

EASY WAY TO PĀLI

(Part 01 Grammar book)

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01. Grammar book.
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● This meritorious work is done with the help of the books “Pāli made easy” (Ven. Balangoda Ānanda Maitrī Thero) and “the New Pāli Course” (Ven. A. P. Buddhaddatta Thero) and other scholars work. And also the Dictionaries that available in the Play Store, were very much useful. So the all merits and gratitude of this meritorious work may helpful to those all scholars for the attainment of Nibbana.

☆ Ven Balangoda Ñānavihāri Thero

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Namo Tassa Bhagavato Arahato Sammā Sam Buddhassa !!!

Introduction

Pāli is the language which is used by Lord Buddha for his teaching. In Theravada Buddhism all canons of Buddha's teaching (Tipitakaya) are written in Pāli language without changing its originality. so if you have interest in Buddhist teaching, Buddhist philosophy, it will be easy for you if you have little familiarity with Pāli language.

“Easy way to Pāli” cause has made with two sections; “Basic Grammar” and “Reading Practice”. They are coming with two books. In both books every Pāli word's translation has given with Pāli word's. So the reader can easily understand and follow the cause with only a minimum of difficulties.

Therefore only just reading these two books, you will have good familiarity with “Pāli” and with little bit hard work, you will be mastered within few months. Then Pāli will opens your ears to the Dhamma and to the beauty of Buddha's speech .

Alphabet

The Pāli language consists of 41 letters, 8 vowels and 33 consonants.

Vowels

a, ā, i, ī, u, ū, e, o

Consonants	
1. k kh g gh ñ	4. t th d dh n
2. c ch j jh ñ	5. p ph b bh m
3. ṭ ṭh ḍ ḍh ṇ	6. y r l v s h ḷ ṃ

Pronunciation

Letters	Pronunciation	Letters	Pronunciation
a	like u in but	ḍ	like d in dad
ā	like a in art	ḍh	like dh in dhoti
i	like i in pin	ṇ	like n in hint
ī	like ee in see	t	like th in throw
u	like u in put	th	like th in thoughtful
ū	like oo in soon	d	like th in this
e **	like a in fate like e in ethic	dh	like th in those
o **	like o in dog like o in Ottawa	n	like n in noun
k	like k in karate	p	like p in parcel, punch
kh	like kh in khaki	ph	like p in Pakistan
g	like g in get	b	like b in biscuit, bun
gh	like gh in ghost	bh	like b in Bhutan
ṅ	like ng in hang	m	like m in March
c	like c in chance	y	like y in yahoo
ch	like ch in chat	r	like r in raft, run
j	like j in jar	l	like l in large, loud
jh	like J in January	v	like v in vase
ñ	like gn in signora (In Italy language)	s	like s in Sark, sun
		h	like h in half, hub
ṭ	like t in not	ḷ	like l in large
ṭh	like t in tar	ṃ	like ng in ring

** The vowels “e” and “o” are always long, when followed by a double consonant, they become short. ; e.g., ettha (here), oṭṭho (lip, camel)

Long “e” and “o”	E ko manusso o	One person
Short “e” and “o”	E ttha ṭhitho o ṭṭho	The camel that stayed here

(01). Parts of a speech

In English, there are 8 parts of speech. They are all found in Pāli, but the classification is little bit difference. Their general classifications is:

- Nāma = noun (pronouns, adjectives, declinable participles)
- Ākhyāta = verb
- Upasagga = prefix
- Nipāta = indeclinable particle (Conjunctions, prepositions, adverbs and all other indeclinables)

1- The Noun

A noun is a word that functions as the name of some specific things or set of things, such as living creatures, objects, places, qualities, states of existence, or ideas.

2- The Verb

A verb is a word or group of words that expresses an action (such as *eat*), an event (such as *happen*) or a state (such as *exist*)

3- The Subject

A subject is a noun, noun phrase or pronoun representing the person or thing that performs the action of the verb.

Examples;

- i. Manusso gacchati (A man goes, A man is going)
- ii. Manusso hasati (A man laugh, A man is laughing)

☆ In Pāli, there is only one verb form for both present simple and present continuous forms in English.

Gacchati = gose, is going

Exercise 1;

Make more than 100 sentences using words given below.

Subjects	Verbs
Vāṇijo (Merchant)	gacchati (goes, is going)
Coro (Thief)	nisīdati (sits, is sitting)
Mitto (Friend)	sayati (sleeps, is sleeping)
Bhūpālo (King)	tiṭṭhati (stands, is standing)
Kassako (Farmer)	kīlati (plays, is playing)
Kammakāro (Worker)	dhāvati (runs, is running)
Gopālo (Cowhand)	hasati (laughs, is laughing)
Dāso (Servant / Slave)	āgacchati (comes, is coming)
Putto (Son)	rodati (cries, is crying)
Suriyo (Sun)	naccati (dances, is dancing)
Sakuṇo (Bird)	uḍḍeti (flies, is flying)
Gahapati (Patriarch)	udeti (dawns, is dawning)
Amacco (Minister)	nahāyati (baths, is bathing, has a bath, having a bath)
Yodo (Soldier)	
Ānando (Ānanda)	āhiṇḍati (walks, is walking)
Gajo (Eliphant)	vuṭṭhahati / vuṭṭhāti (wakes, is waking)
	mīyati (dies, is dying)

4- The Object

A object is a noun, noun phrase or pronoun that refers to a person or thing that is affected by the action of the verb (called the **direct object**)

5- The word order in a simple sentence

The Pāli word order is not like English. In English, the object is coming after the verb (SVO). The general way of sentence in Pāli is that the object is coming before the verb, but this is not a fixed rule, so some time it may change.

Subject + Object + Verb (SOV)

- There must be relationships (concordance) between subjects and verb (predicate) , that the verb (predicate) must agree with the subject in number (singular or plural) and person (1st, 2nd and 3rd)

- An adjective (participle too), must agree with the noun it qualifies (it describes) in gender, number and case.

Examples;

Buddho dhammaṃ **deseti** (The Lord Buddha **is delivering** a dhamma talk)
(subject + object + **verb**) (subject + **verb** + object)

Thero ambaṃ **bhuñjati** (The elder monk **is eating** a mango)
(subject + object + **verb**) (subject + **verb** + object)

Exercise 2;

Make more than 100 sentences using words given below.

Subjects	Objects	Verbs
Lekhako (Writer)	tiṇaṃ (grass)	bhuñjati (eats, is eating)
Kumāro (Prince)	maṃsaṃ	khādati (eats, is eating)
Asso (Horse)	(meat,flesh)	māreti (kills, is killing)
Gono (Ox, Bull)	ajamaṃ (a goat)	paharati (hits, is hitting,
Sīho (Lion)	vānaraṃ (a monkey)	beats, is beating)
Sunako (Dog)	rukkaṃ (a tree)	chindati (cuts, is cutting)
Migo (Deer)	pupphaṃ (a flower)	bhañjati (breaks,
Pandito (Wise man)	phalaṃ (a fruit)	is breaking)
Kumbhakāro (Potter)	pottakaṃ (a book)	likhati (writes, is writing)
Luddako (Hunter)	cāṭiṃ (a pot)	māpeti (makes, is making,
Mitto (Friend)	odanaṃ (boiled rice)	builds, is building,
	gehaṃ (a house)	creates, is creating)
		harati (carries, is carrying,
		takes away, is taking away,
		steals, is stealing)
		āharati (brings, is bringing,
		fetches, is fetching)
		yācati (begs, is begging,
		asks, is asking)

6- The Instrumental (The Instrumental Case)

The instrumental is a form of a noun, pronoun or adjective. The instrumental refers to a thing that is used to do something. Or instrumental helps to verb to do its action. That means, instrumental answers to the questions “ with whom, with what, by whom, by what, by means of what, because of what, because of whom”.

Note ; in English the instrumental noun is placed after the object, but in Pāli this is not fixed, most probably after the subject.

Manusso **lagulena** coraṃ pahaṛati (The man is beating a thief **with a baton**.)
(subject+**instrumental**+object+verb) (subject + verb + object + **instrumental**)

Naro **assena** pabbataṃ gaccati.

(subject + **instrumental** + place + verb)

(The man goes to the mountain **with the horse**.)

(subject + verb + place + **instrumental**)

7- The Dative (The Dative Case)

The Dative is the form of a noun, a pronoun or an adjective. The Dative is the indirect object of a verb or is connected with the indirect object.

Manusso **sunakhassa** odanaṃ deti. The man gives rice **to the dog**

(subject + **dative** + object + verb) (subject + verb + object + **dative**)

Manusso **puttassa** odanaṃ pacati. The man is cooking rice **for the son**.

(subject + **dative** + object + verb) (subject + verb + object + **dative**)

In these two sentences “odanaṃ (rice)” is the direct object of the verb, and “**sunakhassa (to the dog) , puttassa (for the son)**” are indirect objects. So when somebody do or give something for someone or to someone, the acceptor (receiver) is placed in dative case. That means, dative answers to the questions “to whom, to which, for whom, for which” something is given or done.

Exercise 3:

Make more than 100 sentences using words given below.

Subjects	Instrumental	Objects	Verbs
Lekhako (Writer)	dantena (with a teeth)	tiṇam (grass)	bhuñjati (eats, is eating)
Kumāro (Prince)	yantena (with a machine)	mamsam (meat, flesh)	khādati (eats, is eating)
Asso (Horse)	mantena (with a spell)	ajam (a goat)	māreti (kills, is killing)
Gono (Ox, Bull)	visena (with a poison)	vānaram (a monkey)	paharati (hits, is hitting, beats, is beating)
Sīho (Lion)	hattena (with a hand)	rukham (a tree)	chindati (cuts, is cutting)
Sunako (Dog)	pādena (with a leg)	pupham (a flower)	bhañjati (breaks, is breaking)
Migo (Deer)	pharasunā (with an axe)	phalam (a fruit)	likhati (writes, is writing)
Pandito (Wise man)	sakatena (with a cart)	pottakam (a book)	māpeti (makes, is making, builds, is building, creates, is creating)
Kumbhakāro	asinā (with a sword)	cātim (a pot)	harati (carries, is carrying, takes away, is taking away, steals, is stealing)
(Potter)	mukhena (with mouth)	odanam (boiled rice)	āharati (brings, is bringing, fetches, is fetching)
Luddako (Hunter)	lekhaniyā (with a pen)	geham (a house)	yācati (begs, is begging, asks, is asking)
Mitto (Friend)			

Exercise 4;

Make more than 100 sentences using words given below.

Subjects	Datives	Objects	Verbs
Vānijo (merchant) Coro (thief, robber) Bhūpālo (king) Kammakāro (worker, labourer) Gopālo (cowhand) Dāso (Servant / Slave) Putto (son) Gajo (eliphant) Kumāro (prince) Asso (horse)	manussassa,/ manusāya (to the man, for the man) buddhassa,/ buddhāya (to the Enlightened one, for the Enlightened one) migassa,/ migāya (to or for the deer) yācakassa,/ yācakāya (to or for the begger) puttassa,/ puttāya (to or for the son) kumārassa,/ kumārāya (to or for the prince) mittassa / mittāya (to or for the friend) bhūpālassa / bhūpālāya (to or for the king) gajassa / gajāya (to or for the eliphant)	tiṇaṃ (grass) gehaṃ (a house) dīpaṃ (a lamp) dānaṃ (the alms) āhāraṃ (food) chattamaṃ (a umbrella) nālīkeraṃ (a coconut) kadalipalaṃ (a banana) dhanamaṃ (money, wealth) suñkaṃ (tax) cīvaramaṃ (a rob) pottakamaṃ (a book) mandiramaṃ (a palace, a mansion) pupphaṃ (a flower) pīṭhamaṃ (a chair) phalaṃ (a fruit)	deti (gives, is giving) pacati (cooks, is cooking) jāleti / jālayati (lights, is lighting) māpeti / māpayati (builds, is building creates, is creating) harati (carries, is carring, takes away, is taking away, steals, is stealing) āharati (brings, is bringing, fetches, is fetching) dhāreti / dhārayati (holds, is holding, bears, is bearing) alamkaroti (decorates, is decorating, beautifies, is beautifying) sibbeti / sibbati (sews, is sewing) dhowati (washes, is washing) pūjeti / pūjayati (offer, is offering)

8- The Ablative (The Ablative Case)

The Ablative is the form of a noun, a pronoun or an adjective. When someone or something is come away or separation from someone or something, that person or thing is placed in The Ablative Case. That means, ablative answers to the questions “ from whom, from what, from where, out of whom, out of what ?.

Manusso **coramhā** apakkamati. (The man goes away **from the thief**.)

(subject + **ablative** + verb) (subject + verb + **ablative**)

Manusso **gehamhā** nikkhamati. (The man goes out **from the house**.)

(subject + **ablative** + verb) (subject + verb + **ablative**)

Manusso **rukhamā** orūhati. (The man climbs down **from the tree**.)

(subject + **ablative** + verb) (subject + verb + **ablative**)

Manusso **pāpamhā** virati. (The man refrains **from the evil actions**.)

(subject + **ablative** + verb) (subject + verb + **ablative**)

9- The Genitive (The Genitive Case)

The Genitive is a special form of a noun, a pronoun or an adjective that is used to show possession or close connection between two things. (by answering the question “whose”.)

Manussassa hatto (the man’s hand) Manussassa putto (the man’s son)

Manussassa geha (the man’s house) Manussassa guno (the man’s quality)

Manussassa balaṃ (the man’s strength)

Manussassa sīlaṃ (the man’s moral, virtue)

Exercise 5;

Make more than 100 sentences using words given below.

Subjects	Ablatives	Verbs
Pakkhī (A bird)	rukkhamhā (from the tree)	uḍḍeti (flies, is flying) palāyati (escapes, is escaping)
Bhikkhu (the monk)	āpanamhā (from the shop)	nikkhamati (goes away, is going away, goes out, is going out, leaves, isleaving)
Itthi (the women)	gāmamhā (from the village)	
Upāsikā (the female devotee)	vihāramhā (from the temple)	apakkhamati (goes away, is going away)
Pitā (the farther)	sālāya (from the hall)	
Mātā (the mother)	pāpamhā (from the evil actions)	gacchati (goes, is going) apagacchati (goes away, is going away)
Gunavā (the gentleman)	musāvādamhā (from the lying)	āراتi (abstains, is abstaining) virati (refrains, is refraining)
Bhagavā (the enlightened one)	pabbatamhā (from the mountain)	orūhati (climbs down, is climbing down)
Coro (the their)	nagamhā (from the town, city)	apeti (goes away, is going away)

Exercise 6:

Make more than 100 sentences using words aiven below.

Genitive	Subject	Genitive	Objects	Verbs
Sevakassa (the servant's)	pitā (farther)	sappassa (the snake's)	sīsam (the head)	khādāti (eats, is eating)
Ācariyassa (the teacher's)	varāho (pig) sunako (dog) bhātiko (brother)	sattassa (the living being's)	ovādam (the advice)	āneti (brings, is bringing) anubandati (follows, is following, chases, is chasing)
Rājapurisassa (the constable's)	sappuriso (righteous man)	tāpassassa (the hermit's)	mittam (the friend)	anussarati (memories, is memorising)
Bhūpālassa (the king's)	putto (son)	samañssa (the monk's)	āhāram (the food)	uppāṭeti (detaches, is detaching, uproots, is uprooting)
Yācakassa (the beggar's)	gajo (eliphant)	vāñjassassa (the merchant's)	akkhim (the eye)	garahati (blames, is blaming, scolds, is scolding)
Devassa (the deity's)		mūsikassa (the mouse's) attano (own, his own)	kutiṃ (the hut) puttam (the son) kopam (the anger)	bhindati (breaks, is breaking) rakkhati (protects, is protecting, looks after, is looking after)
		āgantukassa (the guest's) kumārassa (the prince's)	kilesam (the wickedness) cittam (the mind)	jahati (gives up, is giving up, discards, is discarding) vañceti (cheats, is cheating)

10- The Locative (The Locative Case)

The Locative is a form of a noun, pronoun or adjective when it expresses the idea of place. So the Locative answers the questions “where, in whom, in what, on whom, on what, among whom”.

Manusso **magge** gacchati. (The man is going **on the road.**)

(subject + **Locative** + verb) (subject + verb + **Locative**)

Manusso **mañche** sayati. (The man is sleeping **on the bed.**)

(subject + **Locative** + verb) (subject + verb + **Locative**)

Exercise 7;

Make more than 100 sentences using words given below.

Subjects	Locatives	Verbs
Pabbajito (the monk)	pīṭe (on the chair)	viharati / vasati (lives, is living, resides, is residing)
Sigālo (the fox)	rukkhasmim̐ (on the tree)	sayati (sleeps, is sleeping)
Luddako (the hunter)	ataviyaṃ (in the forest)	gacchati (goes, is going, walks, is walking)
Addiko (the passenger, the traveller)	Rājagahe (in the Rajagastān)	āhinḍati (wanders, is wandering)
Padiko (the pedestrian)	gehe (in the house)	tiṭṭhati (stands, is standing)
Kumbhakāro (the Potter)	bhūmiyaṃ (on the earth, on the ground)	carati (walks, is walking)

11- The Vocative (The Vocative Case)

The vocative is a form of a noun, a pronoun or an adjective used when addressing to a person or thing.

Tāta! (son!), bho! (my dear!, friend!), bhikkhave! (oh monks!)

(02). Gender, Number, Voice and Case

1- Gender

In Pāli language, the Gender is a grammatical distinction existing in words, it's not only depends on male-female.

Genders		
Pullīṅga (Masculine)	Ittilīṅga (Feminine)	Napuṃsakaliṅga (Neuter)
Bhūpālo (the king) Rukkho (the tree) Vāyāmo (the effort)	Kumārī (the girl) Saddhā (the faith) Gīvā (the neck)	Rūpaṃ (the picture) puññaṃ (the merit) cittaṃ (the mind)

2- Number

Two numbers: Ekavacana (singular) and Bahuvacana (plural.)

3- Active and Passive Voice

■ **In active voice sentences**, the subject is a person or thing that performs the action. the verb is directed towards the subject.

Buddho Dhammaṃ deseti (*The Buddha is delivering the Dhamma*)

Buddho >> the subject (is placed in the Nominative Case)

Dhammaṃ >> the object (is placed in the Accusative Case)

Deseti >> the active verb

■ **In passive voice sentences**, the verb is directed towards the object.

Buddhena Dhammo desīyati (*The Dhamma is delivered by the Buddha*)

Buddhena >> the subject (is placed in the Instrumental Case)

Dhammo >> the object (is placed in the Nominative Case)

Desīyati >> the passive verb

3- There are eight cases

1. Paṭhamā vibhakti (Nominative Case)
The subject of active voice and the object of passive voice are placed in the Nominative Case
2. Dutiyā vibhakti (Accusative Case)
(1) . The object of active voice is placed in the Accusative Case
(2) . when somebody goes towards someone,
somebody goes or enter to some place, that place and person is expressed by the Dutiyā vibhakti (Accusative Case)

Manusso **gāmaṃ** gacchati (the man goes **to the village**)

3. (a). Tatiyā vibhakti (Ablative of agent)
In passive sentences, the subject (the agent) is placed in Tatiyā vibhakti (Ablative of agent)

(b). Karaṇa vibhakti (Ablative of Instrument) [see number (01). 6-]
4. Catuttī vibhakti (Dative Case) [see number (01). 7-]
5. Pañcamī vibhakti (Ablative of separation) [see number (01). 8-]
6. Chaṭṭhī vibhakti (Possessive or Genitive Case) [see number (01). 9-]
7. Sattamī vibhakti (Locative Case) [see number (01). 10-]
8. Ālapana vibhakti (Vocative Case) [see number (01). 11-]

Note: The Ablative in English is here divided into Tatiyā, Karaṇa and Pañcamī. Tatiyā and Karaṇa always have similar forms both of them are placed under “**Instrumental Case**” .

(03). Verbs, Present tense and conjugation.

There are three tenses (present, past, and future), two voices (active and passive), two numbers (singular and plural), and three persons (first, second and third).

Persons

1- Uttamapurisa (First Person)

Uttamapurisa is a set of pronouns and verb forms used by a speaker to refer to himself or herself, or to a group including himself or herself (I, We)

2- Majjhimapurisa (Second Person)

Majjhimapurisa is the form of a pronoun and verb used when addressing somebody. (You)

3- Paṭhamapurisa (Third Person)

Paṭhamapurisa is a set of pronouns and verb forms used by a speaker to refer to other people and things. (He, They)

Present Tense

Pāli present tense is used to express

1. Action that occurs at the present moment. Simple present (*I run*)
2. Action that is happening at present moment, In English, present continuous . (*I am running*)
3. Emphatic action that occurs at the present moment. (*I do run*)
4. Action which is common to all time. (*all people die*)

Manusso dhāvati. (The man runs,/ The man is running,/ The man does run.)

	Singular	Plural
Paṭhamapurisa (Third Person)	Manusso dhāvati (The man runs, The man is running)	Manussā dhāvanti (The men run The men are running)
Majjhimapurisa (Second Person)	Tvaṃ dhāvasi ? (do you run?)	Tumhe dhāvatha ? (do you run ?)
Uttamapurisa (First Person)	Ahaṃ dhāvāmi (I run, I am running)	Mayaṃ dhāvāma (we run, We are running)

Present Tense verbs conjugation

The meaning of conjugation is to make the different forms of a verb, as they are vary according to number, person, tense, etc.

How to change (conjugate) present tense, third person, singular verbs in to different forms

A- remove the last part “ **ti** ” from the present tense, third person, singular verb (to make verbal base)

(goes) gacchati >>> gaccha + ti

(verb >>> verbal base + added part/ verbal termination)

B- then add suitable parts (verbal terminations) from the table given below.

Present Tense Verbal terminations

Persons	Singular	Plural	Singular	Plural
Third	ti	nti •	gaccha + ti >>> gacchati [He] (goes, is going)	gaccha + nti >>> gacchanti [they] (go, are going)
Second	si	tha	gaccha + si >>> gacchasi ? [Do you] (go ?)	gaccha + tha >>> gacchatha [Do you] (go ?)
First **	mi	ma	**gacchā + mi >>> gacchāmi [I] (go, am going)	**gacchā + ma >>> gacchāma [We] (go, are going)

****Note:** The last “a” of the verbal base is lengthened in First Person.

• **Note:** There are verbs ending with “**āti**” (buys, is buying) kiṇāti >>> kiṇā + ti
In these verbs, the last “**ā**” of the verbal base is sorted in Third Person Plural.

kiṇāti >>> kiṇā + ti >>> kiṇa + nti >>> kiṇanti (buy, are buying)

Note : Second Person is used for questioning.

C- sometimes some verbs have two forms.

jāleti, jālayati (lights, is lighting) cinteti, cintayati (thinks, is thinking) deseti, desayati (preaches, is preaching) pūjeti, pūjayati (offers, is offering)	uḍḍeti, uḍḍayati (flies, is flying) coreti, corayati (steals, is stealing) oloketi, olokayati (watches, is watching, looks at, is looking at) pāleti, pālayati (governs, is governing, protects, is protecting)
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Exercise 8; conjugate (change into different forms) all the verbs learned upto now.

transitive verbs (eat, hit) are used with a direct object and intransitive verbs (run,sleep) are used without a direct object.

(04) Past Tense

To make past tense verbs,

A- first remove the last part from the present tense, third person, singular verbs as following way.

- A. "ati" from the verbs like "sayati" (sleeps, is sleeping)
- B. "āti" from the verbs like "suṇāti" (listens, is listening)
- C. "eti" from the verbs like "deseti" (delivers, is delivering)
- D. "oti" from the verbs like "karoti" (does, is doing, makes,is making)

(goes) gacchati >>> gacch + ati

(verb >>> verbal base + added part/ verbal termination)

B- then add suitable parts (verbal terminations) from the table given below as necessary.

Past Tense Verbal termination

	Singul	Plural	Singular	Plural
3 rd Per	i	iṃsu uṃ	gacch + i >>> gacchi *agacchi [He] (went)	gacch + iṃsu >>> gacchiṃsu *agacchiṃsu gacch + uṃ >>> gacchuṃ *agacchuṃ [they] (went)
2 nd Per	o	ittha	gacch + o >>> gaccho *agaccho [did you] (go) ?	gacch + ittha >>> gacchittha *agacchittha [did you] (go) ?
1 st Per	iṃ	imha imhā	gacch + iṃ >>> gacchiṃ *agacchiṃ [I] (went)	gacch + imha >>> gacchimha *agacchimha gacch + imhā >>> gacchimhā *agacchimhā [We] (went)

* **Note:** it can be made another past tense verb by adding “a” to the front of the verbal base.

Note : Second Person is used for questioning.

C- The third person singular termination “i” is replaced by “esi” and “osi”, when the verb ends with “eti” and “oti”.

(lights, is lighting) jāleti >>> jālesi (lit)

(distributes, is distributing, spreads, is spreading) tanoti >> tanosi (distributed)

- Manusso gāmaṃ gacchi / Manusso gāmaṃ agacchi
(the man went to the village)
- Manussā gāmaṃ gacchiṃsu / Manussā gāmaṃ agacchiṃsu /
Manussā gāmaṃ gacchuṃ / Manussā gāmaṃ agacchuṃ
(the men went to the village)
- Tuvaṃ gāmaṃ gaccho? / Tuvaṃ gāmaṃ agaccho?
(did you go to the village?)
- Tumhe gāmaṃ gacchittha? / Tumhe gāmaṃ agacchittha?
(did you go to the village?)

- e. Ahaṃ gāmaṃ gacchiṃ / Ahaṃ gāmaṃ agacchiṃ
(I went to the village)
- f. Mayaṃ gāmaṃ gacchimha / Mayaṃ gāmaṃ agacchimha / Mayaṃ
gāmaṃ gacchimhā / Mayaṃ gāmaṃ agacchimhā
(we went to the village)

(05) Future Tense

To make future tense verbs,

A- first remove the last part from the present tense, third person, singular verbs as following way.

- A. "ati" from the verbs like "sayati" (sleeps, is sleeping)
- B. "āti" from the verbs like "suṇāti" (listens, is listening)
- C. "eti" from the verbs like "deseti" (delivers, is delivering)
- D. "oti" from the verbs like "karoti" (does, is doing, makes, is making)

(goes) gacchati >>> gacch + ati

(verb >>> verbal base + added part/ verbal termination)

B- then add suitable parts (verbal terminations) from the table given below.

Future Tense Verbal termination

Persons	Singular	Plural	Singular	Plural
Third	issati	issanti	gacch + issati >>> gacchissati [He] (will go)	gacch + issanti >>> gacchissanti [they] (will go)
Second	issasi	issatha	gacch + issasi >>> gacchissasi [wii you] (go) ?	gacch + issatha >>> gacchissatha [will you] (go) ?
First	issāmi	issāma	gacch + issāmi >>> gacchissāmi [I] (will go)	gacch + issāma >>> gacchissāma [We] (will go)

Note : Second Person is used for questioning.

C- When the verb ends with “eti”, the front “i” of the verbal termination change into “e”.

(lights, is lighting) jāleti >>> jāl + eti

jāl + essati >>> jālessati (will light)

- a. Manusso gāmaṃ gacchissati (the man will go to the village)
- b. Manussā gāmaṃ gacchissanti (the men will go to the village)
- c. Tuvaṃ gāmaṃ gacchissasi ? (will you go to the village?)
- d. Tumhe gāmaṃ gacchissatha ? (will you go to the village?)
- e. Ahaṃ gāmaṃ gacchissāmi (I will go to the village)
- f. Mayaṃ gāmaṃ gacchissāma (We will go to the village)

Exercise 9: Rewrite all the sentences that you have written in present tense, by changing into past and future tense.

- a. Dāso odanṃ khādati (The Servant is eating the cooked rice)
- b. Dāso odanṃ khādi / akhādi (The Servant ate the cooked rice)
- c. Dāso odanṃ khādissati (The Servant will eat the cooked rice)

(06) Pubba-kiriyā-padaṃ (Absolutives or Gerund or Indeclinable Past Participles)

In Pāli language, the actions which have done before the main action in a sentence, are called **Pubba-kiriyā-padaṃ** (Absolutives). They are ending with **tvā, tvāna, tūna** and **ya**. They cannot be declined.

katvā (having done / after doing), gantvāna (having gone / after going), vanditūna (having worshipped / after worshipping) ādāya (having taken / after taking)

- so **gāmaṃ gantvāna**, sayati. (*Having gone to the village*, he is sleeping / He, *after going to the village*, is sleeping)

☆ The way of use the Pubba-kiriya-padaṃ in Pāli, similar to “and, then, and then, after...” in English.

Examples:

He **will go home and will sleep**. (So *gehaṃ gantvā sayissati*.)

He **went home and is sleeping**. (So *gehaṃ gantvā sayati*.)

He **went home and slept**. (So *gehaṃ gantvā sayi*.)

☆ gacchati (goes, is going) >>> gantvā

- having gone / after going /
- will go + noun or clause + and /
- will go + noun or clause + then /
- will go + noun or clause + and then /
- went + noun or clause + and /
- went + noun or clause + then /
- went + noun or clause + and then)

☆ So the translation may come as the following way.

- So *gehaṃ gantvā sayati*.
- (**Having gone home**, he is sleeping.)
- (**After going home**, he is sleeping.)
- (He **went home and is sleeping**.)

1. So odanaṃ pacati (He is cooking rice)
2. So odanaṃ bhuñjati (He is eating rice)
3. So mañce sayati (He is sleeping on the bed)

We can sum up these three sentences into one sentence in following way

First: The verbs in first and second sentences must change into **Pubba-kiriyā-padaṃ** (Absolutives)

(is cooking) pacati >> pacitvā (having cooked / cooked+noun+and or and then)

(is eating) bhuñjati >> bhuñjitvā (having eaten / ate+noun+and or and then)

Second : add three sentences into one.

So odanaṃ **pacitvā**, *bhuñjitvā*, mañce sayati.

(**Having cooked** the rice, *having eaten*, **he** is sleeping on the bed.)

● (He **cooked** the rice **and** *ate and then* is sleeping on the bed.)

■ (He **cooked** the rice **and** *ate it and then* he is sleeping on the bed.)

A- How to convert a verb into **Pubba-kiriyā-padaṃ** (Absolutives).

first remove the last part from the present tense, third person, singular verbs as following way.

- A. "ati" from the verbs like "sayati" (sleeps, is sleeping)
- B. "āti" from the verbs like "suṇāti" (listens, is listening)
- C. "eti" from the verbs like "deseti" (delivers, is delivering)
- D. "oti" from the verbs like "karoti" (does, is doing, makes, is making)

Then add verbal termination "**itvā**", "**itvāna**", "**itūna**", and "**iya**"

(worships) vandati >>> vand + ati

vand + **itvā** >>> vanditvā

vand + **itvāna** >>> vanditvāna

vand + **itūna** >>> vanditūna

vand + **iya** >>> vandiya

(having worshipped after worshipping)
--

B- When the verb ends with “eti”, the front “i” of the verbal termination change into “e”. >>> “etvā”, “etvāna”, “etūna”, and “eya”

dāvati (runs, is running) >>> dāvitvā (having run)

sayati (sleeps, is sleeping) >>> sayitvā (having slept)

khādati (eats, is eating) >>> khāditvā (having eaten)

kīlāti (plays, is playing) >>> kīlitvā (having played)

C- There are other few Absolutes which are not made by above mentioned method. (don't worry, they are in Dictionaries)

gacchati (goes, is going) >>> gantvā (having gone)

āgacchati (comes, is coming) >>> āgantvā (having come)

nahāyati (baths, is bathing) >>> nahātvā (having bathed)

tiṭṭhati (stands, is standing) >>> ṭhatvā (having stood)

orūhati (climbs down, is climbing down) >>> oruyha (having climbed down)

karoti (does, is doing) >>> katvā (having done)

1. **Upāsako vihāraṃ gantvā dīpāni jāletvā pupphāni pūjetvā buddhaṃ vanditvā gehaṃ gacchi.**

(Having gone to the Temple, having lit the lamps, having offered the flowers and having worshipped the Buddhā, **the male lay devotee went to the home.**)

[The male lay devotee went to the temple and lit the lamps, then he, after offering the flowers, worshipped the Buddha and went to the home.]

2. **Gajo saraṃ oruyha nahātvā udakaṃ pivitvā vanaṃ gacchi.**

(Having climbed down to the lake, having bathed and having drunk water, **the elephant went to the jungle.**)

[The elephant climbed down to the lake and bathed. Then the elephant, after drinking water, went to the jungle.]

3. **Luddako** migam anubanditvā māretvā maṃsam geham āharitvā pacitvā khāditā sayati.

(Having followed the deer and killed, having brought the meat to the house, having cooked and eaten, **the hunter** is sleeping.)

[the hunter chased and killed a deer. Then he brought the meat to the home and cook it. The Hunter, after eating meat is sleeping.]

4. **Corā** gāmaṃ gantvā manusse māretvā dhanam harimṃsu.

(Having gone to the village and having killed the men, **the thieves** steal the wealth.)

[The Thieves whose went to the village, killed the men, and stole the wealth.]

5. **Buddhassa** ovādam sarivā dhamme caritvā manussā saṃsāramhā muccissanti.

(Having remembered the advice of the Buddha and having followed the Dhamma, **the men** will become free from the birth-death life cycle (existence).

[the men whose are remembering the device of the Buddha and following the Dhamma, will become free from the birth-death life cycle (existence).]

(07) Nipāta (Part 1)

Nipāta is a type of words that placed in sentences, without changing its original form to give different type of meanings. Nipāta consist of adverbs, prepositions, conjunctions etc. (Nipāta Part 2 in page No. 163)

Ajja ahaṃ gāmaṃ gacchāmi (**Today**, I am going to the village.)

Ajja te gāmaṃ gacchnti (**Today**, they are going to the village.)

- **Iti** (thus, in this way, like this)
- **Iti** putta, te mato. (in this way, son!, they dead.)

☆☆☆ In many places the “ **iti** ” is used to show that a sentence is closed. In that case you can see “ **iti** ” or “ **ti** ”

“ taṃ tesam maṅgala muttamam**ti**. [muttamaṃ + **iti**]

Ajja (today)	Pāto (morning)
Atha (and then, after that)	Purā, pure (before, in olden days)
Athavā (or)	Pana (then, now, and now)
Addhā (certainly, surely)	Puna (again)
Antarā (in between, midway)	Purato (in front)
Api (also, and, even, if, but)	Bahi (outside)
Anto (in side)	Sadā (ever, always, everyday)
Idāni (now)	Sāyaṃ (evening)
Idha (here, in this world)	Sace (if)
Ito (from here)	Suve (tomorrow)
Evaṃ (in this way, yes)	Sakiṃ (once)
Ekadā (one day, once)	Samīpe (near)
Kadā (when)	Samantā (everywhere)
Kathaṃ (how)	Santike (near)
Kattha, kuhiṃ (where)	Hīyo (yesterday)
Kuto (from where)	Yathā (as, just as, so that)
Ca (and, also)	Yadi (if)
Tathā (in that way)	Yāwa (as far as, up to, so far that)
Tadā (then, at that time)	Yattha,yahaṃ (wherever)
Tattha (there, in that place)	Dūre (far)
Tāva (so long, upto that, at first)	Heṭṭhā (under)
Tato (from there)	Vā (or)
Tasmā (therefore)	Nānā (various)
Tiriyāṃ (across)	Upari (upon)

(08) Declension of Nouns ending with “o” (Masculine) .

Here the meaning of declension is rearranging the nouns according to the cases, to give different meaning.

■ All the Masculine nouns are divided into 6 groups according to ending vowels of nominative case singular nouns.

1. Sīho = Group “O” Nouns
2. Muni = Group “I ” Nouns
3. Kaṛī = Group “Ī ” Nouns
4. Taru = Group “U” Nouns
5. Vidū = Group “Ū” Nouns
6. Dātā = Group “Ā” Nouns

• **How to decline the group “o” nouns.**

A- remove the ending vowel “ o ” from the nominative case, singular noun (to make noun base)

(lion) sīho >>> sīh + o

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “o” nouns.

Case	Singular	Plural
Nominative	o	ā
Accusative	aṃ	e
Instrumental	ena	ehi / ebhi
Dative	āya / assa	ānaṃ
Ablative	ā / amhā / asmā	ehi / ebhi
Genitive	assa	ānaṃ
Locative	e / amhi / asmiṃ	esu
Vocative	a / ā	ā

Some of group “o” nouns.

Buddho (The Buddha)	Piṇḍo (The lump)
Dammo (The Doctrine)	Gocarō (The food, the field)
Samṅho (The Community)	Nivāso (The residence)
Kāyo (The body)	Mañco (The bed)
Pādo (The leg)	Mūsiko (The mouse)
Ajo (The goat)	Kukkuro (The dog)
Vāto /Anilo (The wind, the air)	Bhātiko (The brother)
Akkodho (not get angry)	Lobho (The craving, the desire)
Rogo (The disease)	Doso (The anger)
Daṇḍo (The stick, the batten)	Moho (The delusion)
Khaggo (The sword)	Cāgo (The generosity)
Pāsādo (The Palace)	Sigālo (The fox)
Bhāro (The weight)	Yācako (The begger)
Poto (The kid, the calf)	Āhāro (The food)
Nako (The nail)	Vajo (The caw pen)
Agado (The medicine)	Vihāro (The temple)
Āgantuko (The guest)	Puriso (The man)
Tacchako (The carpenter)	Loko (The world)

Case	Singular				Plural			
	sīh	+ o	sīho	The Lion	sīh	+ ā	sīhā	The Lions
Nom	sīh	+ o	sīho	The Lion	sīh	+ ā	sīhā	The Lions
Acc	sīh	+ aṃ	Sīhaṃ	a lion	sīh	+ e	sīhe	lions
Ins	sīh	+ ena	sīhena	by the lion with a lion	sīh	+ ehi + ebhi	sīhehi sīhebbhi	by the lions with lions
Dat	sīh	+ āya + assa	sīhāya sīhassa	to the lion for the lion	sīh	+ ānaṃ	sīhānaṃ	to the lions for the lions
Abl	sīh	+ ā + amhā + asmā	sīhā sīhamhā sīhasmā	from the lion	sīh	+ ehi + ebhi	sīhehi sīhebbhi	from the lions
Gen	sīh	+ assa	sīhassa	of the lion the lion's	sīh	+ ānaṃ	sīhānaṃ	of the lions
Loc	sīh	+ e + amhi + asmim	sīhe sīhamhi sīhasmim	on the lion in the lion upon the lion	sīh	+ esu	sīhesu	on the lions in the lions upon the lions
Voc	sīh	+ a + ā	sīha sīhā	O lion!	sīh	+ ā	sīhā	O lions!

• when we talk about appearance, qualities, employment, etc of someone or something, all those things placed in Nominative Case.

1. Upāsako ācariyo bhavati (the male lay devotee is a teacher)
[Nominative] [Nominative] [verb]
2. Upāsako dakkho bhavati (the male lay devotee is a clever person)
[Nom.] [Nom.] [verb]
3. Upāsako taro bhavati (the male lay devotee is a fat person)
[Nom.] [Nom.] [verb]
4. ambo maduro bhavati (the mango is sweet)
[Nom.] [Nom.] [verb]

• Examples for each Cases

1. **Sīho** maṃsaṃ *khādati*. (**The lion** is eating meat.)

Sīhā maṃsaṃ *khādanti*. (**The lions** are eating meat.)

[**Nom**] [Acc] [verb]

2. Coro **sīhaṃ** *paharati*. (The thief is hitting a lion.)

Corā **sīhe** *paharanti*. (The thieves are hitting lions.)

[Nom] [**Acc**] [verb]

- 3.A. **Sīhena** coro *mārīyati* (The thief is killed by the lion.)

Sīhehi coro *mārīyati* (The thief is killed by the lions.)

Sīhebhi coro *mārīyati* (The thief is killed by the lions.)

[**Ins**] [Nom] [verb]

- 3.B. Coro **sīhena** *pabbataṃ ārūhati*

[Nom] [**Ins**] [Acc] [verb]

(The thief is climbing the mountain **with the help of lion**.)

Corā **sīhehi** *pabbataṃ ārūhanti*

(The thieves are climbing the mountain **with the help of lions**.)

Corā **sīhebhi** *pabbataṃ ārūhanti* (The thieves are climbing the mountain **with the help of lions**.)

4. Coro **sīhassa** maṃsaṃ *deti*. (The thief is giving meat to the lion.)
Coro **sīhāya** maṃsaṃ *deti*. (The thief is giving meat to the lion.)
Coro **sīhānaṃ** maṃsaṃ *deti*. (The thief is giving meat to the lions.)
[Nom] [**Dat**] [Acc] [*verb*]

Coro **sīhassa** miḡaṃ *māreti*. (The thief is killing a deer for the lion.)
Coro **sīhāya** miḡaṃ *māreti*. (The thief is killing a deer for the lion.)
Coro **sīhānaṃ** miḡaṃ *māreti*. (The thief is killing a deer for the lions.)
[Nom] [**Dat**] [Acc] [*verb*]

5. Migo **sīhā** *apakkamati*. (The deer goes away from the lion.)
Migo **sīhamhā** *apakkamati*. (The deer goes away from the lion.)
Migo **sīhasmā** *apakkamati*. (The deer goes away from the lion.)
Migo **sīhehi** *apakkamati*. (The deer goes away from the lions.)
Migo **sīhebhi** *apakkamati*. (The deer goes away from the lions.)
[Nom] [**Abl**] [*verb*]

6. Coro **sīhassa** pādaṃ *chindati*. (The thief cuts a leg of the lion.)
Coro **sīhānaṃ** pāde *chindati*. (The thief cuts legs of the lions.)
[Nom] [**Gen**] [Acc] [*verb*]

7. Makkhikā **sīhe** *tiṭṭhanti*. (The flies are flock on the lion.)
Makkhikā **sīhamhi** *tiṭṭhanti*. (The flies are flock on the lion.)
Makkhikā **sīhasmiṃ** *tiṭṭhanti*. (The flies are flock on the lion.)
Makkhikā **sīhesu** *tiṭṭhanti*. (The flies are flock on the lions.)
[Nom] [**Loc**] [*verb*]

Exercise 10: convert all the sentences from 1 to 7, into past and future tenses.

- When somebody do something with someone, that the partner (with whom) placed in instrumental case with (07). *Nipāta* “saha”, “saddhim” and “samaṃ”.

Manusso saha <u>puttena</u> vihāraṃ <i>gacchati</i> . Manusso saddhim <u>puttena</u> vihāraṃ <i>gacchati</i> Manusso samaṃ <u>puttena</u> vihāraṃ <i>gacchati</i> [Nom] [Nipāta] [Ins] [Acc] [verb]	The man <i>is going</i> to the Temple with <u>the son</u> .
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(09). Special Ablative form.

- By adding suffix “ **ato**” to the singular nominative case noun, (as given below) we can make another noun.

(The tree) rukkho >>> rukkh + o

rukkh + ato >>> **rukkhato**

☆ It can give two meanings to a sentence.

- As a Ablative Case noun without singular or plural difference.

gehato (from the house / from the houses.)

gāmato (from the village / from the villages.)

Singular	Vanaro rukkhahā <i>pati</i> . Vanaro rukkhato <i>pati</i>	The monkey <i>fell down</i> from the tree .
Plural	Vanarā rukkhehi <i>patimsu</i> . Vanarā rukkhato <i>patimsu</i> .	The monkeys <i>fell down</i> from the tree .

- To give meaning of “as”.

Attato (as a soul)	Sārato (as a meaning full thing)
Niccato (as a permanent)	Aniccato (as a impermanent)
Dukkhato (as a suffering)	Rogato (as a disease)
Gaṇḍato (as a abscess)	Sallato (as a thorn)
Agadato (as a medicine)	Ābādato (as a sickness)
Vadakatō (as a torturer)	Vibhaṅgato (as a fragile thing)

Manussato (from the man / as a man)

Devato (from the deity / as a deity)

• Pññavanto *imaṃ sarīraṃ rogato ca dukkhato ca sallakkhenti*.

(*About this body, the wise men consider as a disease and suffering.*)

(10). Declension of Nouns ending with “i” (Masculine) .

A- remove the ending vowel “ i ” from the nominative case, singular noun (to make noun base)

(monk) muni >>> mun + i

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “i” nouns.

Case	Singular	Plural
Nominative	i	ī / ayo
Accusative	iṃ	ī / ayo
Instrumental	inā	īhi / ībhi
Dative / Genitive	ino / issa	īnaṃ
Ablative	inā / imhā / ismā	īhi / ībhi
Locative	imhi / ismiṃ	isu / īsu

■ Nominative and Vocative Cases have same “case-ending”. So from here Vocative Case will not mention.

■ Dative and Genitive Cases also have same “case-ending”. So both of them put in one place.

Cases	Singular				Plural			
Nom	Mun	+ i	Muni	The monk	Mun	+ ī + ayo	Munī Munayo	The monks
Acc	Mun	+ im̐	Munim̐	a monk	Mun	+ ī + ayo	Munī Munayo	monks
Ins	Mun	+ inā	Muninā	by the monk with a monk	Mun	+ īhi + ībhi	Munīhi Munībhi	by the monks with monks
Dat & Gen	Mun	+ ino + issa	Munino Munissa	to the monk for the monk of the monk the monk's	Mun	+ īnam̐	Munīnam̐	to the monks for the monks of the monks
Abl	Mun	+ inā + imhā + ismā	Muninā Munimhā Munismā	from the monk	Mun	+ īhi + ībhi	Munīhi Munībhi	from the monks
Loc	Mun	+ imhi + ismim̐	Munimhi Munismim̐	on the monk in the monk upon the monk	Mun	+ isu + īsu	Munisu Munīsu	on the monks in the monks upon the monks

Some of group "i" nouns.

Muni (The monk)	Kapi (The monkey)
Kavi (The poet, The wise person)	Ahi (The serpent)
Isi (The sage, the hermit)	Dīpi (The leopard)
Ari (The enemy)	Ravi (The sun)
Bhūpati (The king)	Giri (The mountain)
Pati (The husband, The master)	Maṇi (The gem)
Gahapati (The householder)	Yaṭṭhi (The stick)
Adhipati (The Lord, The leader)	Nidhi (The hidden treasure)
Atithi (The guest)	Asi (The sword)
Byādhi (The illness)	Rāsi (The heap)
Udadhi (The ocean)	Pāṇi (The hand)
Muṭṭhi (The fist, the hammer)	Kucchi (The belly)
Bodhi (The full realisation, The Bo-tree)	Vīhi (The paddy)

1.-**Kavi** *dhammaṃ abhāsi*. (The wise person delivered the Dhamma talk.)

2.-**Adhipatayo** *vīhiṃ miṇiṃsu*. (The Lords measured the paddy.)

3.-**Ahi** *atthino hatthaṃ dasi*. / Ahi *atthissa hatthaṃ dasi*.

(The serpent bit the guest's hand.)

4.-**Gahapatayo** *pāṇīhi (pāṇībhi) ariṃ pahariṃsu*. (The householders **hit** to the enemy *with the hands*.)

5.-**Kapi** *girimhi (girismiṃ) cari*. (The monkey roamed around the mountain.)

6.-**Sārathi** *patino (patissa) gāmaṃ agacchi*. (The driver went to the master's **village**.)

7.-**Dīpayo** *kapim māresuṃ*. (The leopards killed a monkey.)

8.-**Muni** *bodhiṃ vandati*. (The monk is worshipping the Bo-tree)

9.-**Adhipati** *pāṇinā maniṃ gaṇhi*. (The Lord **took** the gem *with the hand*.)

10.-**Ari** *asinā gahapatissa pāniṃ pahari*. (The enemy hit the hand of **householder** *with the sword*.)

11.-**Munissa (munino)** *kucchimhi byādhi atthi*. (There is a illness in **the monk's stomach**.)

12.-**Bhūpatayo** *isīhi saddhiṃ jalandīsu caranti*. (The Kings are roaming around **the oceans** *with the sages*.)

13.-**Ahi** *tassa pāniṃ ca pādamaṃ ca dasi*. (The serpent bit his hand **and leg**.)

Experience 11 : write above all sentences in a book, separately as Pāli sentences in one page and English sentences another. Then try to translate them. And also rewrite them by changing their Tenses (present, past and future) , Number (singular to plural and plural to singular). **[Do this exercise here after for all example sentences.]**

(11). I and WE

Cases	Singular		Plural	
Nom	Ahaṃ	I	Mayaṃ / Amhe/ No	We
Acc	Maṃ / Mamaṃ	me	Amhe / Amhākaṃ / No	us
Ins	Mayā / Me	by me with me	Amhehi / Amhebhi / No	by us / with us
Dat & Gen	Mama / Mamaṃ Mayhaṃ Amhaṃ / Me	to me / for me / my	Amhe / Amhākaṃ / No	to us / for us / our
Abl	Mayā	from me	Amhehi / Amhebhi	from us
Loc	Mayi	on me / on myself	Amhesu	on us / on ourselves

You

Cases	Singular		Plural	
Nom	Tvaṃ Tuvaṃ	You	Tumhe Vo	You
Acc	Tvaṃ / Tuvaṃ Taṃ / Tavaṃ	you	Tumhe / Tumhākaṃ / Vo	you
Ins	Tāya / Tvāya Te	by you / with you	Tumhehi / Tumhebhi / Vo	by you / with you
Dat & Gen	Tava Tuyhaṃ Tumhaṃ / Te	to you / for you / your	Tmhe / Tumhākaṃ / Vo	to you / for you / your
Abl	Tāya / Tvāya	from you	Tumhehi Tumhebhi	from you
Loc	Tayi / Tvayi	on you / on yourself	Tumhesu	on you / on yourself

● The way of "Me", "Vo", "No" and "Te" come in the sentences. (don't worry now, later you will understand entire sentence.)

1.- Kato **me** geho agginā dadḍho hoti. [in Ins-case]

(The house which was built **by me** was burnt down by fire.)

2.-Coro setthinā me dinnam dhanam coresi. [in Dat-case]

(The thief stole the wealth which was given to me by the millionaire.)

3.-Putto **me** nagaram gacchati. [in Gen-case] (**my** son is going to the city.)

4.-Gacchāma **no.** [in Nom-caes] (shall **we** go.)

5.-Coro **no** māressati. [in Acc-case] (The thief will kill **us**)

6.- Āhaṭam no dānam cora harimṣu. [in Ins-case]

The thieves took away the alms which was brought by us.)

7.-Pitaro **no** dhanam denti. [in Dat-case] (Fathers give wealth **to us.**)

8.-Pitaro **no** vihāram gacchanti. [in Gen-case]

(**Our** fathers are going to the Temple.)

9.-Passatha vo candam ? [in Nom-case] (are **you** looking at the moon ?.)

10.-Corā **vo** māressanti. [in Acc-case] (The thieves will kill **us**)

11.-Kato **vo** setu vārinā vuyhati. [in Ins-case]

(The bridge which was built by you, is driven away by the water.)

12.-Aham **vo** dhanam dadāmi. [in Dat-case] (I give **you** wealth.)

13.-Puttā **vo** gehe sayanti. [in Gen-case]

(**Your** sons are sleeping in the house.)

14.-Aham **te** pacitam odanam khādāmi. [in Ins-case]

(I'm eating boiled rice which was cooked by you.)

15.- Aham **te** geham dadāmi. [in Dat-case] (I give **you** a house.)

16.-Mātā te nagaram gacchati. [in Gen-case] (**Your** mother goes to the city.)

(12). Declension of Nouns ending with “ī” (Masculine).

A- remove the ending vowel “ ī ” from the nominative case, singular noun (to make noun base)

(moon) sasī >>> sas + ī

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “ī” nouns.

Case	Singular	Plural
Nominative	ī	ī / ino
Accusative	iṃ / inaṃ	ī / ino
Instrumental	inā	īhi / ībhi
Dative / Genitive	ino / issa	īnaṃ
Ablative	inā / imhā / ismā	īhi / ībhi
Locative	ini / imhi / ismiṃ	īsu

Some of group “ī” nouns [some are adjectives]

Hatthī (eliphant)	Gaṇī (one who has a followers)
Pakkhī (Bird)	Sukhī (receiver of comfort, happy)
Dāṭhī (one who has tusk)	Cāgī (generous, generous person)
Raṭṭhī (citizen)	Kusalī (one who has merit, meritorious)
Bhāgī (sharer)	Dhammavādī (one who is delivering dhamma)
Bhogī (treasurer, serpent)	Sīhanādī (one who has brave speech [like a lion])
Sāmī (Lord, Master)	Pānī (being, creature)
Gāminī (village’s leader)	Yasassī (one who has followers)
Sudhī (wise person)	Dhammī (righteous, righteous person)
Sikī (peacock)	Samghī (one who has fellowship)
Mantī (Minister)	Ñānī (wise person, one who is wise)
Karī (eliphant)	Yogī (one who practices spiritual exercise, one who is practicing)
Kuṭṭhī (leper)	Atthī (treasurer, one who has desire)
Balī (a powerful person)	Medī (knowledgeable person)
Pāpakārī (evil doer)	
Senānī (general)	

Cases	Singular				Plural			
	Sas	+ ī	Sasī	The moon	Sas	+ ī	Sasī	The moons
Nom	Sas	+ ī	Sasī	The moon	Sas	+ ī	Sasī	The moons
Acc	Sas	+ im̄ + inam̄	Sasim̄ Sasinam̄	a moon	Sas	+ ī + ino	Sasī Sasino	moons
Ins	Sas	+ inā	Sasinā	by the moon with a moon	Sas	+ īhi + ībhi	Sasīhi Sasībhi	by the moons with moons
Dat & Gen	Sas	+ ino + issa	Sasino Sasissa	to the moon for the moon of the moon the moon's	Sas	+ īnam̄	Sasīnam̄	to the moons for the moons of the moons
Abl	Sas	+ inā + imhā + ismā	Sasinā Sasimhā Sasismā	from the moon	Sas	+ īhi + ībhi	Sasīhi Sasībhi	from the moons
Loc	Sas	+ ini + imhi + ismim̄	Sasini Sasimhi Sasismim̄	on the moon in the moon upon the moon	Sas	+ īsu	Sasīsu	on the moons in the moons upon the moons

- 1.-**Sāmī** hatthiṃ ārūhissati. (**The Master will get on** the eliphant.)
- 2.-**Dhammavādino** sukhino bhavissanti. (**Who are delivering dhamma will become** happier persons.)
- 3.-**Cāgī** *pāṇīnaṃ* āhāraṃ deti. (**The generous person gives** food for beings.)
- 4.-**Kuṭṭhī** *saṣīnaṃ* olokesi. (**The leper** looked at *the moon*.)
- 5.-Sāmī **ca** mantino **ca** *nagare* caranti. (The Lord **and** the ministers are roaming in the city.)
- 6.-Baḷī **sārathinā** **saddhiṃ** *seṭṭhissa* gehaṃ gacchi. (The powerful person went to the *millionaire's* house with the driver.)

• group “ī” adjective

- 1.- Cāgī medhī bahuṃ puññaṃ *pasavati*. (**Generous knowledgeable person accumulates** lots of merits.)
- 2.-Dhammī sāmī *ñānino* manusse rakkhati. (**The righteous Lord** protects **the wise** persons.)

(13). Declension of Nouns ending with “u” (Masculine).

A- remove the ending vowel “ u ” from the nominative case, singular noun (to make noun base)

(Tree) taru >>> tar + u

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “u” nouns.

Case	Singular	Plural
Nominative	u	ū / avo
Accusative	uṃ	ū / avo
Instrumental	unā	ūhi / ūbhi
Dative / Genitive	uno / ussa	ūnaṃ
Ablative	unā / umhā / usmā	ūhi / ūbhi
Locative	umhi / usmiṃ	usu / ūsu

Cases	Singular					Plural		
	Tar	+ u	Taru	The Tree	Tar	+ ū + avo	Tarū Taravo	The Trees
Nom	Tar	+ u	Taru	The Tree	Tar	+ ū + avo	Tarū Taravo	The Trees
Acc	Tar	+ uṃ	Taruṃ	a tree	Tar	+ ū + avo	Tarū Taravo	trees
Ins	Tar	+ unā	Tarunā	by the tree with a tree	Tar	+ ūhi + ūbhi	Tarūhi Tarūbhi	by the trees with trees
Dat & Gen	Tar	+ uno + ussa	Taruno Tarussa	to the tree for the tree of the tree the tree's	Tar	+ ūnaṃ	Tarūnaṃ	to the trees for the trees of the trees
Abl	Tar	+ unā + umhā + usmā	Tarunā Tarumhā Tarusmā	from the tree	Tar	+ ūhi + ūbhi	Tarūhi Tarūbhi	from the trees
Loc	Tar	+ umhi + usmiṃ	Tarumhi Tarusmiṃ	on the tree in the tree upon the tree	Tar	+ usu + ūsu	Tarusu Tarūsu	on the trees in the trees upon the trees

Some of group "u" nouns.

Setu (bridge)	Kaṭacchu (spoon)
Bhikkhu (monk)	Sattu (enemy)
Bandhu (relation / family member)	Ketu (flag)
Bāhu (arm)	Susu (young one / child)
Sindhu (sea)	Bhānu (sun)
Pharasu (axe)	Maccu (evil one / death)
Pasu (animal)	Madhu (bee honey)
Ākhu (rat)	Kāru (technician)
Ucchu (sugar cane)	Hetu (the fact)
Veḷu (bamboo)	Jantu (being)
Paṭu (clever person)	Khāṇu (pillar)
	Guru (teacher)

1.-**Guruvo** *kāruno* gehaṃ gamissanti.

(**The Teachers** will go to the *technician's* house.)

2.- *Paṭu* **pharasunā** rukkhaṃ chindati.

(*The clever person* cuts a tree **by a axe**.)

3.-*Kāru* **veḷuhi** setuṃ akari. (*The Technician* made the bridge **with bamboos**.)

4.-*Bandhavo* **susūnaṃ** ucchuṃ dadim̐su.

(*The relations* gave sugar cane **to the children**.)

(14). Declension of Nouns ending with “ū” (Masculine).

A- remove the ending vowel “ ū ” from the nominative case, singular noun (to make noun base)

(Lord) pabhū >>> pabh + ū

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “ū” nouns.

Case	Singular	Plural
Nominative	ū	ū / uno
Accusative	uṃ	ū / uno
Instrumental	unā	ūhi / ūbhi
Dative / Genitive	uno / ussa	ūnaṃ
Ablative	unā / umhā / usmā	ūhi / ūbhi
Locative	umhi / usmiṃ	ūsu

Some of group “ū” nouns.

Sabbaññū (The omniscient one)	Kālaññū (knower of the correct time)
Atthaññū (knower of the meaning)	Tathaññū (knower of the reality)
Vadaññū (knower to say right thing)	Kataññū (grateful)
	Viññū (wise man)

1.-*Viññū pabhuno dhammaṃ deseti.*

*(The wise man is delivering a Dhamma talk **to the Lord**.)*

2.-*kataññū vadaññū bhavati.*

(The grateful person is a knower to say right thing.)

Cases	Singular				Plural			
Nom	Pabh	+ ū	Pabhū	The Lord	Pabh	+ ū + uno	Pabhū Pabhuno	The Lords
Acc	Pabh	+ um	Pabhūm	a Lord	Pabh	+ ū + uno	Pabhū Pabhuno	Lords
Ins	Pabh	+ unā	Pabhunā	by the Lord with a Lord	Pabh	+ ūhi + ūbhi	Pabhūhi Pabhūbhi	by the Lords with Lords
Dat & Gen	Pabh	+ uno + ussa	Pabhuno Pabhussa	to the Lord for the Lord of the Lord the Lord's	Pabh	+ ūnam	Pabhūnam	to the Lords for the Lords of the Lords
Abl	Pabh	+ unā + umhā + usmā	Pabhunā Pabhūmhā Pabhūsmā	from the Lord	Pabh	+ ūhi + ūbhi	Pabhūhi Pabhūbhi	from the Lords
Loc	Pabh	+ umhi + usmim	Pabhūmhi Pabhūsmim	on the Lord in the Lord upon the Lord	Pabh	+ ūsu	Pabhūsu	on the Lords in the Lords upon the Lords

(15). “mā” , “na” and “viya”

A. To express prohibition, (like “don’t”, “don’t do”) the particle “mā” places before the past tense third person singular verbs. Newly made verb can be used every tense without changing.

mā gacchi (don’t go), mā ācikkhi (don’t say), mā bhuñji (don’t eat),
pāpaṃ mā kari / mā pāpaṃ kari (don’t do evil things/ don’t do sinful things.)
mā nagaraṃ gacchi / nagaraṃ mā gacchi (don’t go to the city.)

B. The particle “na” is used for negation.

supati (is sleeping) >>> nasupati (is not sleeping)

kanakaṃ (gold) >>> nakanakaṃ (not gold)

khujja (dwarf) >>> nakhujja (not dwarf)

- when there is a consonant as a first letter,
more often “a” is used instead of “na”.

manusso (human) >>> amanusso (non human)

kataññū (grateful) >>> akataññū (ungrateful)

- when there is a vowel as a first letter, more often “an” is used instead of “na”.

iṭṭho (good) >>> aniṭṭho (not good)

agāriyo (household life, lay person) >>> anagāriyo (not household life, sage)

C. The particle “viya” is used for comparison (simile).

The similes must have the same cases.

Pabbato viya pāsādo (*The Palace like a mountain*)

Gagena viya purusena rukkho *harīyati*. (*The tree is carried out by a person like a elephant.*)

(16). Declension of Nouns ending with “ā” (Masculine).

A- remove the ending vowel “ ā ” from the nominative case, singular noun (to make noun base)

(Husband) bhattā >>> bhatt + ā

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “ā” nouns.

Case	Singular	Plural
Nominative	ā	āro
Accusative	āraṃ	āre / āro
Instrumental / Ablative	ārā	ārehi / ārebhi
Dative / Genitive	u / uno / ussa	ārānaṃ / ānaṃ / ūnaṃ
Locative	ari	āresu / ūsu

Some of group “ā” noun.

Sattā (The Lord Buddha / adviser / teacher)	Boddhā (enlightener / realizer)
Sotā (hearer / listener)	Dātā (giver)
Kattā (dore / maker)	Ñātā (knower)
Vinetā (instructor / discipliner)	Nattā (grand son)
Bhattā (husband)	Bhāsītā (sayer)
Gantā (goer)	Bhottā (eater)
Vattā (sayer)	Sahitā (bearer / endurer)
Dhātā (holder)	Vasitā (inhabiter / residence)
Netā (leader)	Mucchitā (out of [your] mind)
Chettā (cutter)	Uppādetā (creator /evoker)
Bodhetā (explainer)	Akkhātā (sayer)
Hantā (destroyee / annihilator)	Kāretā (employer)
	Jetā (victor)

Cases	Singular				Plural			
	Bhatt	+ ā	Bhattā	The husband	Bhatt	+ āro	Bhattāro	The husbands
Nom	Bhatt	+ ā	Bhattā	The husband	Bhatt	+ āro	Bhattāro	The husbands
Acc	Bhatt	+ āraṃ	Bhattāraṃ	a husband	Bhatt	+ āre + āro	Bhattāre Bhattāro	husbands
Ins & Abl	Bhatt	+ ārā	Bhattārā	by the husband with a husband from the husband	Bhatt	+ ārehi + ārebhi	Bhattārehi Bhattārebhi	by the husbands with husbands from the husbands
Dat & Gen	Bhatt	+ u + uno + ussa	Bhattu Bhattuno Bhattussa	to the husband for the husband of the husband the husband's	Bhatt	+ āraṇaṃ + ānaṃ + ūnaṃ	Bhattāraṇaṃ Bhattānaṃ Bhattūnaṃ	to the husbands for the husbands of the husbands
Loc	Bhatt	+ ari	Bhattari	on the husband in the husband upon the husband	Bhatt	+ āresu + ūsu	Bhattāresu Bhattūsu	on the husbands in the husbands upon the husbands

1.-**Sattā dhammaṃ deseti.** (The Lord Buddha is delivering dhamma talk.)

2.-**Bhattā bariyaṃ rakkhati.** (The husband protects the wife.)

3.-**Dhammaṃ sotā nirayaṃ na gacchati.**

(The listener of Dhamma / The Dhamma listener doesn't go to the hell.)

4.-**Boddhāro sattāraṃ vanadanti.**(The enlightens worship the Lord Buddha.)

5.-**Netu putto vinetārā dhammaṃ uggaṇhāti.**

(The leader's son is learning the Dhamma from the instructor.)

6.-**Dānaṃ dātā ciraṃ jevati.**

(The alms giver / the giver of alms lives long time [has a long life] .)

7.-**Bhattā pharasunā tava taravo chindissati.**

(The husband will cut your trees with an axe.)

8.-**Sotāro kaccchūhi odanaṃ āharīṃsu.**

(The listeners **brought** the cooked rice with spoons.)

(17). Some nouns are declined in different way.

A. Pitā (The farther) and Bhātā (brother)

Cases	Singular		Plural	
Nom	Pitā	The father	Pitaro	The fathers
Acc	Pitaraṃ	a father	Pitare / Pitaro	fathers
Ins & Abl	Pitarā	by the father with father from the father	Pitūhi / Pitūbhi Pitarehi Pitarebhi	by the fathers with fathers from the fathers
Dat & Gen	Pitu Pituno Pitussa	to the father for the father of the father the father's	Pitarānaṃ Pitānaṃ Pitūnaṃ	to the fathers for the fathers of the fathers
Loc	Pitari	on the father in the father	Pitaresu Pitūsu	on the fathers in the fathers
Voc	Pita / Pitā	O Father!	Pitaro	O Fathers!
Change "Pi" into "bhā" for brother				

B. Rājā (The king)

Cases	Singular		Plural	
Nom	Rājā	The King	Rājāno	The Kings
Acc	Rājam / Rājānam	a king	Rājāno	kings
Ins	Raṅṅā Rājena	by the king with king	Rājūhi / Rājūbhi Rājehi / Rājebhi	by the kings with kings
Dat & Gen	Raṅṅo Rājino	to the king for the king of the king the king's	Raṅṅam Rājānam Rājūnam	to the kings for the kings of the kings
Abl	Raṅṅā/ Rājāmhā Rājasmā	from the king	Rājūhi / Rājūbhi Rājehi / Rājebhi	from the kings
Loc	Raṅṅo / Rājini Rājamhi Rājasmim	on the king in the king	Rājesu Rājūsu	on the kings in the kings
Voc	Rāja / Rājā	O King!	Rājāno	O Kings!

C. Bramhā (The Brahma, The God, The Creator)

Cases	Singular		Plural	
Nom	Bramhā Bramha	The Brahma	Bramhāno	The brahmas
Acc	Bramham Bramhānam	a brahma	Bramhāno	brahmas
Ins & Abl	Bramhunā	by the brahma with brahma from the brahma	Bramhūhi Bramhūbhi Bramhehi Bramhebhi	by the brahmas with brahmas from the brahmas
Dat & Gen	Bramhuno Bramhunassa	to the brahma for the brahma of the brahma the brahma's	Bramhānam Bramhūnam	to the brahmas for the brahmas of the brahmas
Loc	Bramhani	on the brahma in the brahma	Bramhesu	on the brahmas in the brahmas
Voc	Bramha Bramhe	O Brahma!	Bramhāno	O Brahmas!

D. Attā (Self / Soul / Ego)

Cases	Singular		Plural	
Nom	Attā	The Sole	Attāno	The Soles
Acc	Attam̐ / Attānam̐	a sole	Attāno	soles
Ins	Attanā Attana	by the sole with sole	Attanehi Attanebhi	by the soles with soles
Dat & Gen	Attano	to the sole for the sole of the sole the sole's	Attānam̐	to the soles for the soles of the soles
Abl	Attanā / Attamhā Attasmā	from the sole	Attanehi Attanebh	from the sole
Loc	Attani	on the sole in the sole	Attanesu	on the soles in the soles
Voc	Atta / Attā	O Sole!	Attāno	O Soles!

• Most often this “attā” is used in sentences without singular-plural difference.

1.-“Ṭhapetvā maṃ ko añño īdise kicce kusalo” iti so puggalo **attānam̐** *ukkamseti*.

(“Other than I who is smart in this type of job” in this way that person *praises himself*. / That person *praises himself* by saying “I am the only one who is smart in this type of job,)

2.-Pāpakārī mahallakakāle attano asappurisabhāvaṃ anussaranto **attānam̐** *upavadati*.

(The evil doer *accuses* to **himself** in the old age by recalling his own evil deeds.)

(18). Declension of Nouns ending with “ā” (Feminine).

A- remove the ending vowel “ ā ” from the nominative case, singular noun (to make noun base)

(ship) nāvā >>> nāv + ā

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “ā” nouns. (Feminine)

Case	Singular	Plural
Nominative	ā	ā / āyo
Accusative	aṃ	ā / āyo
Instrumental / Ablative	āya	āhi / ābhi
Dative / Genitive	āya	ānaṃ
Locative	āya / āyaṃ	āsu
Vocative	e	ā / āyo

1.- *Yakkassa jaṃghā ca gīvā ca jivhā ca dīghā bhavanti.*

(*Demon’s calf, neck **and** tongue are long.)*

2.- *Gaṅgāya velā ramaṇīyā bhavati.* (The **river’s** beach is *beautiful.*)

3.- *Rukkhassa chāyā vasūdāyaṃ dissati.*

(The shadow of the tree appears **on the ground.**)

4.- *Senā sālāyaṃ gāthāyo sajjhāyati.*

(The army **is chanting** the stanzas *in the hall.*)

5.- *Raṇṇassa parisā suraṃ pivati.*

(*The king’s group is drinking liquor.)*

Cases	Singular				Plural			
	Nāṽ	+ ā	Nāvā	The Ship	Nāṽ	+ ā	Nāvā	The ships
Nom	Nāṽ	+ ā	Nāvā	The Ship	Nāṽ	+ ā	Nāvā	The ships
Acc	Nāṽ	+ aṃ	Nāvāṃ	A ship	Nāṽ	+ ā	Nāvā	ships
Ins & Abl	Nāṽ	+ āya	Nāvāya	by the ship with a ship from the ship	Nāṽ	+ āhi + ābhi	Nāvāhi Nāvābhi	by the ships with a ships from the ships
Dat & Gen	Nāṽ	+ āya	Nāvāya	to the ship for the ship of the ship the ship's	Nāṽ	+ ānam	Nāvānam	to the ships for the ships of the ships
Loc	Nāṽ	+ āya + āyaṃ	Nāvāya Nāvāyaṃ	on the ship in the ship	Nāṽ	+ āsu	Nāvāsu	on the ships in the ships
Voc	Nāṽ	+ e	Nāve	O Ship!	Nāṽ	+ ā + āyo	Nāvā Nāvāyo	O Ships!

Some of group "ā" nouns (Feminine)

Saddhā (faith)	Medhā (wisdom)	Paññā (insight)
Vijjā (higher knowledge)	Jaṃghā (calf)	Karunā (compassion)
Cintā (thought)	Gīvā (neck)	Vanitā (women)
Mantā (insight)	Jivhā (tongue)	Latā (vine / creeper)
Tañhā (desire)	Vācā (saying)	Kathā (talk, speech)
Vīnā (fiddle)	Chāyā (shadow)	Niddā (sleepiness)
Icchā (longing)	Āsā (desire)	Vāsanā (habits come from previous life)
Mucchā (out of mind)	Gaṅgā (river)	Pabhā (shine)
Ejā (desire)	Gātā (stanza)	Sīmā (bound line / edge)
Māyā (illusion)	Senā (army)	Khamā (endurance)
Mettā (living kindness)	Lekhā (line)	Jāyā (wife)
Mattā (amount)	Sālā (hall)	Sakkharā (metal / jaggery)
Sikkhā (discipline)	Mālā (garland)	Surā (liquor)
Bhikkhā (begging food)	Velā (beach / time / wall)	Tulā (scale)
Vālukā (sand)	Pūjā (offering)	Silā (stone)
Visikhā (street)	Khiḍḍā (sport)	Vasūdhā (earth /ground)
Sākhā (branch)	Pipāsā (thirsty)	Piyā (wife)
Vañjhā (childless women)	Vedanā (pain / sense)	Khudā (hunger)
Jaṭā (mess / matted hair)	Saññā (mark /sign / perception)	Abhijjhā (desire)
Lālā (saliva)	Cetanā (intention)	Suṇisā (niece)
Mañjusā (small box)	Tasitā (desire)	Bāhā (limb)
Disā (direction)	Pajā (society)	Bhāsā (language)
Juṇhā (moon light)	Devatā (deity)	Kīlā (sport)
Guhā (cave)	Vaṭṭakā (snipe)	Kāranā (torture)
Lasikā (cartilage)	Godā (iguana)	Sākacchā (discussion)
Dāṭhā (tusk)	Parisā (company gathering)	Sikkā (bag)
Kumārikā (young girl)	Sabhā (meeting)	Nisā (night)
Gijjhakā (brick)		Sañkā (hesitation)
Sañjhā (evening)		
Ammā (mother)		

(19). Declension of Nouns ending with “i” (Feminine).

A- remove the ending vowel “ i ” from the nominative case, singular noun (to make noun base)

(forest) Atavi >>> atav + i

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “i” nouns. (Feminine)

Case	Singular	Plural
Nominative / Vocative	i	ī / iyo
Accusative	iṃ	ī / iyo
Instrumental / Ablative	iyā	īhi / ībhi
Dative / Genitive	iyā	īnaṃ
Locative	iyā / iyaṃ	isu

Some of group “i” nouns (Feminine)

Titti (satisfaction)	Nandi (pleasure)	Yuvati (young girl)
Khanti (patience)	Sandhi (joint / combining)	Rasmi (rope)
Suddhi (cleanness)	Sāni (curtain)	Asani (thunder)
Iddhi (supernatural)	Koti (edge)	Aṅguli (finger)
Vuddhi (development)	Diṭṭhi (belief / ideology)	Dhūli (dust)
Buddhi (insight)	Vuṭṭhi (rain)	Dundubhi (drum)
Bhūmi (earth / ground)	Tuṭṭhi (happiness)	Doṇi (boat)
Jāti (birth)	Yaṭṭhi (walking stick)	Thuti (praise)
Pīti (happiness)	Keli (sport)	Vikati (different)
Sūti (delivery)	Sati (consciousness)	Kucchi (belly)
Dhiti (courage)	Mati (wisdom)	Ratti (night)
Rati (love / attachment)	Gati (journey)	Cāṭi (pot)
Ruci (liking)	Cuti (death)	Vitti (happiness)
Chavi (peel / skin)		Sāmaggi (peace / harmony)

Cases	Singular				Plural			
	Atav	+ i	Atavi	The Forest O forest!	Atav	+ ī + iyo	Atavī Ataviyo	The forests O forests!
Acc	Atav	+ im̄	Ataviṃ	A forest	Atav	+ ī + iyo	Atavī Ataviyo	forests
Ins & Abl	Atav	+ iyā	Ataviyā	by the forest with a forest from the forest	Atav	+ īhi + ībhi	Atavīhi Atavībhi	by the forests with a forests from the forests
Dat & Gen	Atav	+ iyā	Ataviyā	to the forest for the forest of the forest the forest's	Atav	+ īnaṃ	Atavīnaṃ	to the forests for the forests of the forests
Loc	Atav	+ iyā + iyam̄	Ataviyā Ataviyam̄	on the forest in the forest	Atav	+ isu	Atavisu	on the forests in the forests

1.-**Manussā** *bhūmiyaṃ* sayiṃsu. (**The men** slept on the ground.)

2.-*Tassa* chaviṃ **ca** aṅguliyo **ca** **agginā** dahīyanti.

(His skin **and** fingers are burning **by the fire.**)

3.-Vuṭṭhi **manussānaṃ** *vittiṃ* aharati.

(The rain brings **happiness to the men / people**)

4.- **Bariyā** *sāmikassa* **dhitim** **ca** khantiṃ **ca** ruccati.

(**The wife** **likes** **husband's** **courage** **and** patience.)

5.-**Rattiyā** *yuvatiyā* **kucchiṃ** *udakena* pūresi.

(**Young girl's** stomach was filled **with water** **in the night.**)

- There are feminine nouns ending with “ ī ”. Their declension are same as “ i ” nouns, the only difference is “ i ” replaced by “ ī ” in singular nominative case.

Some of group “ ī ” nouns (Feminine)

Mahī (earth)	Gunavatī (virtuous women)	Rājinī (Queen)
Vāpī (lake)	Bhikkhunī (nun)	Pokkaraṇī (pool)
Kadalī (banana tree)	Amāvasī (new moon day)	Kukkuṭī (hen)
Nārī (women)	Puṇṇamī (full moon day)	Gāvī (cow)
Devī (Queen)	Hatthinī (she eliphant)	Nagarī (city)
Sīhī (she lion)	Tapassinī (she sage)	Mānavī (girl)
Vāriṇī (liquor)		

1.-Nārī *deviyā* **ca** *tapassiniyā* **ca** **vāriṇim** dadi.

(The women gave **liquor** to the queen **and** the she sage.)

2.-*Tapassiniyo* *bhikkhunīnaṃ* *dānāni* **adaṃsu**.

(The she sages **gave** foods *to the nuns.*)

(20). Declension of Nouns ending with “u” (Feminine).

A- remove the ending vowel “ u ” from the nominative case, singular noun (to make noun base)

(pit) Kāsu >>> Kās + u

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “u” nouns. (Feminine)

Case	Singular	Plural
Nominative / Vocative	u	ū / uyo
Accusative	uṃ	ū / uyo
Instrumental / Ablative	uyā	ūhi / ūbhi
Dative / Genitive	uyā	ūnaṃ
Locative	uyā / uyaṃ	ūsu

Some of group “u” nouns (Feminine)

Dhātu (element), Dhenu (cow), Daddu (eczema), Kaṇdu (itchy), Kacchu (itchy), Rajju (rope), Sassu (mother in law), Vijju (lighting, current)

1.-Paṭhavidhātu āpodhātu tejodhātu vāyodhātu **iti** catasso dhātuyo samvijjanti.

(There are four elements **thus/called** earth elements, water elements, fire element and air elements.)

2.-Dhenuyo **aṭaviyaṃ kāsūsu** patitvā marim̐su.

(The cows *were dead* after falling **into the pits in the forest.**)

3.-Sassu **rajjuyā** dhenuṃ bandhi.

(The mother in law bound *the cow* **with a rope.**)

4.-Vejjo sassuyā **dadduṃ** vūpasameti.

(The doctor heals **the eczema** *of mother in law / mother in law's eczema.*)

Cases	Singular				Plural			
Nom & Voc	Kās	+ u	Kāsu	The Pit O Pit!	Kās	+ ū + uyo	Kāsū Kāsuyo	The Pits O Pits!
Acc	Kās	+ umṅ	Kāsumṅ	A pit	Kās	+ ū + uyo	Kāsū Kāsuyo	pits
Ins & Abl	Kās	+ uyā	Kāsuyā	by the pit with a pit from the pit	Kās	+ ūhi + ūbhi	Kāsūhi Kāsūbhi	by the pits with a pits from the pits
Dat & Gen	Kās	+ uyā	Kāsuyā	to the pit for the pit of the pit the pit's	Kās	+ ūnamṅ	Kāsūnamṅ	to the pits for the pits of the pits
Loc	Kās	+ uyā + uyamṅ	Kāsuyā Kāsuyamṅ	on the pit in the pit	Kās	+ ūsu	Kāsūsū	on the pits in the pits

• Declension of Mātā (mother) and Dhītā (daughter)

Case	Singular	Plural
Nominative / Vocative	ā	āro
Accusative	araṃ	āre / āro
Instrumental / Ablative	arā / uyā	ūhi / ūbhi / ārehi / ārebhi
Dative / Genitive	u / uyā	ārānaṃ / ānaṃ / ūnaṃ
Locative	ari / uyā	aresu / usu

Mayhaṃ mātā **pāto** yāguṃ **pacitvā** sassuyā dhītarānaṃ dadissati.

(**Having cooked** *the gruel in the morning*, my mother will give to the mother in law's daughters.)

(21). The To-Infinitive

In the following way we can express,

what we like to do, hope to do or wish to do.

To make To-Infinitive,

first remove the last part from the third person singular verbs as following way.

- A. "ati" from the verbs like "sayati"
- B. "āti" from the verbs like "suṇāti"
- C. "ti" from the verbs like "deseti" and "karoti".

Then add ending "**ituṃ**", "**itave**" or "**atāye**" to A and B verbs,
and "**tuṃ**" to C verbs.

(listens) suṇāti >>> suṇ + āti
suṇ + ituṃ >>> suṇituṃ
suṇ + itave >>> suṇitave
suṇ + atāye >>> suṇatāye } to listen

(preaches) deseti >>> dese + ti

dese + tuṃ >>> desetūṃ (to preach)

(cooks) pacati >>> pacituṃ / pacitave (to cook)
(goes) gacchati >>> gacchituṃ / gacchitāye (to go)
(eats) khādati >>> khādituṃ (to eat)
(sees) dakkhati >>> dakkhitāye (to see)

- The object of the To-Infinitive is placed in Accusative Case.

1.-Dāso **āhāraṃ āharituṃ** *gehaṃ gacchi / agacchi.*

(The Servant went to the home **to bring food.**)

2.-Kumāriyo **kīlituṃ** uyyānaṃ *gacchiṃsu / agacchiṃsu / gacchum / agacchum.*

(The young girls *went* to the park **to play.**)

3.-Vānarā *ambe* **khādituṃ** *icchanti.* (The monkeys like **to eat** mangos.)

4.-Paññavanto upāsako *dhammaṃ* **suṇitu** *ussahati.*

(The wise lay devotee tries **to listen** to the Dhamma.)

(22). A. Declension of Nouns ending with “aṃ” (Neuter).

A- remove the ending vowel “aṃ ” from the nominative case, singular noun (to make noun base)

(sin) Pāpaṃ >>> Pāp + aṃ

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “aṃ” nouns. (Neuter)

Case	Singular	Plural
Nominative	aṃ	ā / āni
Accusative	aṃ	e / āni
Vocative	a / aṃ	ā / āni
All other cases are similar to group “o” nouns (Masculine)		

Some of group "aṃ" nouns (Neuter)

puññaṃ (merit) pāpaṃ (sin) phalaṃ (fruit / result) rūpaṃ (image / matter) sotaṃ (ear) ghānaṃ (nose) sukaṃ (happiness) dukkhaṃ (sadness) kāraṇaṃ (course) dānaṃ (alms, charity, giving something free) sīlaṃ (virtue) dhanaṃ (wealth) jhānaṃ (high state of concentrated mind) locanaṃ (eye) mūlaṃ (price, money) kūlaṃ (bank / river bank) balaṃ (strength) maṅgalaṃ (auspicious) nalinaṃ (water) liṅgaṃ (genital) mukhaṃ (face / mouth)	aṅgaṃ (part) jalaṃ (water) ambujaṃ (lotus) pulinaṃ (sand) dhaññaṃ (grain) hiraññaṃ (gold) padaṃ (word / nirvana) amataṃ (nirvana) padumaṃ (flower) paṇṇaṃ (leaf / letter) susānaṃ (cemetery) vanaṃ (jungle) āyudhaṃ (weapon) hadayaṃ (heart) cīvaraṃ (rob) vatthaṃ (cloth) kulaṃ (cast) indriyaṃ (sense / faculty) nayanaṃ (eye) vadanaṃ (face) yānaṃ (vehicle) udānaṃ (lyrical saying) jālaṃ (net)	sopānaṃ (staircase / ladder) pānaṃ (drink) bhavanaṃ (Palace) bhuvanaṃ (world) lohaṃ (metal) alātaṃ (torch / torch stick) tuṇḍaṃ (beak) aṇḍaṃ (egg) pīṭhaṃ (chire) karaṇaṃ (doing) maraṇaṃ (death) ñānaṃ (wisdom) ārammanaṃ (sense object) araññaṃ (jungle) tānaṃ (nirvana) nagaraṃ (city) chattaṃ (umbrella) chiddaṃ (hole) udakaṃ (water) tagaraṃ (a kind of fragrance)
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1.-Pāpimanto *bhātūnaṃ dhanaṃ dātum na icchanti*. (Wicked persons don't like to give wealth to the brothers.)

2.-Dānaṃ datvā, *sīlaṃ rakkhivā*, dhammaṃ suṇitvā **sgge nibbattitum sakkoti**.

(Having given alms, *having protected virtue*, having listened to the Dhamma, it can / is able to born in the heaven.)

[Alms given, virtue protection and Dhamma listening is the way to heaven. / is the way to borne in heave.]

3.-Nāriyo *alātaṃ āharitvā bhattaṃ pacitum* aggim **jālayimsu**.

(Having brought a torch stick, the womens **lit** the fire **to cook rice.**)

4.- Kumārī **nagaraṃ nikkamma udakaṃ pātum** pokkaraṇiyā *kūlaṃ gacchi*.

(**Having left the city**, the little girl went to the lake bank [*bank of the lake*] **to drink water.**)

5.-Te **nayanehi rūpāni passivā sukadukkhaṃ vīdanti.**

(*Having seen the images with the eyes, they experience happiness and sadness.*)

(22).B. Declension of Nouns ending with “i” (Neuter).

A- remove the ending vowel “i ” from the nominative case, singular noun (to make noun base)

(water) Vāri >>> Var + i

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “i” nouns. (Neuter)

Case	Singular	Plural
Nominative / Vocative	i / iṃ	ī / īni
Accusative	iṃ	ī / īni
All other cases are similar to group “i” nouns (Masculine)		

Some of group “i” nouns (Neuter)

aṭṭhi (bone), satthi (thigh), dadhi (curd), vāri (water), akkhi (eye), acchi (eye), acci (flame), sappi (ghee / butter)

(22).C. Declension of Nouns ending with “u” (Neuter).

A- remove the ending vowel “u ” from the nominative case, singular noun (to make noun base)

(eye) Cakkhu >>> Cakkh + u

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of group “u” nouns. (Neuter)

Case	Singular	Plural
Nominative / Vocative	u / uṃ	ū / ūni
Accusative	uṃ	ū / ūni
All other cases are similar to group “u” nouns (Masculine)		

Some of group "u" nouns (Neuter)

cakkhu (eye), dhanu (bow), dāru (timber / fire wood), madhu (bee honey), hiṃgu (ginger, asafetide), vatthu (reason, base), assu (tears), āyu (life span)

1.-Mātā dhituyā akkhīsu assūni disvā dhituyā vadanam vārinā dhovati.

(Having seen the tears in the daughter's eyes, the mother is washing the daughter's face with water.)

[The mother saw the tears in the daughter's eyes. And she is washing the daughter's face with water.]

2.-Vānijā gāmamhā dadhiṃ ca sappiṃ ca madhuṃ ca nagaram nethvā vikkiṇanti.

(The merchants sell the curd, the butter and the bee honey, after brought to the city from the village.)

[The merchants have brought the curd, the butter and the bee honey to the city from the village and sell them.]

3.-Manussā sadā vāriṃ pivituṃ ca madhunā saddhiṃ dadhiṃ khādituṃ ca akkhinā rūpāni passituṃ ca icchanti.

(The peoples like to drink water and to eat curd with bee honey and also to see images with eyes in everyday.)

4.-Eko luddako dhanunā rukkhassa purato thatvā maṃ vijjhi.

(Having stood in front of the tree, one of a hunter shot to me with a bow.)

(23).A. Adjective

Adjective is a word that describes a person or thing.

Appaka (little bit)	Gilāna (sick)	Ratta (red)
Apakka (immature)	Ghana (thick)	Ramaṇīya (beautiful, attractive)
Anāgata (future)	Caṇḍa (violent)	Rassa (sort)
Aḍḍha (rich)	Catura (clever)	Vitthata (wide, spread)
Appiya (unpleasant)	Ckeka (clever)	Virūpa (ugly)
Andha (blind)	Samattha (clever, smart)	Visāla (huge, large)
Avidūra (near)	Jeṭṭha (old)	Vinīta (obedient)
Aputtaka (childless)	Tanu (fine, thin)	Vikasita (blossomed)
Amanāpa (dislike)	Tikiṇa (sharp)	Vīra (brave)
Appa (little, small, minor)	Titta (bitter)	
Ambila (sour)		

<p>Atīta (past) Anekavida (different, variety) Asacca (lie) Accha (clear) Pasanna (clear and calm) Asādu (not good) Āma (raw) Ārogya (healthy) Īdisa (like this, suchlike) Uttāna (sallow) Ucca (high) Evarūpa(suchlike) Kāla (black) Kisa (thin) Kiliṭṭha (dirty) Kaṇiṭṭha (young) Kāruṇika (kind) Kiṅkara (obedient) Kadariya (miserly, not generous) Komala (soft) Kaṭhina (tough, strong) Bahu (many) Bāla (young) Dahara (young) Kara (brutal, cruel) Khañja (lame) Khuddaka (small) Gambhīra (deep) Gabhīra (deep)</p>	<p>Tuṅga (high) Tadupiya (enough for that) Thūla (fat) Dūre (far) Dubbaṇṇa (faded, discoloured) Dubbanīta (rude, impolite, untamed) Pakka (ripe, mature) Pīta (yellow) Piya (dear, likeable) Pabala (strong, powerful) Pahūta (many, great) Badira (deaf) Bhimsaṇa (fearful, terrific) Mudu (soft, tender) Mahallaka (old, aged) Mahagga (valuable) Mahaddhana (rich, wealthy) Manāpa (pleasant) Madura (sweet) Manda (faint) Malina (dirty, impure) Mahanta (huge, large) Majjhima (middle, central, intermediate)</p>	<p>Vimutta (free, released) Samīpa (near, close) Seta (white) Surūpa (beautiful, handsome) Suvaṇṇa (gold colour, beautiful) Sadaya (kind) Sukka (dry) Susīla (virtuous, obedient) Suddha (clean, pure) Sobana (charming, beautiful) Sūra (brave, clever, heroic) Sādu (good) Sadosa (wrongful, inaccurate) Daḷidda (poor, needy) Duggata (poor, beggarly) Dīgha (long) Nīla (blue) Nava (new) Nānāvidha (different, various) Vividha (different, various) Hīna (low, inferior, lacking) Nīca (sort, low)</p>
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☆ An Adjective agrees with the noun it qualifies in gender, number and case.

(An Adjective takes the same gender, number and case of the noun [person or thing] that describes by the Adjective.)

Masculine

Case	Singular	Plural
Nom	Thūlo kapi (The fat monkey)	Thūlā kapayo (The fat monkeys)
Acc	thūlaṃ kapiṃ (fat monkey)	thūle kapayo (fat monkeys)
Ins	thūlena kapinā (by a fat monkey / with a fat monkey)	thūlehi kapīhi (by fat monkeys / with fat monkeys)
Dat & Gen	thūlassa kapino (to the fat monkey / for the fat monkey / of the fat monkey / fat monkey's)	thūlānaṃ kapīnaṃ (to the fat monkeys / for the fat monkeys / of the fat monkeys)
Abl	thūlamhā kapimhā (from the fat monkey)	thūlehi kapīhi (from the fat monkeys)
Loc	thūlamhi kapimhi (in the fat monkey / on the fat monkey)	thūlesu kapīsu (in the fat monkeys / on the fat monkeys)

Famine		
	Singular	Plural
Nom	Thūlā vanitā (The fat woman)	Thūlayo vanitāyo (The fat women)
Acc	thūlaṃ vanitaṃ	thūlāyo vanitāyo
Ins / Abl	thūlāya vanitāya	thūlahi vanitāhi
Dat / Gen	thūlāya vanitāya	thūlānaṃ vanitānaṃ
Loc	thūlāya vanitāya	thūlāsu vanitāsu
Nature		
	Singular	Plural
Nom	Thūlaṃ phalaṃ (The fat fruit, big fruit)	Thūlāni phalāni (The fat fruits, big fruits)
Acc	Thūlaṃ phalaṃ	Thūlāni phalāni
All other cases are similar to Masculine		

- “tara” and “tama” for “er” and “est”

ucca (high/ tall) >>> uccattara (higher) >>> uccattama (highest)

thūla (fat) >>> thūlattara (fater) >>> thūlatama (fatest)

- Gajo sīhato uccataro hoti. (The Eliphant is taller than lion.)
- Sabbesaṃ sattānaṃ dīgagīvo uccatamo hoti.
(The giraffe is the tallest among all animals.)

(23).B). Adverbs

Adverb is a word that adds more information to a verb.

sukhaṃ (comfortably, happily) sukhena (comfortably, easily) dukkhaṃ (uncomfortably, sadly) sanikaṃ (slowly) sahasā (at once, quickly) abhiṇhaṃ (always, frequently) samaṃ (equally) dūrā (far) visuṃ (separately) evaṃ (in this way) sammā (righteously, good) bahi (out side) āsu (quickly) samīpe (near, nearby) purato (in front of) pacchato (behind) pacchā (after,back) dhammena (righteously) dūre (far) atthāya (for the sake of) ṭhāne (in right spot, in right place) micchā (falsely, wrongly) visamaṃ (unevenly) paccekaṃ (separately)	satataṃ (always, frequently, constantly) samitaṃ (always, frequently, constantly) niccaṃ (always, frequently, constantly) aciraṃ (shortly, before long, soon, in sort period of time) anvahaṃ (daily) patidinaṃ (daily) ekantaṃ (definitely, certainly) kicchaṃ (painfully, with difficulty) kicchena (painfully, with difficulty) sādukaṃ (righteously, in right way, thoroughly) ekadhā (in one way) bahudhā (in many ways) cirena (after a long time) khaṇena (immediately, instantly, at once) sīghaṃ (quickly, rapidly, fast) sīghena (quickly, rapidly, fast) anvaddhamāsaṃ (half month, once for every half month) khippaṃ (quickly) anupadaṃ (step by step, word by word)
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Ratho **sīghena** gacchati. (The vehicle is going fast.)

Kacchapo **sanikaṃ** gacchati. (The tortoise is going slowly.)

1.-So **setāni** **pupphāni** **ca** **nilāni** **pupphāni** **ca** *buddhassa* **pūjeti**.

(He is offering **white flowers** **and** **blue flowers** *to the Buddha*.)

2.-*Vanamhi* **uccā** **rukkhā** **ca** **nīcā** **rukkhā** **ca** **dīghā** **latāyo** **ca** santi.

(There are **tall trees**, **short trees** **and** **long creepers** *in the forest*.)

3.-**Tassa** **gehassa** **samīpe** **vitthatā** **vāpi** atthi.

(There is **a wide lake** **near** **his house**.)

4.-*Surūpā* itthi **mahallake kāle** **virūpā** bhavati.

(The *beautiful* woman becomes **ugly** in old age.)

5.-*Cando goṇo gambhīramhi* udakamhi **pativā** mari.

(The *violent bull* was dead **after fallen down** to the **deep** water.)

6.-**Sīghaṃ sīghaṃ puññāni** karonto **anāgate sukkena** jīvissanti.

(The *doers who are doing* **meritorious work** **quickly**, will live **happily** in the **future**.)

7.-**So cirena** dhammaṃ *sutvā* **khaṇena** paṭivijjhi.

(After listening to Damma talk **for a long time**, **he** **understood** **quickly**.)

8.-*Aciraṃ ayaṃ kāyo* nassati, **tasmā** **khippaṃ** *puññani* karotha.

(**This body** die in sort period of time, **so** do **quickly** meritorious works.)

9.-**Pabalo sobano** yodho **sanikaṃ** *ambaphalaṃ* khādati.

(The **strong** and **handsome** soldier eats a mango **slowly**.)

(24). “Santo”, “Bhavaṃ” and “Kammaṃ”

Santo

	Singular	Plural
Nom	Santo (The virtuous man)	santo / santā
Acc	santaṃ	santo
Ins	satā / santena	santehi / santebhi / sabbhi
Dat & Gen	sato / santassa	sataṃ / satānaṃ / santānaṃ
Abl	satā / santā / santamhā / santasmā	santehi / santebhi / sabbhi
Loc	sante / santamhi / santasmiṃ	santesu
Voc	santa !	santā / santo

Bhavaṃ

	Singular	Plural
Nom	Bhavaṃ (my dear, friend)	Bhonto / bhavanto / bhavantā
Acc	bhavaṃ	bhonto / bhavante
Ins	bhotā / bhavatā / bhavantena	bhavantehi / bhavantebhi
Dat & Gen	bhoto / bhavato / bhavantassa	bhavaṃ / bhavantānaṃ
Abl	bhavatā / bhavantamhā / bhavantasmā	bhavantehi / bhavantebhi
Loc	bhavati / bhavante / bhavantamhi / bhavantasmim	bhavantesu
Voc	bho!, bhante!, bhonta!, bhontā!	bhavantā / bhonto / bhavanto

Kammaṃ

	Singular	Plural
Nom	Kammaṃ (The action)	kammā / kammāni
Acc	kammaṃ	kamme / kammāni
Ins	kammena / kammunā / kammanā	kammehi / kammebhi
Dat & Gen	kammuno / kammaṃ	Kammānaṃ
Abl	kammunā / kammanā / kammamhā / kammasmā	kammehi / kammebhi
Loc	kammani / kamme / kammamhi / kammasmim	kammesu
Voc	Kamma / kammanā	kammā / kammāni

(25). “itukām” like to do

In the following way we can express what someone like to do.

To make noun,

first remove the last part from the third person singular verbs as following way.

- “ati” from the verbs like “sayati” (sleeps, is sleeping)
- “āti” from the verbs like “suṇāti” (listens, is listening)
- “eti” from the verbs like “deseti” (delivers, is delivering)
- “oti” from the verbs like “karoti” (does, is doing, makes, is making)

Then add ending “**itukām**”.

(go) gacchati >>> gacch + ati

gacch + itukām >>> gacchitukām (one who likes to go)

bhuñjati (eats) >>> bhuñjitikāma (one who likes to eat)

marati (dies) >>> maritukām (one who likes to die)

sayati (sleeps) >>> sayitukām (one who likes to sleep)

- The newly made noun can be decline in three genders.

Masculine		
Nom	Gacchitukāmo naro	The man who likes to go
Acc	gacchitukāmaṃ naraṃ	a man who likes to go
Ins	gacchitukāmena narena	by a man who likes to go with a man who likes to go
Dat & Gen	gacchitukāmassa narassa	to a man who likes to go for a man who likes to go of a man who likes to go a man's who likes to go
Abl	gacchitukāmamhā naramhā	from a man who likes to go
Loc	gacchitukāmamhi naramhi	in a man who likes to go on a man who likes to go

Feminine		
Nom	Gacchitukāmā vanitā	The woman who likes to go
Acc	gacchitukāmaṃ vanitaṃ	a woman who likes to go
Ins	gacchitukāmāya vanitāya	by a woman who likes to go with a woman who likes to go
Dat & Gen	gacchitukāmāya vanitāya	to a woman who likes to go for a woman who likes to go of a woman who likes to go a woman's who likes to go
Abl	gacchitukāmāya vanitāya	from a woman who likes to go
Loc	gacchitukāmāya vanitāya	in a woman who likes to go on a woman who likes to go

Saggaṃ gacchitukāmo naro dānaṃ deti.

(The man who likes to go to the heaven, gives alms.)

(26). Declension of “Manaṃ” (mind) [manoganika]

A- remove the ending “ aṃ ” from the nominative case, singular noun (to make noun base)

(mind) manaṃ >>> man + aṃ

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings of “manoganika” nouns.

Case	Singular	Plural
Nominative	aṃ / o	ā / āni
Accusative	aṃ	e / āni
Instrumental	asā / ena	ehi / ebhi
Dative & Genitive	aso / assa	ānaṃ
Ablative	asā / ā / amhā / asmā	ehi / ebhi
Locative	asi / e / amhi / asmim	esu
Vocative	a	ā / āni

Some of “manoganika” nouns.

manaṃ (mind)	vacamaṃ (word)	yasamaṃ (fame, honour, retinue)
tejamaṃ (heat, power)	cetamaṃ (mind)	tapamaṃ (asceticism)
rajamaṃ (dust)	ayamaṃ (iron)	tamaṃ (darkness)
vayamaṃ (age, lifespan)	siramaṃ (head)	ojamaṃ (food-energy, pus)
payamaṃ (milk, water)	uramaṃ (chest)	saramaṃ (lake)

1.-Pāpakārī **paduṭṭhena manasā (manena) pāpakammāni katvā niraye uppajjati.** (**Having done evil deeds with evil mind**, the evil doer **borne in hell.**)

2.-*Suriyassa **tejasā (tejena)** pupphāni milāyanti.* (The flowers are withered with the heat of sun.)

Nom	manaṃ / mano	The mind
Acc	manaṃ	a mind
Ins	manasā / manena	by the mind, with a mind
Dat & Gen	manaso / manassa	to the mind, for the mind of the mind, mind’s
Abl	manasā / manā manamhā / manasmā	from the mind
Loc	manasi / mane manamhi / manasmim	in the mind on the mind

(27). A). The Verbal Adjectives or Active Present Participles.

In Pāli language, Participles are a kind of adjectives which are made from the verbal bases. Because of being adjectives they are declined in all the genders.

Gacchati (goes) >>> gacchanta / gacchamāna (going)

They can be used in several ways.

1. At the same time as something else is happening. (**While**)

- I. Dārako hasati. (The boy laughs / The boy is laughing)
- II. Dārako naccati. (The boy dances / The boy is dancing)

hasati (laughs) >>> hasanto (while laughing, while he is laughing)

naccati (dances) >>> naccanto (while dancing, while he is dancing)

1) Dārako **naccanto** hasati.

(**While dancing** the boy laughs. / **While dancing** the boy is laughing / the boy is laughing **while he is dancing**.)

2) Dārako **hasanto** naccati.

(**While laughing** the boy dances. / **While laughing** the boy is dancing. The boy is dancing **while he is laughing**.)

2. During the time that something is happening. (**While**)

- I. Manusso *gāmaṃ* **gacchati**. (The man **is going** to the village.)
- II. Manusso *modakāni* **kiṇi**. (The man **bought** the sweets.)

gacchati (goes, is going) >>> gacchanto (While going, while he is going)

■ Manusso *gāmaṃ* **gacchanto** *modakāni* **kiṇi**.

(**while going** to the village the man **bought** the sweets.)

(The man **bought** the sweets, **while going** to the village.)

(The man **bought** the sweets, **while he is going** to the village.)

(**While** the man **is going** to the village , **bought** the sweets,)

3. As a adjective

● Adjective is always follows the same number, same gender and same cases, as it's described person or thing.

- I. Manusso *gāmaṃ* **gacchati**. (The man **is going** to the village.)
- II. Manusso *modakāni* **kiṇi**. (The man **bought** the sweets.)

gacchati (goes, is going) >>> gacchanto (The one who is going)

■ **Gacchanto** manusso *modakāni* *kiṇi*.
(The man **who is going** bought the sweets.)

■ **Gāmaṃ gacchanto** manusso *modakāni* *kiṇi*.
(The man **who is going to the village** bought the sweets.)

4. As a noun

- I. Manusso *gāmaṃ* **gacchati**. (The man **is going** to the village.)
- II. Manusso *modakāni* **kiṇi**. (The man **bought** the sweets.)

gacchati (goes, is going) >>> gacchanto (The one who is going)

■ **Gacchanto** *modakāni* *kiṇi*.
(**The one who is going** bought the sweets.)

■ **Gāmaṃ gacchanto** *modakāni* *kiṇi*.
(**The one who is going to the village** bought the sweets.)

(27). B). The formation and declension of the verbal adjectives.

a). Masculine gender method one

A- remove the last part “ **ti** ” from the present tense, third person, singular verb (to make verbal base)

(goes) gacchati >>> gaccha + ti

*Note : after removing “**ti**” from the verbs like “**kiṇāti**”, the remaining final “**ā**” must be sorted. (ā >>> a)

B- then add suitable endings from the table given below.

	Singular	Plural
Nom	ṃ / nto	nto / ntā
Acc	ntaṃ	nte
Ins	tā / ntena	ntehi / ntebhi
Dat & Gen	to / ntassa	taṃ / ntānaṃ
Abl	tā / ntamhā / ntasmā	ntehi / ntebhi
Loc	ti / nte / ntamhi / ntasmiṃ	ntesu

	Singular	Plural
Nom	gacchaṃ / gacchanto (The one who is going)	gacchanto / gacchantā
Acc	gacchantam	gacchante
Ins	gacchatā / gacchantena	gacchantehi / gacchantebhi
Dat & Gen	gacchato / gacchantassa	gacchataṃ / gacchantānaṃ
Abl	gacchatā / gacchantamhā / gacchantasmā	gacchantehi / gacchantebhi
Loc	gacchati / gacchante / gacchantamhi / gacchantasmiṃ	gacchantesu

b). Masculine gender method two

A- remove the last part “ **ti** ” from the present tense, third person, singular verb and add “**māno**” to the end, then decline as Masculine gender group “**o**” nouns.

(goes) gacchati >>> gaccha + ti

gaccha + māno >>> gacchamāno

*Note : after removing “**ti**” from the verbs like “**kiṇāti**”, the remaining final **ā** must be sorted. (ā >>> a)

	Singular	Plural
Nom	Gacchamāno (The one who is going)	gacchamānā
Acc	gacchamānaṃ	gacchamāne
Ins	gacchamānena	gacchamānehi gacchamānebhi
Dat	gacchamānassa / gacchamānāya	gacchamānānaṃ
Abl	gacchamānā / gacchamānamhā / gacchamānasmā	gacchamānehi gacchamānebhi
Gen	gacchamānassa	gacchamānānaṃ
Loc	gacchamāne / gacchamānamhi / gacchamānasmim	gacchamānesu

pacanto / pacamāno (while he is cooking, the one who is cooking)

pacanto **manusso** / pacamāno **manusso** (**the man** who is cooking)

manusso pacanto / **manusso** pacamāno

(**the man** while he is cooking / while **the man** is cooking)

dhāvanto / dhāvamāno (while he is running, the one who is running)

sayanto / sayamāno (while he is sleeping, the one who is sleeping)

	Singular	Plural
Nom	gacchaṃ naro / gacchanto naro / gacchamāno naro (The man who is going)	gacchanto narā / gacchantā narā / gacchamānā narā
Acc	gacchantam naram / gacchamānam naram	gacchante nare / gacchamāne nare
Ins	gacchatā narena / gacchantena narena / gacchamānena narena (by the man who is going, with the man who is going)	gacchantehi narehi / gacchantebhi narebhi / gacchamānehi narehi / gacchamānebhi narebhi
Dat	gacchato narassa / gacchantassa narassa / gacchamānassa narassa / gacchamānāya narassa	gacchataṃ narānaṃ / gacchantānaṃ narānaṃ / gacchamānānaṃ narānaṃ
Abl	gacchatā narā / gacchantamhā naramhā / gacchantasmā narasmā / gacchamānā narā / gacchamānamhā naramhā / gacchamānasmā narasmā	gacchantehi narehi / gacchantebhi narebhi / gacchamānehi narehi / gacchamānebhi narebhi
Gen	gacchato narassa / gacchantassa narassa / gacchamānassa narassa	gacchataṃ narānaṃ / gacchantānaṃ narānaṃ / gacchamānānaṃ narānaṃ
Loc	gacchati nare/ gacchante nare/ gacchantamhi naramhi / gacchantasmimṃ narasmimṃ / gacchamāne nare / gacchamānamhi naramhi / gacchamānasmimṃ narasmimṃ	gacchantesu naresu / gacchamānesu naresu

c). Feminine gender method one

A- remove the last part “ **ti** ” from the present tense, third person, singular verb and add “ **ntī** ” to the end, then decline as Feminine gender group “ **ī** ” nouns.

(goes) gacchati >>> gaccha + ti
gaccha + ntī >>> gacchantī

*Note : after removing “**ti**” from the verbs like “kiṇāti”, the remaining final **ā** must be sorted. (ā >>> a)

d). Feminine gender method two

A- remove the last part “ **ti** ” from the present tense, third person, singular verb and add “ **mānā** ” to the end, then decline as Feminine gender group “ **ā** ” nouns.

(goes) gacchati >>> gaccha + ti
gaccha + mānā >>> gacchamānā

*Note : after removing “**ti**” from the verbs like “kiṇāti”, the remaining final **ā** must be sorted. (ā >>> a)

pacantī / pacamānā (while she is cooking, the one who is cooking)

pacantī **vanitā** / pacamānā **vanitā** (**the woman** who is cooking)

vanitā pacantī / **vanitā** pacamānā

(**the woman** while she is cooking / while **the women** is cooking)

e). Neuter gender method one

A- remove the last part “ **ti** ” from the present tense, third person, singular verb (to make verbal base)

(goes) gacchati >>> gaccha + ti

*Note : after removing “**ti**” from the verbs like “kiṇāti”, the remaining final **ā** must be sorted. (ā >>> a)

B- then add suitable endings from the table given below.

	Singular	Plural
Nom	ṃ	ntā / ntāni
Acc	ntaṃ	nte / ntāni
All other cases are similar to Masculine gender		

f). Neuter gender method two

A- remove the last part “ **ti** ” from the present tense, third person, singular verb and add “**mānaṃ**” to the end, then decline as Neuter gender group “ **aṃ** ” nouns.

(goes) gacchati >>> gaccha + ti

gaccha + mānaṃ >>> gacchamānaṃ

pacaṃ / pacamānaṃ (while it is (been) cooking)

pacaṃ **aṇḍaṃ** / pacamānaṃ **aṇḍaṃ** (the egg which is been cooking)

aṇḍaṃ pacaṃ / **aṇḍaṃ** pacamānaṃ

(**the egg** while it is been cooking / while **the egg** is been cooking)

1.-Gāmaṃ **gacchamānā** vanitā **sīhaṃ disvā** dhāvi.

(**Having seen a lion**, the women **who is going** to the village, ran away.)

2.-Corā **naccanto ca hasanto ca** suram pivanti.

(**While** the thieves **are dancing and laughing**, are drinking liquor.)

(The thieves are drinking liquor **while they are dancing and laughing**.)

3.-Rājā vīthiyam **gacchaṃ (gacchanto)** ekaṃ daliddaṃ passi.

(**While** the king **is going** on the street, saw one begger.)

(The king saw one begger **while he is going** on the street.)

4.-Vīthiyam **gacchaṃ (gacchanto)** rājā ekaṃ daliddaṃ passi.

(The king **who is going** on the street, saw one begger.)

5.-Rājā vīthiyam **gacchantam** ekaṃ daliddaṃ passi.

(The king saw one begger **who is going** on the street.)

6.-Sā *bhūmiyaṃ sāyamānaṃ dāraḥ pīṭhe ṭhapesi.*

(She **placed** the child on the chair **who is sleeping** on the floor.)

7.-Vanamhā dārūni āharantiyo itthiyo maduraphalāni khādamānāyo rukkhamūle nisīdanti.

(The women **who are bringing** firewood from the jungle, are sitting under the tree **while they are eating** sweet fruits.)

(28). Pronouns

Pronouns are declined in all three genders, and also used as adjectives.

- a) As a pronoun
So gacchati. (**He** is going) **Sā** gacchati. (**She** is going)
- b) As an adjective
So naro gacchati. (**That man** is going)
Sā vanitā gacchati. (**That woman** is going)

1.A. He (ta)

	Singular		Plural	
Nom	so	He, **that one	Te / ne	They, those ones
Acc	taṃ / naṃ	him, that one	te / ne	them, those ones
Ins	tena nena	with him, by him with that one by that one	tehi / tebhi nehi / nebhi	with them, by them with those ones by those ones
Dat & Gen	tassa nassa	to him, for him to that one for that one his, of that one	tesaṃ / tesānaṃ / nesaṃ / nesānaṃ	to them, for them to those ones for those ones their, of those ones
Abl	tamhā / tasmā namhā / nasmā	from him from that one	tehi / tebhi nehi / nebhi	from them from those ones
Loc	tamhi / tasmim namhi / nasmim	in him, on him in / on that one	tesu / nesu	in them, on them in / on those ones

**Note : that one = any masculine noun (that man, that tree, that king...etc)

1.B. She (ta)

	Singular		Plural	
Nom	Tā	She, **that one	Tā / tāyo Nā / nāyo	They, those ones
Acc	taṃ / naṃ	her, that one	tā / tāyo nā / nāyo	them, those ones
Ins & Abl	tāya nāya	with her, by her with that one by that one from her from that one	tāhi / tābhi nāhi / nābhi	with them, by them with those ones by those ones from them from those ones
Dat & Gen	tāya / tassā tassāya tissāya tissā / nāya	to her, for her to that one for that one, her, of that one	tāsaṃ / tāsānaṃ /	to them, for them to those ones for those ones their, of those ones
Loc	tāya / tāyaṃ tassaṃ / tissaṃ	in her, on her in / on that one	tāsu / nāsu	in them, on them in / on those ones

**Note : that one = any feminine noun (that woman, that creeper, that lady...etc)

1.C. It (ta)

	Singular		Plural	
Nom	taṃ / naṃ	It, **that one	Te / ne / tāni / nāni	They, those ones
Acc	taṃ / naṃ	it, that one	te / ne / tāni / nāni	them, those ones
All other cases are similar to Masculine gender				

**Note : that one = any neuter noun (that eye, that sin...etc)

2.A. Masculine Sabba (all, every, everyone, everybody)

			Common endings	
	Singular	Plural	Singular	Plural
Nom	Sabbo	sabbe	o	e
Acc	sabbaṃ	sabbe	aṃ	e
Ins	sabbena	sabbehi / sabbebhi	ena	ehi / ebhi
Dat & Gen	sabbassa	sabbesaṃ sabbesānaṃ	assa	esaṃ / esānaṃ
Abl	sabbamhā sabbasmā	sabbehi / sabbebhi	amhā / asmā	ehi / ebhi
Loc	sabbamhi sabbasmiṃ	sabbesu	amhi / asmiṃ	esu

2.B. Feminine Sabba (all, every, everyone, everybody)

			Common endings	
	Singular	Plural	Singular	Plural
Nom	Sabbā	Sabbā / sabbāyo	ā	ā / āyo
Acc	sabbaṃ	sabbā / sabbāyo	aṃ	ā / āyo
Ins & Abl	sabbāya	sabbāhi / sabbābhi	āya	āhi / ābhi
Dat & Gen	sabbāya/ sabbissā sabbassā	sabbāsaṃ sabbāsānaṃ	āya / assā issā	āsaṃ / āsānaṃ
Loc	sabbāyaṃ sabbassaṃ	sabbāsu	āyaṃ / assaṃ	āsu

2.C. Neuter Sabba (all, every, everything)

			Common endings	
	Singular	Plural	Singular	Plural
Nom & Acc	Sabbaṃ	Sabbe / sabbāni	aṃ	e / āni
all other cases are similar to Masculine gender				

● Other pronouns which have similar declension as “ **sabba** ”. [remove the last “a” before declension]

1. Katara (which [one of the two])
2. Katama (which [one of the many])
3. Ubhaya (both)
4. Itara (other, next)
5. Añña (other, another)
6. Aññatara (certain)
7. Aññatama (certain)
8. Pubba (former, previous, east, eastern)
9. Aparā (other, west, western)
10. Dakkhina (south, southern)
11. Uttara (north, northern)
12. Para (other, another, the latter)
13. Adhara (under)
14. Asuka / Amuka (such and such)
15. Katipaya (some, several)
16. Ekacca (some, certain, a few)

Note : There are two extra common endings for “pubba, apara, dakkhina, uttara, para and adhara”.

01- “ ā ” for singular ablative case. 02- “ e ” for singular locative case.

3.A. Masculine “ya” (who, which, what, whoever, whatever)

		Singular	Plural	
Nom	yo	Who, **whoever one	ye	who, whoever ones
Acc	yam	who, whoever one	ye	who, whoever ones
Ins	yena	with who, by who with whoever one by whoever one	yehi yebhi	with who, by who with whoever ones by whoever ones
Dat & Gen	yassa	to who, for who to whoever one for whoever one whose, of whoever one	yesam yesānam	to who, for who to whoever ones for whoever ones whose, of whoever ones
Abl	yamhā yasmā	from who from whoever one	yehi yebhi	from who from whoever ones
Loc	yamhi yasmim	in who, on who in / on whoever one	yesu	in who, on who in / on whoever ones

**Note : whoever one = any masculine noun (whoever man, whatever tree, whoever king...etc)

3.B. Feminine "ya" (who, which, what, whoever, whatever)

	Singular	Plural
Nom	yā (who, **whoever one)	yā / yāyo
Acc	yaṃ	yā / yāyo
Ins & Abl	yāya	yāhi / yābhi
Dat & Gen	yāya / yassā	yāsaṃ / yāsānaṃ
Loc	yāyaṃ / yassaṃ	yāsu

**Note : whoever one = any feminine noun (whoever woman, whatever creeper, whoever lady...etc)

3.C. Neuter "ya" (who, which, what, whoever, whatever)

	Singular	Plural
Nom & Acc	yaṃ (which, **whatever one)	ye / yāni
all other cases are similar to Masculine gender		

**Note : whatever one = any neuter noun (whatever eye, whatever sin...etc)

4.A. Masculine "eta" (that, this)

	Singular		Plural	
Nom	eso	**that one	ete	those ones
Acc	etaṃ	that one	ete	those ones
Ins	etena	with that one by that one	etehi etebhi	with those ones by those ones
Dat & Gen	etassa	to that one for that one of that one	etesaṃ etesānaṃ	to those ones for those ones of those ones
Abl	etamhā / etasmā	from that one	etehi / etebhi	from those ones
Loc	etamhi / etasmiṃ	in / on that one	etesu	in / on those ones

**Note : that one = any masculine noun (that man, that tree, that king...etc)

4.B. Feminine "eta" (that, this)

	Singular	Plural
Nom	esā (**that one)	etā / etāyo
Acc	etaṃ	etā / teāyo
Ins & Abl	etāya	etāhi / etābhi
Dat & Gen	etāya / etissāya / etissā	etāsaṃ / etāsānaṃ
Loc	etāya / etāyaṃ / etassaṃ / etissaṃ	etāsu

**Note : that one = any feminine noun (that woman, that creeper, that lady...etc)

4.C. Neuter "eta" (that, this)

	Singular		Plural	
Nom & Acc	etaṃ	**that one	ete / etāni	those ones
All other cases are similar to Masculine gender				

**Note : that one = any neuter noun (that eye, that sin...etc)

5.A. Masculine "ima" (this)

	Singular		Plural	
Nom	ayaṃ	**this one	ime	these ones
Acc	imaṃ	this one	ime	these ones
Ins	iminā anena	with this one by this one	ehi / ebhi imehi / imebhi	with these ones by these ones
Dat & Gen	assa imassa	to this one for this one of this one	esaṃ / esānaṃ / imesaṃ / imesānaṃ	to these ones for these ones of these ones
Abl	asmā / imamhā / imasmā	from this one	ehi / ebhi imehi / imebhi	from these ones
Loc	asmiṃ / imamhi / imasmiṃ	in / on this one	esu / imesu	in / on these ones

**Note : this one = any masculine noun (this man, this tree, this king...etc)

5.B. Feminine "ima" (this)

	Singular	Plural
Nom	ayaṃ (**this one)	imā / imāyo
Acc	imaṃ	imā / imāyo
Ins & Abl	imāya	imāhi / imābhi
Dat & Gen	assā / assāya / imissāya imissā / imāya	imāsaṃ / imāsānaṃ
Loc	assaṃ / imāya / imassaṃ / imissaṃ	imāsu

**Note : this one = any feminine noun (this woman, this creeper, this lady...etc)

5.C. Neuter "ima" (this)

	Singular		Plural	
Nom & Acc	idaṃ / imaṃ	**this one	ime / imāni	these ones
all other cases are similar to Masculine gender				

**Note : this one = any neuter noun (this eye, this sin...etc)

• Pronouns in the sentences

1.- **So** gacchati. (**He** is going) >>> **So** gajo gacchati. (**That** eliphant is going.)

2.- **Te** gacchanti. (**They** are going) >>> **Te** gajā gacchanti.

(**Those** eliphants are going.)

3.- **Sā** gacchati. (**She** is going) >>> **Sā** vanitā gacchati. (**That** woman is going.)

4.- **Tāyo** gacchanti. (**They** are going) >>> **Tāyo** vanitāyo gacchanti.

(**Those** women are going.)

5.-Coro **taṃ** māreti. (The thief kills **him.**)

6.-Coro **taṃ naraṃ** māreti. (The thief kills **that man.**)

7.- Coro **te** māreti. (The thief kills **them.**)

8.-Coro **te nare** māreti. (The thief kills **those men.**)

9.-Dārako **tassa ambaṃ** deti. (The child gives **a mango to him.**)

10.- Dārako **tassa** narassa **ambam** deti.

(The child gives a mango to **that** man.)

11.- Dārako **tesam** **ambāni** deti. (The child gives mangoes to **them**.)

12.- Dārako **tesam** narānam **ambāni** deti.

(The child gives mangoes to **those** men.)

13.-**Tassa** narassa (to **that** man, for **that** man, **that** man's, of **that** man)

14.-Tesam narānam (to those men, for those men, those men's, of those men)

15.-**Tassāya** vanitāya

(to **that** woman, for **that** woman, **that** woman's, of **that** woman)

16.-**Tāsam** vanitāyaṃ

(to **those** women, for **those** women, **those** women's, of **those** women)

17.-**Sabbe** manussā (**every** person) **sabbā** vanitāyo (**every** woman)

18.-**Itaro** dārako (**other** child) **itarā** vanitā (**other** woman)

19.- **Añño** dārako (**another** child) **aññā** vanitā (**another** woman)

20.- **Aññataro** dārako (**certain** child) **aññatarā** vanitā (**certain** woman)

21.- **Yo** dārako (**whoever** child) **yā** vanitā (**whoever** woman)

22.- **Yassa** dārakassa (to / for **whoever** child)

Yassā vanitā (to / for **whoever** woman)

23.-**Imassā** bhātaro **etāya** pokkaraṇiyā **imāni** pupphāni āhariṃsu.

(The brothers **of this** woman brought **these** flowers **from that** pond.)

24.-**Imāya** **kumāriyā** bhaginī **imissā** **ekam** vattam adāsi.

(The sisters of this girl gave a cloth to **this** woman.)

25.-**Sabbesam** pitaro sīlavanto na bhavanti.

(The fathers of **everyone** are not virtuous one.)

26.-**Sabbā** vanitāyo **attano** **sarīram** **sabbena** ākārena **alamkaritum** **sabbāni** padumāni pīḷindiṃsu.

(**All** women wore the all lotus flowers to **decorate** their bodies by all aspects.)

27.-**Yo** pāpāni karoti, **so** **saggaloke** **na nibbattissati**.

(**Whoever** commits bad deeds, **he** will not bore in heave.)

28.-**Katarena** maggena **itaro** puriso **nagaraṃ** gacchi ?.

(*In which* way did **the other man** go **to the city** ? .)

29.-**Ubhaye corā aññatarassa** manussassa **sabbaṃ dhanam** coriṃsu.

(*The both thieves* stole **all wealths** **of a certain man**.)

30.-Coro **aññatarāya vāpiyā udakaṃ pivitvā dakkhiṇāya** disāya **nagaraṃ** pāvīsi.

(*Having drunk water* **from certain lake**, the thief entered **to the city from the southern side** .)

(The thief drunk water **from a certain lake** and then he entered to the city from the southern side.)

6.A. Masculine "Ka" (who, which, what)

	Singular		Plural	
Nom	ko	Who is, **which one	ke	Who are, which ones
Acc	kaṃ	who, whom which one	ke	who, whom which ones
Ins	kena	with who, by who with which one by which one	kehi / kebhi	with who, by who with which ones by which ones
Dat & Gen	kassa kissa	to who, for who to which one for which one whose, of which one	kesaṃ / kesānaṃ	to who, for who to which ones for which ones whose, of which ones
Abl	kamhā / kasmā	from who from which one	kehi / kebhi	from who from which ones
Loc	kamhi / kasmim kimhi / kismim	in who, on who in / on which one	kesu	in who, on who in / on which ones

**Note : which one = any masculine noun (which man, which tree, which king...etc)

6.B. Feminine "ka" (who, which, what)

	Singular	Plural
Nom	kā (who is **which one)	kā / kāyo
Acc	kaṃ	kā / kāyo
Ins & Abl	kāya	kāhi / kābhi
Dat & Gen	kāya / kassā	kāsaṃ / kāśānaṃ
Loc	kāya / kāyaṃ / kassaṃ	kāsu

**Note : which one = any feminine noun (which woman, which creeper, which lady...etc)

6.C. Neuter "ka" (which, what)

	Singular		Plural	
Nom & Acc	kiṃ / kaṃ	**which one	ke / kāni	Which ones
All other cases are similar to Masculine gender				

**Note : which one = any neuter noun (which eye, which sin...etc)

7.A. Masculine "eka" (one, certain)

	Singular	Plural
Nom	eko	eke
Acc	ekaṃ	eke
Ins	ekena	ekehi / ekebhi
Dat & Gen	ekassa	ekesaṃ / ekasānaṃ
Abl	ekamhā / ekasmā	ekehi / ekebhi
Loc	ekamhi / ekasmiṃ	ekesu

7.B. Feminine "eka" (one, certain)

	Singular	Plural
Nom	ekā	ekā / ekāyo
Acc	ekaṃ	ekā / ekāyo
Ins & Abl	ekāya	ekāhi / ekābhi
Dat & Gen	ekāya / ekassā / ekissā	ekāsaṃ / ekāsānaṃ
Loc	ekāyaṃ / ekassaṃ / ekissaṃ	ekāsu

7.C. Neuter "eka" (one, certain)

	Singular	Plural
Nom & Acc	ekaṃ	eke / ekāni
All other cases are similar to Masculine gender		

- The "eka" has several different usage.

1- numerical meaning,

eko (a man, one man) ekā (a woman, one woman)

ekaṃ (a thing, one thing)

2- in the meaning of incomparable, noble, excellent, alone, certain.

a- **Eko puggalo** loke uppajjati.

(An incomparable person born in the world. / A noble person born in the world. / An outstanding person born in the world.)

b- **Eko manusso** gāmaṃ gacchati. (An alone man is going to the village. / A certain man is going to the village. / A man is going to the.)

- These are the pronouns which have similar declension as "eka".

ekaka (alone, lonely) ekacara (independently, alone) ekacca , ekacciya (certain, some, someone)

ekacco nirayaṃ gacchati. (someone is going to the hell.)

Ko ayaṃ ?	Who is this?	Ke ime ?	Who are these?
Ayaṃ pitā	This is father	Ime pitaro	These are fathers
Ayaṃ mātā	This is mother	Ime mātaro	These are mothers
Ayaṃ Ānando	This is Ānanda	Ime Ānandā	These are Ānandas
Ko eso ?	Who is that ?	Ke ete ?	Who are they ?
Eso bhikku	That is a monk	Ete bhikkū	They are monks
Eso naro	That is a man	Ete narā	They are men
Ko so ?	Who is he?	Ke te ?	Who are they ?
So adhipati	He is a Lord	Te adhipatayo	They are Lords
So dārako	He is a child	Te dārakā	They are childs

Ko ahaṃ	Who am I ?	Ke mayaṃ ?	Who are we ?
Tvaṃ yodo	You are a soldier	Tumhe yodā	You are soldiers
Tvaṃ kassako	You are a farmer	Tumhe kassakā	You are farmers

☆☆☆ Present Tense "as" (to be)

	Singular		Plural	
3 rd per	atthi	(He) is /There is	santi	(They) are/ There are
2 nd per	asi	(you) are	attha	(You) are
1 st per	asmi / amhi	(I) am	asma / amha	(We) are

Geho atthi. (There is a house) Gehā santi. (There are houses)

Ko tvaṃ ? (Who are you ?)	Ke tumhe ? (Who are you ?)
Ahaṃ bhūpālo (I am a king)	Mayaṃ bhūpālā (We are kings)
Ahaṃ bhūpālo asmi (I am a king)	Mayaṃ bhūpālā amha (We are kings)
Ahaṃ Ānando (I am Ānanda)	Mayaṃ Ānandā (We are Ānandas)
Ahaṃ Ānando asmi (I am Ānanda)	Mayaṃ Ānandā amha (We are Ānandas)

- a- Api **tvam** Ānando ? (Are **you** Ānanda ?)
Āma ahaṃ Ānando. (**Yes**, I am Ānanda.)
Āma ahaṃ Ānando amhi. (**Yes**, I am Ānanda.)
No, ahaṃ Ānando na amhi. (**No**, I am not Ānanda.)
- b- Api tumhe corā ? (Are you thieves ?)
Āma, mayaṃ corā. (**Yes**, we are thieves.)
Āma, mayaṃ corā amha. (**Yes**, we are thieves.)
No, mayaṃ corā na amha. (No, we are not thieves.)
- c- Kā **sā** ? (Who is **She** ?) Sā rājakumārī (She is a princess)
Kāyo **sāyo** ? (who are **they** ?)
Tāyo rājakumāriyo. (**They** are princesses.)
- d- Kaṃ **taṃ** ? (what is **it** ?) **Taṃ** nalinam. (**It** is a lotus flower.)
Kāni **tāni** ? (what are **they** ?) **Tāni** nalināni (**They** are lotus flowers.)

●. Indefinite Pronouns

Indefinite pronouns are made by adding the particle “ci ” , “cana” and “pi ” to the declined form of Interrogative pronoun “ ka ”. [No: 28. 6A, 6B and 6C]

koic / kocana / kopi (Masculine)	some one
kāci / kācana / kāpi (Feminine)	some one
kaṃci / kaṃcana / kaṃpi (Neuter)	some thing
koic manusso / kocana manusso / kopi manusso	some man
kāci vanitā / kācana vanitā / kāpi vanitā	some woman
kaṃci phalaṃ / kaṃcana phalaṃ / kaṃpi phalaṃ / kampi phalaṃ / kiṃci phalaṃ / kiṃcana phalaṃ / kiṃpi phalaṃ / kimpī phalaṃ	some fruit
keci migā / kecana migā / kepi migā	some deers
kassaci corassa / kassacana corassa / kassapi corassa	to some thief for some thief some thief's
kāyaci vanitāya / kāyacana vanitāya / kāyapi vanitāya	to some woman for some woman some woman's

(29). The Imperative (Pañcamī)

In Pāli The Imperative Mode is used to express prayer, advice, invitations, request, wish, command, blessing and some time for curse.

A- To make Imperative verbs, remove the last part “ ti ” from the present tense, third person, singular verb (to make verbal base)

(goes) gacchati >>> gaccha + ti

(verb >>> verbal base + added part/ verbal termination)

B- then add suitable parts (verbal terminations) from the table given below as necessary.

Imperative Verbal terminations

	Singular	Plural	Singular	Plural
3 rd per	tu	ntu •	gaccha + tu >>> gacchatu (Let him go / He may go / May he go)	gaccha + ntu >>> gacchantu (Let them go / They may go / May they go)
2 nd per	hi & only verbal base	tha	**gacchā + hi >>> gacchāhi gaccha (You may go/ May you go)	gaccha + tha >>> gacchatha (You may go / May you go)
1 st per **	mi	ma	**gacchā + mi >>> gacchāmi (Let me go / I may go / May I go)	**gacchā + ma >>> gacchāma (Let us go / We may go / May we go)

****Note:** The last “a” of the verbal base is lengthened in First Person and Second Person singular.

- **Note:** There are verbs ending with “āti” (buys, is buying) kiṇāti >>> kiṇā + ti
In these verbs, the last “ā” of the verbal base is sorted in Third Person Plural.
kiṇa + nti >>> kiṇanti (buy, are buying)

hoti (to be) >>> hotu (let it be, it may happen, may it happen)

pivati (drinks, is drinking) >>> pivatu (let him drink, he may drink, may he drink)

rakkhati (protects, is protecting) >>>rakkhatu (let him protect, he may protect, may he protect)

bhavati (to be) >>> bhavatu (let it be, it may happen, may it happen)

1.-Desetu bhante bhagavā dhammaṃ.

(May my Lord Buddha deliver the Damma talk.)

2.-Sabbe **sattā bhavantu** sukhittā !.

(**May all beens have** good life,/ **may all beens filled** with well-being)

3.-**Ajja** upāsako *dhammaṃ* **suṇātu**.

(**May lay devotee listen** to *Damma talk today*)

4.-**Mayhaṃ** puttā *uyyānaṃ* gantvā **pupphāni idha** āharantu.

(*Having gone to the garden*, may **my sons** bring **flowers to here.**)

(**May my sons go to the garden and bring flowers to here.**)

5.-So mañce sayatu. (Let him sleep **on the bed.** / May he sleep **on the bed.**)

(30). The combination of “ya” and “ta”. [see “ya” and “ta” declension in (28)]

A.- Nominative case

1. **Yo icchati so** bhuñjatu.

(**Whoever like, he** eats. / **Whoever like**, let **him** eat. /

Whoever like, may **he** eat.)

2. **Yo dārako icchati, so** dārako bhuñjatu.

(**Whoever child like**, may **that** child eat.)

B.- Accusative case

1. **So yaṃ icchti, taṃ** bhuñjatu. (**Whatever he likes**, may (**he**) eat **it.**)

2. **Dārako yaṃ icchti, taṃ** bhuñjati. (**Whatever the child likes**, (**he**) eat **it.**)

C.- Instrumental case

1. **Yena maggena so gacchati, tena maggena ahaṃ api (ahampi)** gacchāmi.

(**By whatever path he goes, I also** go **that way.**)

(**By whatever path he is going, I also** go **that way.**)

2. **Ahaṃ yena bhagavā tena upasaṃkamāmi.**

(**Wherever stay** The Lord Buddha, **I am going to that place.**)

(**Wherever** The Lord Buddha **stays, I am going to that place.**)

D.- Dative case

So **yassa** deti, **aham api (ahampi) tassa** demi.

(To whomever he gives, **I also** give to that one.)

E.- Ablative case

Yato so āgacchati, tato aham api (ahampi) āgacchāmi.

(From wherever he comes, **I also** come from there.)

(Wherever he comes from, **I also** come from there.)

F.- Genitive case

Yassa putto *dakkho*, **tassa** dhītā *alasā*.

(whose son *is clever*, **his** daughter *is lazy.*)

G.- Locative case

So **yasmim vasissati, aham api (ahampi) tasmim** vasissāmi.

(Wherever he will stay, **I also** will stay there.)

(Wherever he will stay, **I also** stay there.)

H.- Nipāta

1. **Yāva** putto **āgacchissati, tāva ida titthāhi.**

(*Wait here until the son will come.*)

** Even though “**āgacchissati = will come**” , in English, the translation is grammatically wrong, so translation should be,

(*Wait here until the son come.*)

2. **Yadā** loko *nassati, tadā samuddo api [samuddopi] nassati.*

(Whenever the world is destroyed, **then** *the ocean also* will be destroyed.)

(31). Possessive Adjectives or Adjectival nouns

Dhanavā (rich, a rich man, wealthy, a wealthy man)

- Possessive Adjectives are often used as adjectives; but also they are used as nouns.
- They are declined in all genders.
- Adjective is always follows the same number, same gender and same cases, as it's described person or thing.
- Most of Dictionaries, they can found with ending "vantu" and "mantu"
[dhanavantu = rich, wealthy]

■ Vāñijo gehaṃ gacchati. (The merchant is going to the house.)

a) As a noun

Dhanavā gehaṃ gacchati. (The rich man is going to the house.)

b) As a adjective

Dhanavā vāñijo gehaṃ gacchati.
(The rich merchant is going to the house.)

Dhanavā vāñijo dhanavantam gehaṃ gacchati.
(The rich merchant is going to the rich house.)

■ Taruṇī gehaṃ gacchati. (The young girl is going to the house.)

a) As a noun

Dhanavatī / Dhanavantī gehaṃ gacchati.
(The rich women is going to the house.)

b) As a adjective

Dhanavatī / Dhanavantī taruṇī gehaṃ gacchati.
(The rich young girl is going to the house.)

Dhanavatī / Dhanavantī taruṇī dhanavantam gehaṃ gacchati.
(The rich young girl is going to the rich house.)

Kulavā (high class, a high class man, high caste, a high caste man)
Phalavā (fruitful)
Yasavā (famous, a famous man)
Dhanavā (rich, a rich man)
Sutavā (learned, a learned man)
Bhagavā (fortunate, the Exalted One, The Lord Buddha)
Himavā (the Himalay)
Balavā (powerful, a powerful man)
Sīlavā (virtuous, observant of precepts, a virtuous man)
Paññavā (wise, a wise man)
Satimā (mindful, a mindful man)
Dhitimā (courageous, a courageous man)
Gatimā (good-natured, a good-natured man)
Matimā (intelligent, a intelligent man)
Mutimā (wise, a wise man)
Jutimā (shiny, a shiny man)
Sirimā (glorious, a glorious man)
Hirimā (modest, a modest man)
Ratimā (attached, a attached man)
Sutimā (learned, a learned man)
Kalimā (sinful, a sinful man)
Balimā (powerful, strong, a strong man)
Kasimā (plough-man)
Rucimā (inclined, a inclined man)
Cakkhumā (possessor of eyes, a person who has eyes)
Bandhumā (a person who has relations)
Bhānumā (radiant, sun)
Buddhimā (intelligent, a intelligent man)
Pāpimā (evil, a evil man)
Puttimā (a person who has sons)
Guṇavā (good, a good man, gentleman)
Gaṇavā (a person who has many followers)
Hitavā (friendly)
Thāmavā (strong, a strong man)
Rasavā (delicious)
Puññavā (fortunate)

● **Declension**

1. Masculine Gender

A- remove the ending vowel “**ā**” from the nominative case, singular noun (to make noun base)

(rich) Dhanavā >>> Dhanav + ā

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings

	Singular	Plural
Nom	ā	anto / antā
Acc	antaṃ	ante
Ins	atā / antena	antehi / antebhi
Dat & Gen	ato / antassa	ataṃ / antānaṃ
Abl	atā / antamhā / antasmā	antehi / antebhi
Loc	ati / ante / antamhi / antasmim	antesu
Voc	a / ā / aṃ	anto / antā

2. Feminine Gender

A- remove the ending vowel “**ā**” from the nominative case, singular [Masculine] noun (to make noun base)

(rich) Dhanavā >>> Dhanav + ā

(noun >>> noun base + case-ending)

B- then add “**atī**” or “**antī**” and declined as Feminine gender group “**ī**” nouns.

Dhanav + atī >>> Dhanavatī Dhanav + antī >>> Dhanavantī

	Singular	Plural
Nom & Voc	Dhanavatī (rich, a rich woman)	Dhanavatī / Dhanavatiyo
Acc	Dhanavatiṃ	Dhanavatī / Dhanavatiyo
Ins & Abl	Dhanavatiyā	Dhanavatīhi / Dhanavatībhi
Dat & Gen	Dhanavatiyā	Dhanavatīnaṃ
Loc	Dhanavatiyā / Dhanavatiyaṃ	Dhanavatisu

Cases	Singular				Plural			
	Bhānum	+ ā	Bhānumā	The Sun	Bhānum	+ anto + antā	Bhānumanto Bhānumantā	Bhānumante Bhānumantehi Bhānumantebhi
Nom	Bhānum	+ ā	Bhānumā	The Sun	Bhānum	+ anto + antā	Bhānumanto Bhānumantā	Bhānumante Bhānumantehi Bhānumantebhi
Acc	Bhānum	+ antaṃ	Bhānumantaṃ	a sun	Bhānum	+ ante	Bhānumante	Bhānumante Bhānumantehi Bhānumantebhi
Ins	Bhānum	+ atā + antena	Bhānumatā Bhānumantena	by the sun with a sun	Bhānum	+ antehi + antebhi	Bhānumantehi Bhānumantebhi	Bhānumante Bhānumantehi Bhānumantebhi
Dat & Gen	Bhānum	+ ato + antassa	Bhānumato Bhānumantassa	to the sun for the sun of the sun the sun's	Bhānum	+ ataṃ + antānaṃ	Bhānumataṃ Bhānumantānaṃ	Bhānumante Bhānumantehi Bhānumantebhi
Abl	Bhānum	+ atā + antahā + antasmā	Bhānumatā Bhānumantahā Bhānumantasmā	from the sun	Bhānum	+ antehi + antebhi	Bhānumantehi Bhānumantebhi	Bhānumante Bhānumantehi Bhānumantebhi
Loc	Bhānum	+ ati + ante + antamhi + antasmim	Bhānumati Bhānumante Bhānumantamhi Bhānumantasmim	on the sun in the sun upon the sun	Bhānum	+ antesu	Bhānumantesu	Bhānumante Bhānumantehi Bhānumantebhi

3. Neuter Gender

A- remove the ending vowel “ā ” from the nominative case, singular [Masculine] noun (to make noun base)

(rich) Dhanavā >>> Dhanav + ā

(noun >>> noun base + case-ending)

B- then add suitable endings from the table given below.

The case-endings

	Singular	Plural
Nom	aṃ	antā / antāni
Acc	antaṃ	ante / antāni
Voc	a / ā / aṃ	antā / antāni
all other cases are similar to Masculine gender		

Exercise : Decline ten possessive adjectives in all genders.

1.-Bhagavā **ajja** sīlavantānaṃ **dhammaṃ** desessati.

(**Today**, the Lord Buddha will deliver **Dhamma talk** to the virtuous men.)

2.-Kulavanto **ca** gunavanto **ca** **tadā** *bhagavantaṃ* vandimṣu.

(**At that time** the high caste men **and** the gentlemen worshipped *the Lord Buddha.*)

3.-*Balavanto* idāni **kulavato** **gehaṃ** gacchiṃsu.

(*The powerful men* went **to the high class man’s house** now.)

4.-**Hiyo** **sāyaṃ** yasavā *hirimatā* (*hirimantena*) **saddhiṃ** satimante **santikaṃ** gacchi.

(**Yesterday evening**, the famous man went **to [meet]** the mindful men, **with** the modest man.)

5.-Bhagavā **suve** mutimantānaṃ manussānaṃ *ca jutimantānaṃ devānaṃ* *ca* **dhammaṃ** desessati.

(**Tomorrow**, the Lord Buddha will deliver Dhamma talk to **the wise men** and *the shiny deities.*)

6.- **Atha** kulavantī vanitā dhanavantena puttana saddhiṃ **sahasā bhagavantam** vandi.

(**After that** the high class lady **quickly** worshipped **the Lord Buddha** with rich son.)

7.-**Yāva** tava hirimatī kaññā āgamissati, tāva **idha tiṭṭhāhi.**

(**Wait here** until your modest girl comes.)

8.- **Balavoto bhūpatino** dhitimantī senāyo **tattha** jayantu.

(The powerful King's courageous armies may win there.)

9.-**Kalimanto corā** ito yasavato mañjusāyo **guhāṃ** hariṃsu.

(The sinful thieves carried the famous men's boxes, to the cave **from here.**)

10.-**Yatā** mayhaṃ sīlavatī bhariyā kathessati, **tathā** ahaṃ bhāsissāmi.

(In what way my virtuous wife will tell, **that way** I will tell.)

11.-**Gunavtī** mayhaṃ mātā pātova yāguṃ pacitvā sassuyā sīlavatīnaṃ dhītarānaṃ dadissati.

(In the morning, having cooked gruel, my gentlewoman mother will give to the aunt's virtuous daughters.)

(In the morning, my gentlewoman mother will cook the gruel and give to the aunt's virtuous daughters.)

(32). Numerals

- Dve (two)

Nom & Acc	dve / duve	Two, both,
Ins & Abl	dvīhi / dvībhi	by both, with both, from both
Dat & Gen	dvinnam / dvinnaṃ	to both, for both, of both
Loc	dvīsu	in both, on both

- Tayo (three)

	Masculine	Feminine	Neuter
Nom & Acc	tayo (three)	tīni	tisso
Ins & Abl	tīhi / tībhi	tīhi / tībhi	tīhi / tībhi
Dat & Gen	tiṇṇam / tiṇṇannaṃ	tiṇṇam / tiṇṇannaṃ	tissannaṃ
Loc	tīsu	tīsu	tīsu

● Cattāro (four)

	Masculine	Feminine	Neuter
Nom & Acc	caturo / cattāro	cattāri	catasso
Ins & Abl	catūhi / catūbhi	catūhi / catūbhi	catūhi / catūbhi
Dat & Gen	catunnaṃ	catunnaṃ	catassannaṃ
Loc	catūsu	catūsu	catūsu

● From 5 to 18 has same declension in three genders.

	Five	Endings
Nom & Acc	pañca	a
Ins & Abl	pañcahi / pañcabhi	ahi / abhi
Dat & Gen	pañcannaṃ	annaṃ
Loc	pañcasu	asu

6 cha	11 ekā dasa	15 pañcadasa / pañnarasa
7 satta	12 dvā dasa / bārasa	16 soḷasa / sorasa
8 aṭṭha	13 terasa / teḷasa	17 sattadasa / sattarasa
9 nava	14 cuddasa / coddasa / catuddasa	18 aṭṭhādasa / aṭṭhārasa
10 dasa		

● From 19 to upward

- The numbers ending with “**ā**” decline as Feminine group “**ā**” nouns.
- The numbers ending with “**i**” decline as Feminine group “**i**” nouns.
- The numbers ending with “**aṃ**” decline as Neuter group “**aṃ**” nouns.

	“ ā ”	“ i ”	“ aṃ ”
Nom	ā	i	aṃ
Acc	aṃ	iṃ	aṃ
Ins	āya	iyā	ena
Dat & Gen	āya	iyā	assa
Abl	āya	iyā	ā / amhā / asmā
Loc	āya / āyaṃ	iyā / iyaṃ	e / amhi / asmiṃ

19 ekūnavīsati	41 eka cattālīsati	91 ekanavuti
20 vīsati	eka cattārīsati	99 ekūna satam
21 ekavīsati	49 ekūna paññāsati	100 satam
22 dnevīsati	ekūna paṇṇāsati	101 ekādhika satam
dvāvīsati	50 paññāsati	102 dve adhika satam
bāvīsati	paṇṇāsati	112 dvādasa adhika satam
23 tevīsati	51 eka paññāsā	141 eka cattārīsa adhika satam
24 catuvīsati	eka paṇṇāsati	200 dvi satam
25 pañcavīsati	59 ekūna saṭṭhi	300 ti satam
paṇṇavīsati	60 saṭṭhi	700 satta satam
26 chabbīsati	61 eka saṭṭhi	1000 sahasam
27 sattavīsati	69 ekūna sattati	1001 eka adhika sahasam
28 aṭṭhavīsati	ekūna sattari	1012 dvādasa adhika sahasam
29 ekūna tiṃsati	70 sattati / sattari	1100 ekasata adhika sahasam
ekūna tiṃsatā	71 eka sattati	2000 dve sahasam
30 tiṃsati / tiṃsā	eka sattari	10,000 dasa sahasam
31 ekatiṃsati	79 ekūnāsīti	Nahutam
ekatīmsā	80 asīti	100.000 sata sahasam
39 ekūna cattālīsati	81 ekāsīti	lakkham
ekūna cattārīsati	82 dveasīti	1,000,000 dasa lakkham
40 cattālīsati	89 ekūna navuti	10,000,000 koti
cattārīsati	90 navuti	

● Numerals are used as adjectives.

● Adjective is always follows the same number, same gender and same cases, as it's described person or thing.

1.-Eko manusso (one person, a man) Ekā vanitā (one woman, a lady)

 Ekaṃ rūpaṃ (one picture, a picture)

2.-Dve rukkhā (two trees) Dvīhi manussehi (by two men)

3.-Tissannaṃ itthīnaṃ (to three women, for three women)

 Tīni phalāni (three fruits)

4.-Cattāro sīhā (The four lions) catunnaṃ migānaṃ (to four deer, for four deer)

5.-Navahi gajehi (by the nine eliphants)

6.-Aṭṭhārasa dhātu (The eighteen elements)

7.-Pañcavīsati vassāni (twenty-five years)

8.-Sahassaṃ manussā (The thousands peoples)

9.-**Cattāro dāsā** *catūhi kuṭārīhi* cattāri panasaphlāni kantanti.

(**The four servants** are cutting four jackfruits *with four axes*.)

10.-**Tā tisso kumāriyo** tehi tīhi maggehi *tayo gāme gantvā* **dasannaṃ dāsānaṃ** *cha vatthāni* adamsu.

(**That three girls**, *after going* to three villages by that three paths, gave **six clothes to ten servants**.)

(**That three girls** *went* to three villages by that three paths, and then gave **six clothes to ten servants**.)

11.-**Tiṃsati kassakā** *cuddasahi goṇehi* pañca kettāni kasanti.

(**Thirty formers** plough five paddy fields *with fourteen oxen*.)

12.-**So** *kahāpaṇa-satehi* *ekaṃ pupphaṃ* **kiṇitvā** buddhaṃ **pujesi**.

(**Having bought** one flower **by hundred gold coins**, **He offered** to the Lord Buddha.)

(**He bought** one flower **by hundred gold coins** and offered to the Lord Buddha.)

(33). The Mode of Numerals.

A. 1. Say by adding numbers

Asīti **dasa** ekova indanāma mahabbalā.

80 + **10** + 1 = 91 (The ninety one of strong ones who are named as Inda.)

2. Say by multiplying numbers

dvisataṃ (**dvi**-sataṃ) **2** × 100 = 200 (two hundred)

pañca sata sahasāni 5 × 100 × 1000 = 500,000 (five hundred thousand)

3. Say by backwards

aṭṭha **saṭṭhi** 8 + **60** = 68 (sixty eight) ekasatti 1 + 70 = 71 (seventy one)

caturāsīti saḥassāni **4** + 80 + 1000 = 84,000 (eighty-four thousand)

4. Say by reducing one

eka ūna **satam** >>>ekūnasatam (hundred less by one)

1 - **100** = 99 (ninety nine)

5. Say by with more

vīsati adhika-**satam** 20 with **100** = 120 (one hundred and twenty)

6. Say with noun

saṭṭhi **kahapana saḥsam** (60 **gold coins** 1000) [sixty thousand gold coins]

B. Ordinal

Masculine	Feminine	Neuter
Paṭhamo 1 st	Paṭhamā 1 st	Paṭhamaṃ 1 st
Dutiyo 2 nd	Dutiā 2 nd	Dutiyam 2 nd
Tatiyo 3 rd	Tatiā 3 rd	Tatiyam 3 rd
Catuttho 4 th	Catutthā / Catutthī 4 th	Catuttham 4 th
Pañcamo 5 th	Pañcamā / Pañcamī 5 th	Pañcamaṃ 5 th
Chaṭṭhamo 6 th	Chaṭṭhamā/Chaṭṭhamī 6 th	Chaṭṭhamaṃ 6 th
Sattamo 7 th	Sattamā / Sattamī 7 th	Sattamaṃ 7 th
Aṭṭhamo 8 th	Aṭṭhamā / Aṭṭhamī 8 th	Aṭṭhamaṃ 8 th
Navamo 9 th	Navamā / Navamī 9 th	Navamaṃ 9 th
Dasamo 10 th	Dasamā / Dasamī 10 th	Dasamaṃ 10 th
Ekādaso Ekādasamo 11 th	Ekādasī Ekādasamī 11 th	Ekādasam Ekādasamaṃ 11 th
Dvādasamo Dvādaso / Bāraso / Bārasamo 12 th	Dvādasamī / Dvādasī Bārasī / Bārasamī 12 th	Dvādasamaṃ/ Dvādasam / Bārasam Bārasamaṃ 12 th

Teraso/ Terasamo 13 th	Terasī / Terasamī 13 th	Terasaṃ Terasamaṃ13 th
Cuddaso/ Cuddasamo Catuddaso Catuddasamo 14 th	Cuddasī / Cuddasamī Catuddasī Catuddasamī 14 th	Cuddasaṃ Cuddasamaṃ Catuddasaṃ Catuddasamaṃ 14 th
Pañcadaso Pañcadasamo Paṇṇaraso Paṇṇarasamo 15 th	Pañcadasī Pañcadasamī Paṇṇarasī Paṇṇarasamī 15 th	Pañcadasaṃ Pañcadasamaṃ Paṇṇarasaṃ Paṇṇarasamaṃ 15 th
Soḷaso/ Soḷasamo 16 th	Soḷasī / Soḷasamī 16 th	Soḷasaṃ Soḷasamaṃ 16 th
Tiṃsatimo 30 th	Tiṃsatimī 30 th	Tiṃsatimaṃ 30 th
Satamo Satatamo 100 th	Satamī /Satatamī 100 th	Satamaṃ Satatamaṃ 100 th
Sahassamo Sahassatamo 1000 th	Sahassamī Sahassatamī 1000 th	Sahassamaṃ Sahassatamaṃ 1000 th

- The ordinal numbers are declined according to their genders.

1.-**Catusu** upāsakesu duṭiyo alaso. [hoti.]

(Among the four *lay devotees*, second one is lazy.)

****The sentence can be write with or without “hoti” and there is no difference in meaning.**

2.-**Catusu** vanitāsu paṭhamā **saddhāvātī**. [hoti.]

(Among the four ladies, *the first one* is **faithful**.)

3.-**Catusu** phalesu tatiyaṃ **pakkaṃ**. [hoti.]

(Among the four fruits, *the third one* is **ripened**.)

4.-**Mayaṃ** ito pañcame divase tumhehi **saddhiṃ** **dvādasa core** māriṣṣāma.

(The fifth day from today, **we** will kill **twelve thieves** *with* you.)

C. Numeral Adverbs

eka + kkhattuṃ	ekakkhattuṃ	one time
dvi + kkhattuṃ	dvikkhattuṃ	twice
ti + kkhattuṃ	tikkhattuṃ	thrice
vīsati + kkhattuṃ	vīsatikkhattuṃ	twenty times
sata + kkhattuṃ	satakkhattuṃ	hundred times
sahassa + kkhattuṃ	sahassakkhattuṃ	thousand times

1.-So **tikkhattuṃ** *sādukāraṃ* dadi. (He said *very well* **thrice**.)

2.-Tero **sahassakkhattuṃ** *attānaṃ* nimmini.

(The elder monk created *himself* **thousand times**.)

eka + dha	ekadha	into one, in one way
dvi + dha	dvidha	into two, into two parts, in two ways
ti + dha	tidha	into three, into three parts, in three ways
catu + dha	catudha	into four, into four parts, in four ways
dasa + dha	dasadha	into ten, into ten parts, in ten ways
sata + dha	satadha	into hundred, into hundred parts, in hundred ways
sahassa + dha	sahassadha	into thousand, into thousand parts, in thousand ways
bahu + dha	bahudha	into many, into many parts, in many ways
kati + dha	katidha	into how many, into how many parts, in how many ways

1.-Aṇḍaṃ **bhūmiyaṃ** *pativā* dvidhā **bhijji**.

(*Having fallen* **onto the ground**, the egg **broke** into two parts.)

(The egg *fell* **onto the ground** and **broke** into two parts.)

2.-Seṭṭhi attano *vibhavaṃ* **dasadhā** **bhājeti**.

(The millionaire **is dividing** his own *wealth* **into ten parts**.)

3.-Coro tidhā **taṃ** *kātuṃ* **sakkuṇāti**. (The thief **can** *do it* in three ways.)

dviko / dvikaṃ	set or group that has two
tiko / tikaṃ	set or group that has three
catukko / catukkaṃ	set or group that has four
satako / satakaṃ	set or group that has hundred

Vañijo *ambāni* **catukkaṃ** bhājeti.

(The merchant divides mangoes **into sets, that has four mangoes.**)

eka + so	ekaso	one by one , one to every
dvi + so	dviso	two by two, two to every
ti + so	tiso	three by three, three to every
dasa + so	dasaso	ten by ten, ten to every

Pitā *dārakānaṃ* ambāni **tiso** **dadi**.

(The father **gave** three mangoes **to every** child.)

• Time

7.30 a.m. = Pubbaṇhe (Pubbakāle / Pubbasamaye) sattame ghaṭikāya tiṃsati vināliyaṃ.

7.30 p.m. = Aparāṇhe (Aparakāle / Aparasamaye) sattame ghaṭikāya tiṃsati vināliyaṃ.

(34). The Optative or Potential Mood

The Optative verbs called "Sattami ",

- They are used to express supposition, doubt, possibility, command, request, wish, prayer, hope, advice and capability.
- They are contained auxiliary parts *may, might, must, can, could, should* and *would*.
- They are used in conditional or hypothetical sentences with particles such as "sace" (*if*), "yadi " (*if*) and "ce" (*if*). [In these sentences, one statement depends upon another.]

A- To make Optative verbs, remove the last part from the present tense, third person, singular verbs as following way.

- A. "ati" from the verbs like "sayati" (sleeps, is sleeping)
- B. "āti" from the verbs like "suṇāti" (listens, is listening)
- C. "eti" from the verbs like "deseti" (delivers, is delivering)
- D. "oti" from the verbs like "karoti" (does, is doing, makes, is making)

(goes) gacchati >>> gacch + ati

(verb >>> verbal base + added part/ verbal termination)

B- then add suitable parts (verbal terminations) from the table given below as necessary.

Optative Verbal terminations

	Singular	Plural	Singular	Plural
3 rd per	eyya	eyyuṃ	gacch + eyya >>> gaccheyya	gacch + eyyuṃ >>> gaccheyyuṃ
2 nd per	eyyāsi	eyyātha	gacch + eyyāsi >>> gaccheyyāsi	gacch + eyyātha >>> gaccheyyātha
1 st per	eyyāmi	eyyāma	gacch + eyyāmi >>> gaccheyyāmi	gacch + eyyāma >>> gaccheyyāma

So gaccheyya (He may go, He might go, He should go, He would go)

Permission	So gaccheyya	He can go (if he wants)
Assumption	So gaccheyya	He may go
Command	So gaccheyya	He must go
Condition (with particle)	Yadi so gaccheyya Sace so gaccheyya So **ce gaccheyya ** "ce" is not used at the beginning of a sentence.	If he goes If he would go If he should go
Wish (with particle)	Ahovata so gaccheyya Appeva nāma so gaccheyya Yannūna so gaccheyya	It is better if he goes
Request	Labheyāmi ahaṃ <u>bhante!</u> <i>pabbajjaṃ</i>	<u>O Lord!</u> May I become a <i>monk.</i> / O Lord!, May you ordain me as a monk.

Yadi so gaccheyya, coro api gaccheyya. Sace so gaccheyya, coro api gaccheyya. So ce gaccheyya, coro api gaccheyya.	If he goes, the thief also goes.
Yadi mātāpitaro rodeyyuṃ, puttā api rodeyyuṃ. Sace mātāpitaro rodeyyuṃ, puttā api rodeyyuṃ. Mātāpitaro ce rodeyyuṃ, puttā api rodeyyuṃ.	If parents cry, the sons also cry.
Yadi tvaṃ gaccheyyāsi, ahaṃ api gaccheyyāmi. Sace tvaṃ gaccheyyāsi, ahaṃ api gaccheyyāmi. Tvaṃ ce gaccheyyāsi, ahaṃ api gaccheyyāmi.	If you go, I also go.
Yadi tumhe pahareyyātha, mayaṃ api pahareyyama. Sace tumhe pahareyyātha, mayaṃ api pahareyyama. Tumhe ce pahareyyātha, mayaṃ api pahareyyama	If you attack, we also attack.

Ahovata te sīlaṃ rakkheyyuṃ. Appewanāma te sīlaṃ rakkheyyuṃ. Yannūna te sīlaṃ rakkheyyuṃ.	What if they (can) protect virtue. It is better if they (can) protect virtue. What a good thing, if they (can) protect virtue.
Ahovata ahaṃ na mīyeyyāmi. Appewanāma ahaṃ na mīyeyyāmi. Yannūna ahaṃ na mīyeyyāmi.	What if I don't die. It is better if I don't die. What a good thing if I don't die.

1.-Labeyya so **gāmaṃ gacchitum**. (May he able to go to the village.)

2.-**Kim tvam gāmaṃ gccheyyāsi** udāhu nagaram.

(Where do you like to go, village or city.)

(where do you go, village or city.)

(do you go to village or city.)

3.-Tvam **evam kareyyāsi**. (you may do in this way.)

(35). Hiyattanī (Indefinite Past Tense)

The “*Hiyattanī* ” verbs are rarely used in Pāli to express past.

A- first remove the last part from the present tense, third person, singular verbs as following way.

A. “ati” from the verbs like “sayati” (sleeps, is sleeping)

B. “āti” from the verbs like “suṇāti” (listens, is listening)

C. “eti” from the verbs like “deseti” (delivers, is delivering)

D. “oti” from the verbs like “karoti” (does, is doing, makes, is making)

(goes) gacchati >>> gacch + ati

(verb >>> verbal base + added part/ verbal termination)

B- then add suitable parts (verbal terminations) from the table given below as necessary.

Indefinite Past Tense Verbal termination

	Sin	Plu	Singular	Plural
3 rd Per	ā	ū	gacch + ā >>> gacchā *agacchā [He] (went)	gacch + ū >>> gacchū *agacchū [they] (went)
2 nd Per	o	ittha	gacch + o >>> gaccho *agaccho [did you] (go ?)	gacch + ittha >>> gacchittha *agacchittha [did you] (go ?)
1 st Per	a	amhā	gacch + a >>> gaccha *agaccha [I] (went)	gacch + amhā >>> gacchamhā *agacchamhā [We] (went)

* **Note:** it can be made another past tense verb by adding “a” to the front of the verbal base.

- g. Manusso gāmaṃ gacchā / Manusso gāmaṃ agacchā
(the man went to the village)
- h. Manussā gāmaṃ gacchū / Manussā gāmaṃ agacchū.
(the men went to the village)
- i. Tuvaṃ gāmaṃ gaccho? / Tuvaṃ gāmaṃ agaccho?
(did you go to the village?)
- j. Tumhe gāmaṃ gacchittha? / Tumhe gāmaṃ agacchittha?
(did you go to the village?)
- k. Ahaṃ gāmaṃ gaccha / Ahaṃ gāmaṃ agaccha
(I went to the village)
- l. Mayaṃ gāmaṃ gacchamhā / Mayaṃ gāmaṃ agacchamhā
(we went to the village)

(36). Kālātipatti (The Conditional Verbs)

These verbs are used to express an action which is not happened or will not happened.

A- first remove the last part from the present tense, third person, singular verbs as following way.

- A. "ati" from the verbs like "sayati" (sleeps, is sleeping)
- B. "āti" from the verbs like "suṇāti" (listens, is listening)
- C. "eti" from the verbs like "deseti" (delivers, is delivering)
- D. "oti" from the verbs like "karoti" (does, is doing, makes, is making)

(goes) gacchati >>> gacch + ati

(verb >>> verbal base + added part/ verbal termination)

B- then add suitable parts (verbal terminations) from the table given below as necessary.

Conditional Verbal termination

	Singular	Plural	Singular	Plural
3 rd Per	issā	issaṃsu	gacchissā, agacchissā (could have gone) (would have gone) (should have gone) (had gone)	gacchissaṃsu agacchissaṃsu (could have gone) (would have gone) (should have gone) (had gone)
2 nd Per	isse	issatha	gacchisse agacchisse (could have gone) (would have gone) (should have gone) (had gone)	gacchissatha agacchissatha (could have gone) (would have gone) (should have gone) (had gone)
1 st Per	issaṃ	issamhā	gacchissaṃ agacchissaṃ (could have gone) (would have gone) (should have gone) (had gone)	gacchissamhā agacchissamhā (could have gone) (would have gone) (should have gone) (had gone)

* **Note:** it can be made another past tense verb by adding “a” to the front of the verbal base.

1.- **Yadi** so *nagaraṃ gacchissā*, **mayam̐ api** (mayampi) agacchissamhā.

Sace so *nagaraṃ gacchissā*, **mayam̐ api** (mayampi) agacchissamhā.

So **ce** *nagaraṃ gacchissā*, **mayam̐ api** (mayampi) agacchissamhā.

(If he had gone to the city, **we could have gone too**.)

2.- **Yadi** te *vandissaṃsu*, **aham̐ api** (ahampi) *vandissaṃ*.

Sace te *vandissaṃsu*, **aham̐ api** (ahampi) *vandissaṃ*.

(If they had worshipped, **I could have worshipped too**.)

(37). To be / to exists (“atthi” and “hoti”)

A. “atthi”

	Present tense		Imperative	
	Singular	Plural	Singular	Plural
3 rd P	atthi (there is)	santi (there are)	atthu (may he be)	santu (may they be)
2 nd P	asi (are you?)	attha (are you?)	āhi (may you be)	attha (may you be)
1 st P	asmi / amhi (I am)	asma / amha (we are)	asmi / amhi (may I be)	asma / amha (may we be)

	Optative		Past Tense	
	Singular	Plural	Singular	Plural
3 rd P	siyā / assa (He may be)	siyuṃ / assu (They may be)	āsi (He was)	āsiṃsu (They were)
2 nd P	assa (you may be)	assatha (you may be)	asi (were you?)	āsitha (were you?)
1 st P	assa (I may be)	assāma (we may be)	āsiṃ (I was)	āsimha (We were)

B. “hoti”

	Present tense		Imperative	
	Singular	Plural	Singular	Plural
3 rd P	hoit (he is)	honti (they are)	hothu (may he be)	hontu (may they be)
2 nd P	hosi (are you?)	hotha (are you?)	hohi (may you be)	hotha (may you be)
1 st P	homi (I am)	homa (we are)	homi (may I be)	homa (may we be)

	Past Tense	
	Singular	Plural
3 rd P	ahosi (He was)	ahesuṃ / ahuṃ (They were)
2 nd P	ahosi / ahu (were you?)	ahosittha / ahuvattha (were you?)
1 st P	ahuvāsiṃ / ahuviṃ (I was)	ahosimhā / ahumhā (We were)

Present tense

1. **Bhūpālo atthi.** (There is a king.)
2. So bhūpālo hoti. (He is a king.)
3. **Bhūpālā santi.** (There are kings.)
4. Te Bhūpālā honti. (They are kings.)
5. Tvaṃ bhūpālo asi ? / hosi ? (Are you a king?)
6. Tumhe bhūpālā attha ? / hotha ? (Are you kings?)
7. Ahaṃ bhūpālo asmi / amhi / homi. (I am a king)
8. Mayaṃ bhūpālā asma / amha / homa. (We are kings)

Imperative

1. So bhūpālo atthu! / hotu!. (May he be a king!.)
2. Te Bhūpālā santu! / hontu!. (May they be kings!..)
3. Tvaṃ bhūpālo āhi ! / hohi!. (May you be a king!.)
4. Tumhe bhūpālā attha! / hotha!. (May you be kings!)
5. Ahaṃ bhūpālo asmi ! / amhi ! / homi !. (May I be a king!..)
6. Mayaṃ bhūpālā asma! / amha! / homa!. (May we be kings!..)

Optative

1. So bhūpālo siyā / assa. (He may/ must/ should/ could be a king!.)
2. Te Bhūpālā siyuṃ / assu. (They must be kings!..)
3. Tvaṃ bhūpālo assa. (You must be a king!.)
4. Tumhe bhūpālā assatha. (You must be kings!)
5. Ahaṃ bhūpālo assa. (I must be a king!..)
6. Mayaṃ bhūpālā assāma. (We must be kings!..)

Past tense

1. **Bhūpālo āsi.** (There was a king.)
2. So bhūpālo ahosi / ahu. (He was a king.)
3. **Bhūpālā āsiṃsu.** (There were kings.)
4. Te Bhūpālā ahesuṃ / ahum. (They were kings.)
5. Tvaṃ bhūpālo asi ? / ahosi ? / ahuvā ? (Were you a king?)
6. Tumhe bhūpālā āsittha? / ahosittha? / ahuvattha? (Were you kings?)
7. Ahaṃ bhūpālo āsiṃ / ahuvāsiṃ / ahuviṃ (I was a king.)
8. Mayaṃ bhūpālā āsimha / ahosimhā / ahumhā. (We were kings.)

(38). Passive Voice

In Pāli. in the passive voice sentences,

- The subject is put in the Instrumental Case (Ablative of agent).
- The object is put in the Nominative Case.
- The verb takes the number and the person of object which is in the Nominative Case.

To make passive voice verbs,

A- first remove the vowel which is before the last "ti " from the present tense, third person, singular active voice verbs as following way.

- A. "a" from the verbs like "sayati" (sleeps, is sleeping)
- B. "ā" from the verbs like "suṇāti" (listens, is listening)
- C. "e" from the verbs like "deseti" (delivers, is delivering)
- D. "o" from the verbs like "karoti" (does, is doing, makes, is making)

Then replace the empty place with "īya ".

(eats, is eating) khādati >>> khād + a + ti

khād + **īya** + ti >>> khādīyati (is eaten)

B. There are other ways too (no need to study for beginners.)

bhaṇati (tells, is telling) >>> bhaṇīyati (is told)

hanati (destroys, is destroying) >>> haññati (is destroyed)

chindati (cuts, is cutting) >>> chijjati (is cut)

C. The translation of active voice sentences into passive voice sentences.

- change the subject into the Instrumental Case,
- change the object into the Nominative Case,
- replace the active verb by the passive verb.

Active = Manusso **rukkaṃ** chindati. (The man cuts the tree.)
(Nom. case) (**Acc. case**) (active verb)

Passive = Manussena **rukko** chijjati. (**The tree is cut** by the man.)
(Ins. case) (**Nom. case**) (passive verb)

Active = Manussā **rukke** chindanti. (The men cut the trees.)

Passive = Manussehi **rukkhā** chijjanti. (**The trees are cut** by the men.)

Active = Ahaṃ **rukkaṃ** chindāmi. (I am cutting the tree.)

Passive = Mayā **rukko** chijjati. (**The tree is cut** by me.)

1.- Odano sūdena pachīyati. (The rice **is cooked** by the chef.)

2.- Goṇā kammakārehi **harīyanti.** (The bulls **are taken** by the workers.)

3.- Tvaṃ balinā corena **paharīyasi ?.** (**are you attacked** by the strong thief ?.)

4.- Tumhe arinā **paharīyatha ?.** (**are you attacked** by the enemy ?.)

5.- Ahaṃ balinā purisena **ākaḍḍhiyaṃ.** (I **was dragged** by the strong man.)

6.- Mayaṃ arīhi **paharīyamhā.** (We **were attacked** by the enemies.)

7.- Te gāviyo tāya dāsiyā **bandhīyanti.**

(Those cows **are tied** by that female servant.)

• The passive voice sentences can write without subject too.

1. Gehā karīyanti. (The houses are built.)

2. Migā māriyanti. (The deer are killed.)

3. Ahaṃ paharīyiṃ. (I was attacked.)

4. Amhe ākaḍḍhiyimhā. (We were dragged.)

5. Bhaṇḍāni harīyissanti. (The goods will be taken.)

6. Mahantaṃ khettaṃ kaṣīyati. (The big paddy field is ploughed.)

7. Dhammo desīyati. (The Damma is delivered.)

(39). Compounds and Combination.

• Two or more words combined together to make a single word are called a compounds " Samāsa ". There are several varieties of compound in Pāli. You can learn them in higher education. Here you have few examples.

Nīlaṃ + uppalaṃ	Nīlauppalaṃ (blue lotus)
Dīgo + maggo	Dīgamaggo (long path, long road)
Rasso + maggo	Rassamaggo (short path)
Gāmaṃ + gato	Gāmagato (gone to the village)
Saggaṃ + gato	Saggagato (gone to the heaven)
Buddhena + desito	Buddhadesito (delivered by the Buddha)
Rukkhamhā + patito	Rukkhatitito (fallen from the tree)
Seṭṭhissa + putto	Seṭṭhiputto (Millionaire's son)

• When two letters of two different words are joined together to make one word is called Euphonic combination " Sandhi ".

• combined by erasing last vowel of the first word.

Amanussa + upaddavo (nonhuman) (danger)	Amanussupaddavo (nonhuman danger)
Asanto + ettha (Wicked) (here)	Asantettha (Wicked here)
Paññā + indriyaṃ (Wisdom) (faculty)	Paññindriyaṃ (wisdom faculty)
Tīṇi + imāni (three) (these)	Tīṇimāni (these three)
Nohi + etaṃ (no) (this)	Nohetam (not proper)
Bhikkhunī + ovādo (nuns) (advice)	Bhikkhunovādo (nun's advice)
Mātu + upaṭṭhānaṃ (mother) (looking after)	Mātupaṭṭhānaṃ (looking after one's mother)
Pitu + upaṭṭhānaṃ (father) (looking after)	Pitupaṭṭhānaṃ (looking after one's father)
Sabbe + eva (every) [emphatic particle]	Sabbeva (every)

Tayo + assu dhammā (three) (there are) (nature)	Tayassu dhammā (There are three natures)
Kālassa + eva (early) [<i>emphatic particle</i>]	Kālasseva (very early)
Puttā + me + atthi (sons) (I) (have)	Puttāmatthi (I have sons)

- combined by erasing first vowel of the second word.

Akataññū + āsi (ungrateful+was)	Akataññūsi (was ungrateful)
Yassa + idāni (to whoever, whose) (now)	Yassadāni (to whoever now, whose now)
Chāyā + iva (shadow) (like a)	Chāyāva (like a shadow)
Te + api (They) (also, too)	Tepi (They also, They too)
Vande + ahaṃ (warship, am worshiping) (I)	Vandehaṃ (I am worshiping)
Dāsa + api (Servant) (also, too)	Dāsapi (Servant also, Servant too)
Kathā + eva + kā (talk) (emphatic particle) (what)	Kathāvakā (it is obvious)
Pāto + eva (morning) (emphatic particle)	Pātova (early morning)
Ābādhiko + ahaṃ (sick) (I)	Ābādhikohaṃ (I am sick)
Devatānu + āsi (Deity ?) (was)	Devatānusi (was that deity?)

- combined replacing “ ṃ ” by “ m ” .

Dhanaṃ + me atthi	Dhanamme atthi (I have wealth)
Sabbaṃ + api	Sabbampi (everyone, everything, everyone too, everything too)
Evaṃ + eva	Evameva (in this way)
Evaṃ + me sutāṃ	Evamme sutāṃ (in this way was listened by me)
So evaṃ + āhaṃ	So evamāha (He said in this way)
Te evaṃ + āhaṃsu	Te evamāhaṃsu (They said in this way)

Taṃ + ahaṃ vadāmi	Tamahaṃ vadāmi (I am saying that)
Taṃ + phalaṃ	Tamphalaṃ (that fruit)
Kiṃ + etaṃ	Kimetaṃ (what is this?, what is that?)
Yaṃ + ahaṃ vadāmi	Yamahaṃ vadāmi (what I say, what I am saying)
idaṃ + api	idampi (this also, this too)
Uttariṃ + api	Uttarimpi (further, further more, additionally)
Tesaṃ + api	Tesampi (for them too, thire too)

(40). The Potential (or Future) Passive Participles.

The Potential Passive Participles are used as adjectives too in the sentences. So they are declined in all genders.

Verb = suṇāti (listens, is listening)

Potential P. P. = sotabba (Should be listened, can be listened, worth listening)

As a P.P.P. = Dhammo sotabbo / Dhammo sotabbo hoti.

(The damma talk should be listened.)

[The full meaning of the sentences can be given even without “hoti ”. so most of the time the “hoti ” is omitted from the sentences.]

As a adjective = Tehi sotabbo dhammo suṇīyati.

(**The damma talk which is worth listening, is listened by them.**)

As a adjective = *Vejjena bhuñjitabbo āhāro gilānassa dadīyati.*

(**The food which can be eaten, is given to the patient *by the doctor.*)**

(**The food which should be eaten, is given to the patient *by the doctor.*)**

(**The food which is worth eating , is given to the patient *by the doctor.*)**

■ Declension

• Before declension, the last “a” of the Potential passive participle must be removed. Then decline as group “o”, group “ā” and group “aṃ” in three genders.

Masculine = **Kusalo** kattabbo. [hoti.] (**The merit** should be done.)

Kattabbo **kusalo** (**The merit** which is worth doing)

Feminine = **Pūjā** kattabbā [hoti.] (**The offering** should be done.)

Kattabbā **pūjā** (**The offering** which is worth doing)

Neuter = **Puññaṃ** kattabbaṃ [hoti.] (The merit should be done.)

Kattabbaṃ **puññaṃ** (**The merit** which is worth doing)

● “na kho panetaṃ icchāya **pattabbaṃ**” (That is **cannot be gained** by hope.)

Vanditabba	Should be worshipped, can be worshipped, worth worshipping.
Kattabba / kātabba	Should be done, can be done, worth doing Should be done, can be done, worth doing
Pacitabba	Should be cooked, can be cooked, worth cooking
Dātabba	Should be given, can be given, worth giving
Desetabba	Should be delivered, can be delivered, worth delivering
Bhuñjitabba	Should be eaten, can be eaten, worth eating
Haritabba	Should be carried, can be carried, worth carrying
Chinditabba	Should be cut, can be cut, worth cutting
Sotabba	Should be listened, can be listened, worth listening
Gantabba / gamitabba	Should be gone, can be gone, worth going Should be gone, can be gone, worth going
Gahetabba / gaṇhitabba	Should be taken, can be taken, worth taking Should be taken, can be taken, worth taking
Netabba	Should be led, can be led, worth leading
Vattabba	Should be said, can be said, worth saying
Pattabba	Should be gained, can be gained, worth gaining
Cayitabba	Should be collected, can be collected, worth collecting
Karaṇīya	Should be done, can be done, worth doing
Savaṇīya	Should be listened, can be listened, worth listening

Nayanīya	Should be led, can be led, worth leading
Pacanīya	Should be cooked, can be cooked, worth cooking
Dānīya	Should be given, can be given, worth giving
Pānīya	Should be drunk, can be drunk, worth drinking
Peyya	Should be drunk, can be drunk, worth drinking
Deyya	Should be given, can be given, worth giving
Ñeyya	Should be known, can be known, worth knowing
Meyya	Should be measured, can be measured, worth measuring
Neyya	Should be led, can be led, worth leading / Should be tamed, can be tamed, worth taming
Ceyya	Should be collected, can be collected, worth collecting
Jeyya	Should be won, can be won, worth winning
Bhavya	Should be existed, can be existed, worth existing
Lavya	Should be cut, can be cut, worth cutting
Ñātayya	Should be known, can be known, worth knowing
Pattayya	Should be gained, can be gained, worth gaining
Daṭṭhayya	Should be observed, can be observed, worth observing
Kāriya	Should be done, can be done, worth doing
Bhāriya	Should be nurtured, can be nurtured, worth nurturing
Hāriya	Should be carried, can be carried, worth carrying
Nindiya	Should be insulted, can be insulted, worth insulting
Pasaṃsiya	Should be praised, can be praised, worth praising
Vajja	Should be told, can be told, worth telling / Should be avoided, can be avoided, worth avoiding
Bhajja	Should be divided, can be divided, worth dividing
Khajja	Should be eaten, can be eaten, worth eating
Bhojja	Should be eaten, can be eaten, worth eating
Bhogga	Should be eaten, can be eaten, worth eating
Gamma	Should be gone, can be gone, worth going / Should be understood, can be understood, worth understanding
Gārayha	Should be insulted, can be insulted, worth insulting
Gayha	Should be taken, can be taken, worth taking

(41). Past Participles

The Past Participles are used as adjectives too in the sentences. So they are declined in all genders.

pacati (cooks, is cooking) >>> pacita (cooked)

chindati (cuts, is cutting) >>> chinna (cut)

gacchati (goes, is going) >>> gata (gone)

■ Declension

• Before declension, the last “a” of the past participle must be removed. Then decline as group “o”, group “ā” and group “aṃ” in three genders.

Masculine = Chinno rukkho (The tree which was cut)

Feminine = Chinnā latā (The creeper which was cut)

Neuter = Chinnaṃ mūlaṃ (The root which was cut)

■ *Passive Sentences without Past Participles*

Present simple = Purisena **rukkho** chijjati. (**The tree is cut** by the man.)

Past simple = Purisena **rukkho** chijji. (**The tree was cut** by the man.)

■ *Passive Sentences with Passive Past Participles*

- A passive past participle agrees with the object in gender, number and case.
- A passive past participle's agent (subject) is placed in Instrumental Case.

As a Passive P.P. = Purisena **rukkho** chinno./ Purisena **rukkho** chinno hoti.

(**The tree was cut** by the man.)

(**The tree has been cut** by the man.)

(**The tree had been cut** by the man.)

[The full meaning of the sentences can be given even without “hoti ”. so most of the time the “hoti ” is omitted from the sentences.]

As a adjective = Purisena chinno **rukkho** *bhūmiyaṃ pati.*

(**The tree** which was cut by the man, *felled on to the ground.*)

As a Passive P.P. = Purisena **latā** chinnā. / Purisena **latā** chinnā hoti.

(**The creeper** was cut by the man.)

(**The creeper** has been cut by the man.)

(**The creeper** had been cut by the man.)

As a adjective = Purisena chinnā **latā** *bhūmiyaṃ pati.*

(**The creeper** which was cut by the man, *felled on to the ground.*)

As a Passiv P.P.= Purisena **mūlaṃ** chinnaṃ. / Purisena **mūlaṃ** chinnaṃ hoti.

(**The root** was cut by the man.)

(**The root** has been cut by the man.)

(**The root** had been cut by the man.)

As a adjective = Purisena chinnaṃ **mūlaṃ** *puna rūhati.*

(**The root** which was cut by the man, *grows again.*)

• An active past participle agrees with the subject (agent) in gender, number and case.

As a Active P.P. = **Vāṇijo** gāmaṃ gato. / **Vāṇijo** gāmaṃ gato hoti.

(**The merchant** went to the village.)

(**The merchant** has gone to the village.)

(**The merchant** had gone to the village.)

As a adjective = Gāmaṃ gato **vāṇijo** *bhaṇḍāni vikkiṇāti.*

(**The merchant** who went to the village, *is selling the goods.*)

■ marati (dies) >>> mata (dead)

Masculine

Nom	Mato puriso	The dead man
Acc	matam purisaṃ	dead man
Ins	matena purisena	by a dead man / with a dead man
Dat & Gen	matassa purisassa	to a dead man / for a dead man / of a dead man / dead man's
Abl	matamhā purisamhā	from a dead man
Loc	matamhi purisamhi	in a dead man / on a dead man

Feminine

Nom	Matā vanitā	The dead woman
Acc	matam vanitaṃ	dead woman
Ins	matāya vanitāya	by a dead woman / with a dead woman
Dat & Gen	matāya vanitāya	to a dead woman / for a dead woman / of a dead woman / dead woman's
Abl	matāya vanitāya	from a dead woman
Loc	matāya vanitāya	in a dead woman / on a dead woman

Neuter

Nom	Mataṃ mūlaṃ	The dead root
Acc	matam mūlaṃ	dead root
Ins	matena mūlena	by a dead root / with a dead root
Dat & Gen	matassa mūlassa	to a dead root / for a dead root / of a dead root / dead root's
Abl	matamhā mūlamhā	from a dead root
Loc	matamhi mūlamhi	in a dead root / on a dead root

akkuṭṭha	scolded	khādita	eaten
anusitṭha	advised	khata	dug
ārūḷha	mounted, climbed, embarked	kathita	said, told
āgata	come	kaṭṭha	ploughed
āhata	brought	kasita	ploughed
āraddha	begun, started	kata	done, made, built
ākiṇṇa	scattered	khanta	endured
		khīṇa	ceased, ended

it̥ṭha	desired, liked, wished	kampita	trembled, wavered
udita	risen, told, said	khitta	thrown
otiṇṇa	entered into	likhita	written, carved
ogāḷha	entered into	lagita	stuck, attached
gata	gone, left	lagga	stuck, attached
gīta	sung	ṭhita	stood, stayed
gopita	protected	ṭhapita	placed, ordered
gutta	protected	tuṭṭha	satisfied, enjoyed, pleased
gahita	taken, received, caught	haṭṭha	satisfied, enjoyed, pleased
catta	abandoned, given up, sacrificed	tatta	heated
cuta	dead, shifted	tāpita	heated
ciṇṇa	practiced	patthaṭa	spread, expanded
cita	collected	visaṭa	spread, expanded
channa	covered	phuṭa	spread, filled
chindita	cut	phuṭṭha	touched, reached, affected
chinna	cut	phulla	fully opened, blossomed
lūna	cut	pahaṭa	attacked, beaten, hit, struck
jita	won, defeated	pīta	drunken
jiṇṇa	decayed, become old	patta	reached, attained, approached
jāta	born	pacita	cooked
daṭṭha	bitten	pucchita	asked, questioned
dinna	given	pakkanta	gone
datta	given	puṇṇa	filled
danta	controlled, tamed	pahīna	eliminated, abandoned, destroyed
diṭṭha	seen, understood, found	posita	nourished, fed
duddha	milked	puṭṭha	nourished, fed
daḍḍha	burnt	pasanna	pleased, cleaned
dīna	begged	pūjita	honoured, respected, offered
duṭṭha	corrupted, spoiled	laddha	obtained, received
dūsita	corrupted, spoiled	luddha	desired, was greedy
buddha	known, understood	vusita	stayed, dwelt
bhutta	eaten,	vandita	honoured, saluted, worshipped
bhūta	become, existed	vutta	said, told, sown
bhinna	broken	vanta	vomited, abandoned, left
bhagga	broken		
bhīta	scared, frightened		
bhanta	spun, rotated, feared		
yutta	engaged		

yāta	gone	viddha	shot, struck
rosita	made angry, was angry	mata	dead
ruṭṭha	made angry, was angry	nisinna	sat
kuddha	made angry, was angry	āsīna	sat
rata, ratta	delighted, devoted, desired	nahāta	bathed
ruddha	prevented, obstructed	pakka	ripened, boiled, cooked
rūḷha	grown up, healed	haṭa, nīta	carried
sutta	slept	harita	carried
suta	heard, listened	ñāta	known
suddha	become clear, become pure, washed	jānita	known
siddha	happened, succeeded	hata	killed, destroyed
sitta	sprinkled, poured	nata	bent, inclined
sukkha	dried	santa	ceased, calmed
saṃvigga	moved by fear, disappointed	naddha	tied, wrapped, twisted
mutta	freed, released	ghuṭṭha	announced, proclaimed
milāta	faded, dried	maṭṭha	polished, smoothed
		maṇḍita	decorated, adorned
		mūḷha	confused
		mita	measured, balanced

1.- Rukkato **otiṇṇo** **vānaro** sunakehi mārito hoti.

(**The monkey which** climbed down from the tree, **was killed** by dogs.

2.- Gāmato **gato** **Ānando** uyyāne madhuraphalāni khādati.

(**The Ananda who** went from the village, **eats** sweet fruits at the park.)

3.- Mātuyā **pacito** **odano** nagarato āgatehi tassā puttehi bhutto.

(**The rice which** was cooked by the mother, **was eaten** by her sons who came from the city.)

4.- Aggito **vā** udakato **vā** corato **vā** katapuññassa upaddavo natthi.

(**He who had done** lot of meritorious deeds, **has** no risk from the fire, from the water or from the thieves.)

5.- Atavito āgatā **ekā** sīhi ida **nisinnaṃ** **purisaṃ** **mari**.

(**A one lady lion which** came from the forest, **killed** a man who **was sitting** here.)

6.- Sūdena **pacitaṃ** **bhattaṃ** raññena **bhuttaṃ** **hoti**.

(**The rice which** was cooked by the chef, **was eaten** by the king.)

7.- Kammakārena **chindiyamāno tālarukkho rājagehaṃ upari patissati.**

(**The palm tree which is being cut** by the worker, **will fell on to the Palace.**)

8.- Dhanavatā (Dhanavantena) **bhuññiyamāno āhāro yācakassa api dātabbo.**

(**The food which is eaten** by the wealthy man, **must be given to the begger too.**)

9.- Puttehi mātāpitaro **vanditā ca pūjitā ca honti.**

(**The parents are worshipped** and **honoured** by the sons.)

10. – **Sabbhei hāhariyamānāni padumāni buddhassa pūjetabbāni.**

(**The flowers which are being brought** by everyone, **must be offered** to the Lord Buddha.)

11.- **Arīhi haṭā goṇā kassakehi puna āhaṭā.**

(**The bulls which were taken away** by the enemies, **were brought back** by the farmers.)

12.- Rathācareyena **pahariyamānā assā sīghaṃ dāvanti.**

(**The horses which are being beaten** by the charioteer, **run fast.**)

• By adding “**ttā**” to the past participle can make another word which can be used to express reasons that cause to something happened.

(done,made) kata + **ttā** >>> katattā (because of [he] had done / [they] had done)

(eaten) bhutta + **ttā** >>> bhuttattā (because of [he] had eaten/ [they] had eaten)

(gone) gata + **ttā** >>> gatattā (because of [he] had gone / [they] had gone)

◇ **Pāpāni katattā** so **nirayaṃ gacchi.**

(He went **to the hell** because of he had done **evil deeds.**)

◇ **So rattiyaṃ nagaraṃ gatattā arīhi pahato hoti.**

(He was attacked **by the enemies** because of he had gone to the city **in the night.**)

(42). Locative Absolute

In Pāli, when it needs to mention particular time period or particular situation, the Locative case is used for that. To do that both the subject and the participle are put in the locative case.

A). Active Present Participle.

- i. Gāyakā **gītāni** *gāyanti*. (The singers *are singing the songs.*)
- ii. **Naṭā** *naccanti*. (**The dancers** are dancing.)

To write one sentence using above two sentences,

◇ Change the verb in first sentence into active present participle. (Explains in No: 27)

Gāyati (sings) >>> gāyanto / gāyamāno (singing)

◇ Then decline the active present participle and it's subject (agent) into locative case.

Gāyakā gītāni *gāyanti*.

Gāyakā >>> gāyakesu *gāyanti* >>> gāyanto / gāyamāno >>> gāyantesu

☆ **Gāyakesu** gītāni *gāyantesu*

(**when singers** *are singing* songs / **while singers** *are singing* songs)

● when this type of clause is translated into English, the relative adverb “when” or “while” should be used.

- i. Gāyakā gītāni *gāyanti*. (The singers are singing the songs.)
- ii. Naṭā *naccanti*. (The dancers are dancing.)

☆ **Gāyakesu** gītāni gāyantesu, *naṭā naccanti*.

(**When the singers** are singing songs, *the dancers are dancing.*)

(**While the singers** are singing songs, *the dancers are dancing.*)

Core alikāni bhanante Coramhi alikāni bhanantamhi Corasmiṃ alikāni bhanantasmim Core alikāni bhanamāne Coramhi alikāni bhanamānamhi Corasmiṃ alikāni bhanamānasmiṃ	When the thief is telling the lies , While the thief is telling the lies,
Coresu alikāni bhanantesu Coresu alikāni bhanamānesu	When the thieves are telling the lies, While the thieves are telling the lies,
Vanitāyaṃ alikāni bhanantiyaṃ Vanitāyaṃ alikāni bhanamānāyaṃ	When the women is telling the lies, While the women is telling the lies,
Suriye uidente Suriye uidentasmim	When the sun is rising, While the sun is rising,
Pupphesu vikasantesu Pupphesu vikasamānesu	When the flowers are blossoming, While the flowers are blossoming,

1.- Suriye uidente, pupphāni vikasanti. (When / While the sun is rising, the flowers blossom.)

2.- Pupphesu vikasantesu sugando vāyati.

(When / While the flowers are blossoming, the sweet scent spreads,)

3.- Tasmim duggate **tādisaṃ mahantaṃ dānaṃ dadante**, *kathannāma tvam* **īdisaṃ dānaṃ dadituṃ** na sakkosi ?.

(When that poor man is giving that type of large alms-given, why can't you (to) give this type of alms-given.)

4.- Rukkhesu phalavantesu bhavantesu, **anekavidha dijaghanā ca bahū sattā ca haṭṭatuṭṭā tāni phalāni** khādanti.

(When the trees become fruitful, many varieties of birds and many bees eat those fruits with pleasure.)

☆☆ “sati” and “sante” (when existin) are the Locative singular of “santa” (existing). Its negative form is “asati” and “asante” (when not existing). Both these are used in commonly without regarding its number and gender.)

▪ **Jātiyā sati [sante]**, jarā-maraṇaṃ hoti. (when there is birth, there are decay and death.)

▪ **Jātiyā asati [asante]**, jarā-maraṇaṃ na hoti. (when there is not birth, there are not decay and death.)

B). Past Participle.

- i. Pitā nagaram **gacchi**. (The father **went** to the city.)
- ii. Dārakā **rodiṃsu**. (The children **cried**.)

To write one sentence using above two sentences,

◇ Take past participle in first sentence,

Gacchati (goes) >>> gacchi (went) >>> gata (gone) [P.P.]

◇ Then decline the active past participle and it's subject (agent) into locative case.

Pitā nagaram gacchi. (**The farther** went to the city.)

Pitā >>> **pitari** gacchi >>> gata >>> gate / gatamhi / gatasmim

☆ **Pitari** nagaram gate / gatamhi / gatasmim

(When the father went to the city,)

☆ **Pitari** nagaram gate, dārakā rodiṃsu.

(When the father went to the city, the children cried.)

(While the father went to the city, the children are crying.)

- Tayi mate **ahaṃ** kiṃ karissāmi. (*What would I do, when you die.*)
- **Sammā** sambuddhe parinibbute (when the Lord Buddha was dead)
- **Sīhasmiṃ** ṭhite (when/while the lion stands/stood)
- **Supitvā** vuṭṭhite (When woke up after slept)
- **Nisinne** (when sit/ sat) āgate / āgatesu (when come/ came) **mate** (when die/ died) **kuddhe** (when get/ got angry) **dinne** / **dinnesu** (when give/ gave)
- **Bhagavatī** **parinibbute** bahū janā *mahantena* *sokena* **kandiṃsu**.

(Many people **cried with great sorrow when the Lord Buddha was passed away.**)

C). Passive Voice

Passive voice = Purisena geho **karīyati**. (The house **is built** by the man.)

Locative absolute = Purisena gehe **karīyante / karīyamāne / karīyantasmim**.

(When the house **is being built** by the man.)

(While the house **is being built** by the man.)

Passive voice = Purisena geho kato. (The house **was built** by the man.)

Locative absolute = Purisena gehe kate.

(When the house **was built** by the man.)

(While the house **was built** by the man.)

Passive voice = Purisehi gehā **katā**. (The houses **were built** by the men.)

Locative absolute = Purisehi gehesu katesu.

(When the houses **were built** by the men.)

(While the houses **were built** by the men.)

1.- Purisena gehe **karīyamāne**, dārakā nagaram **gacchiṃsu**.

(While/When the house **is being built** by the man, the children **went to the city**)

2.-Purisehi gehe **kate**, sāmi **vetanaṃ** **dadi**.

(When the house **was built** by the men, the owner **gave the salary**.)

(43). Causative Verbs.

In Pāli, when we cause to someone to do something or when we arrange somebody else to do something for us, the Causative Verb is used to say that.

Pacati (cooks, is cooking) >>> Pacāpeti ([he] has + [object] + cooked)

([They] have + [object] + cooked)

([he] gets + [object] + cooked)

([They] get + [object] + cooked)

Karoti (does, is doing) >>> Kārāpeti ([he] has + [object] + done)

([he] gets + [object] + done)

■ **Putto** sayati. (**The son** is sleeping)

☆ **Pitā puttam** sayāpeti. (The father is having **the son** slept)

To make causative verbs,

A- first remove the vowel which is before the last “**ti**” from the present tense, third person, singular active voice verbs as following way.

- A. “**a**” from the verbs like “sayati” (sleeps, is sleeping)
- B. “**ā**” from the verbs like “suṇāti” (listens, is listening)
- C. “**e**” from the verbs like “deseti” (delivers, is delivering)
- D. “**o**” from the verbs like “karoti” (does, is doing, makes, is making)

Then replace the empty place

◇ with “**e**”, “**aya**”, “**āpe**” and “**āpaya**” for group A and B.

◇ with “**āpe**” and “**āpaya**” for group C and D.

● most of time in the causative verbs the first vowel is lengthened. [a >> ā]

sayati >>> say + **a** + ti

say + **e** + ti >>> sāyeti (he] has/ gets + [object] + slept)

say + **aya** + ti >>> sāyayati (...)

say + **āpe** + ti >>> sāyāpeti (...)

say + **āpaya** + ti >>> sāyāpayati (...)

karoti (does, is doing) >>> kārāpeti / kārāpayati ([he] has + [object] + done
[he] gets + [object] + done)

coreti (steals, is stealing) >>> corāpeti / corāpayati ([he] has + [object] + stolen
[he] gets + [object] + stolen)

ganhati (takes, is taking) >>> ganheti / ganhāyati / ganhāpeti / ganhāpayati
([he] has + [object] + taken / [he] gets + [object] + taken)

1- *Puriso rukkhaṃ chindati.* (*The man is cutting the tree.*)
(subject) (object) (verb)

2- *Vāṇijo purisaṃ rukkhaṃ chindāpeti.*
Vāṇijo purisena rukkhaṃ chindāpeti.
(subject) (secondary object) (main object) (causative verb)
(The merchant has **the tree** cut *by the man.*)
(The merchant gets **the tree** cut *by the man.*)
(The merchant is having **the tree** cut *by the man.*)

• The subject of the first sentence “*puriso*” becomes secondary object in the second sentence. That secondary object can be placed in either Accusative Case “*purisaṃ*” or Instrumental Case “*purisena*”.

• There is no change in main object “**rukkhaṃ**” in both sentences.

• The verb of first sentence “chindati” becomes causative verb “chindāpeti” in the second sentence.

• The causative verbs can be used to make any verbal forms and participles.

1. **Vaḍḍhakī mandiraṃ karoti.** (**The carpenter builds a palace.**)

2. Rāja **vaḍḍhakīnā mandiraṃ kārāpeti.** [Present tense]

(The king has/gets the palace built **by the carpenter**)

3. Rāja **vaḍḍhakīnā mandiraṃ kārāpesi.** [Past tense]

(The king had/got the palace built **by the carpenter**)

4. Rāja **vaḍḍhakīnā mandiraṃ kārāpessati.** [Future tense]

(The king will have/ get the palace built **by the carpenter**)

5. Rāja **vaḍḍhakīnā mandiraṃ kārāpetvā tam vikkiṇi** [Gerund]

(The king had/got the palace built **by the carpenter** and then **sold it.**)

6. Rāja **vaḍḍhakīnā mandiraṃ kārāpetum mūlaṃ adāsi.** [Infinitive]

(The king has / to gets the palace built **by the carpenter**, **gave the money.**)

7. Rāja **vaḍḍhakīnā** *mandiraṃ* kārāpento maggasmim̐ tiṭṭhati. [Present participle]

(The king who is having /getting the palace built by the carpenter, stays in the road.)

8. Rāja **vaḍḍhakīnā** kārāpitam *mandiraṃ* **puttasa** **dadi**. [Past participle]

(The king **gave** *the palace to the son* which he had / got built by the carpenter)

9. Rāja **vaḍḍhakīnā** *mandiraṃ* kārāpetu. [Imperative]

(May the king has/gets the palace built by the carpenter)

1.- Pitā puttam̐ buddham̐ vandāpesi.

(The father had/ got the Lord Buddha worshipped by the son.)

(The father made son to worship Lord Buddha.)

2.- Vanitāyo dāsim̐ dārūni āharāpesuṃ.

(The women had / got the firewood brought by the female servant)

(The women made female servant to bring firewood.)

(44). Prefixes (Upasagga)

There are twenty Prefixes in Pāli. They are prefixed to verbs, participles, gerunds, infinitives, nouns and adjectives. They can emphasise, confirm, alter the words or make opposite of the words which they are prefixed.

Words	Prefixes	Words with prefixes
bhavati (becomes, exists)	pa	pabhavati (flows, originates)
jeti (wins)	parā	parājeti (defeats, conquers)
bhavati (becomes, exists)	parā	parābhavati (becomes worse, goes to ruin, disgraces)
gata (gone)	ni	niggata (gone out, proceeded from)
sarati (remembers, moves along)	ni	nissarati (departs,escapes from)
harati (carries)	nī	nīharati (takes out, drives away)

gacchati (goes) dharati (lasts, lives, continues)	u u	uggacchati (rises, goes up) uddharati (pulls out, lifts, removes, uproots)
katam̐ (done)	du	dukkatam̐ (wrongly done, badly done)
vāsa (living, habitation)	saṃ	saṃvāsa (living together, intimacy)
gaṇhāti (takes)	saṃ	saṃgaṇhāti (treats)
vadati (says, speaks, talks) payutta (employed, applied)	vi vi	vivadati (quarrels, argues) vippayutta (separated)
jānāti (knows) maññati (thinks)	ava ava	avajānāti (dislike, hate, humiliates) avamaññati (dislike, hate, humiliates)
jānāti (knows)	anu	anujānāti (allows, gives permission)
bhavati (becomes, exists)	pari	paribhavati (humiliates, hate, goes to ruin, disgraces)
gacchati (goes) gaṇhāti (takes)	adhi adhi	adhigacchati (obtains, understands, attains) adhigaṇhāti (overpowers, possesses)
bhavati (becomes, exists) vassati (rains)	abhi abhi	abhibhavati(overcomes,conquers) abhivassati (rains over, heavy rains)
dadāti (gives) gaṇhāti (takes)	pati pati	patidadāti (gives back) patigaṇhāti (accepts, receives)
dadāti (gives) gaṇhāti (takes)	paṭi paṭi	paṭidadāti (gives back) paṭigaṇhāti (accepts, receives)
katam̐ (done)	su	sukatam̐ (well done)
gacchati (goes) vajjeti (avoids, abstains from)	ā ā	āgacchati (comes, approaches) āvajjeti (remembers)
rocati (shines)	ati	atirocati (outshines)
lāpanam̐ (speech, talk)	api	apilāpanam̐ (non-floating)
vadati (says, speaks, talks) titṭhati (stands, stays, lasts,remains)	upa upa	upavadati (blames,insults) upatitṭhati (stands by, looks after)

(45). The Ways of Questioning.

01. The words **kiṃ**", "kinnū", "api" and "apinū" (what, why, be ?, does ?) can be used in questioning.

kiṃ naro gacchati ?.	Does man go ?
kinnū naro gacchati ?.	Is man going ?
api naro gacchati ?.	Why does man go ?
apinū naro gacchati ?.	What does man go ?

• **kiṃ** can be used in different ways.

kiṃ naro gacchati ? naro kiṃ gacchati ? naro gacchati kiṃ ?	Does man go ? Is man going ? Why does man go ? What does man go ?
kiṃ gacchasi ?	do (you) go ?
kiṃ gamanaṃ	It's useless going / no need to go
kiṃ narassa dhanena	what is the purpose of money for man ? man does not need money what is the use of money to man
kiṃ te pāpamittehi	why do you need bad friends. You don't need bad friends. What is the purpose of having bad friends to you?

Kiṃ vādī mahā samaṇo ? . (what does the great monk say ?./

what type of Dhamma does great monk say ? .)

Kiṃ kāraṇaṃ **tvam** na gacchasi ? . (why don't **you** go ? . /

what the reason that make you not to go ?.)

Kiṃ ānando ? . (what the point of being happy.)

02. The declined "ka" (No: 28. 6.)

• **ko** gacchati? [he] (**Who** is going) **kā** gacchati? [she] (**Who** is going?)

kiṃ gacchati? [it] (**what** is going?)

- **ke** gacchanti? [he](**who are** going?) **kāyo** gacchanti? [she](**who are** going?)
- **kaṃ** māresi ? (**who was** killed?) **kaṃ** pahari ? (**who was** beaten?)
- **kena** rukkho chindīyati? (**by whom** the tree is cut?/ **with what** the tree is cut?)
- **kena** so *rukkaṃ* chindati ? (**with what** he is cutting the tree?)
- **kehi** manussehi *maggo* kārīyati ? (**by which** men *the road* is constructed?)
- so **kassa** *dānaṃ* deti ? (to **whom** he is giving food?)
so **kassa** *hatthaṃ* chindi ? (**whose** hand he cut?)
- **kesaṃ** manussānaṃ *dhanaṃ* dātabbaṃ ?
(**to which** men the wealth *should be given*?)
- so **kamhā** *uggaṇhi* ? (**from whom** he *learned*? / **from where** he *learned*?)
- so **kamhā** *raṭṭamaṃ* ida āgato ? (**from which** country he came here ?)
- so **kasmiṃ** (**kismiṃ** / **kamhi**) vasati ? (**where does** he live ?)
- tumhe **kesu** *nagaresu* vasatha ? (**in which** cities you are living?)

03. Kati (how many, how much)

Nom/Acc	kati	kati narā ? (how many men?)
Ins/Abl	katīhi	kati vanitāyo ? (how many women?)
Dat/Gen	katīnaṃ	kati phalāni ? (how many fruits?)
Loc	katīsu	Katīhi vanitāhi ? (by how many women?)

04. kati kattuṃ (how many times)

Kati kattuṃ so āgacchi ? (**how many times** did he come/ has he come ?)

05. katidhā (into how many, into how many parts, in how many ways)

Kaitdhā tvaṃ *dhanaṃ* *vibhajituṃ* icchasi ?

(**in how many ways** do you like *to divide wealth*?)

06. kattha, kahaṃ, kuttha, kuhiṃ, kutra (where)

Tvaṃ kattha gacchasi ? / tvaṃ kahaṃ gacchasi ? / tvaṃ kuttha gacchasi ?/
tvaṃ kuhiṃ gacchasi ?/ tvaṃ kutra gacchasi ? (where are you go ?)

07. kathaṃ (how, in what way, in which way)

Mayā **kathaṃ** gantabbaṃ ? (**in what way** should I go ?)

08. kathaṃvidha (what sort of)

Kathaṃvidha *jīvitāṃ* seṭṭho (**What sort of** *life* is great ?)

09. kathaṃbhūta (what sort of, in what way)

Kathaṃbhūtassa me *rattim divā* vītipatanti ?.

(**In what way** my *day and nights* are going?)

(**In what way** my *days* are going?)

10. kadā (when) **Kadā** *tvam* gacchasi ? (**When** are *you* going?)

11. kittakaṃ (how much, how many, to what extent)

Kittakaṃ kālaṃ gacchi ? (**How much** time extended? /

How much time took ?)

12. kittāvatā (how far, to what extent, in what respect)

Kittāvatā nu kho bho gotama *upāsako* hoti ?

(Venerable Lord Gotama, **in what respect** does one become a *disciple* ?)

(Venerable Lord Gotama!, what are the qualities of a disciple ?)

13. kimatthaṃ (for what purpose)

Kimatthaṃ so āgacchati ? (**For what purpose** is he coming?)

14. ko nu (what)

Ko nu kho hetu ? (**what** is the reason? / what is the matter?)

15. kīva (how much, how long, how far)

Kīva dūrato *tvam āgacchi* ? (From how far did you come?)

16. kīvaciraṃ (how long)

Kīvaciraṃ so jīvissati ? (How long will he live ?)

17. katama (who, what, which, which of the many)

Tesu **katamo** dakkko ? (**who is** the clever among them ?)

18. katara (which of the two)

Dvīsu bhātaresu **kataro** gacchi ? (**Which one of** the two brothers went?)

19. kuto (from where)

Kuto *tvam āgacchasi* ? (Where are you coming from ?)

20. kudāssu (when)

Kudāssu nāma ahaṃ *rājā bhavissāmi* ? (When will I become king ?)

21. kva (where)

Kva *tvam gacchasi* ? (Where are you going?)

22. kacci (I doubt whether, I hope [expressing doubt])

Kacci te, Vakkalī, *khamanīyaṃ* ?

(Vakkalī, **I hope** you are bearing well ? [in your disease])

23. kiṃsū (what,which)

Kiṃsū ida (kiṃsuda) *vittam purisassa setṭham*.

(What is the most precious treasure to a man in this world.)

24. kīdisa (what kind of, what like)

Tvaṃ kīdisaṃ vattaṃ icchasi ? (What kind of cloth do you like?)

25.1. taṃ kiṃ maññasi (what do you think/ what is your idea)

Taṃ kiṃ maññasi, Rāhula!, cakkhu niccaṃ vā aniccaṃ vāti ?

(What do you think, Rāhula!, is the eye permanent or impermanent [temporary] ?)

25.2. taṃ kiṃ maññatha (what do you think/ what is your idea)

Taṃ kiṃ maññatha, Bhikkhave!, cakkhu niccaṃ vā aniccaṃ vāti ?

(What do you think, Monks!, is the eye permanent or impermanent [temporary] ?)

26. yathā kathaṃ (in what way, what is the best way)

Yathā kathaṃ, Bhante!, mayā imassa bhāsitassa attho daṭṭhabbo ?

(Venerable sir!, in what way the meaning of this statement should be understood by me.)

(Venerable sir!, in what way should I have to understand the meaning of this statement ?)

27. saccaṃ kira (is it real, really?)

Saccaṃ kira so taḥiṃ gacchi ?

(Is it real, that he went there ?/ Did he really go there?)

28. nanu (didn't ?, isn't ?, doesn't ? haven't ? ...)

Nanu mayā taḥ pure eva bhāsitaḥ. (I told it *beforehand*, didn't I ?)

29. nu (does?, doesn't? ...) Gato nu so ? (did he go ?)

30. The question can be asked by placing verb front of the sentence.

Tumhe *etaṃ* Vepullaṃ pabbataṃ **passatha**. (You **can see** *that* Vepulla hill.)

Passatha tumhe *etaṃ* Vepullaṃ pabbataṃ ? (**Can you** see *that* Vepulla hill?)

(46). Nominative Case.

1. The Nominative Case is used to express the subject of active voice and the object of the passive voice.

Active = **Putto** ambaṃ khādati. (**The son** is eating a mango.)

Passive = Puttena **ambo** khādīyati. (**The mango** is eaten by the son.)

2. The Adjectives which are described the subject of active voice and the object of the passive voice, must be placed in Nominative Case.

Active = **Cheko putto** ambaṃ *khādati*. (**The clever son** *is eating* a mango.)

Passive = Puttena **madhuro ambo** *khādīyati*.

(**The sweet mango** *is eaten* by the son.)

(47). Accusative Case.

1. The Accusative Case is used to express the direct object of a verb and the object of a participle in active voice.

Pita **puttaṃ** paharati. (The father is beating **the son**)

Putto **pupphāni** ocināti. (The son is collecting **the flowers**.)

- Participle

Gerund = **odanaṃ** bhuñjivā (having eaten **rice**)

To-Infinitive = **odanaṃ** bhuñjituṃ (to eat **rice**)

Present Participle = **odanaṃ** bhuñjamāna (is/are eating **rice**)

Past participle = **odanaṃ** bhutto (has eaten the **rice**)

Past participle = Mayaṃ buddhena **desitaṃ dhammaṃ** uggaṇhāma. (We are learning **the Dhamma which was delivered** by the Lord Buddha.)

2. The duration of time and the extension of the space is expressed by the Accusative Case.

- Time

Vanitā **sabbaṃ rattim** *dhammaṃ* suṇi. (The women listened *to the Dhamma all-night.*)

Gajo **sattāhaṃ** *supi*. (The Elephant *slept seven days.*)

- Space

Manusso **yojanaṃ** dhāvi. (The man ran **7 miles.**)

[yojanaṃ = league (a old unit for measuring distance) = 7 or 3 miles]

3. The Accusative Case is used to express the goal of all types of motion.

- Coro **gāmaṃ** gacchati. (The thief is going to the village.)

- Vānaro **rukkaṃ** ārūhati. (The monkey is climbing up to the tree.)

- Putto **vāñijaṃ** *santikaṃ* dhāvi. (The son ran near to the merchant.)

4. The ordinals denoting for which time that something is happened, are put in the Accusative Case.

Paṭhamaṃ 1st time, Dutiyam 2nd times, Tatiyam 3rd times, Catuttham 4th times, Pañcamaṃ 5th times.

- So **pañhaṃ dutiyaṃ api** [dutiyaṃpi] *pucchi*.
(He asked the question **in second time too**.)
- Rājā **tatiyaṃ api** [tatiyaṃpi] *coraṃ pahari*.
(The king *hit* to the thief **in third time too**.)

5. Most of time the person who is asked something, is placed in Accusative Case.

- “*Mayaṃ*, Bhante!, **bhagavantaṃ apucchimhā**.”
(My Lord Buddha! *We are asking from you*.)
- Rājā **coraṃ pucchi**. (The king asked from the thief.)

7. The prefixes “anu”, “abhi”, “ adhi”, “pati” and “upa” govern the Accusative Case.

- Dārako **pitaraṃ anukaroti**. (The son imitates the father.)
- Vānaro **naraṃ anugacchati**. (The monkey follows the man.)
- Sunako **manussaṃ upanisīdati**. (The dog is sitting near the man.)

8. The person or thing that cause something happened, is placed in Accusative Case with “paṭicca”.

- Naro **sītaṃ paṭicca** dhāvati. (The man is running **due to cold**.)
- “**Cakkhuṃ paṭicca rupe ca** uppajjati cakkhuvīññāṇaṃ ”
[**Cakkhuṃ ca rupe ca paṭicca** uppajjati cakkhuvīññāṇaṃ]
(The eye consciousness arises **because of the eye and the visible objects**)

9. The indeclinable *anto*, *tiro*, *abhito*, *parito*, *samantā*, *dhi*, *vinā*, *antarā*, *uddissa*, *upanidhāya*, *āgamma* and *ārabha* govern Accusative Case.

- Anto** gāmaṃ (**inside** the village) **Tiro** pabbataṃ (**across** the mountain)
Parito gāmaṃ (**around** the village) **Dhi** coraṃ (**shame on** thief)
Samantā Rājagahaṃ (**all around** Rajagasthān / **everywhere** Rajagasthān)

Antarā ca Nālandaṃ **antarā** ca Rājagahaṃ

(**between** Nalanda and Rajagasthān)

Cīvaraṃ **uddissa** (for the robe) saṃghaṃ **uddissa** (for the monks)

Anāgataṃ **ārabha** (referring to future)

(48). Instrumental Case.

1. The agent (the subject) of action in passive voice is put in Instrumental Case

▪ **Puttena** ambo khādīyati. (The mango is eaten **by the son.**)

In Pāli, “**puttena**” is called “*anutta kattā*”. That is the subject which is not expressed by the verb. “ambo” is called “*utta kammaṃ*” which is the object expressed by the verb.

2. The instrument with which or by means of which an action is performed is put in Instrumental Case.

▪ Manusso **kaggena** *rukkaṃ* chindi. (The man cut the tree with sword.)

3. The particles *Saha*, *samaṃ*, *saddhiṃ*, *vinā*, and *aññatra* are used to express companionship with Instrumental Case.

Manusso saha <u>puttena</u> vihāraṃ gacchati. Manusso <u>puttena</u> saddhiṃ vihāraṃ gacchati Manusso samaṃ <u>puttena</u> vihāraṃ gacchati	The man is going to the Temple with <u>the son.</u>
Manusso vinā <u>puttena</u> vihāraṃ gacchati. Manusso aññatra <u>puttena</u> vihāraṃ gacchati.	The man is going to the Temple without <u>the son.</u>

4. In comparison the thing compared is placed in the Instrumental Case with “*sadisa*” (*sadisa* is declinable in all genders. “*sadiso*”, “*sadisā*”, “*sadisam*”)

▪ *Manussassa* **puttehi** sadiso sampatti natthi.

(There is no wealth like **sons** for man.)

- Kumāro **dovārikena** sadiso ahosi.

(*The prince was similar to the gatekeeper.*)

5. The thing with which something is mixed is put in the Instrumental Case.

- Sūdo **maṃsena** missetvā *odanaṃ* paci.

(Having mixed with meat, the chef cooked *the rice*.)

(The chef cooked the rice mixing with meat)

6. The lack of some amount or something is put in Instrumental Case with particle “ūna” (less by).

- **Tīhi** *ūnaṃ* purisa- sahaṣṣaṃ (Thousand men *less by three.*)

7. When something is doing with unusual state that is expressed by the Instrumental Case.

- Aṅgulimāla thero **bhinnena** **sīsena** *piṇḍāya* carati.

(The senior Angulimāla is going for food **with broken head**.)

8. For time expression

A. To express the work has done sooner than expected.

So vaḍḍhakī **tīhi** **māsehi** *mandiraṃ* māpesi.

(That carpenter built *the palace* **withing three months**.)

B. To express the proper time

So **kālena** *Dhammaṃ* *sutvā* sagge nibbatti.

(*Having listened to the Dhamma* **at the proper time/ right time**, he was born in the heaven.)

C. The time during which something happened

Tena samayena *Buddho* *Bhagavā* *Nerañjarāyaṃ* vihari.

(**During that time** the Lord Buddha was staying near by the river Nerañjarā.)

9. The words that express defects in the body govern instrumental Case.

▪ So **pādena khañjo sanikaṃ gacchati.**

(He is walking slowly, because **he has lame.**)

10. The words expressing *origin, name, birth, job, age, ability and character* govern the Instrumental Case.

A. Origin

Mānavo gottena Bhāradvājo ahosi.

(*The young man was Bhāradvājo **by family.** / The young man's **family** name was Bhāradvājo*)

B. Name

So **nāmena** Ānando iti vissuto. (He is famous by name Ānanda.)

C. Birth

Kumāro **jātiyā nava-vassiko** eva pabbaji.

(The prince became a monk when only nine years old [**from the birth**].)

D. Job

So **sippena vaḍḍhakī** hoti. (He is a carpenter. / He **works** as a *carpenter.*)

E. Age

Kumāro *vīsati* **vayasā (vayena)** pabbaji.

(The prince became a monk when *twenty years old.*)

F. Ability and character

▪ So **dhāvane** dakkho (He is talented **in running.**)

▪ Vāṇijo **paṭhena** *alaso* (The merchant *is lazy in reading.*)

▪ So mano **duccaritena** samannāgato. (He is **wicked** in mind. / He has **wicked** mind.)

▪ Thero **iddhānubhāvena** gacchi. (The senior monk went **with sidekick power.**)

▪ So **imehi catūhi aṃgehi** samannāgato ahosi. (He had **this four characters.**)

▪ Vanitā *coraṃ* **asinā** addakkhi. (The woman saw *the thief with sword.*)

11. The price at which something has brought, is expressed by the Instrumental Case.

So *chattam sahasena* kiṇi. (He brought *an umbrella for a thousand coins.*)

12. The cause or reason can be shown by the Instrumental Case.

- *Dhajo vātena* kampati. (*The flag is shaking with the wind.*)
- Coro *kammunā* vasalo hoti. (*The thief is an outcast by action.*)

13. The direction and the way can be shown by the Instrumental Case.

- *Uttarena* Rājagaho (The city Rajagasthān is situated **in the north.**)
- *Uttarena* Rajagahaṃ (**To the north** of Rajagasthān.)
- So *Jetavana-maggena* āgacchi. (He came *by the Jetavana path.*)

14. The uselessness can be expressed by the Instrumental Case.

- Kiṃ *tuyhaṃ (tumhaṃ)* iminā (anena) **pāpakena dujjīvitena.**

(What is the use of **this suffering life for you.**)

- Ko attho **jīvitena** me. (What is the use of my life.)

(49). The Dative Case.

The Dative Case can be used,

01. When something is given to someone;

Rājā **duggatassa** āhāraṃ deti. (The king gives *food to poor man.*)

02. When something is done for someone;

- Sevako **kumārassa** *chattam* dhāreti.

(The servant is holding *an umbrella to the prince.*)

- Amacco **kumārassa** *usūyati*. (The minister *is jealous of the prince.*)

- Gajo **corassa kujjhati.** (The Eliphant *is angry with the thief.*)

03. When liking or disliking for someone or something;

- Upāsako **Dhammssa ruccati.** (The male lay devotee *likes Dhamma.*)
- Coro **Dhammssa na ruccati.** (The thief *doesn't like Dhamma.*)
- **Mātaro puttānaṃ pihayanti.** (The mothers *desire sons.*)
- Dārako **modakassa ruccati.** (The child *likes sweet.*)

04. When something is informed, is told, is preached or is sent to someone the receiver is put in Dative Case.

- Manusso **sāsaṇaṃ vāṇijassa ārocesi.** (The man informed *the message to the merchant.*)
- Pitā **puttassa kathaṃ abhāsi.** (The father told *the story to the son.*)
- Bhikkhu **upāsakānaṃ Dhammaṃ deseti.** (The monk is delivering the Dhamma talk **to the lay devotees.**)
- Vāṇijā **bhikkhūnaṃ cīvarāni pesuṃ / pesimsu.**
(The merchants sent the robes for monks.)
- “Bhadante!, ti te bhikkhū **Bhagavato paccassosuṃ.**”
(That monks *replied [respond]* **to the Buddha** by saying Bhadante! [yes my Lord!].)

05. When the sense of purpose is expressed;

- Buddho **bahujanassa hitāya [bahujanahitāya] uppajji.**
(The Lord Buddha *was born* **for the benefit of many people.**)
- So **puttānaṃ sukhāya dhanam saṃharati.**
(He is collecting *the wealth* **for the happiness of sons.**)
- Tāpaso **piṇḍāya carati.** (The hermit *is going for food.*)
- Kumāro **yuddhāya gacchati.** (The prince *is going for a battle.*)

06. When suitability or fitness is expressed;

- *Idaṃ cīvaraṃ **bhikkhussa anucchavikaṃ.** (This robe is suitable for monk.)*
- *Idaṃ kiriyaṃ **upāsakassa ananucchavikaṃ.***
(This action is not suitable for lay devotee.)

07. The indeclinable *namo, sotthi, svāgataṃ, lābhā* and *aḷaṃ* govern the Dative Case.

- *Namo **tassa Bhagavato!** (May my adoration be to the Lord Buddha !)*
- *Sotthi **janapadassa** (blessing for country)*
- *Svāgataṃ bhante!, **Bhagavato.***
(Welcome to the Lord Buddha, Reverend Sir!.)
- *Lābhā vata me (Indeed it is a benefit for me)*
- *Alaṃ **te vippaṭṭisārāya** (It is enough for you to be remorse)*

08. When a thought has occurred to someone;

- *Ata kho **vāṇijassa etadahosi** [*etaṃ + ahosi*].*
(After that *this idea occurred to the merchant.*)

(50). The Ablative Case.

[read again the No: (09)]

The Ablative Case can be used;

01. When it talk about separation. (from whom, from what, from where, from which)

- *Vāṇijo **coramhā [corato] apakkamati.***
(The merchant is going away from the thief.)
- *Vāṇijo **gehā [gehamhā/ gehasmā/ gehato] nikkamati.***
(The merchant is going away from the home.)

- Vāṇijo **rukkhā [rukkhato] orūhati.**
(The merchant *is climbing down from the tree.*)
- Vāṇijo **sīlamhā [sīlato] na nikkhamati.**
(The merchant *doesn't go out from the virtue.*)
- Vāṇijo **pāpamhā ārati [virati] hoti.**
(The merchant *abstains from the evil action.*)

02. When it talk about fear;

- Vāṇijo **sīhamhā bhāyi.** (*The merchant frightened to the lion.*)

03. When it needs to say from where something buy or take and from whom learnt.

- Manusso **vāṇijamhā bhaṇḍāni kiṇāti.**
(The man buys *the goods from the merchant.*)
- Manusso **āpaṇamhā bhaṇḍāni kiṇāti.**
(The man buys *the goods from the shop.*)
- Corā vāṇijassa **gehasmā** dhanam corimṣu.
(The thieves stole the wealth *from the merchant's house.*)
- Sissā **ācariyamhā sippam** uggaṇhanti.
(The students are learning *the lesson from the teacher.*)

04. When there is a comparison,

- **Rājagahato** Sāvatti dassanīyo hoti.
(The Sāvatti is more beautiful **than the Rajagasthān.**)
- *Asappuriso* **corasmā** lāmake hoti.
(*The wicked person* is more sinful **than thief.**)
- **Maranato** jīvanam seyyo. (*The living* is more grateful **than death.**)
- **Alasato** viriyam varam. (*The effort* is grateful **than laziness.**)

05. When there is a measure of length, width, or distance

- **Rājagahato** pañca-cattālīsaṃ yojanaṃ dūre Sāvatti atthi.

(Sāvatti is 45 league **from Rajagasthān**)

(There is 45 league **from Rajagasthān** to Sāvatti.)

[yojanaṃ = league (a old unit for measuring distance) = 7 or 3 miles]

- So **Rājagahato/ Rājagahasmā** avidūre gehaṃ māpeti.

(He is building a house *near the Rajagasthān.*)

- Vāṇijo **Rājagahato/ Rājagahasmā** dūre mandiraṃ māpeti.

(The merchant is building a palace *far from the Rajagasthān.*)

- Giri **dīgato** dve yojanāni, **uccato** yojanaṃ.

(The mountain is two league **by length** and one league **by hight.**)

- **Sāvattitho yāva Rājagahamhā** magge rukkhānaṃ pupphāni puppitā honti.

(There are trees with blossomed flowers in the road **from the Sāvatti to the Rajagasthān.**)

- Yava **bramhalokato** kāmo *carati*. (The sensual pleasure *is going as far as the Brahma world.*)

06. When some cause or reason is expressed,

- “**Kāmato jāyatī** soka, **kāmato jāyatī** bhayaṃ”

(The suffering *arises from the sensual pleasure*, the fear *arises from the sensual pleasure.*)

07. Some other usage.

- Aruṇuggamanato paṭṭhāya (from the dawn)

- majjhantikato paṭṭhāya (from the noon)

- Rājagahato paṭṭhāya (from the Rajagasthān)

- Vuṭṭhahi Mahākassapo **tamhā ābādhamhā**.

(The Mahakassapa was cured **from that illness.** / the Mahakassapa's illness was cured.)

- Mahākassapo sāyaṇhasamayam **patisallānā [patisallānamhā]** vuṭṭhito hoti.
(The Mahakassapa finished the evening **seclusion.**)

- So *dukkham* **sallato** dakkhati.
(He considers *the suffering as a big poisoned needle.*)
- So *jīvitam* **dukkhato rogato** passati.
(He considers *the life as a suffering and a illness.*)

- *Saha tassa* **gacchantamhā** sā rodi. (As soon as his leaving, She cried.)
- *Saha mātuyā* **maraṇamhā** so viravi.
(At the very moment of the passing away of his mother, he cried loudly.)
(He cried loudly at once with his mother **death.**)

- Sakuṇā *uddham* **rukhamhā** uḍḍenti. (The birds are flying over **the tree.**)
- Uddham **pāda-talā**, adho *kesa-matthakā*
(Upward **from the soles of the feet**, Downward *from the crown of the head*)
- Oraṃ **dvīhi māsehi** (within **two months** / below **two months.**)
- So **Dhammamhā** ārakā hoti. (He is faraway **from the Dhamma.**)
- Kiṃ aññatra **adassanā** (What else, other than **not having insight.**)
- Pure **aruṇā** (before **dawn**) ▪ Paraṃ **maraṇā** (after **death**)

(51). The Genitive Case.

The Genitive Case can be used;

01. In possession

- Manussassa hatto (the man's hand, the hand of the man)
- Vanitāya putto (the woman's son, the son of the woman)

02. In connection or relation with some actions.

- Pādassa sammiñjanā (The bending of foot)
- Āyatanānaṃ paṭilābho (obtaining of the sense organs)
- Narassa dhāvanaṃ (the running of the man, the man's running)

03. The amount of something

- **Upāsakānaṃ samūho** vihāraṃ gacchati.
(The group of **lay devotee** is going to the Temple.)
- **Janassa samūho** kupito ahosi. (The group of **people** was angered.)
- Taṇḍulānaṃ rāsi (a pile of rice) ▪ Taṇḍulānaṃ muṭṭhi (a handful of rice)
- Telānaṃ kaṭacchu (a spoon of oil) ▪ Mañcakānaṃ satamaṃ (hundred beds)

04. In the states

- Rūpassa lahutā (lightness of matters) Rūpassa mudutā (softness of matters)
- **Vāñijassa gatabhāvaṃ** coro ñatvā gehamaṃ pāvisi.
(The thief entered into the house by knowing that **the merchant has left.**)

05. Selection

- **Tesamaṃ chatunnaṃ narānaṃ** eko vañijjo ahosi.
(Among those four men, one was a merchant.)
(There was a merchant, among that four men.)

06. Some other usage

- Yāvadeva anattāya ñattaṃ **bālassa** jāyati.
(The knowledge of the **wicked person** causes to his own ruin.)
- **Damma**ssa kovido nara saggamaṃ gacchati.
(The man that skilled in **the Dhamma** goes to the heaven.)
- **Ariyānaṃ** adassāvi nirayamaṃ gacchati. (The one who is not willing to take the advice of the **Holy Ones**, goes to the hell.)

(52). The Locative Case.

01. The Locative Case is used to show the place, where the action is performed, or where the person is, or where the thing is,

- Putto **mañce** sayati. (The son is sleeping **on the bed.**)
- Sudo **rasavatiyaṃ** odanaṃ pacati.
(The chef is cooking the rice **in the kitchen.**)
- **Gehe** manussā vasanti. (The peoples are living **in the house.**)
- Sakuṇā **rukhamhi** tiṭṭhanti.(The birds flock **on the tree.**)

02. The time

- Bhikkhu **pubbaṇhasamaye** piṇḍāya caritvā, **sāyaṇhasamaye** paṭisallānāya viharati.
(Having gone for the food **in the morning**, the monk is in seclusion **in the evening.**)
- Aparakāle (later, later on) ▪ majjhantike (at or in the noon) ▪ purekāle (at or in the morning)

03. Selection

- **Tesu chatusu naresu** eko vaṇijo ahosi.
(**Among those four men**, one was a merchant.)
(There was a merchant, **among that four men.**)

04. some other usage

- So **Buddhe** kaṅkati. (He has a doubt about **the Buddha.**)
- Ksesu gahetvā (having held by the hair)
- Sīse paharivā (having hit to the head)
- Ahaṃ **Bhagavatī (Bhagavantamhi)** bramhacariyaṃ carissāmi.
(I am going to be a celibate monk **under the Lord Buddha.**)

▪ **Suddhāvasesu deve-su** antarahito

(having disappeared from the **Devas of Pure Abodes.**)

▪ *Pubbe ananussutesu dhammesu* cakkhuṃ udapādi.

(The eye of the wisdom was arisen **on the Dhamma that was not heard before.**)

(The wisdom so called the eye was arisen **on the Dhamma that was not heard before.**)

(53). Some patterns.

▪ Nibbānassa santike (near the Nibbāna)

▪ Bhagavato santike (near the Lord Buddha)

▪ Sālvānassa avidūre (near the Sāla tree park)

▪ Rājagahassa avidūre (near the Rajagasthān)

▪ Bhagavā Bārāṇasiyaṃ viharati Isipatane.

(The Lord Buddha is living in the Isipatana that near the Bārānasi.)

▪ Mayhaṃ dhanena kiccaṃ natthi. (The wealth is useless to me.)

▪ Alaṃ te jāgarena (It is useless to you be in sleeplessly at night.)

▪ Ānando **rudantānaṃ akāmakānaṃ mātupitūnaṃ** pabbaji.

(Ānanda became a monk **while his parents are crying with involuntarily. [without interesting]**)

▪ Ānando **rudantesu akāma-kesu mātupitūsu** pabbaji.

(Ānanda became a monk **while his parents are crying with involuntarily. [without interesting]**)

▪ Vānaro **madhuraṃ madhuraṃ ambāni** bhakkati.

(The monkey eats **the sweet sweet mangos.**)

- Vānaro **rukkaṃ rukkaṃ** gacchati.

(The monkey goes **from tree to tree.**)

- Vānaro **kūpe kūpe** *udakaṃ* pariyesati.

(The monkey is searching **water in well by well.**)

- Some time the ablative case is replaced by the accusative case.

- Kassako **gāviṃ payaṃ** dhovati. (The former take **milk from a cow.**)

- Duggato **dhanavantaṃ dhanaṃ** yācati.

(The poor man is begging **wealth from the wealthy man.**)

- So **khettaṃ gavaṃ** avarundati. (He protects **paddy field from the ox.**)

(He doesn't allow the ox to enter into to the faddy field.)

- Some time the locative case is replaced by the accusative case when the verb begins with "adhi" or "ajjhā".

- Ayaṃ kāyo **paṭhaviṃ** adhisessati.

(This body will lay **on the ground.** [with the death.])

- Manussā **gāmaṃ** adhititṭhati. (The men are living **in the village.**)

- Mayuro **rukkaṃ** ajjhāvasati. (The peacock is living **on the tree.**)

- Dārako **mañcaṃ** adhisayati. (The child is sleeping **on the bed.**)

- **Kiñcāpi** vānarassa hattapādā atthi, gehaṃ kātuṃ tassa paññā natthi.

(**Even though** monkey has hands and legs, it doesn't have knowledge to make a home.)

(The monkey has hands and legs **but** it doesn't have knowledge to make a home.)

(54). Case-endings

	Sīho (lion)		Muni (monk)		Sasī (moon)	
	Singular	Plural	Singular	Plural	Singular	Plural
Nom	o	ā	i	ī / ayo	ī	ī / ino
Acc	aṃ	e	iṃ	ī / ayo	iṃ / inaṃ	ī / ino
Ins	ena	ehi / ebhi	inā	īhi / ībhi	inā	īhi / ībhi
Dat	āya / assa	ānaṃ	ino / issa	īnaṃ	ino / issa	īnaṃ
Abl	ā / amhā / asmā	ehi / ebhi	inā / imhā / ismā	īhi / ībhi	inā / imhā / ismā	īhi / ībhi
Gen	assa	ānaṃ	ino / issa	īnaṃ	ino / issa	īnaṃ
Loc	e / amhi / asmīṃ	esu	imhi / ismīṃ	īsu / īsu	ini / imhi / ismīṃ	īsu
Voc	a / ā	ā	i	ī / ayo	ī	ī / ino

	Taru (tree)		Pabhū (Lord)		Bhattā (husband)	
	Singular	Plural	Singular	Plural	Singular	Plural
Nom	u	ū / avo	ū	ū / uno	ā	āro
Acc	uṃ	ū / avo	uṃ	ū / uno	āraṃ	āro
Ins	unā	ūhi / ūbhi	unā	ūhi ūbhi	ārā	ārehi ārebhi
Dat	uno / ussa	ūnaṃ	uno / ussa	ūnaṃ	u / uno ussa	ārānaṃ ānaṃ ūnaṃ
Abl	unā umhā usmā	ūhi / ūbhi	unā umhā usmā	ūhi ūbhi	ārā	ārehi ārebhi
Gen	uno / ussa	ūnaṃ	uno / ussa	ūnaṃ	u / uno ussa	ārānaṃ ānaṃ ūnaṃ
Loc	umhi usmīṃ	usu / ūsu	umhi usmīṃ	ūsu	ari	āresu ūsu
Voc	u	ū / avo	ū	ū / uno	a / ā	āro

	Nāvā (ship)		Atavi (forest)		Kāsu (pit)	
	Singular	Plural	Singular	Plural	Singular	Plural
Nom	ā	ā / āyo	i (ī)	ī / iyo	u (ū)	ū / uyo
Acc	aṃ	ā / āyo	iṃ	ī / iyo	uṃ	ū / uyo
Ins	āya	āhi / ābhi	iyā	īhi / ībhi	uyā	ūhi / ūbhi
Dat	āya	ānaṃ	iyā	īnaṃ	uyā	ūnaṃ
Abl	āya	āhi / ābhi	iyā	īhi / ībhi	uyā	ūhi / ūbhi
Gen	āya	ānaṃ	iyā	īnaṃ	uyā	ūnaṃ
Loc	āya / āyaṃ	āsu	iyā / iyaṃ	isu	uyā / uyaṃ	ūsu
Voc	e	ā / āyo	i	ī / iyo	u	ū / uyo

	Pāpaṃ (sin)		Vāri (water)		Cakkhu (eye)	
	Singular	Plural	Singular	Plural	Singular	Plural
Nom	aṃ	ā / āni	i / iṃ	ī / ini	u / uṃ	ū / ūni
Acc	aṃ	e / āni	iṃ	ī / ini	uṃ	ū / ūni
Voc	a / aṃ	ā / āni	i / iṃ	ī / ini	u / uṃ	ū / ūni
	All other cases are similar to Masculine gender					

	Manoganika		Gaccha and Bhānuma	
	Singular	Plural	Singular	Plural
Nom	aṃ / o	ā / āni	ā / ṃ / nto	nto / ntā
Acc	aṃ	e / āni	ntaṃ	nte
Ins	asā / ena	ehi / ebhi	tā / ntena	ntehi / ntebhi
Dat	aso / assa	ānaṃ	to / ntassa	taṃ / ntānaṃ
Abl	asā / ā / amhā / asmā	ehi / ebhi	tā / ntamhā / ntasmā	ntehi / ntebhi
Gen	aso / assa	ānaṃ	to / ntassa	taṃ / ntānaṃ
Loc	asi / e / amhi asmīṃ	esu	ti / nte / ntamhi / ntasmīṃ	ntesu
Voc	a	ā / āni	ā / ṃ / nto	nto / ntā

(55). How to read and translate

01. Just read once

Eko kira kuṭumbikaputto pitari kālakate khette ca ghare ca sabbakammāni attanāva karonto mātaraṃ paṭijaggi.

Athassa mātā

“kumārikaṃ te, tāta, ānessāmī”ti āha.

“Amma, mā evaṃ vadetha, ahaṃ yāvajīvaṃ tumhe paṭijaggissāmī”ti.

“Tāta, khette ca ghare ca kiccaṃ tvameva karosi, tena mayhaṃ cittasukhaṃ nāma na hoti, ānessāmī”ti.

So punappunaṃ paṭikkhipitvā tuṅhī ahosi.

Sā ekaṃ kulaṃ gantukāmā gehā nikkhami.

02. Take sentences one by one and mark all possible cases in each word, as you can as following way.

☆ **Look at the case-endings to find out what is the casa is.**

Eko (Nom) kira (nipāta) kuṭumbikaputto (Nom) pitari (Loc) kālakate (Loc) khette (Acc or Loc) ca ghare (Acc or Loc) ca sabbakammāni (Nom or Acc) attanāva (Ins) karonto (Nom) mātaraṃ (Acc) paṭijaggi. (Verb)

03. Guess and write the all possible meanings in each word.

Eko (*one, certain*) kira (*sound only*) kuṭumbika-putto (*a country young man*) pitari (*father, in father*) kālakate (*dead, when dead*) khette (*paddy fields or in faddy fields*) ca (*and*) ghare (*home or in home*) ca (*and*) sabba-kammāni (*all works, all duties*) attanā-va (*himself, by himself*) karonto (*doing, while he is doing, when he is doing*) mātaraṃ (*mother*) paṭijaggi. (*looked after*)

04. Try to translate

• *one, certain | a country young man | father, in father | dead, when dead | paddy fields or in faddy fields | and | home or in home | and | all works, all duties*

| himself, by himself | doing, while he is doing, when he is doing | mother | looked after

☆ One country young man looked after his mother when his father died while he is doing all duties in faddy fields and home by himself.

☆ When his father died, a country young man looked after his mother while he is doing all duties in faddy fields and home by himself.

02.

Athassa [Atha + assa | Atha + tassa] (*nipāta + Dat or Gen*) mātā (*Nom*)
“kumārikaṃ (*Acc*) te (*Nom or Acc // Ins, Dat or Gen*) , tāta (*nipāta*) , ānessāmī
(*verb*) ”ti (*nipāta*) āha. (*verb*)

03.

Athassa [Atha + assa | Atha + tassa] (*then + his, to his*) mātā (*mother*)

“kumārikaṃ (*a girl*) te (*they, them // to you, for you, your*) , tāta (*son!*),
ānessāmī (*will bring*) ”ti (*just to show that the sentence is ended*) āha. (*said*)

04.

• *then + his, to his | mother |*

a girl | they, them // to you, for you, your | son! | will bring | said

☆ Then his mother said “ I will bring a girl for you”.

02.

“Amma (Voc), mā (nipāta) evaṃ (nipāta) vadetha (verb) , ahaṃ (Nom) yāvajīvaṃ (adverbs) tumhe (Acc, Dat or Gen) paṭijaggissāmī (verb) ”ti (nipāta).

03.

“Amma (*mother!*), mā (*don't*) evaṃ (*in this way, in that way*) vadetha (*say*) , ahaṃ (*I*) yāvajīvaṃ (*lifelong*) tumhe (*you, to you, your*) paṭijaggissāmī (*will look after*) ”ti (*just to show that the sentence is ended*)

04.

• *mother! | don't | in this way, in that way | say | I | lifelong | you, to you, your | will look after*

☆ Mother!, Don't say that, I will look after you lifelong.

(56). The two types of verbs.

In Pāli, there are two types of verbs called “*attano padaṃ*” and “*parassa padaṃ*”. The “*parassa padaṃ*” verbs are already learned by you. The “*attano padaṃ*” verbs are not commonly used. So they are just mentioned below.

01. Present Tense (*Vattamāna*)

	<i>Parassa</i>		<i>Attano</i>	
	Singular	Plural	Singular	Plural
3 rd Person	ti	nti	te	nte
2 nd Person	si	tha	se	vhe
1 st Person	mi	ma	e	mhe

Singular	Plural
So gacchati. / So gacchate. (<i>He goes, He is going.</i>)	Te gacchanti. / Te gacchante. (<i>They go, They are going.</i>)
Tvaṃ gacchasi? Tvaṃ gacchase? (<i>Do you go?, Are you going?.</i>)	Tumhe gacchatha? Tumhe gacchavhe? (<i>Do you go?, Are you going?.</i>)
Ahaṃ gacchāmi. / Ahaṃ gacche. (<i>I go, I am going.</i>)	Mayaṃ gacchāma. Mayaṃ gacchāmhe. (<i>We go, We are going.</i>)

02. Past Tense (*Ajjatanī*)

	<i>Parassa</i>		<i>Attano</i>	
	Singular	Plural	Singular	Plural
3 rd Person	i	iṃsu / uṃ	ā	ū
2 nd Person	o	ittha	ise	ivhaṃ
1 st Person	iṃ	imha / imhā	a	imhe

Singular	Plural
So gacchi. / So gacchā. So agacchi. / So agacchā. (<i>He went, He was going</i>)	Te gacchuṃ. / Te gacchiṃsu. Te gacchū. / Te agacchuṃ. Te agacchiṃsu./Te agacchū. (<i>They went, They were going</i>)
Tvaṃ gaccho ? / Tvaṃ gacchase ? Tvaṃ agaccho ? / Tvaṃ agacchase ? (<i>Did you go?, Were you going?</i>)	Tumhe gacchittha ? / Tumhe gacchavhaṃ ? Tumhe agacchittha ?/ Tumhe agacchavhaṃ ? (<i>Did you go?, Were you going?.</i>)
Ahaṃ gacchiṃ. / Ahaṃ gaccha. Ahaṃ agacchiṃ. Ahaṃ agaccha. (<i>I went, I were going.</i>)	Mayaṃ gacchimhā. / Mayaṃ gacchimhe. Mayaṃ agacchimhā. Mayaṃ agacchimhe. (<i>We went, We were going.</i>)

03. Future Tense (*Bhavissanti*)

	<i>Parassa</i>		<i>Attano</i>	
	Singular	Plural	Singular	Plural
3 rd Person	issati	issanti	issate	issante
2 nd Person	issasi	issatha	issase	issavhe
1 st Person	issāmi	issāma	issaṃ	issāmhe

Singular	Plural
So gacchissati. / So gacchissate. (<i>He will go, He will be going.</i>)	Te gacchissanti. / Te gacchissante. (<i>They will go, They will be going.</i>)
Tvaṃ gacchissasi ? / Tvaṃ gacchissase? (<i>Will you go?, Will you be going?.</i>)	Tumhe gacchissatha ? / Tumhe gacchissavhe ?. (<i>Will you go?, Will you be going?.</i>)
Ahaṃ gacchissāmi. / Ahaṃ gacchissaṃ. (<i>I will go, I will be going.</i>)	Mayaṃ gacchissāma. / Mayaṃ gacchissāmhe. (<i>We will go, We will be going.</i>)

04. Indefinite Past Tense (*Hīyattanī*)

	<i>Parassa</i>		<i>Attano</i>	
	Singular	Plural	Singular	Plural
3 rd Person	ā	ū	ttha	tthuṃ
2 nd Person	o	ittha	se	vhaṃ
1 st Person	a / aṃ	amhā	iṃ	mhase

Singular	Plural
So gacchā. / So gacchattha. So agacchā. / So agacchattha. (<i>He went, He was going</i>)	Te gacchū. / Te gacchatthuṃ. Te agacchū. / Te agacchatthuṃ. (<i>They went, They were going</i>)
Tvaṃ gaccho? Tvaṃ agaccho? Tvaṃ gacchase ? Tvaṃ agacchase ? (<i>Did you go?, Were you going?</i>)	Tumhe gacchittha ? / Tumhe gacchavhaṃ ? Tumhe agacchittha ?/ Tumhe agacchavhaṃ ? (<i>Did you go?, Were you going?.</i>)
Ahaṃ gaccha. / Ahaṃ gacchaṃ. Ahaṃ gacchiṃ.	Mayaṃ gacchamhā. / Mayaṃ gacchamhase.

Ahaṃ agaccha./Ahaṃ agacchaṃ. Ahaṃ agacchiṃ. (<i>I went, I were going.</i>)	Mayaṃ agacchamhā. / Mayaṃ agacchamhase. (<i>We went, We were going.</i>)
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05. The Imperative (Pañcamī)

	<i>Parassa</i>		<i>Attano</i>	
	Singular	Plural	Singular	Plural
3 rd Person	tu	ntu	taṃ	ntaṃ
2 nd Person	hi / a / āhi	tha	ssu	vho
1 st Person	mi / āmi	ma / āma	e	āmase

Singular	Plural
So gacchatu. / So gacchataṃ. (<i>Let he go, He may go, May he go.</i>)	Te gacchantu. / Te gacchantam. (<i>Let they go, They may go, May they go.</i>)
Tvaṃ gaccha. / Tvaṃ gacchahi Tvaṃ gacchāhi. / Tvaṃ gacchassu. (<i>You may go, May you go.</i>)	Tumhe gacchatha / Tumhe gacchavho. (<i>You may go, May you go.</i>)
Ahaṃ gacchāmi. / Ahaṃ gacche. (<i>Let me go, I may go, May I go.</i>)	Mayaṃ gacchāma. Mayaṃ gacchāmase. (<i>Let we go, We may go, May we go.</i>)

06. Optative or Potential Mood (*Sattami*)

	<i>Parassa</i>		<i>Attano</i>	
	Singular	Plural	Singular	Plural
3 rd Person	e / eyya	eyyaṃ / uṃ	etha	eraṃ
2 nd Person	e / eyyāsi	eyyātha	etho	eyyāvho
1 st Person	eyyāmi	eyyāma	eyyaṃ	eyyāmhe

Singular	Plural
So gacche. / So gaccheyya. / So gacchetha. (<i>He may / must go, If he goes</i>)	Te gaccheyyaṃ. / Te gaccheram. (<i>They may / must go, If they go.</i>)
Tvaṃ gaccheyyāsi. / Tvaṃ gacchetho. (<i>You may / must go. If you go.</i>)	Tumhe gaccheyyātha / Tumhe gaccheyyāvho. (<i>You may / must go. If you go.</i>)

Ahaṃ gaccheyyāmi. / Ahaṃ gaccheyyaṃ. (I may / must go, If I go.)	Mayaṃ gaccheyyāma. / Mayaṃ gaccheyyāmhe. (We may / must go, If we go.)
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07. The Conditional Verbs (*Kālātipatti*)

	<i>Parassa</i>		<i>Attano</i>	
	Singular	Plural	Singular	Plural
3 rd Person	issā / assā	issaṃsu / assaṃsu	issatha / assatha	issiṃsu / assiṃsu
2 nd Person	isse / asse	issatha / assatha	issase / assase	issavhe/ assavhe
1 st Person	issaṃ / assaṃ	issamhā / assamhā	issaṃ / assaṃ	issāmhase

Singular	Plural
So gacchissā / So gacchassā So gacchissatha / So gacchassatha	Te gacchissaṃsu / Te gacchassaṃsu Te gacchissiṃsu / Te gacchassiṃsu
Tvaṃ gacchisse Tvaṃ gacchasse Tvaṃ gacchissase Tvaṃ gacchassase	Tumhe gacchissatha Tumhe gacchassatha Tumhe gacchissavhe Tumhe gacchassavhe
Ahaṃ gacchissaṃ Ahaṃ gacchassaṃ	Mayaṃ gacchissamhā Mayaṃ gacchassamhā Mayaṃ gacchissāmhase
(could have gone) (would have gone) (should have gone) (had gone)	

(57). Days and Months

Divaso, Ahaṃ, Dinaṃ (day)		Māso (month)	
Ravi vāro	Sunday	Phusso	January
Canda vāro	Monday	Māgo	February
Bhumma vāro / Kuja vāro	Tuesday	Phagguno	March
Budha vāro	Wednesday	Citto	April
Guru vāro	Thursday	Vesāko	May
Sukka vāro	Friday	Jeṭṭho	June
Sora vāro / Sani vāro	Saturday	Asāḷho	July
		Sāvaṇo	August
		Poṭṭhapādo	September
		Assayujo	October
		Kattiko	November
		Māgasiro	December

(58). Body Parts and Deformity

Pādo, Caraṇaṃ	Foot	Naharu	Ligament
Pādatalaṃ	Sole	Nābhi	Navel
Pādaṅguli	Toe	Ānisadaṃ	Buttocks
Nahko	Nail	Uraṃ	Chest
Paṇhī	Heel	Maṃsaṃ	Flesh, muscles
Jaṅgā	Calf	Gīvā	Neck
Jānu	Knee	Kaṭī	Waist
Ūru	Groin	Cucukaṃ	Nipple
Kaccho	Armpit	Kaṇṭho	Neck
Piṭṭhi	Back	Oṭṭho	Lip
Jaghanāṃ	Hip	Adharaṃ	Lower lip
Udaraṃ	Stomach	Kapolaṃ	Cheek
Kucchi	belly	Dāṭhikā	Moustache
Chavi	Outer skin	Naḷāṭaṃ	Forehead
Aṭṭhi	Bone	Sīsaṃ, Siraṃ	Head
Danto	Teeth	Lomaṃ, Romaṃ	Body hair
Jivhā	Tongue	Taco, Cammaṃ	Skin

Cubukaṃ	Chin	Pubbo	Pus
Nāsikā	Nose	Lohitaṃ	Blood
Massu	Beard	Sedo	Sweat
Hanu	Jaw	Khelo	Split
Keso	Hair	Siṃghānikā	Snot
Mukhaṃ	Face, Mouth	Muttaṃ	Urine
Purusanimittaṃ	Penis	Liṅgaṃ	Sexual organ
Itthinimittaṃ	Vagina	Akkhi, Cakkhu,	Eye
Thanaṃ, Payodaraṃ	Breast	Nettaṃ, Nayanaṃ	Eye
Hattho, Karam	Hand	Pakumaṃ	Eyelid
Hatthatalaṃ	Palm	Assu	Tears
Aṅguli	finger	Kaṅṅo, Sotaṃ	Ear
Aṅguli pabbaṃ	Knuckle	Kaṅṅamūlaṃ	Below the ear
Aṅguṭṭhaṃ	Thumb	Bhamu, Bhū	Eyebrow
Tajjanī	Index finger	Bhamuko	Eyebrow
Majjhimā	Middle finger	Karīsaṃ	Excrement
Nāmikā	Ring finger	Asuci, Gūto	Faeces
Kaniṭṭhikā	Little finger	Kapparo	Elbow
Muṭṭhi	Fist		

Deformity

Kāṇo	The blind with one eye	Muṇḍo	The Shaven
Ando	The blind	Ummattako	The Mad
Badhiro	The deaf	Khallāto	The Bald person
Mūgo	The dumb	Valīro, Kekaro	The Squint person
Khujjo	The hump-back, The hunchback	Paṅgulo, Paṅgu, Pīṭhasappi, Kuṇī	The Disabled person
Rasso, Vāmano, Lakuṅṭhako		The Dwarf	

(59). Relatives and Friends

Janako, Tāto, Pitā (The father) Ammā, Jananī, Mātā, Janettī (The mother) Upamātā, Dhātī (The foster mother) Ayyako, Pitāmaho (The grand father)	Bandū, Bandavo, Ñātī, Ñātako (a relation, kinsman) Devaro (husband's brother) Bhāgineyyo (sister's son) Sālohito (blood relation)
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Ayyakā, Mahamātī (The grand mother)	Jāmātā (son in law)
Mātulo (uncle)	Sasuro (husband's or wife's father)
Mātulāni (aunt in mother side)	Sassu (husband's or wife's mother)
Pitucchā (aunt in father side)	Nattā, Paputto (grand son)
Mahāpitā (father's elder brother)	Suṇhā , Suṇisā (daughter in law)
Cūlapitā (father's younger brother)	Papitāmaho, Payyako (great grandfather)
Mahāmātā (mother's elder sister)	Sagabbho, Sadaro, Bhātā (brother)
Cūlamātā (mother's younger sister)	Jeṭṭhabhātā (elder brother)
Sodarī (sister)	Kaniṭṭho (younger brother)
Bhaginī (younger sister)	Paṭivimsako (neighbor)
Dhītu, Duhītu (daughter)	Mitto, Vayasso, Sahāyo, Suhado, Sakhā (friend)
Putto, Atrajo, Suto (son)	Sambhatto (bosom friend)
Sālo (casin)	Adiṭṭha mitto (penfriend)
Nanandā (husband's sister)	
Dāro, Jāyā, Bhariyā, (wife)	
Kalattā, Pādapariçārikā (wife)	
Dhavo, Sāmiko, Bhattā,(husband)	
Kanto, Patī (husband)	

(60). Buildings and Time

Bhavanam (the Palace)	Ummāro (the threshold)
Pāsādo (the mansion)	Aṅganam (the corridor, the veranda)
Sālā (the hall)	Kuñcikā (the key)
Muṇḍapo (the stage)	Kuñcikā vivaram, Tālacchiggalam (the key hole)
Vedikā (the theater)	Vātapānam (the window)
Āvāso (the home)	Sīhapañjaram (the window)
Kūtī (the hut)	Nimbam, Nimbakoso (the edge of the roof)
Gabbho (the room)	Mañcako, Mañco, Seyyo, Sayanam (the bed)
Rasavatī, Mahānasam (the kitchen)	Attharamam (the bed sheet, the sheet)
Vaccakuṭī (the toilet)	Vitānam (the canopy)
Passāvakuṭī (the urinal)	Bimbohanam, Upādhānam (the pillow)
Ālindo (the yard)	Pallaṅko, Pīṭam, Āsanam (the chair)
Chadanam (the roof)	Kaṭam, Kaṭasāram, Kalālo (the sleeping carpet)
Dvāram (the door)	Gijjhakā, Iṭṭhakī, Iṭṭhakā (the brick, the roofing brick)
Sāni (the curtain)	Geho, Gaho, Gharo, Mandiro (the House)

Time

Khaṇo (a moment)	Ahorattaṃ (the day and night)
Muhutto (few seconds)	Sattāhaṃ (the seven days)
Ghaṭikā (an hour)	Aḍḍhamāso (the half month)
Pāto, Pubbaṇho (the morning)	Utu (the season)
Aparaṇho (the afternoon)	Gimhāna utu (the summer)
Paccuso, Pabhāto (the dawn, the day break)	Hemanta utu (the spring)
Sāyaṃ, Sāyaṇho (the evening)	Vassana utu (the rainy season)
Majjhīṇho, Divādivassa (the noon)	Ātāpo (the sunlight)
Divā (the day, the day time)	Vāto, Anilo (the wind)
Ratti (the night)	Sītaṃ, Sītalaṃ (cool, cold)
Samvaccharo, Vassaṃ, Hāyano, Sarado (the year)	Vassaṃ, Devo, Vuṭṭhi (the rain)
	Kaṇha pakkho (the waning period of the moon)
	Sukka pakkho (the waxing period of the moon)

Direction

Pubbā, Puratthimā, Pācī, Puratthā (the east, the eastern)

Dakkhiṇā, Apācī (the south, the southern)

Paticī, Pcchimā (the west, the western)

Uttarā, Udīcī (the north, the northern)

Ado, heṭṭhā (down, the down side) Uddam (up, the upside)

(61). Nipāta. (Part 2)

Nipāta is a type of words that placed in sentences, without changing its original form to give different type of meanings. Nipāta consist of adverbs, prepositions, conjunctions etc.

Ahaṃ gacchāmi.	I am going.
Ahaṃ ca gacchāmi.	I am going too .
Ahaṃ api gacchāmi.	I am going too .
Ahaṃ abhiṇhaṃ gacchāmi.	I frequently go.
Ahaṃ avassaṃ gacchāmi.	I definitely go.
Ahaṃ na gacchāmi.	I don't go.

- Pitā dakkho, putto **pana** alaso.

(The father is a clever one **but** the son is a lazy one.)

- Pitā caṇḍo, putto **tu** santo.

(The father is a violent one **but** the son is a calm one.)

- There may be other meanings too for the **Nipāta** other than given below.

01. Aciraṃ (within sort period of time, before long)

Aciraṃ ayaṃ kāyo paṭhaviṃ adhisessati.

(This body will lay on the ground **within sort period of time**. [with the death.])

02. Ajja (today, now, at present)

Ajja ahaṃ vihāraṃ gacchāmi. (**Today** I am going to the Temple.)

03. Ajjatagge (from today onwards)

Ahaṃ **ajjatagge** pāṇupetaṃ Buddhaṃ saraṇaṃ gacchāmi. (I follow the Lord Buddha **from today** to the end of my life. / to lifelong.)

04, Ajjun̄ho (today, tonight)

Ajjun̄ho candena sobhati. (**Tonight** is shining with moon light.)

05. Aññadatthu (definitely, certainly, instead of that, but only)

- Tāta!, **aññadatthu** tvaṃ jesi. (Son!, **definitely** you win.)
- Duggato asappurisassa nivesato āhāraṃ na labati, **aññadatthu** akkosam̄ labati.

(The poor man not gets the food from the wicked man's house, **instead of that [but only]** gets scolding.)

06. Atippageva (very early morning)

Kukkuto **atippageva** pabujjhati. (The cock wake up in **very early morning**.)

07. Atippago (very early morning, too early)

Atippago piṇḍāya carituṃ. (It is **too early** to go for a food.)

08. Ativiya (very much, exceptionally)

Buddho bhikkhūnaṃ antare **ativiya** rocati.

(The Lord Buddha is **exceptionally** shining among the monks.)

09. Atīva (very much, exceptionally)

So kusalena **atīva** parihīnattā nirayaṃ gacchi.

(He went to the hell because of he **very much** fallen away from good deeds.)

10. Atha (then, after that, and also, and, or, now, when, while)

- **Atha** paññavanto Buddhaṃ anubandiṃsu.

(**Then** the wise men followed the Lord Buddha.)

▪ **Atha** bālo pāpāni kammāni karaṃ (karantasmim) *na bujjhati.*

(The wicked person *doesn't understand [that the bad consequences will come to him]*, **while** he is doing bad deeds.)

11. Athopi (again, and also)

▪ Coro dhanavantam hattham chindi, athopi padaṃ chindati.

(The thief cut the wealthy man's head **and again** cuts the leg.)

▪ Bhūpati Dhammaṃ suṇi, **athopi** taṃ bujjihi.

(The king listened to the Dhamma **and also** understood it.)

12. Athavā (or)

Yo Buddhaṃ paribhāsati, **athvā** tassa sāvakaṃ, so nirayaṃ gacchati.

(Whoever scolded the Lord Buddha **or** his followers, he goes to the hell.)

13. Addhā, jātu, taggha, dhavaṃ, nūna, vata, ve, sasakkaṃ, have, nāma
(Definitely, surely)

Addhā tvaṃ Buddho bhavissati. (**Definitely** you will be a Buddha.)

14. Adho, Heṭṭhā (below, under, underneath, down)

Sunako mañcasmiṃ **adho** sayati. (The dog is sleeping **under** the bed.)

15. Antarā (in between, on the way)

▪ Bhikku rukkhassa ca vihārassa ca **antarā** caṃkamati.

(The monk is going up and down [do walking meditation] **between** the tree and temple.)

▪ Vaṇijassa **antarā magge** devo samāgacchi.

(The merchant met a deity **on the way**.)

▪ Sīlavantassa **antarā-maraṇaṃ** nāma natthi.

(There is no **premature death** for the virtuous man.)

16. Antare (between)

Ubhaya-gehānaṃ **antare** eko maggo atthi.

(There is a road **between** two houses.)

17. Anto (inside, in, inner)

Gehassa **anto** eko sappo atthi. (There is a snake **inside** the house.)

18. Aparajju (next day, on the following day)

Rājā sabba-rattiṃ Dhammaṃ sutvā **aparajju** rāja-gehaṃ gacchi.

(Having listened to the Dhamma all-night, **next day**, the king went to the palace.)

(The king listened to the Dhamma all-night, and **next day** went to the palace.)

19. Api (too, also, but, and, even, if, even if, even though, in questioning?)

• Most of time you can see “**pi**” instead of “**api**”.

▪ Mātuyā saddhiṃ putto **api** [puttopi] gacchi. (The son **also** went with mother.)

▪ Arahanto **api** dibbesu kāmesu ratiṃ nādhigacchati.

(The Arahant doesn't have desire **even** in the sensual pleasure of heaven.)

▪ **Api** samaṇa balivadde addasa ?. (Oh Monk!, have you seen bulls?.)

▪ So daharo **api** pabbajissati.

(**Even though** he is a young, he will become a monk.)

▪ So *sabba-kāmena* samiddho bhavati, **api** so pabbajissati.

(He is a affluent of *all types of sensual pleasure*, **but** he will leave the house hold life. / but he will become a monk.)

20. Apissu (and also)

So vāṇijassa pahari, **apissu** vāṇijassa baṇḍāni cori.

(He hit to the merchant **and also** stole the merchant's goods.)

21. Apissudaṃ (in such a way that)

Maro mahantaṃ saddaṃ akāsi, **apissudaṃ** paṭhavī udriyati.

(The Māra made a loud sound, **in such a way that even** ground is split out.)

22. Apica (and also, but, and yet, in addition, what is more, nevertheless)

So dhanavā bhavati, **apica** upāsako. (He is a wealthy man **and also** devotee.)

23. Apinū (used in questioning)

Apinū tvaṃ gaccheyyāsi ? (are you go?)

24. Appeva (perhaps, it is likely that, it is better if)

Appeva Bhagavā maṃ sabbadukkhā pamoceyya.

(**Perhaps** the Lord Buddha will release me from the all suffering.)

(**It is better if** the Lord Buddha release me from the all suffering.)

25. Appeva nāma (it is better if, perhaps)

Appeva nāma so puna āgaccheyya. (**It is better if** he comes again.)

26. Abbhume (it is terrible!, an exclamation)

Abbhume! kiṃ alikaṃ. (Oh No!, what a lie.)

27. Abhikkhanaṃ, Abhiṇhaṃ (repeatedly, often, frequently)

Upāsako **abhikkhanaṃ** vihāraṃ gacchati.

(The devotee **often** goes to the Temple.)

28. Abhido (near)

Abhido aḍḍharattaṃ so puna āgacchi.

(He came again *when it was* **near** to the midnight.)

29. Amhho!, Hambho! (hey!, hello!) ▪ Ambho!, purisa. (Hey! Man.)
30. Are! (hey!) ▪ Are! Kāli, Ida āgaccha. (Hey! Kāli, come hear.)
31. Alaṃ, Halaṃ (enough, stop, able, fit for, proper, it is better, it is good thing to do, it is useless to)
- **Alaṃ** putta!, mā paridevi. (**that enough** son!, don't cry.)
 - **Alaṃ** sīlaṃ rakkhituṃ. (**It is better to** protect the precepts.)
 - **Alaṃ eva [Alameva]** dānāni dātuṃ.
(giving food to others **is a good thing to do.**)
 - **Alaṃ** imassa dānena (**It is useless** giving to him.)
32. Avassaṃ (inevitably, definitely)
- Avassaṃ** amhehi maritabbaṃ. (**Inevitably**, we have to die.)
33. Aho (ah, oh, exclamation of fear, surprise, sadness, disappointing...)
- Aho! so mato. (Oh no! he is dead.)
34. Āma (yes) ▪ Āma bhante! (yes Lord!)
35. Ādu (or) ▪ Kiṃ devatā **ādu** yakkho ? (who is he, deity **or** devil?)
36. Āyatīṃ, Āyati (future, in future)
- Arahantassa **āyatīṃ** uppatti natthi. (There is no **next** life for the Arahant.)
37. Ārakā, Ārā (away from, faraway, far)
- **Ārakā** te janā saddhammā.
(Those people are **faraway from** the perfect Dhamma.)
 - Asappurisaṃ **ārakā** parivajjetabbaṃ.
(The wicked person must be prevented **from faraway.**)

38. Āvi (openly, clear, appear)

Coro **āvi** eva pāpakammaṃ karoti. (The thief do bad deeds **openly**.)

39. Āvuso! (Dear, Brother)

Āvusa kuto āgato asi?. (Dear brother, where you come from?)

40. Iṃgha (look here!, So,)

Iṃgha tvaṃ putta!, gehaṃ gaccha. (So, son!, you go home.)

41. Iti (thus, in this way, like this)

▪ Iti putta, te mato. (in this way, son!, they dead.)

☆☆☆ *In many places this “ **iti** ” is used to show that a sentence is closed. In that case you can see “ **iti** ” or “ **ti** ”*

“ taṃ tesam maṅgala muttamamti. [muttamam + **iti**]

42. Ittaṃ (thus, in this way, like this)

Ittaṃ Bhagavā bhikkhuno ovadati.

(in this way the Lord Buddha advises to the monks.)

43. Iva (like, in comparison)

*Navam suvaṇṇam bhājanam **iva** pūtikāyo alaṅkato.*

(The disgusting body was beautified **like** a new golden box.)

44. Uttarasve (day after tomorrow)

45. Uttari, Uttariṃ (further, over, beyond, still)

“Atthi ettha uttari karaṇīyaṃ ” (Still there is something here to do.)

46. Uda, Udāhu (or)

Tvaṃ idaṃ ñatvā kataṃ **udāhu** ajānitvā ?

(did you do this with knowingly **or** unknowingly?)

47. Uddhaṃ (Upward, after, above, high up)

Tattavāto uddhaṃ gacchati. (The hot air goes upward.)

48. Upari (upon, on to, above, on after)

*Tassa **upari** tālaphalaṃ pati.* (The palm fruit dropped **onto** him.)

49. Ekato (with united, together)

Te corā **ekato** sannipatitvā mantayimṣu.

(Those thieves discussed **with united**.)

50. Ekamantaṃ (aside, on one side)

So **ekamantaṃ** ṭhatvā Buddhaṃ vandi.

(He worshipped the Lord Buddha by be [standing] **in one side**.)

51. Ekidaṃ (some, few, certain)

Ekidaṃ sattā vaṇṇavanto honti. (Some beings are colourful.)

52. Etto (that way, that side)

*Geho **etto**, kiṃ tvaṃ idha āgaccho ?.*

(*The house is **that way**, why do you come here ?*)

53. Ettāvatā (by this much, so far, in this way)

Ettāvatā so saggamaṃ gacchi. (in this way he went to the heaven.)

54. Eva (this an emphatic particle.)

55. Evameva, Evamevaṃ (just the same way, like, use in comparison)

Yatā mātā puttassa mettāyati, **evameva** so sabbe sattānaṃ mettāyati.

(He spread loving-kindness to every beings **like** a mother loves to her son.)

56. Evaṃ (thus, in this way, yes, this type of, such)

▪ **Evaṃ** me suttaṃ (I was listened **in this way**)

▪ Dāso sāmīno "**evaṃ** " iti vatvā sunakhaṃ mari.

(*Having said "Yes!" to the master, the servant killed the dog.*)

(The servant said "**Yes!**" to the master and then he killed the dog.)

▪ Tvāya **evaṃ** diṭṭhi na gantabbaṃ. (You should not take **this type of** idea.)

57. Oraṃ (below, under, within, on this side)

Oraṃ nadiyaṃ *ṭhita-manusso* nadiyā pāraṃ gacchituṃ icchati.

(*The person who is standing **on this side [one side]** of the river, wishes to go to the other side of the river.*)

58. Orena (less than, below, within)

Orena channaṃ vassānaṃ so āgacchissati. (He will come **within** six years.)

59. Kacci (I hope, I doubt whether, this is used in questioning with doubt.)

Kacci maṃ vañcesi ? (will I be cheated ?.)

Kacci te bhante! kamaṇīyaṃ ?

(Ven sir!, How about you, can you endure / bear ?)

60. Kataṃ (how ?, in what way ?)

Kataṃ mayā bhante, bhāsitaṃ.

(Ven sir!, in what way should I have to say ?)

61. Kadā (when ?) ▪ Kadā tvaṃ āgaccheyyāsi ? (when will you come ?)

62. Kadāci (sometimes, seldom, never)

Nabhaṃ ca paṭhaviṃ ca **kadāci** na samāgacchati.

(The earth and the sky **never** meet each other.)

63. Karahaci (one day, long after, after a long time)

Karahaci loko nassati. (one day the world will be destroyed.)

64. Kadāci karahaci (very rarely)

Kadāci karahaci Buddho loke uppajjati.

(It is very rare that the one of Lord Buddha's birth is happened in the world.)

(it is very really the Lord Buddha is born in the world.)

65. Kāmaṃ (Definitely, indeed, if like)

▪ So **kāmaṃ** nirayaṃ patissati. (**Definitely** he will fall into the hell.)

▪ *Tvaṃ **kāmaṃ** mayā saddhiṃ āgaccheyyāsi.* (**If you like** come with me.)

66. Kiṃcāpi (whatever, although, even though, never)

▪ **Kiṃcāpi** so manusso hoti, devo viya dissati.

(**Even though** he is a man, he looks like a deity.)

▪ **Kiṃcāpi** tvāya tena saddhiṃ na gantabbaṃ.

(**Whatever it is**, you should not go with him.)

67. Kiṃci (whatever, certain, *use to mention things without giving more details*)

Yaṃ kiṃci ratanaṃ ida vā huraṃ vā ...

(Whatever the treasure available in this world or the heaven,...)

68. Kinti (what, whether, how)

Tvaṃ, Sāriputta, kinti byākareyyāsi ? (Sāriputta, how do you answer ?)

69. Kimaṅga, Kimaṅgaṃ (nothing to say about)

So na dānāni deti, *kimaṅgaṃ pana ratanaṃ*.

(He doesn't give foods, *nothing to say about treasure.*)

70. Kudācanaṃ (never)

Nabhaṃ ca paṭhaviṃ ca **kudācanaṃ** na samāgacchati.

(The earth and the sky **never** meet each other.)

71. Kvaci (nowhere)

Buddhassa sadiso kavaci natthi. (There is nowhere similar to the Lord Buddha)

72. Khalu, Khū, Kho, Pana, Kira, Kho-pana (indeed, surely, definitely,

some times these words are used just as a sound without any special meaning.)

So **khalu** sākyā-kumāro. (**Surely** he is a prince of sākyā.)

73. carahi, etarahi (now, nowadays, then, therefore)

Loke **carahi** bahūni pāpakammāni bhavanti.

(**Nowadays** there are many wrong doings in the world.)

74. ciraṃ, dīgharattaṃ (for a long time)

So ciraṃ na āgacchissati. (He will not come for a long time.)

Cirapaṭikā (long since) Ciratṭhitikaṃ (long lasting)

75. cirarattaṃ, cirāya, cirarattāya (from a long time, from a long period of time)

Tero cirarattaṃ sīlaṃ rakkhati.

(The elder monk protects virtue from a long time.)

76. cirassaṃ (after a long time)

Cirassaṃ ahaṃ assāsaṃ laddomhi.

(After a long time, I get comfort. / I have a relaxed.)

77. cirena (after some time, after long time)

So cirena āgato. (He came after some time.)

78. ce (if *this is used in conditional, but not place in the beginning of a sentence.*)

Yo **ce** pāpaṃ kareyya, tena nirayaṃ icchitabbaṃ.

(If someone do bad deeds, he must accept the hell.)

79. je, re (used for addressing low cast)

Je Kāli !, apehi. (Hey Kali !, go away.)

80. tāva (so much, so long, at first, such)

▪ tāva bahuṃ dhanaṃ (such amount of wealth)

▪ tāva Buddhaṃ pūjehi. (First offer to the Lord Buddha.)

81. tāvatā (so long, so much, in that much)

Na tāvatā so gunavā hoti. (In that much he is not a gentleman.)

82. tāvade (at that time)

Tāvade mahatī pokkaraṇī ahosi. (at that time there was a big pond.)

83. tāvadeva, sajju (at that moment, instantly, immediately, at once)

So tāvadeva mahantaṃ pabbataṃ māpesi. (at once he created a big rock.)

84. tiriyaṃ (across, horizontally)

Nadiyā tiriyaṃ mahanto setu atthi. (There is a big bridge across the river.)

85. tiro (across, through, beyond)

▪ So **tiro** kuḍḍaṃ asajjamaṇo gacchati.

(He goes **through** the wall without obstacle.)

▪ Bahū corā **tiro** pabbataṃ nilīyanti.

(Many thieves are hiding **beyond** the rock.)

86. tu (but, indeed, *use as an emphatic particle too*)

Mātā dakkho, **tu** dhītā alaso.

(Mother is a clever women **but** her daughter is a lazy one.)

87. tuṇhī (silent, silently)

So tatiyampi **tuṇhī** ahoṣi. (He was in **silent** for third time too.)

88. tuvaṭṭaṃ (quickly, soon)

Tuvaṭṭaṃ cittaṃ samādiyati. (The mind quickly comes to deep concentration.)

89. Duṭṭhu (badly, wrongly)

Tvāya taṃ **duṭṭhu** na bhanitabbaṃ. (You should not say it **wrongly**.)

90. dhī, dhīratthu (shame on)

Dhī taṃ micchādiṭṭhiṃ (Shame on that wrong idea.)

91. neva (definitely not, surely not)

Mayā taṃ pāpakammaṃ neva kataṃ. (Definitely I didn't do that evil thing.)

92. naha, nahi (in questioning) ▪ Naha so gacchi ? (didn't he go ?)

93. namo! (be homage!)

Namo! Buddhaya. (be homage to the Lord Buddha.)

94. niccaṃ, satataṃ, samitaṃ, anavarataṃ (always, constantly, frequently, continually)

Nadī niccaṃ sandati. (The river always flows.)

95. no (no, it is not, it is not happen)

No etaṃ [nohetam] bhante! (My Lord!, that is not happen.)

96. pageva, paṭigacceva, puretaraṃ (early, beforehand, there is nothing to say about)

▪ Senāpati **pageva** rañño saññaṃ adāsi.

(The general gave signal to the king **beforehand**.)

▪ So na dānāni deti, **pageva ratanaṃ**.

(He doesn't give foods, **nothing to say about treasure**.)

97. pagevataraṃ (very early)

So pāṭhasālāyaṃ pagevataraṃ āgacchati. (He comes to the school very early.)

98. pacchato (from behind)

Dārako mātuyā pacchato gacchati.

(The child goes behind the mother. / The child follows the mother.)

99. pacchā (after, behind, later)

So pacchā pabbaji. (He later became a monk.)

100. pabhūti (beginning from, henceforth)

So *pure divasato pabhūti* gelañño hoti. (He is ill *from yesterday*.)

101. puna, puno (again) ▪ So puna āgacchi. (He came again.)

102. punappuna, punappunaṃ (again and again)

Pāpakārī punappunaṃ nirayaṃ gacchati.

(The wicked person goes to the hell again and again.)

103. Purato (front, ahead)

Ratanāni tassa purato pātubhaviṃsu.

(The treasure was appeared ahead of him.)

104. purā, pure (long time ago, formerly, before)

▪ **Pure** eko gajo sare samīpe vasi. (**Long time ago** there was a eliphant which lived near a lake.)

▪ **Purā** gacchate nirayaṃ kusale karohi. (**Before** go to the hell, do good deeds)

105. bahi, bahiddhā (out, out side)

Rattisamaye gehato bahi na gantabbaṃ.

(At night, shouldn't go out from house.)

106. bhane! (in addressing) ▪ Bhane Upāli !. (Hey Upāli !)

107. bhante! (Reverend, Sir, O Lord)

108. bhīyo, bhīyyo (more, greatly, very much)

So Buddhe **bhīyo** pasīdi. (He was **more** devoted to the Lord Buddha.)

109. bhīyosomattāya (more and more, very greatly)

So Buddhe **bhīyosomattāya** pasīdi.

(He was **more and more** devoted to the Lord Buddha.)

110. bhūtapubbaṃ (long time ago happened)

Bhūtapubbaṃ devāsura-saṃgāmo ahosi.

(Long time ago there was a battle between deities and devils.)

112. mañku (confused, speechless)

So bhayena mañku ahosi. (He was speechless with fear.)

113. manaṃ (almost, nearly, little bit, just, barely) [*The mind is called "manaṃ" too.]*

- Manaṃ so marīyati. (He is nearly killed.)
- Ahaṃ manaṃ patāmi. (I almost fell down.)
- So manaṃ rasso hoti. (He is a little bit short.)

114. micchā (wrong, wrongly, false)

Micchā diṭṭhi (wrong idea)

115. mithu (one another, mutually)

Te mithu vivadanti. (They quarrel one another.)

116. mudhā (free, gratis)

Vāṇijo duggatassa āhāraṃ mudhā adāsi.

(The merchant gave free food to the poor man.)

117. musā (false)

Musā na bhanitabbaṃ. (false must not say)

118. muhuṃ (quickly, repeatedly)

So muhuṃ muhuṃ gacchati. (Quickly quickly he goes.)

119. yagghe (use to address to the elders)

120. yadidaṃ (the following, namely, that is, that are,...)

Yadidaṃ cattāro Satipaṭṭhanā (namely four way of mind cultivation.)

121. yaṃ nūna (what if, it is better if, so, now, rather, let me)

Yaṃ nūna ahaṃ vihāraṃ gaccheyyāmi. (It is better if I go to the Temple.)

122. yāva (as far as, up to, so far that)

Yāva Rājagahaṃ so dhāvi. (He ran upto the Rajagasthān.)

123. yāva kīvañca (as long as)

Yāva kīvañca ahaṃ jīveyyāmi, na pānaṃ haneyyāmi.

(As long as I live, I will not kill beings.)

124. yāvadeva (just for, only for)

Yāvadeva ñāṇamattāya (just for development of insight)

125. yāvatā (as far as, as much as, because)

▪ So yāvatā āhāraṃ bhuñji. (He ate food as much as he need.)

126. yebhuyyena (mostly, almost all)

Yebhuyyena sattā nirayaṃ gacchati. (Almost all begins go to the hell.)

127. raho (secretly, secrecy, secret)

Mā akāsi pāpakammaṃ āvi vā raho. (Don't do bad deeds openly or secretly.)

128. labbhā (it is possible, it is allowable)

Labbhā anto *gantum*. (**it is possible** to go to the inside.)

129. lābhā (it is profitable, it is a gain, it is a reward, it is a advantage)

Labhā te Rāja! (it is a advantage to you King!)

130. vā, yadivā, udavā (or, otherwise)

Mā akāsi pāpakammaṃ āvi vā raho. (Don't do bad deeds openly **or** secretly.)

131. vinā (without)

Ahaṃ tena vinā jīvitum na sakkomi. (I can't live without him.)

132. sakim (once, one time)

So nadiyaṃ sakim nimujjati, sakim ummujjati.

(Once he sinks in the river then he comes up. [again andagain])

133. sakideva (only one time)

So sakideva devaṃ addasi. (he saw a deity only one time.)

134. sakkā (can, possible, be able)

Sakkā nu kho bhante, gantum. (Ven Sir. Can you go?)

135. sakkhi, sayam, sāmam (yourself, yourself experienced)

Ahaṃ sakkhi diṭṭho, so gato hoti. (I saw myself, he went)

136. sanikaṃ (slowly, gently)

Kaccapo sanikaṃ gacchati. (Turtles goes slowly.)

137. samantā (all sides, all directions, all around, around)

Devā samantā agacchanti. (The deities are coming from all directions.)

138. sampati (now, just now)

Sampati so āgacchi. (just now he came.)

139. samma (in addressing friends)

Samma, tvaṃ vihāraṃ gaccheyyāsi ? (Friend!, are you going to the Temple?)

140. sammā (rightly, properly, right, proper)

Sammā diṭṭhi (right view, right idea)

141. sahasā (suddenly, forcibly, forcefully, hastily, accidentally)

▪ Gajo manussaṃ **sahasā** pahari.

(The Eliphant **suddenly** attacked to the man.)

▪ Coro vāñjassa dhanaṃ **sahasā** hari.

(The thief **forcefully** carried away the merchant's wealth.)

142. sādu, sāhu, sādhu, suṭṭhu (good, ok, well, all right, yes)

Sādu maharāja, (Yes, my Lord)

143. sū (a particle that is used in questioning as a extra sound)

▪ Kataṃ so gacchi ? (How did he go ?)

▪ Kataṃ **sū** so gacchi ? (How did he go ?)

144. tatra sudaṃ (from then on)

Tatra sudaṃ so vihāraṃ na gacchati.

(from then on he doesn't go to the temple.)

145. seyyathāpi (just as, like, as)

So dhāvi seyyathāpi nāma sigālo. (He ran away like a fox)

146. seyyathīdaṃ (as follows)

Seyyathīdaṃ; dāna-kataṃ, sīla-kataṃ, ...

(As follows; talk with benefits of food offering, talk with benefits of virtue,...)

147. hañci (if)

Hañci tvaṃ gaccheyyāsi, (if you go,)

148. handa (well, ok, then, now, *this is used when starting a conversation*)

Handa tvaṃ kuto āgaccheyyāsi ?. (Well, where you come from?)

149. hā (Oh no!)

Hā, so mato hoti. (Oh no, he is dead.)

150. huraṃ (other world)

Yaṃ kiṃci ratanaṃ ida vā huraṃ vā ...

(Whatever the treasure available in this world or the other world,...)

151. hurāhuraṃ, aparāparaṃ (from one place to another, up and down)

Vānaro *phalāni pariyesanto* vanasmiṃ **hurāhuraṃ** gacchati.

(The monk is going to **place to place with searching fruits** in the jungle.)

152. antamaso (at least)

Antamaso vihāraṃ vā gaccha. (at least go to the Temple.)

153. tato (from there, from that, then, therefore, thereupon, after that)

▪ Tato paṭṭhāya (from then)

▪ Tato so gehaṃ gacchi. (Then he went to the home.)

▪ Mātā nagaraṃ gacchi, tato dārakā rodanti. (The mother went to the city, therefore the children are crying.)

154. yadatthaṃ (for a aim, for a purpose)

Yadatthaṃ so gacchi, taṃ na samijhi.

(He went with purpose, but that was failed.)

155. sundaraṃ (good, nice)

Sundaraṃ ṭhānaṃ (nice place)

156. mādisa (one like me)

Mādiso puriso alikaṃ na bhāsati. (The man, one like me doesn't say lie.)

157. pati (towards, *this has many other meanings too, like master, husband,...*)

So ghaṃ pati gacchati. (He is going towards the house.)

158. atra (here)

Atra āgaccha. (come here)

159. ida, iha (here, in this world)

Ida vā huraṃ vā (in this world or other world)

160. tāta (son!, father!, dear!, brother! ...)

Tāta, atra āgaccha. (Son!, come here)

We would like to transfer all the merits of this meritorious work for all beings. May all beings please with this merits and achieve happiness in this life and future lives.

May all beings be happy and ease !!!.