A New Course in Reading Pāḷi
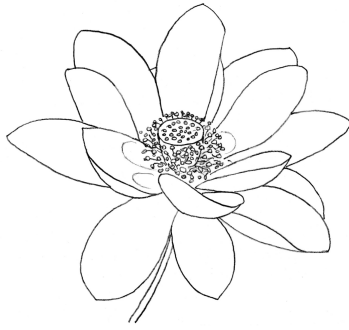
Grammar Summaries

Sabbe sattā averā hontu, abyāpajjā hontu, anighā hontu, sukhī hontu!

May all beings be free from enmity, free from affliction, free from distress. May they be happy!

PĀḺI ALPHABET

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

<u>CONSONANTS</u>

Gutturals	k	kh	g	gh	ṅ
Palatals	c	ch	j	jh	ñ
Cerebrals	ṭ	ṭh	ḍ	ḍh	ṇ
Dentals	t	th	d	dh	n
Labials	p	ph	b	bh	m

Misc. Conson.	y	r	l	v	s	h	ḷ	ṃ/ṁ
	(P	C	D	D&L	D-sib	Asp	C	Niggahīta)

1. NOUNS

TERMINOLOGY
Noun = A word used to name or identify a person, thing or a place; a subject of a sentence
Stem = A base from which the other forms are derived
Gender: Masculine (**Masc**), feminine (**Fem**), neuter (**Neut**)
Number: Singular (**Sg**), plural (**Pl**)
Case: A form a noun can take in a sentence

CASES AND THEIR FUNCTIONS
Nominative (Nom): Subject of an action (of a verb)
Accusative (Acc): Object of an action (of a verb); time of action
Instrumental (Ins): Means of an action (by, with); in comparison with; at time of action
Ablative (Ab): Cause of an action (from, because of), comparison (from)
Genitive (Gen): Belonging to, of
Dative (Dat): Purpose of an action (to, for)
Locative (Loc): Location (in, on, at, from/out of); time (while, during); relation (in regard to, about)
Vocative (Voc): Call

DECLENSION:
*( ) = a less common form. Usually used in verse.

1.1 Masc: -a (stem)   (L1)

Dhamma	Sg	Pl
Nom	dhammo	dhammā
Acc	dhammaṃ	dhamme
Gen	dhamassa	dhammānaṃ
Dat	dhammāya / -assa	"
Ins	dhammena	dhammehi (-ebhi)
Ab	dhammā (-asmā, amhā)*	"
Loc	dhamme (-asmiṃ, -amhi)	dhammesu
Voc	dhamma (-ā)	dhammā

Other words: Buddha

Neut: -a (stem)   (L1)

Rūpa	Sg	Pl
Nom	rūpaṃ	rūpāni
Acc	rūpaṃ	"
Gen	rūpassa	rūpānaṃ
Dat	rūpāya / -assa	"
Ins	rūpena	rūpehi (-ebhi)
Ab	rūpā (-asmā, amhā)	"
Loc	rūpe (-asmiṃ, -amhi)	rūpesu
Voc	rūpa (-aṃ)	rūpāni

1.2 Fem: **-ā** (stem)   (L2)

Sālā	Sg	Pl
Nom	sālā	sālāyo (sālā)
Acc	sālaṃ	"
Gen & Dat	sālāya	sālānaṃ
Ins & Ab	"	sālāhi (-bhi)
Loc	sālāya / sālāyaṃ	sālāsu
Voc	sāle	sālāyo (sālā)

Other words: vācā

1.3 Masc: **-i** (stem)   (L8)

Aggi	Sg	Pl
Nom	aggi	aggī / aggayo
Acc	aggiṃ	"
Gen & Dat	aggissa / aggino	aggīnaṃ / agginaṃ
Ins	agginā	aggīhi / - bhi
Ab	agginā / -mhā / -smā	"
Loc	aggimhi / -smiṃ	aggīsu / aggisu
Voc	aggi (-ā)	aggī / aggayo

Masc: **-ī** (stem)

Pakkhī	Sg	Pl
Nom	pakkhī	pakkhī / pakkhino
Acc	pakkhiṃ / pakkhinaṃ	"
Loc	pakkhini / -imhi / -smiṃ	pakkhīsu
Voc	pakkhī	pakkhī / pakkhino

Other words: munī (sage)

Neut: **-i** (stem)

Aṭṭhi	Sg	Pl
Nom	aṭṭhi	aṭṭhī / aṭṭhīni
Acc	aṭṭhiṃ	"
Voc	aṭṭhi	aṭṭhī / aṭṭhīni

Fem: **-i** (stem)   (L1)

Ratti	Sg	Pl
Nom	ratti	rattiyo / -ī
Acc	rattiṃ	"
Gen & Dat	rattiyā	rattīnaṃ
Ins & Ab	"	rattīhi (-ībhi)
Loc	rattiyā / rattiyaṃ	rattīsu
Voc	ratti	rattiyo / -ī

Other words: bhūmi (earth)

Fem: -ī (stem)   (L1)

Nadī	Sg	Pl
Nom	nadī	nadiyo / -ī
Acc	nadiṃ	"
Gen/Dat	nadiyā/najjā	nadīnaṃ
Voc	nadī	nadiyo / -ī

Other words: nārī (woman)

1.4 Masc: -u (stem)   (L2)

Bhikkhu	Sg	Pl
Nom	bhikkhu	bhikkhū /bhikkhavo
Acc	bhikkhuṃ	"
Gen & Dat	bhikkhuno (-ussa)	bhikkhūnaṃ
Ins & Ab	bhikkhunā (-smā, -umhā)	bhikkhūhi (-ūbhi)
Loc	bhikkhumhi (-usmiṃ)	bhikkhūsu
Voc	bhikkhu	bhikkhū /bhikkhave /-o

Other words: garu (teacher)

Masc: -ū (stem)

Vidū	Sg	Pl
Nom	vidū	vidhū /viduno
Acc	viduṃ	"
Voc	vidū	vidū /viduno

Neut: -u (stem)   (L2)

Cakkhu	Sg	Pl
Nom	cakkhhu/cakkhuṃ	cakkhū /cakkhūni
Acc	"	"
Voc	cakkhu	cakkhū / cakkhūni

Other words: dāru (wood)

Fem: -u (stem)   (L6)

Dhātu	Sg	Pl
Nom	dhātu	dhātū / dhātuyo
Acc	dhātuṃ	"
Gen & Dat	dhātuyā	dhātūnaṃ
Ins & Ab	"	dhātūhi / -ūbhi
Loc	dhātuyā / dhātuyaṃ	dhātūsu
Voc	dhātu	dhātū / dhātuyo

1.5 Masc: go (cattle)   (L4)

Go	Sg	Pl
Nom	go	gāvo /gavo
Acc	gāvaṃ / gavaṃ / gāvuṃ	"
Gen & Dat	gāvassa / gavassa	gavaṃ / gunnaṃ / gonaṃ
Ins	gāvena /gavena	gohi / gobhi

Ab	gāvā /-amha /-asmā / gavā…	"
Loc	gāve / -amhi (-asmiṃ)/ gave…	gāvesu / govesu / gosu
Voc	go	gāvo / gavo

1.6 Masc: **-ar** (stem) (-har type)   (L9)

Satthar/satthu	Sg	Pl
Nom	satthā	satthāro
Acc	satthāraṃ (-araṃ)	satthāro / -e
Gen & Dat	satthu (-ssa) / -uno	satthūnaṃ /-ārānaṃ / -ānaṃ
Ins	satthārā / -unā	satthārehi (-ebhi) /-ūhi
Ab	satthārā / -arā	"
Loc	satthari	satthūsu / -āresu
Voc	satthā / -a / -e	satthāro

Masc: **-ar** (stem) (-tar type = relationship nouns)   (L9)

Pitar/pitu	Sg	Pl
Nom	pitā	pitaro
Acc	pitaraṃ / pituṃ	pitaro / -e
Gen & Dat	pitu / pituno / pitussa	pitunnaṃ (-ūnaṃ) / pitarānaṃ / pitānaṃ
Ins	pitarā / pitunā	pitūhi (-ūbhi) / pitarehi (-ebhi)
Ab	pitarā	"
Loc	pitari	pitūsu / pitaresu
Voc	pita / pitā	pitaro

Fem: **-ar** (stem) (-tar type = relationship nouns)   (L9)

Mātar/mātu	Sg	Pl
Nom	mātā	mātaro
Acc	mātaraṃ	"
Gen & Dat	mātu / mātuyā	mātūnaṃ /-arānaṃ
Ins & Ab	mātarā / mātuyā	mātūhi / mātarehi
Loc	mātari / mātuyā (-yaṃ)	mātūsu
Voc	māta / mātā	mātaro

1.7 Masc: **-ant** (stem)   (L5)

Sīlavant	Sg	Pl
Nom	sīlavā / -vanto	sīlavanto / -vantā
Acc	sīlavantaṃ / sīlavaṃ	sīlavanto / -vante
Gen & Dat	sīlavato / sīlavatassa	sīlavataṃ / -vantānaṃ
Ins & Ab	sīlavatā / -ena	sīlavantehi (-ebhi)
Loc	sīlavati / -vante (-vatamhi / -vantasmiṃ)	sīlavantesu
Voc	sīlavā /-va / -vanta	sīlavanto / -vantā

Other words: bhagavant (blessed one), gunavant (virtuous one)

Neut: -ant (stem)

Sīlavant	Sg	Pl
Nom	sīlavaṃ	sīlavanti / -vantāni
Voc	sīlava	"

Masc: -ant (stem)

Only the **Nom** case differs from the declension above:

Nom	Sg	Pl
Mahant	mahā	mahā / -anto / -antā
Santo	santo	santo / santā

Arahant	Sg	Pl
Nom	arahā / arahaṃ	arahā, arahanto
Acc	arahantaṃ	arahantaṃ
Gen & Dat	arahato	arahantaṃ
Ins & Ab	arahatā / -ena	arahantehi
Loc	arahati	arahantesu
Voc	arahā	arahanto

Bhavant	Sg	Pl
Nom	bhavaṃ	bhavanto / bhonto
Acc	bhavantaṃ	bhavante
Gen & Dat	bhoto	bhavataṃ / - ntānaṃ
Ins	bhotā	bhavantehi
Voc	bhavaṃ / bho	bhavanto

1.8 Masc: -an (stem)

Attan	Sg	Pl
Nom	attā	attāno /attūno
Acc	attānaṃ / attaṃ	"
Gen & Dat	attano	attānaṃ / -ūnaṃ
Ins	attanā / -ena	attānehi (-ebhi) / -ūhi
Ab	attanā	"
Loc	attani	attānesu
Voc	atta / -ā	attāno

Rājan	Sg	Pl
Nom	rājā	rājāno
Acc	rājānaṃ / rājaṃ	"
Gen & Dat	rañño /rājino (rājassa)	raññaṃ /-rājūnaṃ (-ānaṃ)
Ins	raññā / rājinā	rājūhi (-ubhi) / rājehi (-ebhi)
Ab	raññā	"
Loc	rājini /raññe	rājūsu (-esu)
Voc	rāja / -ā	rājāno

Brahman / -ṇ	Sg
Nom	Brahmā
Acc	Brahmanaṃ
Gen & Dat	Brahmuno / -unaṃ / -ānaṃ
Ins & Abl	Brahmunā / -anā
Loc	
Voc	

1.9 Masc: -in (stem) (L6)

Maccharin	Sg	Pl
Nom	maccharī	maccharino /-maccharī
Acc	maccharinaṃ / -iṃ	"
Gen & Dat	maccharino /-issa	maccharīnaṃ
Ins & Ab	maccharinā /-imhā / -ismā	maccharīhi (- ībhi
Loc	maccharini / -imhi (-ismiṃ)	maccharīsu
Voc	macchari	maccharino /maccharī

Other words:tapasin (ascetic); hatthin (male elephant)

1.10 Neut: -as (stem) (L6)

Manas	Sg	Pl
Nom	mano / manaṃ	
Acc	"	
Gen	manaso / manassa	
Dat	"	
Ins	manasā / manena	
Ab	manasā / -mhā (-asmā)	
Loc	manasi / mane/ -amhi (-asmiṃ)	

Other words: cetas (thought), tejas (spiritual energy)

2. ADJECTIVES

TERMINOLOGY
Adjective = A word that describes a noun or pronoun.

SENTENCE STRUCTURE
When several adjectives are connected with a noun, the first one is placed before the noun and the rest after the noun.

DECLENSION:
Adjectives are declined in the same way as the nouns they describe - i.e. they agree with the noun in gender, number and case.

2.1 ADJECTIVES ENDING IN -antu (-vatu/-mantu):
They describe someone who has/posesses some quality
They can be used both as adjectives and nouns (one who is …).
See the declension of sīlavant 1.7

Masc:

Bhagavant	Sg	Pl
Nom	bhagavā / -vanto	bhagavanto / -vantā
Acc	bhagavantaṃ / bhagavaṃ	bhagavanto / -vante
Gen & Dat	bhagavato / bhagavatassa	bhagavataṃ/ -vantānaṃ
Ins & Ab	bhagavatā / -ena	bhagavantehi (-ebhi)
Loc	bhagavati / -vante (-vatamhi / -vantasmiṃ)	bhagavantesu
Voc	bhagavā /-va / -vanta	bhagavanto / -vantā

Neut:

Bhagavant	Sg	Pl
Nom	bhagavantaṃ	bhagavantāni
Acc	"	"

The rest is declined as masculine.

Fem:

Bhagavantī	Sg	Pl
Nom	bhagavatī / -vantī	bhagavatī / bhagavatio
Acc	"	"
Gen & Dat	bhagavatiyā	bhagavatīnaṃ
Ins & Ab	"	bhagavatīhi (-ībhi)
Loc	bhagavatiyā / -iyaṃ	bhagavatīsu
Voc	bhagavatī	bhagavatī / bhagavatio

Feminine –atī/-antī adjectives are declined as -ī stem nouns.

Other -ant stem words:
arahant (worthy)
gunavant (virtuous)
cakkhumant (endowed with eyes)
sīlavant (virtuous)

2.2 COMPARATIVES AND SUPERLATIVES

Comparative (-er) is most commonly formed by adding an affix **-tara** to the adjective, less often by adding **-iya** or **-iyya**.

Superlative (-est) is usually formed by adding an affix **-tama** or **-(i)ṭṭha**. However more commonly comparative has also a superlative sense.

Adjective	Comparative	Superlative
Guṇa (virtuous)	guṇiya (more virtuous)	guṇIṭṭha (most virtuous)
Pāpa (evil, bad)	pāpatara/pāpiya (worse)	pāpatama/pāpiṭṭha (worst)
Piya (dear)	piyatara (dearer)	piyatama (dearest)
Bahu (much)	bahutara/bhiyyo (more)	bahutama (most)
Vuddha (old)	jeyya (older)	jeṭṭha (oldest)
Sādu (sweet)	sādutara (sweeter)	sādutama (sweetest)
Sādhu (good)	seyya (better)	seṭṭha (best)

3. PRONOUNS

TERMINOLOGY
Pronoun = A word that replaces a noun in a sentence
Enclitic * = a form used only inside a sentence

3.1 PERSONAL PRONOUNS:

Amha: I = 1st Person   (L5)

	Sg	Pl
Nom	ahaṃ	mayaṃ (amhe)
Acc	maṃ (mamaṃ)	amhe / no*
		(asme/amhākaṃ/asmākaṃ)
Gen & Dat	mama / mayhaṃ / me*	amhākaṃ / no*
	(mamaṃ/amhaṃ)	(asmākaṃ / amhaṃ)
Ins	mayā / me*	amhehi (-ebhi) / no*
Ab	mayā	amhehi (-ebhi)
Loc	mayi	amhesu

Tumha: You = 2nd Person   (L5)

	Sg	Pl
Nom	tvaṃ (tuvaṃ)	tumhe
Acc	taṃ	tumhe / vo*
	(tvaṃ / tuvaṃ / tavaṃ)	(tumhākaṃ)
Gen & Dat	tava / tuyhaṃ / te*	tumhākaṃ / vo*
	(tavaṃ/tumhaṃ)	
Ins	tayā (tvayā) / te*	tumhehi (-ebhi) / vo*
Ab	tayā (tvayā)	tumhehi (-ebhi)
Loc	tayi (tvayi)	tumhesu

Sa: He = 3rd Person (=Demonstrative pron. that)   (L2)

Sg	Masc	Neut	Fem
Nom	so / sa	taṃ / tad	sā
Acc	taṃ / naṃ*	<	taṃ
Gen & Dat	tassa	<	tassā (-ya)
Ins	tena	<	tāya
Abl	tamhā / tasmā	<	"
Loc	tamhi (tasmiṃ)	<	tassaṃ / tāyaṃ

Pl	Masc	Neut	Fem
Nom	te	tāni	tā / tāyo
Acc	te / ne*	"	"
Gen & Dat	tesaṃ / tesānaṃ	<	tāsaṃ / tāsānaṃ
Ins & Ab	tehi (tebhi)	<	tāhi (tābhi)
Loc	tesu	<	tāsu

Use of personal and demonstrative pron. together: this is a stylistic feature, but only the pers. pronoun is translated. Eg. So ahaṃ = I, tassa mayhaṃ = my

3.2 DEMONSTRATIVE PRONOUNS:

Eso: This, that (L2)

Has the same meaning as 'so/taṃ' but is more definite, hence used for emphasis.

Sg	Masc	Neut	Fem
Nom	eso / esa	etaṃ /etad	esā
Acc	etaṃ	"	etaṃ

Ayaṃ/ima: This (L4)

Sg	Masc	Neut	Fem
Nom	ayaṃ	imaṃ /idaṃ	ayaṃ
Acc	imaṃ	"	imaṃ
Gen & Dat	imassa / assa	<	imissā (ya) / immāya /assā(ya)
Ins	iminā /amena	<	imāya
Abl	imamhā/-asmā/ imasmā	<	"
Loc	imasmiṃ/-imamhi/ asmiṃ	<	immisaṃ/immissā/ imāyaṃ/assaṃ

Pl	Masc	Neut	Fem
Nom	ime	imāni	imā / imāyo
Acc	"	"	"
Gen & Dat	imesaṃ/imasānaṃ /esaṃ/esānaṃ	<	imāsaṃ/ imasānaṃ
Ins & Ab	imehi/immebhi/ ehi/ebhi	<	imāhi/imābhi
Loc	imesu/esu	<	imāsu

'If' condition: ...ce idam... = if this is the case...; no ce idam... = if this isn't the case...

3.3 RELATIVE PRONOUNS:

Ya: who/which/that/this (L2)

Sg	Masc	Neut	Fem
Nom	yo / yaṃ	yaṃ / yad	yā
Acc	yaṃ	<	yaṃ
Gen & Dat	yassa	<	yassā (-ya)
Ins	yena	<	yāya
Abl	yamhā / yasmā	<	"
Loc	yamhi (yasmiṃ)	<	yassaṃ / yāyaṃ

Pl	Masc	Neut	Fem
Nom	ye	yāni	yā / yāyo
Acc	"	"	"
Gen & Dat	yesaṃ / yesānaṃ	<	yāsaṃ / yāsānaṃ
Ins & Ab	yehi (yebhi)	<	yāhi (yābhi)
Loc	yesu	<	yāsu

3.4 INTERROGATIVE PRONOUNS:

Ka: Who, what, which? (L3)

Sg	Masc	Neut	Fem
Nom	ko / kaṃ	kiṃ	kā
Acc	kaṃ	"	kaṃ
Gen & Dat	kassa (kissa)	<	kassā
Ins	kena	<	kāya
Abl	kamhā / kasmā	<	"
Loc	kamhi (kasmiṃ/ kimhi/kismiṃ)	<	kassaṃ/ kāyaṃ/ kassā/ kāya

Pl	Masc	Neut	Fem
Nom	ke	kāni	kā / kāyo
Acc	"	"	"
Gen & Dat	kesaṃ / kesānaṃ	<	kāsaṃ / kāsānaṃ
Ins & Ab	kehi (kebhi)	<	kāhi (kābhi)
Loc	kesu	<	kāsu

Katama: What, which? (L3)

Sg	Masc	Neut	Fem
Nom	katamo	katamaṃ	katamā
Acc	katamaṃ	"	katamaṃ

3.5 WORDS USED AS ADJECTIVES OR PRONOUNS

Sabba & para : All & other (L6)

Declension: when used as a pronoun it takes the **plural** ending of a pronoun like so/taṃ.

Sabba	Masc	Neut	Fem
Nom & Acc	sabbe	sabbāni	sabbā
Gen & Dat	sabbesaṃ	<	sabbāsaṃ
Ins & Abl	sabbehi	<	sabbāhi
Loc	sabbesu	<	sabbāsu

Para = other, another. Declension is similar to sabba.

4. PRONOMINAL ADVERBS

Relative		Demonstrative		Interrogative	
Yattha	where	**tattha**	there	**kattha**	where
Yatra	where	**tatra**	there	**kutra**	where
Yena	where	**tena**	there		
Yato	since/when this	**tato**	then that	**kuto**	when
Yathā	just as, like,	**tathā**	jut so, so too	**kathaṃ**	how
Yasmā	because, since	**tasmā**	therefore	**kasmā**	why
Yadā	when	**tadā**	then	**kadā**	when
Yāva	how long/far as long as	**tāva**	so long/far		
Yāvatā	as far as			**kitāvātā**	how, in what respect
Yāvakīvaṃ	as long as				

Adverb + -ci
Ko+ci > koci = anyone   (L3)
Kattha+ci > katthaci = anywhere, where ever
Kadā+ci > kadāci = anytime
Kiñci + eva > kiñcideva = something
Kuto+ci > kutoci = anyway
Kuhiṃ + ci > kuhiñci = anywhere
Yo koci / yohi koci = (m,n) who ever **yā kāci =** (f) who ever

Repeated forms: (L10)
They are used to give distributive meaning, make a generalisation
Punappunaṃ = again and again
Yato yato = whenever
Yatha yatha = wherever
Yaṃ taṃ = whatever
Tatha tatha = here and there, all over
Taṃ taṃ = one after another
Sama sama = equally

Derivatives of sabba
Sabbato = from every side
Sabbatha = everywhere
Sabbathā = in every way
Sabbadā = always

5. VERBS

TERMINOLOGY
Verb = a word describing an action.
Verb root = √, original core from which a verb is formed.
Verb stem = a root primarily modified to form tenses.
Tense = The main verb category by time - present, past and future.
Historical present tense is comm. used in the Pāḷi scripture narratives instead of the past tense.
Mood = A mode of the action. There is optative (conditional) and imperative (benedictive) mood.
Voice = Active and middle. The middle gives elegant sense and is usually used only in verse.
Conjugation = is change of a verb form with person (1,2,3rd) and number (singular and plural).

SENTENCE STRUCTURE
Usually a verb is at the end of a sentence. In verse, for emhasis, it may be at the beginning of a sentence.

CONJUGATION:

5.1 PRESENT TENSE:

Labhati (√ labh + a) = To obtain, receive: (L1)

P	Sg	Pl
1st	labhāmi	labhāma
2nd	labhasi	labhatha
3rd	labhati	labhanti

Other verbs: pacati

Bhāveti (√ bhū+ e) = To increase, develop, cultivate   (L3)

P	Sg	Pl
1st	bhāvemi	bhāvema
2nd	bhāvesi	bhāvetha
3rd	bhāveti	bhāventi

Other verbs: cinteti, ṭhopeti (commonly have causative sense)

Deseti (√ dis + e) = To teach, instruct, point out

P	Sg	Pl
1st	desemi / desayāmi	desema / desayāma
2nd	desesi / desayasi	desetha / desyatha
3rd	deseti / desayati	desenti / desayanti

Other verbs: coreti/corayati, neti/nayati, pūjeti/pūjayati

Kināti (√ kiṇ + ā) = to buy

P	Sg	Pl
1st	kiṇāmi	kiṇāma
2nd	kiṇāsi	kiṇātha
3rd	kiṇāti	kiṇanti

Karoti (√ kar + o) = to do, make   (L3)

P	Sg	Pl
1st	karomi	karoma
2nd	karosi	karotha
3rd	karoti	karonti

Other verbs: sunoti

Atthi (√ as + a) = to exist, to be, there is (L3)

P	Sg	Pl
1st	asmi / amhi	asma / amha
2nd	asi	attha
3rd	atthi	santi

Bhavati (√ bhū + a) / Hoti (√hū + a) = to become, what has come to be (L3)

P	Sg	Pl
1st	homi	homa
2nd	hosi	hotha
3rd	hoti	honti

Middle Voice: (L 11)
Labhati

P	Sg	Pl
1st	labhe	labhamhe / -mhase
2nd	labhase	labhavhe
3rd	labhate	labhante / -re

Verbs of knowledge or desire: they take their object in a locative case. Hence literally translated as: ….in regard to….. Eg. So rūpasmiṃ nibbindati.

5.2 FUTURE TENSE:
Use: to indicate future, probability or a general truth

Bhavissati (Bhav+ (i)ss) = will (probably) be, will exist (L9)

P	Sg	Pl
1st	bhavissāmi	bhavissāma
2nd	bhavissasi	bhavissatha
3rd	bhavissati	bhavissanti

Special cases:
Āgacchati (to come): āgamissati
Gacchati (to go): gacchissati / gamissati
Tiṭṭhati (to stand, stay): ṭhassati
Dadāti (to give): dadissati / dassati
Suṇāti (to hear): suṇissati / sossati

Middle Voice: (11)
The word endings are the same as in the present tense middle forms.

P	Sg	Pl
1st	-e	-mhe / -mhase
2nd	-se	-vhe
3rd	-te	-nte / -re

5.3 PAST TENSE (Aorist)
Use: to describe actions that occurred in the past

is-Aorist:
Is the most common type of the past tense in Pāḷi.

Pacati = To cook

P	Sg	Pl
1st	apaciṃ/ paciṃ	apacimha/ pacimha
2nd	apaci/ paci	apacittha/ pacittha
3rd	"	apaciṃsu/ paciṃsu/-suṃ

Gacchati = To go   (L6)

P	Sg	Pl
1st	agamiṃ/ agamisaṃ	agamimha
2nd	agami	agamittha
3rd	"	agamiṃsu/ agamisuṃ

Upasaṅkamati = To approach   (L6)

P	Sg	Pl
1st	upasaṅkamiṃ/ -isaṃ	upasaṅkamimha/-imhā
2nd	upasaṅkami/ -ī	upasaṅkamittha
3rd	"	upasaṅkamiṃsu

s-Aorist:

Karoti =To do   (L9)

P	Sg	Pl
1st	akāsiṃ	akamha
2nd	akāsi	akattha
3rd	"	akāsuṃ/ akaṃsu

Suṇāti = To hear

P	Sg	Pl
1st	assosiṃ	assumha
2nd	assosi	assuttha
3rd	"	assosuṃ

Deseti = To teach, instruct

P	Sg	Pl
1st	desesiṃ	desayimha (desesimha)
2nd	desesi	desayittha (desesittha)
3rd	"	desesuṃ/ desayiṃsu

Atthi = To be, exist   (L6)

P	Sg	Pl
1st	āsiṃ	asimha
2nd	āsi	asittha
3rd	"	asiṃsu

Hoti = To become

P	Sg	Pl
1st	ahosiṃ	ahosimhā
2nd	ahosi	ahosittha
3rd	"	ahesuṃ

Other verbs

Bhāsati (to say, speak):   abhāsi

a-Aorist / root-Aorist:

This is an archaic type – it was the first one used.

Passati (√ dis) = To see   (L6)

P	Sg	Pl
1st	addasaṃ	addasāma/ -amha
2nd	addasā	addasatha/ -attha
3rd	"	addasuṃ

Gacchati (√ gam) = To go

P	Sg	Pl
1st	agamaṃ	agamāma/ -amaha
2nd	agamā	agamatha/ -attha
3rd	"	agamuṃ

Vadati (√ vac) = To say, speak   (L6,8)

P	Sg	Pl
1st	avacaṃ/ avocaṃ	avacumha/ -ocumha
2nd	avaca/avoca/avacāsi	avacuttha/ -ocuttha
3rd	" /āha	avacuṃ/ avocuṃ/ āhu

Special cases:

Āgacchati (to come):   āgacchi / āgamāsi
Ādadāti (to take):   ādiyi
Upajati (to arise):   udapādi
Gacchati (to go):   agacchi / agami / agamā
Cinteti (to think):   acintayuṃ
Dadāti (to give):   adadi / adāsi
Jānāti (to know)   aññāsi (from |jñā)

5.4 OPTATIVE/CONDITIONAL MOOD

Use: to describe a hypothetical situation (may, might, could, should), also as a polite imperative. It is used with particles **sace** or **yadi** = if.

Labhati = To obtain, receive: (L3)

P	Sg	Pl
1st	labheyyāmi/ -eyyaṃ	labheyyāma
2nd	labheyyāsi/ -eyya	labheyyātha
3rd	labheyya/ labheyyāti	labheyyuṃ

Bhavati / Hoti = to become, what has come to be (L3)

P	Sg	Pl
1st	bhaveyyāmi/ -eyyaṃ	bhaveyyāma
2nd	bhaveyyāsi (-eyya)	bhaveyyātha
3rd	bhaveyya (-eyyāti)	bhaveyyuṃ

Atthi = To be, exist (L7)

P	Sg	Pl
1st	assaṃ/ siyaṃ	assāma
2nd	assa	assatha
3rd	assa/ siyā	assu/ siyuṃ

Middle Voice:
Labhati (L11)

P	Sg	Pl
1st	labheyyaṃ	Labh(eyy)āmase
2nd	labhetho	labheyyavho
3rd	labhetha	labheraṃ

Short Optative (used in verse): 3rd Sg = **- e**; Eg. labhe, rakhe, kare

Special cases:
These verbs occassionally appear also with suffix –yā.

Deti	dadayya	dad+yā > dajjā
Jānāti	jāneyya	jan+yā > jaññā
Karoti	kareyya	kar+yā > kariyā / kayirā

Hypothetical Conditional (L11)
The verb of the "if…" clause is conditional and the meaning is usually strongly hypothetical and counter to fact. The verb construction is a blend of future and past tenses.

Bhavati: (L7)

P	Sg	Pl
1st	abhavissaṃ	abhavissāma
2nd	abhavissa	abhavissatha
3rd	abhavissa	abhavissaṃsu

Eg.
No ce taṃ abhavissa ajātaṃ abhūtaṃ…nayidha jātassa bhūtassa nissaranaṃ paññāyetha. =
If there were not the not-born and the not-become, there would not appear an escape from the born and the having-become.

5.5 IMPERATIVE/BENEDICTIVE MOOD
Use: to tell or let someone do something, or to express a wish (may).

Pacati = To cook:

P	Sg	Pl
1st	pacāmi	pacāma
2nd	paca/ pacāhi	pacatha
3rd	pacatu	pacantu

Atthi & Bhavati/Hoti:

P	Atthi		Hoti	
	Sg	Pl	Sg	Pl
1st	asmi	asma	homi	homa
2nd	āhi	attha	hohi	hotha
3rd	atthu	santu	hotu	hontu

Other verbs:

	2nd & 3rd Sg	2nd Pl

Eti (to come): ehi, etu — etha
Gacchati (to go): gacchāhi, gacchatu
Jānāti (to know): jānāhi, jānātu
Pajahati (to give up): pajahāhi, pajahatu
Bhavati (to become, be): bhava, bhavatu — bhavatha
Bhāveti (to develop): bhāvāhi, bhāvetu — bhāvetha
Labhati (to receive,get): labhāhi, labhatu

Middle Voice: (The 2nd singular form is most common of these.)
Labhati

P	Sg	Pl
2nd	labhassu	labhvho
3rd	labhataṃ	labhantaṃ

5.6 NEGATIVE COMMAND OR PROHIBITIVE
Formation: by using a prohibitive particle **mā**. It may be used with the past, optative or imperative.

Aorist	Mā saddaṃ akattha = Do not make noise (2nd Pl)
	Mā saddaṃ akāsi = Do not make noise (2nd Sg)
	Mā agacchasi = Don"t go (2nd Sg)
Optative	Mā padaṃ anuyñjetha = Do not indulge in sloth (2nd Pl)
Imperative	Mā gaccha = Don"t go (2nd Sg)

5.7 CAUSATIVE VERBS
Use: to express action caused by someone to be done by another.
Formation: by adding **-e/-aya/-pe/-āpe/-āpaya** to the root or verbal base (stem).

Adding -e/-aya:

Otarati	otāreti	causes to descend
Karoti	kāreti	causes to make/do
Jalati	jāleti	causes to burn, lights
Pacati	pāceti/pācayati	causes to cook
Pavattati	pavatteti	causes to roll, starts something rolling
Bhavati	bhāveti	causes to be/develop
Bhuñjati	bhojeti	causes to eat
Marati	māreti	causes to die
Ramati	rāemeti	causes to enjoy

Adding -pe/-āpe/-āpaya:

Verbal bases ending in –e/-aya invariably take the suffixes –āpe/-āpaya.

Karoti	kārāpāyati	causes to make/do
Kiṇāti	kiṇāpayati	cause to buy
Coreti	corāpeti/corāpayati	causes to steal
Tiṭṭhati	ṭhapeti	causes to stand, places, puts
Dadāti/deti	dāpeti/dāpayati	causes to give
Nisīdati	nisidāpeti	causes to sit, seats someone
Pacati	pacāpeti/pācāpayati	causes to cook
Vadati	vadāpeti	causes to speak
Bhuñjati	bhojāpeti	causes someone to eat
Marati	marāpeti	cases soemone to die
Ramati	rāmāpeti	causes someone to enjoy

5.8 PASSIVE VERBS   (L9)

Use: to express passive action.

Formation: usually by adding **-yati** to the root or verbal base (stem). This may then be modifed by sandhi.

Karoti	kariyati/-īyati	is done	**Bhindati**	bhijjati	is broken
Deti	dīyati	is given	**Labhati**	labbhati	is received
Pacati	paccati	is cooked	**Vadati**	vuccati	is said
Passati	dissiyati	is seen	**Vindati**	vijjati	is discovered, known
Pūjeti	pūjiyati	is worshipped	**Hanati**	haññati	is killed
Muccati	mokkhati	is freed/saved			

6. VERBAL FORMS/DERIVATIVES

6.1 INFINITIVE
Use: to express an action to do.

When the present stem ends with -a: -ituṃ

Pāḷi	English	Stem	Infinitive
Bhavati	be/become	bhava	bhavituṃ
Gacchati	go	gaccha	gacchituṃ/gantuṃ
Labhati	get	labha	labhituṃ
Passati	see	passa	passituṃ

When the present stem ends with ā, e, o: -tuṃ

Pāḷi	English	Stem	Infinitive
Aññāti	comprehend	aññā	aññātuṃ
Deseti	teach	dese	desetuṃ
Neti	lead	ne	netuṃ
Yāti	go	yā	yātuṃ
Hoti	be	ho	hotuṃ

Irregular formations

Pāḷi	English	Stem	Infinitive
Karoti	do	karo	kātuṃ
Gacchati	go	gama	gantuṃ
Jānāti	know	ñānā	ñātuṃ
Tiṭṭhāti	stand,stay	tiṭṭha	ṭhātuṃ
Deti/dadāti	give	dā	dātuṃ
Passati	see	disa	daṭṭhuṃ
Pāpuṇāti	attain	pāpuṇā	pāpunituṃ
Pivati	drink	pā	pātuṃ
Miyyati/māreti	die	marya/mare	marituṃ
Labhati	get, obtain	laba	labhituṃ/laddhuṃ
Vikkiṇāti	sell	vikiṇā	vikkinituṃ
Suṇāti	hear, listen	suṇā	sotuṃ/suṇituṃ

6.2 GERUND/ABSOLUTIVE (Indeclinable participle)
Use: to express an action occuring prior to that of the main verb, and closely linked to it.

-tvā/-tvāna Gerunds   (L4)
They are most common. The affix is added either to the verbal stem or root.

-ya Gerunds
They are common with verbs that have prefix added to the root.
Eg: ādadāti, uṭṭhahati, oruhati, pariyādāti

Pāḷi	English	Infinitive	Gerund
Āgacchati	come	āgantuṃ	āgantvā/āgammā
Ādadāti	take	ādātuṃ	ādāya
Āruhati	ascend	āruhituṃ	āruyha
Uṭṭhahati	arise, stand up	uṭṭhahituṃ	uṭṭhahitvā/uṭṭhāya

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Oruhati	descend	oruhituṃ	oruyha
Karoti	do	kātuṃ	katvā
Kiṇāti	buy	kiṇituṃ	kiṇitvā
Gacchati	go	gantuṃ	gantvā
Gaṇhāti	take	gaṇhituṃ	gaṇhitvā/gahetvā
Coreti	steal	coretuṃ	coretvā
Jānāti	know	ñātuṃ	jānitvā/ñatvā
Tiṭṭhāti	stand,stay	ṭhātuṃ	ṭhatvā
Dahati/dhiyati	put	dahituṃ	dahitvā
Deti/dadāti	give	dātuṃ	daditvā/datvā
Nahāyati	bathe	nahāyituṃ	nahāyitvā/nahātvā
Nikkhamati	leave	nikkhamituṃ	nikkhamitvā/nikkhamma
Pacati	cook	pacituṃ	pacitvā
Pajahati	abandon	pajahituṃ	pajahitvā/pahāya
Pariyādāti	take over	pariyādātuṃ	pariyādāya
Passati	see	daṭṭhuṃ	passitvā/disvā
Pāpuṇāti	attain	pāpuṇituṃ	pāpuṇitvā/patvā
Pivati	drink	pātuṃ	pivitvā
Bhāveti	become	bhāvituṃ	bhāvetvā
Bhuñjati	eat	bhuñjituṃ/bhottuṃ	bhuñjitvā/bhutvā
Miyati/māreti	die	maretuṃ	māretvā
Labhati	get, obtain	labhituṃ/laddhuṃ	abhitvā/labhā
Vikkināti	sell	vikkinituṃ	vikkinitvā
Vijānāti	cognise	vinituṃ	vinitvā/viñatvā
Vindati	discover, find out	vidituṃ	viditvā
Suṇāti hear, listen		sotum/suṇituṃ	suṇitvā/sutvā
Hanati	kill	hantuṃ/hanituṃ	hanitvā/hantvā
Hoti	be	hotuṃ	hutvā

6.3 PRESENT PARTICIPLE (Prp) (L3,5)
Use: as an adjective describing a subject.

Masculine& Neuter
Formed by adding **-ant/-māna** to the verbal stem (base).
Declined as **-a** ending nouns.

Gacchant = going, the goer:
Masc.

	Sg	Pl
Nom	gacchanto / gacchaṃ*	gacchanto / -antā
Acc	gacchantaṃ	gacchanto / -ante
Gen & Dat	gacchato	gacchataṃ / -antānaṃ
Ins & Ab	gachatā	gacchantehi (-ebhi)
Loc	gacchati	gacchantesu
Voc	gacchaṃ/ gachananta	gacchanto / -vantā

* used in verse

Neut.
Declined as Masc. Except Nom and Acc. cases.

	Sg	Pl
Nom & Acc	gacchantaṃ	gacchantāni / -anti

Feminine

Formed by adding **-ntī/mānā** to the verbal base (stem).

Declined as **-ī** nouns when **-ntī** is used; declined as **-ā** nouns when **-mānī** is used.

Pres. Verb	V. stem	Nom Masc & Neut	Nom Fem
Atthi	as	santo	santī
Karoti	kara	karonto/-māna	karontī/-mānā
Kiṇāti	kiṇa	kiṇanta/-māna	kiṇantī/-mānā
Gacchati	gaccha	gacchanta/-māna	gacchantī/-mānā
Deseti	dese	desanta/-ayamāna	Desantī/-ayamānī
Pacati	paca	pacanta/-māna	pacantī/mānā
Suṇāti	suṇā	suṇanta/-māna	suṇantī/-mānā

(L9)

Passive Verb			
Kariyati		kariyamāna	
Dasiyati		dassiyamāna	
Vuccati		vuccamāna	

6.4 PAST PARTICIPLE (Pp)   (L5)

Use: as an adjective or a noun describing a past action.

Formed by adding **-ta** or **-na** to the verb root with or without a connecting vowel.

Declined in the 3 genders: as **-a** nouns in Mas and Neut; as **-ā** nouns in Fem.

Pāli verb	English translation	Sk verbal root	Past participle
Āmasati	touch, stroke	ā + mṛś-	āmaṭṭha / āmasita
Ārabhati	start, commencee	ā + rabh-	āraddha
Āsiñcati	sprinkle	ā + sic-	āsitta
Uppajjati	aires, is born	uppad-	uppanna
Karoti	build, make, do	kṛ-	kata
Kasati	plough	kṛṣ-	kaṭṭha / kasita
Kiṇāti	buy	krī-	kīta
Kujjhati	get angry	kudh-	kuddha
Khipati	throw	kṣip-	khitta
Gacchati	go	gam-	gata
Gaṇhāti	take, understand, grasp	gṛh-	gahita / gahīta
Garahati	despise	garah-	garahita
Cavati	depart, die	cyu-	cuta
Coreti steal		cur-	corita
Chindati	cut	chid-	chinna
Jānāti	know	jñā-	ñāta
Ḍasati	bite	ḍas	daṭṭha
Tarati cross over, surmount		tṝ-	tiṇṇa
Tiṭṭhati	stand, stay	sthā-	ṭhita
Dadāti	give	dā-	dinna
Deseti	teach, point out	dis-	desita
Dhovati	wash	dhov-	dhota / dhovita
Nayati / neti	lead	nī	nīta

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Nikkhamati	leave, renounce	nis+kram-	nikkhanta
Pacati	cook	pac-	pakka / pacita
Pajahati	reject, abandon	hā-	pahīna
Pavisati	enter	pra + viś	paviṭṭha
Pasīdati	be pleased	pra + sad-	pasanna
Passati	see	spaś- / dis	diṭṭha
Pāpuṇāti	attain	pra + āp-	patta
Pivati	drink	pā-	pīta
Pucchati	question	pṛch-	puṭṭha / pucchita
Phusati	touch	spṛś-	phuṭṭha
Bhavati	become	bhū-	bhūta
Bhindati	break, split	bhid-	bhinna
Bhuñjati	eat, enjoy	bhuj-	bhutta, bhuñjita
Mināti	measure	mā-	mita
Muñcati	release	muc-	mutta/muñcita
Labhati	get, receive	labh-	laddha / labhita
Vacati / vatti	speak	vac-	vutta
Vapati	sow	vap-	vutta
Vasati	dwell	vas-	vusita / vuttha
Vindati	discover, find out, know	vid-	vidita
Vippakirati	confound, destroy	vi+pa+kira-	vippakiṇṇa
Vivarati	open, uncover	vi + vṛ-	vivaṭa
Vuccati	be called	vac-	vutta
Vedeti	feel	vid-	vedayita
Suṇāti / suṇoti	listen, hear	su	suta
Supati / suppati	sleep	svap-	sutta
Hanati	kill, strike	han-	hata
Harati	carry, take away	hṛ-	haṭa

6.5 FUTURE / PASSIVE PARTICIPLE (Pass)/OPTAT. PART.   (L7, 10)

Use: as an adjective describing an action that should/must/can be done or is worthy of being done.
Formed by adding most commonly **-tabba/-anīya** to the verb stem; **-ṇiya** (after a stem -r); and sometimes **-aneyya/-ya**.
Declined in the 3 genders: as **-a** nouns in Mas and Neut; as **-ā** nouns in Fem.

Verb	V. stem	Masc & Neut Pass
Karoti	kara	katabba/kātabba/karaṇīya/kicca
Khādati	khād	khādanīya
Carati	cara	caritabba
Jānāti	jñā	jānitabba/ñātabba/ñeyya
Deti/dadāti	dā	dātabba/deyya
Gacchati	gaccha	gantabba
Passati	disa	daṭṭhabba/dassanīya/dassaneyya
Pūjeti	pūja	pūjanīya/pūjja (puj+ya)
Pivati	pib	pātabba/peyya
Bhavati	bhū	bhavitabba/bhabba (bhav+ya)
Bhuñjati	bhuja	bhuñjitabba/bhojanīya
Labhati	labha	laddhabba
Suṇāti	Su	sotabba
Hanati	Han	hantabba/hañña (han+ya)

6.6 VERBAL FORMS BASED ON ROOT –hā-   (L7)

English	diminish	abandon	renounce	leave	omit/neglect
Pres (3 sg)	**hāyati**	**vijahati**	**pajahati/-āti**	**jahāti**	**hāpeti**
Past (3 sg)	hāyi	vijahi	pajahi	jahi	hāpesi
Pr.p.	hāyanta/ hāyamāna	vijahanta	pajahanta	jahanta	hāpenta
Pp	hāna	vijāhita	pajāhita	jahita	hāpita
Ger.	hāyitvā	vijahitvā/ vihāya	pajahitvā/ pahāya	jahitvā/ hitvā	hāpetvā
Fut.p.	hātabba	vijahitabba	pahatabba	jahitabba	hāpetabba

6.7 SOME WORDS DERIVED FROM ROOTS –vid- and -jñā-

Prefix	Root	Verb	Ger	Pp	Pass	Noun
	-jñā-	jānāti	ñatvā	ñāta		ñāṇa
pa-	**-jñā-**	pajānāti				paññā
vi-	**-jñā-**	vijānāti	vinitvā	viññāta		viññāṇa
	-vid-	vindati/vijjati	viditvā	vidita	veditabba	vijjā

6.8 ABSOLUTE CONSTRUCTIONS   (L8, 10, 12)
Use: to express an action which occurs prior to or simultaneously to the main verb (clause) but that has a different subject.

Locative Absolute
The participle and its subject are in locative case. Past partic. expresses a prior action and pres.partic. a simultaneous action.

Atthi (to be, exist):
Pres participle = santa
Prp locative = sati (most commonly used); sante (used when the meaning is impersonal, i.e. when the absolutive has no specific subject).

Eg.:
Taṇhāya saiti uppadāna hoti. (When there is /there being craving there is clinging.)
Jatiyā sati jarāmaranaṃ sati. (When there is /there being birth there is aging and death.)
Evaṃ sante (That being so)
Evaṃ vutte (That having been said)

Genitive Absolute: (L10, 12)
The participle and its subject are in genitive case. The secondary clause is closely connected to the main clause. Past participle indicates an action prior to the main clause.
Eg.:
Acira-pakkantassa Bhagavato ayaṃ…katha udapādi = Not long after the Blessed One has left, this conversation arose.
Genitive absolute may also be used in the sense "in spite, even though". In that case present participle is commonly used.

Mama evaṃ vadantassa eva me mitto taṃ gāmaṃ pahāya gacchi. = Even though I was speaking thus, my friend left the village.

7. NUMBERS

Eka	dvi	ti	catu	pañca	cha	satta	aṭṭha	nava	dasa
1	2	3	4	5	6	7	8	9	10

Eka: one/some (L4)

It comes in 3 genders, and both singular and plural forms.
In the **singular** form it means **one**, and is commonly used as a pronoun.
In the **plural** form it means **some**, and is used as a pronoun or an adjective.
Declension: both forms are declines as sa/taṃ.

Sg	Masc	Neut	Fem
Nom	eko	ekaṃ	ekā
Acc	ekaṃ	"	ekaṃ
Gen & Dat	ekassa	<	ekassā (-ya)/ekissaṃ (ekāya)
Ins	ekena	<	ekāya
Abl	ekamhā / ekasmā	<	"
Loc	ekamhi (ekasmiṃ)	<	ekissaṃ (ekāyaṃ)

Pl	Masc	Neut	Fem
Nom & Acc	eke	ekāni	ekā(go)
Gen & Dat	ekesaṃ (-sānaṃ)	<	ekāsaṃ (ekāsānaṃ)
Ins & Ab	ekehi (-ebhi)	<	ekāhi
Loc	ekesu	<	ekāsu

Dvi = two

Dvi	All genders
Nom & Acc	dve/duve
Gen & Dat	dvṇṇaṃ/duvinnaṃ
Ins & Ab	dvīhi/dvībhi (dīhi)
Loc	dvīsu (duvesu)

Ti & catu: three & four

Ti	Masc	Neut	Fem
Nom & Acc	tayo	tīṇi	tisso
Gen & Dat	tiṇṇaṃ/tiṇṇannaṃ	<	tissanaṃ
Ins & Abl	tīhi/tībhi	<	<
Loc	tīsu	<	<

Catu	Masc	Neut	Fem
Nom & Acc	cattāro/catturo	cattāri	catasso
Gen & Dat	catunnaṃ	<	catassannaṃ
Ins & Abl	catūhi/-ūbhi/-ubhi	<	<
Loc	catūsu	<	<

Other Numerals

The numerals 5-10 do not distinguish genders.
All decline like **pañca**.

Pañca	All genders
Nom & Acc	pañca
Gen & Dat	pañcannaṃ
Ins & Abl	pañcahi
Loc	pañcasu

Sataṃ = hundred
Sahassa = thousand

Pāḷi word order: numeral + noun + hundred (all agree in number and case)

Ordinal Numerals:
Paṭhamo = first
Dutiyo = second
Tatiyo = third
Cattutho = fourth

Añña: other, another
aññatama = one out of many, unknown
aññatara = certain, not well known

8. PREPOSITIONS AND POSTPOSITIONS

Use: Prepositions and postpositions are connecting words that describe special, temporal or other relation between nouns or pronouns.

<div align="right">(L2, 10)</div>

Prepositions

Aññatra   among (e.g. aññatra manusesu = among mankind)
                outside (e.g. aññantra manusehi = outside of mankind)
Anto-   within, inside (e.g. antogāmaṃ pavissati)

Postpositions

Postposition often come from verb forms like gerunds or case forms of nouns that have been 'frozen in' to idiomatic use as postpositions.

-paṭṭhāya   (beginning) from   (takes Abl case)
-nissāya   because of   (takes Acc case)
-heṭṭhā   beneath   (takes Gen case; can also be used as a preposition)

Eg.
Ajato paṭṭhāya = from today
Ito paṭṭhāya = henceforth
Idaṃ kammaṃ nissāya = because of this action
Dhanaṃ nissāya = because of wealth
Rukhassa heṭṭhā = beneath the tree   Heṭṭhāmañchaṃ = beneath the bed

-ādi, -ādīni etc.
Eg.
Hatthirūpakādīni = images of elephants, etc.
Kasigorakkhādīni = agriculture, tending cattle, etc.

9. PREFIXES

a- without, neg. (**na** paricle shortened) , im-, non-
ati- over, beyond, very, intensifier
adhi- up to, over, above, intens. (adhigacchati = attains mentally)
anu- after, along, behind, under, according to, in order (opp. of **–paṭi**)
    (anuloma = regular, in conformity)
apa- away, from, away from (opp. of **upa-**)
api-/pi- close by, towards, later, moreover
abhi- to, towards, over, on top of, high, intens.
ava/o- low, under, down, over, away from
ā- out, to, towards, intens. (e.g. āsava)
upa- near, on, upon, intens. (opp. of **apa-**)
du(r)- difficult, bad, wrong, opposite of **su-**
ni(r)- away, into, down, free from, without, neg.
pa- forward, forth, up, out, intens. of action
pati/paṭi- against, back, opposite, in reverse direction, in return
    (paṭiloma = reverse, opposite)
parā- away, aside, opposed to, back
pari- (all)around, (all)about, completely, intens.
vi- apart, without, separate, different, transcendent, intensif.
sa- with, possessed of, having same (e.g. sāsava = with āsavas)
saṃ- with, together, completely, intens.
su- easy, well, happy, excellent, intens. (opposite of **dur-**)

COMPOUNDS

a + atta > anatta
a + nicca > anicca
a + mata > amata
a + vijjā > avijjā
abhi + dhamma > abhidhamma
ā + lok > āloka
dur + kha >> dukkha
ni + rodha > nirodha
nir + vāna >> nibbāna
pa + dīpa > padīpa
pari + nibbāna > parinibbāna
vi + mutti > vimutti
vi + jñā >> viññāna
vi + naya > vinaya
vi + rāga > virāga
vi + saṅkhāra > visaṅkhāra
vi + saṃyoga > visaṃyoga
saṃ + kar >> saṅkhāra
saṃ + yoga > saṃyoga
saṃ + sar >> saṃsāra
su + kha > sukha

10. INDECLINABLES, PARTICLES

atha	now, then
atha kho	now, but, but rather, however
api	and, also
api ca	but rather
api nu	isn't it the case
iti	thus, such
iti pi	connective
iva	like, as
eva	emphatic - very, certainly, really
evaṃ	thus, such, yes
evaṃ eva	just so, so too
evaṃ pi (evam + api)	just also, so too
kho	emphatic/connective - not translated
ca	and, but
ci	indefinite particle. May be added to interrog. pron. to form indefinite pronouns (L3)
ce	if - it cannot begin a sentence. (E.g. Ahaṃ ce … = I if …= if I …)
ṭhānaṃ	possible
na	not
nu	emphatic. It indicates a question.
	(Sakkā nu kho…? = Is it possible…? Kiṃ nu kho? = What is it?)
na nu	isn't it the case?
no (na+u)	emphatic negative - verily not
no vā	or not, isn't it
no hetaṃ (**no hi etaṃ)**	not this, certainly not
nāma	just, indeed, for sure
namo	homage
pana	yet, moreover, verily
pi	again, also (connective - not translated)
tena hi	well then
ti /iti	quotation marker
mā	prohibitive particle, forms a negative command. May be used with aorist, optative or imperative
yathā	just as, like, according to (Yathā bhūtaṃ = as it really is)
yadidaṃ (yathā idaṃ)	as this, namely, that is to say
yāva	as long as
yeva	even, just, also
vā	or
ve	emphatic verily, indeed, truly
sakkā	it is possible
sadā	always, forever
sammā	right
sudaṃ	redundant particle
seyyathā	just as/like, as if, suppose
handa	exhortative, emphatic particle, well then, now
hi	emphatic verily, certainly, this very

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Font: Tahoma, diacriticals: Ā Ī Ū ā ī ū ṅ ṇ ñ ṭ ḍ ḷ ṃ

**Ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā,
puññaṃ taṃ anumoditvā, ciraṃ rakkhantu desanaṃ.**

May all beings inhabiting Space and Earth, Devas and Nagas of mighty power,
share this merit and may they long protect the teaching of the Dhamma.