*

<sup>39</sup> Thus we find the following formations in the singular: *dhātu* - *dhātuṃ* - *dhātuyā* - *dhātuyā* - *dhātuyā* - *dhātuyā*  
- *dhātuyā* / *dhātuyam* - *dhātu*  
and in the plural: *dhātū* / *dhātuyo* - *dhātū* / *dhātuyo* - *dhātūhi* / *dhātūbhi* - *dhātūnam* - *dhātūhi* / *dhātūbhi* - *dhātūnam* - *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 referred to in the grammar books.<sup>40</sup>

## 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 particle *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) *kammadhāraya 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) *bahubbīhi 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) *digu samāsa*.<sup>41</sup>

Examples:

- a) ***dvanda samāsa***: *udayabbayaṃ; nāmarūpaṃ; ahivicchikā, punappunam, hattapādā; samaṇabrāhmaṇā*
- b) ***kammadhāraya samāsa***: *tejoḍhatu; cakkaratanam; pañcakkhaṇḍa; viriyindriyam; dīgharattam; pubbajāti*
- c) ***tappurisa samāsa***: *lokavidū; sīlasampanno; bhikkhusaṅgho; dukkhasamudayo; kālaṃkato; sabbaññu*
- d) ***bahubbīhi samāsa***: *rukko ucchinnamūlo; rukkhāmūliko; micchādittiko; pāpakammino; manopubbaṅgamā dhammā manoseṭṭhā*

<sup>40</sup> Bhikku Ñāṇatusita has prepared an excellent table for quick reference that presents most grammatical declensions and conjugations as well and is available in different sizes.

<sup>41</sup> 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) **digu samāsa:** *sattāhaṃ; saḷāyatanaṃ; catuddisaṃ; sattavassāni;*  
*tīhaṃ; tīcīvaraṃ*

## 8. Conjugation of verbs (*ākhyāta*)

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

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

<sup>42</sup> Some groups can get further subdivided – so the number of seven may get increased.

<sup>43</sup> 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.

<sup>44</sup> 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 3<sup>rd</sup> is called: *paṭhama purisa* – first - ; the 2<sup>nd</sup>: *majjhima purisa* – middle - , the 1<sup>st</sup>. *uttama purisa* – last person. In modern languages 'I' precedes as first person.

<sup>45</sup> Imperfect in *Pāli* expresses a definite past

<sup>46</sup> 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 pāvīsi*. – and then continues in the aorist (*pāvīsi* – went), both are generally translated in the past tense.

<sup>47</sup> Perfect in *Pāli* expresses indefinite past and is rarely used.

### 1. The persons

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-* to the root and uses the secondary personal ending: (*a-agāṃ-t*: *agā*; *a-gam-s*: *agā*, *a-gam-m*: *agā*)
  - b) the a-aorist inserts the suffix -*a-* before the personal endings and mostly prefixes the augment -*a-*: (*a-gam-aṃ*: *agamam*)
  - c) the s-aorist inserts the suffix -*s-* before the personal secondary endings: (*a-gama-s-i-ṃ*: *agamāsim*)
  - d) the is-aorist inserts the suffix -*is-* before the personal secondary endings: (*a-gam-is-ṃ*: *agamim* / *gacch-is-aṃ*: *gacchim*/*gañchim*)
- 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-iss-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*, *gacchāpeti*, *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 3<sup>rd</sup> and 2<sup>nd</sup>. These are added to the stem.<sup>48</sup>

#### 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: *gantum*—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<sup>49</sup>. 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 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)

*mettā datā*: —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-anīya*: *karaṇīya*; *kar-ya*: *kariya*: *kayira*; (sanskrit-*krtya*) (with insertion of t): *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.

<sup>48</sup> 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)

<sup>49</sup> 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 reflexive or middle voice is rarely used and mostly found in poetry. The word for the middle or reflexive 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*<sup>50</sup>. 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*: to be gone to; *dīyati*: to be given.

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	
3 <sup>rd</sup> sing.	sāso	-ti	<i>gacchati</i>	-tu	<i>gacchatu</i>	-eyya	<i>gaccheyya</i>	-issati	<i>gacchissati</i>
2 <sup>nd</sup> sing.	tvam	-si	<i>gacchasi</i>	-hi	<i>gacchahi</i>	-eyyāsi	<i>gaccheyyāsi</i>	-issasi	<i>gacchissasi</i>
1 <sup>st</sup> sing.	aham	-mi	<i>gacchāmi</i>	-mi	<i>gacchāmi</i>	-eyyam	<i>gaccheyyam</i>	-issāmi	<i>gacchissāmi</i>
3 <sup>rd</sup> pl.	te	-nti	<i>gacchanti</i>	-ntu	<i>gacchantu</i>	-eyyūṃ	<i>gaccheyyūṃ</i>	-issantī	<i>gacchissantī</i>
2 <sup>nd</sup> pl.	tumhe	-tha	<i>gacchatha</i>	-tha	<i>gacchatha</i>	-eyyātha	<i>gaccheyyātha</i>	-issatha	<i>gacchissatha</i>
1 <sup>st</sup> pl.	mayam	-ma	<i>gacchāma</i>	-ma	<i>gacchāma</i>	-eyyāma	<i>gaccheyyāma</i>	-issāma	<i>gacchissāma</i>

<sup>50</sup> *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
3 <sup>rd</sup> sing.	sā\so	-t		agā		agama		agamāsi		gacchi / agami
2 <sup>nd</sup> sing.	tvam	-s		agā		agama		agamāsi		gacchi / agami
1 <sup>st</sup> sing.	aham	-am	a- gam	agam / agām	a- gam- a- m	agamaṃ	agamā- s- iṃ	agamāsiṃ	agam- is- m / gacch- is- m	gacchiṃ / agamiṃ
3 <sup>rd</sup> pl.	te	-u / uṃ		aguṃ / agāuṃ agu / agāu		agamuṃ		agamāṃsu		gacchisuṃ / agamisum
2 <sup>nd</sup> pl.	tumhe	-tha				agamatha		agamattha		gacchitha / agamittha
1 <sup>st</sup> pl.	mayam	-ma				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
	pacivā	having cooked		pacanta	cooking	-ita	pacita	cooked		bhuñjītabba	t.b. enjoyed
-ya	āgamma	having come	-māna	gacchamāna	going		gacchita	gone	-anīya	gamanīya	to be gone
	ādāya	having given		pacamāna	cooking	-na	dinna	given		dassanīya	to be seen
	āruya	having climbed		bhuñjamāna	eating		nisinna	seated	-ya	bhuñjīya	t.b. enjoyed



**Play Audio**

9. Further examples of past participles

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

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

		indicative	aorist	optative	imperative	future
3 <sup>rd</sup> sing.	sā'so	<i>atthi</i>	<i>āsi</i>	<i>assa, siyā</i>	<i>atthu</i>	
2 <sup>nd</sup> sing.	tvam	<i>asi</i>	<i>āsi</i>	<i>assa, siyā</i>	<i>āhi</i>	see: <i>bhavati</i>
1 <sup>st</sup> sing.	aham	<i>asmi, amhi</i>	<i>āsiñ</i>	<i>assam, siyam</i>	<i>asmi, amhi</i>	
3 <sup>rd</sup> pl.	te	<i>santi</i>	<i>āsum, āsimsu</i>	<i>assu, siyū</i>	<i>santu</i>	
2 <sup>nd</sup> pl.	tumhe	<i>attha</i>	<i>āsittha</i>	<i>assatha</i>	<i>attha</i>	
1 <sup>st</sup> pl.	mayam	<i>asma, amha</i>	<i>āsimha, āsimhā</i>	<i>assāma</i>	<i>asma, amha</i>	

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

		indicative	aorist	optative	imperative	future
3 <sup>rd</sup> sing.	sā'so	<i>bhavati</i>	<i>ahū, ahu, (bhavi)</i>	<i>bhaveyya, bhava</i>	<i>bhavatu</i>	<i>bhavissati</i>
2 <sup>nd</sup> sing.	tvam	<i>bhavasi</i>	<i>ahū, ahu</i>	<i>bhaveyyāsi</i>	<i>bhava, bhavāhi</i>	<i>bhavissasi</i>
1 <sup>st</sup> sing.	aham	<i>bhavāmi</i>	<i>ahum</i>	<i>bhaveyyam</i>		<i>bhavissāmi</i>
3 <sup>rd</sup> pl.	te	<i>bhavanti</i>	<i>ahum</i>	<i>bhaveyyū</i>	<i>bhavantu</i>	<i>bhavissanti</i>
2 <sup>nd</sup> pl.	tumhe	<i>bhavatha</i>		<i>bhavetha</i>	<i>bhavatha, bhavātha</i>	<i>bhavissatha</i>
1 <sup>st</sup> pl.	mayam	<i>bhavāma</i>	<i>ahumha</i>	<i>bhaveyyāma, bhavema</i>		<i>bhavissāma</i>

12. Table survey: special conjugation: *hoti* to be, to exist, to become (root–*bhū* reduced to–*hū*)

		indicative	aorist	optative	imperative	future
3 <sup>rd</sup> sing.	sā'so	<i>hoti</i>	<i>ahosi, ahū</i>	<i>huveyya</i>	<i>hotu</i>	<i>hohiti, hessati, hossati</i>
2 <sup>nd</sup> sing.	tvam	<i>hosi</i>	<i>ahosi</i>	<i>huveyyāsi</i>	<i>hohi</i>	<i>hessasi, hohisi</i>
1 <sup>st</sup> sing.	aham	<i>homi</i>	<i>ahosiñ, ahum</i>	<i>huveyyam</i>	<i>homi</i>	<i>hohāmi, hessāmi, hessam</i>
3 <sup>rd</sup> pl.	te	<i>honti</i>	<i>ahesum</i>	<i>huveyyū</i>	<i>hontu</i>	<i>hessanti, hohinti</i>
2 <sup>nd</sup> pl.	tumhe	<i>hotha</i>	<i>ahosittha</i>	<i>huveyyātha</i>	<i>hotha</i>	<i>hessatha, hohitha</i>
1 <sup>st</sup> pl.	mayam	<i>homa</i>	<i>ahesumha</i>	<i>huveyyāma</i>	<i>homa</i>	<i>hessāma, hohāma</i>

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.
<i>atthi</i>	see: <i>bhavati</i> and <i>hoti</i>		<i>santa, samāna</i>	being	see: <i>bhavati</i>					
<i>bhavati</i>	<i>bhavitvā</i>	having become	<i>bhavam, bhavanta</i>	becoming	<i>bhūta</i>	become	<i>bhavitabba, bhabba</i>	should be, could be	<i>bhavitum</i>	to become, to exist, to be
<i>hoti</i>	<i>huvā, huvāna</i>	having been	<i>honta, hontī</i>	being	see: <i>bhavati</i>		<i>hotabba, bhuyya</i>	should be, could be	<i>hotum</i>	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 declensions of nouns, the following example of suffix-*a*: *bala* – strong - may suffice for the purpose of this introduction:



Case	a strong man	a young girl	a strong body
Nominative	<i>bālo puriso</i>	<i>bālā kaññā</i>	<i>bālaṃ rupaṃ</i>
Accusative	<i>bālaṃ purisaṃ</i>	<i>bālāṃ kaññāṃ</i>	<i>bālaṃ rupaṃ</i>
Instrumental	<i>bālena purisena</i>	<i>bālāya kaññāya</i>	<i>bālena rupena</i>
Dative	<i>bālassa purisassa</i>	<i>bālāya kaññāya</i>	<i>bālassa rupassa</i>
Ablative	<i>bālassmā purisasmā</i>	<i>bālāya kaññāya</i>	<i>bālamhā rupamhā</i>
Genitive	<i>bālassa purisassa</i>	<i>bālāya kaññāya</i>	<i>bālassa rupassa</i>
Locative	<i>bālassmiṃ purisasmīṃ</i>	<i>bālayaṃ kaññāyaṃ</i>	<i>bālassmiṃ rupasmīṃ</i>

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* (*jīṇṇaka*–old – derived from p.p. *jīṇṇa*);
- Possession express the suffixes: *-vā* (*guṇavā*–virtuous, with qualities) *-vī* (*medhāvī*–wise, with wisdom).

Adjectives denote comparisons by adding *-tara* for the comparative and (in rare cases only) *-tama* for the superlative:

- The comparative suffixes *-tara*: *piyatara*–more dear; *dūratara*–farther; *pāpatara*–more evil.
- The superlative uses the suffixes: *-tama*: *uttama*–the highest; *piyatama*–dearest; *dūratama*–farthest.

Alternatively the following suffix:

- iya* is used for the comparative: *pāpiya*–more evil; *khippiya*–quicker; *sukhiya*–happier
- the superlative alternatively is expressed with the suffixes: *-issika* and *-iṭṭha*: *khippissika*–quickest; *pāpiṭṭha*–most evil; *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*: *sabbatha*-everywhere; *ubhayattha*-in both places;
  - to*: *tato*-thence, from there; *yato*-hence, from where;
  - dā*: *tadā*-then; *yadā*-when;
  - dhi*: *sabbadhi*-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*: *dighaso*-in length; *divaso*-by day; *bahuso*-often, *yoniso*-thoroughly, orderly;
  - to*: *dakkhinato*-southern; *piṭṭhito*-from the back; *sabbato*-everywhere;
  - dhā*: *ekadhā*-one by one;
  - assa*: *cirassa*-at last; *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<sup>51</sup> 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(m)*-more evil. The superlative does not occur.

<sup>51</sup> 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/sā/taṃ*, *eso/esā*, *etaṃ* and or *ena/naṃ*; all follow the same declension.

*ayaṃ/idaṃ* refer to a person or thing in close vicinity, *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 possessive pronouns: *mādīya*; *tādīya*, but they are of rare occurrence and are substituted by the genitive of the personal pronoun for the 1<sup>st</sup> and 2<sup>nd</sup> person; the 3<sup>rd</sup> person uses the genitive of the demonstrative pronoun.

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

### 1. Personal Pronoun: 1<sup>st</sup> person: *ahaṃ*–I / *mayāṃ*, *amhe*–we

	Singular	Plural
<b>Nom.</b>	<i>ahaṃ</i>	<i>mayāṃ</i> , <i>amhe</i>
<b>Acc.</b>	<i>maṃ</i> , <i>mamaṃ</i>	<i>amhe</i> , <i>amhākaṃ</i> , <i>no</i>
<b>Ins.</b>	<i>mayā</i> , <i>me</i>	<i>amhehi</i> , <i>no</i>
<b>Dat.</b>	<i>mama</i> , <i>mayhaṃ</i>	<i>amhaṃ</i> , <i>amhākaṃ</i> , <i>no</i>
<b>Abl.</b>	<i>mayā</i>	<i>amhehi</i>
<b>Gen.</b>	<i>mama</i> , <i>mayhaṃ</i>	<i>amhaṃ</i> , <i>amhākaṃ</i> , <i>no</i>
<b>Loc.</b>	<i>mayi</i>	<i>amhesu</i>

### 2. 2<sup>nd</sup> person: *tvaṃ*, *tvaṃ*–you / *tumhe*–you

	Singular	Plural
<b>Nom.</b>	<i>tvaṃ</i> , <i>tvaṃ</i>	<i>tumhe</i>
<b>Acc.</b>	<i>taṃ</i> , <i>tavaṃ</i> , <i>tvaṃ</i>	<i>tumhe</i> , <i>tumhākaṃ</i> , <i>vo</i>
<b>Ins.</b>	<i>tvayā</i> , <i>tayā</i> , <i>te</i>	<i>tumhehi</i> , <i>vo</i>
<b>Dat.</b>	<i>tava</i> , <i>tuyhaṃ</i> , <i>te</i>	<i>tumhaṃ</i> , <i>tumhākaṃ</i> , <i>vo</i>
<b>Abl.</b>	<i>tvayā</i> , <i>tayā</i>	<i>tumhehi</i> , <i>vo</i>
<b>Gen.</b>	<i>tava</i> , <i>tuyhaṃ</i> , <i>te</i>	<i>tumhaṃ</i> , <i>tumhākaṃ</i> , <i>vo</i>
<b>Loc.</b>	<i>tvayi</i> , <i>tayi</i>	<i>tumhesu</i>

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

3. Masculine, 3<sup>rd</sup> person, singular: *so*—he

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	he, that	he, who	who?
Nominative	<i>so</i>	<i>yo</i>	<i>ko</i>
Accusative	<i>taṃ</i>	<i>yaṃ</i>	<i>kaṃ</i>
Instrumental	<i>tena</i>	<i>yena</i>	<i>kena</i>
Dative	<i>tassa</i>	<i>yassa</i>	<i>kassa, kissa</i>
Ablative	<i>tamhā, tasmā</i>	<i>yamhā, yasmā</i>	<i>kasmā, kismā</i>
Genitive	<i>tassa</i>	<i>yassa</i>	<i>kassa, kissa</i>
Locative	<i>tamhi, tasmim</i>	<i>yamhi, yasmim</i>	<i>kamhi, kasmim, kimhi, kismim</i>

4. Neuter, 3<sup>rd</sup> person, singular: *yaṃ*—it, that

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	it, that	that, which	which?
Nominative	<i>taṃ</i>	<i>yaṃ</i>	<i>kiṃ</i>
Accusative	<i>taṃ</i>	<i>yaṃ</i>	<i>kiṃ</i>
Instrumental	<i>tena</i>	<i>yena</i>	<i>kena</i>
Dative	<i>tassa</i>	<i>yassa</i>	<i>kassa, kissa</i>
Ablative	<i>tamhā, tasmā</i>	<i>yamhā, yasmā</i>	<i>kasmā, kismā</i>
Genitive	<i>tassa</i>	<i>yassa</i>	<i>kassa, kissa</i>
Locative	<i>tamhi, tasmim</i>	<i>yamhi, yasmim</i>	<i>kamhi, kasmim, kimhi, kismim</i>

5. Feminine, 3<sup>rd</sup> person, singular: *yā*–she, who

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	she, that	she who	who?
Nominative	<i>sā</i>	<i>yā</i>	<i>kā</i>
Accusative	<i>taṃ</i>	<i>yaṃ</i>	<i>kaṃ</i>
Instrumental	<i>tāya</i>	<i>yāya</i>	<i>kāya</i>
Dative	<i>tassā, tāya</i>	<i>yassā, yāya</i>	<i>kassā, kāya</i>
Ablative	<i>tāya</i>	<i>yāya</i>	<i>kāya</i>
Genitive	<i>tassā, tāya</i>	<i>yassā, yāya</i>	<i>kassā, kāya</i>
Locative	<i>tassam, tāyam</i>	<i>yassam, yāyam</i>	<i>kassam, kāyam</i>

6. Masculine, 3<sup>rd</sup> person, plural: *ye*–they

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	they, those	they, who	who?
Nominative	<i>te</i>	<i>ye</i>	<i>ke</i>
Accusative	<i>te</i>	<i>ye</i>	<i>ke</i>
Instrumental	<i>tehi</i>	<i>yehi</i>	<i>kehi</i>
Dative	<i>tesam, tesānaṃ</i>	<i>yesam, yesānaṃ</i>	<i>kesam, kesānaṃ</i>
Ablative	<i>tehi</i>	<i>yehi</i>	<i>kehi</i>
Genitive	<i>tesam, tesānaṃ</i>	<i>yesam, yesānaṃ</i>	<i>kesam, kesānaṃ</i>
Locative	<i>tesu</i>	<i>yesu</i>	<i>kesu</i>

7. Neuter, 3<sup>rd</sup> person, plural: *yāni*, *ye*–those

case	demonstrative pronoun	relative pronoun	interrogative pronoun
	they, those	they, who	who?
Nominative	<i>tāni, te</i>	<i>yāni, ye</i>	<i>kāni, ke</i>
Accusative	<i>tāni, te</i>	<i>yāni, ye</i>	<i>kāni, ke</i>
Instrumental	<i>tehi</i>	<i>yehi</i>	<i>kehi</i>
Dative	<i>tesam, tesānaṃ</i>	<i>yesam, yesānaṃ</i>	<i>kesam, kesānaṃ</i>
Ablative	<i>tehi</i>	<i>yehi</i>	<i>kehi</i>
Genitive	<i>tesam, tesānaṃ</i>	<i>yesam, yesānaṃ</i>	<i>kesam, kesānaṃ</i>
Locative	<i>tesu</i>	<i>yesu</i>	<i>kesu</i>



8. Feminine, 3<sup>rd</sup> person, plural: *tā, tāyo*—they, those

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

9. Declension of: *ayaṃ, idaṃ*—this

case	masculine	feminine	neuter
<b>singular</b>	this / he	this / she	this / it
Nominative	<i>ayaṃ</i>	<i>ayaṃ</i>	<i>idaṃ</i>
Accusative	<i>imaṃ</i>	<i>imaṃ</i>	<i>idaṃ</i>
Instrumental	<i>iminā</i>	<i>imāya</i>	<i>iminā / aminā</i>
Dative	<i>imassa / imissa</i>	<i>imissā / imissāya</i>	<i>imissa</i>
Ablative	<i>imasmā / imamhā</i>	<i>imāya</i>	<i>imasmā / imamhā</i>
Genitive	<i>imassa / imissa</i>	<i>imissā / imissāya / imāya</i>	<i>imissa</i>
Locative	<i>imasmiṃ / imamhi</i>	<i>imissāṃ / imissā / imāsaṃ / imāyaṃ</i>	<i>imasmiṃ / imamhi</i>
<b>plural</b>			
Nominative	<i>ime</i>	<i>imā / imāyo</i>	<i>imāni</i>
Accusative	<i>ime</i>	<i>imā / imāyo</i>	<i>imāni</i>
Instrumental	<i>imehi</i>	<i>imāhi</i>	<i>imehi</i>
Dative	<i>imesaṃ / imesānaṃ</i>	<i>imāsaṃ / imāsānaṃ</i>	<i>imesaṃ / imesānaṃ</i>
Ablative	<i>imehi</i>	<i>imāhi</i>	<i>imehi</i>
Genitive	<i>imesaṃ / imesānaṃ</i>	<i>imāsaṃ / imāsānaṃ</i>	<i>imesaṃ / imesānaṃ</i>
Locative	<i>imesu</i>	<i>imāsu</i>	<i>imesu</i>

10. Declension of: *asu, amu*—that

case	masculine	feminine	neuter
<b>singular</b>			
Nominative	<i>asu, amu</i>	<i>asu</i>	<i>aduṃ</i>
Accusative	<i>amuṃ</i>	<i>amuṃ</i>	<i>amuṃ</i>
Instrumental	<i>amunā</i>	<i>amuyā</i>	<i>amunā</i>
Dative	<i>amussa</i>	<i>amussā / amuyā</i>	<i>amussa</i>
Ablative	<i>amusmā / amumhā</i>	<i>amuyā</i>	<i>amusmā / amumhā</i>
Genitive	<i>amussa</i>	<i>amussā / amuyā</i>	<i>amussa</i>
Locative	<i>amusmiṃ / amumhi</i>	<i>amussaṃ / amuyaṃ</i>	<i>amusmiṃ / amumhi</i>
<b>plural</b>			
Nominative	<i>amū</i>	<i>amū / amūyo</i>	<i>amū / amūni</i>
Accusative	<i>amū</i>	<i>amū / amūyo</i>	<i>amū</i>
Instrumental	<i>amūhi / amūbhi</i>	<i>amūhi / amūbhi</i>	<i>amūhi / amūbhi</i>
Dative	<i>amūsaṃ / amūsānaṃ</i>	<i>amūsaṃ / amūsānaṃ</i>	<i>amūsaṃ / amūsānaṃ</i>
Ablative	<i>amūhi / amūbhi</i>	<i>amūhi / amūbhi</i>	<i>amūhi / amūbhi</i>
Genitive	<i>amūsaṃ / amūsānaṃ</i>	<i>amūsaṃ / amūsānaṃ</i>	<i>amūsaṃ / amūsānaṃ</i>
Locative	<i>amūsu</i>	<i>amāsu</i>	<i>amūsu</i>

11. 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.	<i>koci puriso</i> —some man; <i>kenaci purisena</i> —by some man; <i>kassaci purissa</i> —of some man; etc.
Neut.	<i>kiñci phalaṃ</i> —some fruit; <i>kenaci phalena</i> —by some fruit; <i>kassaci phalassa</i> —of some fruit; etc.
Fem.	<i>kāci itthi</i> —some woman; <i>kāyaci itthiyā</i> —by some woman; <i>kassāci itthiyā</i> —of some woman; etc.

**Play Audio**

## 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:

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

*ettha*  
*eva*  
*evaṃ*  
*evameva*  
*ha*  
*hi*  
*idha*  
*iha*  
*itthaṃ*  
*iva*  
*kacci*  
*kadā*  
*kadā ci*  
*kasmā*  
*kathaṃ*  
*kattha*  
*khalu*  
*khippaṃ*  
*kho*  
*kiṃ*  
*kuhiṃ*  
*kuto*  
*mā*  
*majjhe*  
*micchā*  
*nāma*  
*nānā*  
*na*  
*na cirasseva*  
*no*  
*pāraṃ*  
*paṭilomaṃ*  
*pacchā*  
*pana*  
*paraṃ*  
*parimukhaṃ*  
*pe*  
*pi*  
*piṭṭhito*  
*pubbe*  
*puna*  
*punappunaṃ*  
*purato*  
*pure*

here, in this case  
only, just  
thus, so, yes  
just so, likewise  
indeed, truly  
for, because, though  
here, in this connection  
here, in this case  
in this way, thus  
like  
perhaps  
when  
at any time  
why? wherefore?  
how?  
where?  
indeed  
quickly  
indeed  
why?  
where to?  
whence?  
not  
in the middle  
wrongly  
by name, indeed  
variously  
not  
soon  
not (emphatic)  
thither, beyond  
in reverse order  
afterwards  
but, however, now  
after  
in front  
and so on, etc.  
also  
behind  
before  
again  
again and again  
in front of  
before, in advance

*sādhū*  
*sāyaṃ*  
*sabbadā*  
*sabbathā*  
*sabbato*  
*sace*  
*sadā*  
*saddhiṃ*  
*saha*  
*sakideva*  
*samaṃ*  
*samantā*  
*santike*  
*sayam*  
*seyyathā*  
*seyyathidaṃ*  
*seyyo*  
*tāva*  
*tadā*  
*tadagge*  
*taggha*  
*tasmā*  
*tathā*  
*tato*  
*tatra*  
*tattha*  
*tayidaṃ*  
*tiriyam*  
*tunhī*  
*uddham*  
*upari*  
*uttari*  
*vā*  
*va*  
*vata*  
*ve*  
*viya*  
*yāva*  
*yāvata*  
*yadā*  
*yadagge*  
*yadi*  
*yadidaṃ*  
*yasmā*

well  
in the evening  
always  
in all ways  
all around  
if  
always  
with  
along with  
once  
equally, like  
on all sides  
near  
oneself, self  
as, just like  
as follows  
better  
so much, so long  
then  
since then  
certainly  
therefore  
thus  
thence, then  
there, in this connection  
there, in that connection  
with reference to this  
horizontally  
silent, silently  
above  
on top of  
beyond, further, more  
or, either  
like  
surely, indeed!  
surely (poetic)  
like  
as far as, up to, until  
as far as  
when  
since  
whether  
such as, as  
because, since



*yathā*  
*yathābhūtaṃ*  
*yato*  
*yatra*  
*yattha*  
*yoniso*

as, how  
as it really is  
because  
where  
where  
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, derivatives 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.

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

- Sometimes these prefixes may get combined to adapt their meaning: *upa + saṃ*: *upasam*; *saṃ + ud*: *samud*; *anu + pari*: *anupari*.
- Some adverbs also take the position of prefixes and are used likewise: *attham*—setting; *āvi* — visible; *pura*—in front.

### 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 derivatives) or from those already developed words (secondary derivatives).

Staying with the example of the root: *-gam-* primary derivatives are formed<sup>52</sup>:

- |                                |          |  |
|--------------------------------|----------|--|
| • <i>gam + a: gama-</i>        | 1.) adj. | going, able to go                                  |
|                                | 2.) noun | the act of going, course                           |
| • <i>gam + ana: gamana-</i>    | 1.) adj. | conducive to, leading to                           |
|                                | 2.) noun | movement, walk, journey                            |
| • <i>gam + i + ka: gamika-</i> | 1.) adj. | setting out for a journey                          |
| • <i>gām + a: gāma-</i>        | 1.) adj. | belonging to the village,<br>low, inferior, common |
|                                | 2.) noun | a village  |

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

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

<sup>52</sup> 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* 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 weak, 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

### Other suffixes expressing or forming nouns:

- *kār + ana: kāraṇa–* deed, doing
- *vāha + ana: vāhana–* carrying
- *vās + ant: vāsant–* dwelling
- *cet + anā: cetanā–* thought
- *sat + ya: sacca–* truth
- *vid + yā: vijjā–* knowledge

### Suffixes expressing or forming agents:

- *para + gū: paragū–* going to the other shore
- *kāla + jñū: kālaññū–* knowing the proper time

### Suffixes changing or forming nouns into verbs<sup>53</sup>:

- *taṇhā + āya + ti: taṇhāyati–* to crave
- *mettā + āya + ti: mettāyati–* to be compassionate, to love
- *sukha + āpe + ti: sukhāpeti–* to make happy
- *dukkha + āpe + ti: dukkhāpeti–* to make miserable

### Suffixes forming reflexive participles:

- *paca + māna: pacamāna–* cooking
- *dadā + māna: dadāmāna–* giving

## 14. Epilogue

This simple introductory grammar was prepared to present a quick reference while working with the suttas selected in the Pāli-program 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 kalyāṇī  
Maṅgala mūla mahā kalyāṇī  
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

Klaus Nothnagel, Revised edition, Dhamma Pallava, December 2018

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