1.1 Masculine and Neuter Nouns Ending in -a

		masc.sg.-a	nt.sg.-a	masc.pl.-a	nt.pl.-a
1.	nom	nar**o**	citt**aṁ**	nar**ā**	citt**ā**, citt**āni**
2.	acc	nar**aṁ**	citt**aṁ**	nar**e**	citt**e**, citt**āni**
3.	inst	nar**ena**	citt**ena**	nar**ehi**	citt**ehi**
4.	dat	nar**āya**, nar**assa**	citt**āya**, citt**assa**	nar**ānaṁ**	citt**ānaṁ**
5.	abl	nar**ā**, nar**amhā**, nar**asmā**	citt**ā**, citt**amhā**, citt**asmā**	nar**ehi**	citt**ehi**
6.	gen	nar**assa**	citt**assa**	nar**ānaṁ**	citt**ānaṁ**
7.	loc	nar**e** nar**amhi** nar**asmiṁ**	citt**e** citt**amhi** citt**asmiṁ**	nar**esu**	citt**esu**
8.	voc	nar**a**, nar**ā**	citt**a** citt**ā**	nar**ā**	citt**āni**

1.2 Masculine and Neuter Nouns Ending in -u

		masc.sg.	nt.sg.	masc.pl.	nt.pl.
1.	nom	bhikkh**u**	āy**uṁ**	bhikkh**ū**, bhikkh**avo**	āy**ū**, āy**ūni**
2.	acc	bhikkh**uṁ**	āy**uṁ**	bhikkh**ū**, bhikkh**avo**	āy**ū**, āy**ūni**
3.	inst	bhikkh**unā**	āy**unā**	bhikkh**ūhi**	āy**ūhi**
4.	dat	bhikkh**uno**, bhikkh**ussa**	āy**uno**, āy**ussa**	bhikkh**ūnaṁ**	āy**ūnaṁ**
5.	abl	bhikkh**unā**, bhikkh**umhā**, bhikkh**usmā**	āy**unā**, āy**umhā**, āy**usmā**	bhikkh**ūhi**	āy**ūhi**
6.	gen	bhikkh**uno**, bhikkh**ussa**	āy**uno**, āy**ussa**	bhikkh**ūnaṁ**	āy**ūnaṁ**
7.	loc	bhikkh**umhi** bhikkh**usmiṁ**	āy**umhi** āy**usmiṁ**	bhikkh**ūsu**	āy**ūsu**
8.	voc	bhikkh**u**	āy**u**	bhikkh**ū**, bhikkh**avo**, bhikkh**ave**	āy**ū**, āy**ūni**

masc.-i: aggi → agg**ayo**

masc.-ī: pakkhī → pakkh**ino**

nt.-i: aṭṭhi → aṭṭh**īni**

1.3 Feminine Nouns Ending in -ā and -i

		fem.sg.-ā	fem.sg.-i	fem.pl.-ā	fem.pl.-i
1.	nom	vedan**ā**	bhūm**i**	vedan**ā**, vedan**āyo**	bhūm**ī**, bhūm**iyo**
2.	acc	vedan**aṁ**	bhūm**iṁ**	vedan**ā**, vedan**āyo**	bhūm**ī**, bhūm**iyo**
3.	inst	vedan**āya**	bhūm**iyā**	vedan**āhi**	bhūm**īhi**
4.	dat	vedan**āya**	bhūm**iyā**	vedan**ānaṁ**	bhūm**īnaṁ**
5.	abl	vedan**āya**	bhūm**iyā**	vedan**āhi**	bhūm**īhi**
6.	gen	vedan**āya**	bhūm**iyā**	vedan**ānaṁ**	bhūm**īnaṁ**
7.	loc	vedan**āya**, vedan**āyaṁ**	bhūm**iyā**, bhūm**iyaṁ**	vedan**āsu**	bhūm**isu**, bhūm**īsu**
8.	voc	vedan**e**	bhūm**i**	vedan**ā**, vedan**āyo**	bhūm**ī**, bhūm**iyo**

fem.-ī: kumārī → kumār**iyo**

fem.-u: yāgu → yāg**uyo**

1.4 Simple Present

Verbal terminations:

	sg.	pl.
1st	-mi	-ma
2nd	-si	-tha
3rd	-ti	-(a)nti

The base is obtained by removing the 3rd.sg. termination *-ti* from the conjugated form.

Root: √*dhāv* (to run), base: *dhāva*

	sg.	pl.
1st	dhāvāmi	dhāvāma
2nd	dhāvasi	dhāvatha
3rd	dhāvati	dhāvanti

The final *-a* of the base is lengthened before *m*: *dhāvāmi, dhāvāma*.

1.5 Future Tense

The verb *atthi* (he is) is not used in the future tense, *bhavissati* is used instead.

sg.		pl.	
bhav**issāmi**	I will be	bhav**issāma**	we will be
bhav**issasi**	you will be	bhav**issatha**	you all will be
bhav**issati**	he will be	bhav**issanti**	they will be

1.6 Aorist Past Tense

Verbal terminations:

	sg.	pl.
1st	-iṁ	-(i)mhā, -(i)mha
2nd	-o, -i	-(i)ttha
3rd	-i	-(i)ṁsu, -uṁ

Root: √*dhāv* (to run), base: *dhāva*

	sg.	pl.
1st	adhāviṁ	adhāvimhā
2nd	adhāvo, adhāvi	adhāvittha
3rd	adhāvi	adhāviṁsu, adhāvuṁ

Bases ending in **e** are conjugated with an inserted "s".

	singular		plural	
1st	dese**siṁ**	I taught	des**imha**	we taught
			des**imhā**	
2nd	dese**si**	you taught	des**ittha**	you all taught
3rd	dese**si**	he taught	dese**suṁ**	they taught

Also applies to causative verbs (e.g. *vandati → vandāpeti → vandāpesi*).

Similarly *samacintesi, āmantesi, santappesi, samuttejesi* etc.

Some roots ending in long vowels also get the *s* aorist ending. In the plural case, the long vowel is shortened.

	sg.		pl.	
1st	aṭṭhā**siṁ**	I stood	aṭṭha**mha**, aṭṭha**mhā**	we stood
2nd	aṭṭhā**si**	you stood	aṭṭha**ttha**	you all stood
3rd	aṭṭhā**si**	he stood	aṭṭha**ṁsu**	they stood

1.7 Optative or Potential Verbs: May / Should (-eyya)

Verbal terminations:

	sg.	pl.
1st	-eyyāmi, -emi	-eyyāma, -ema
2nd	-eyyāsi, -esi	-eyyātha, -etha
3rd	-eyya, -e	-eyyuṁ

Root: √dhāv (to run), base: *dhāva*

	sg.	pl.
1st	dhāveyyāmi, dhāvemi	dhāveyyāma, dhāvema
2nd	dhāveyyāsi, dhāvesi	dhāveyyātha, dhāvetha
3rd	dhāveyya, dhāve	dhāveyyuṁ

Irregular: √as (to be), *atthi*

	sg.	pl.
1st	siyaṁ, assaṁ	assāma
2nd	siyā, assa	assatha
3rd	siyā, assa	siyuṁ, assu, siyaṁsu

Irregular: √kar (to do, make, work), *karo*

	sg.	pl.
1st	kareyyāmi, kayirāmi	kareyyāma, kayirāma
2nd	kareyyāsi, kayirāsi	kareyyātha, kayirātha
3rd	kareyya, kayirā, kare	kareyyuṁ, kayiruṁ

1.8 Gerund (e.g. bhavitvā), a.k.a. Absolutive

bhavati (is, becomes)	bhavitvā
gacchati (goes)	gantvā
labhati (gets, obtains)	labhitvā, laddhā
deti / dadāti (gives)	datvā
deseti (teaches)	desetvā

suṇāti (hears)	sutvā
pivati (drinks)	pitvā
passati (sees)	disvā
jānāti (knows)	ñatvā / jānitvā
karoti (does)	katvā

1.9 Infinitive (e.g. bhavituṁ)

root + -tuṁ

√dā	dātuṁ	to give
√gam	gantuṁ	to go
√han	hantuṁ	to kill
√kar	kātuṁ	to do, to make
√ñā	ñātuṁ	to know

root + -ituṁ

√car	carituṁ	to walk
√jīv	jīvituṁ	to live
√har	harituṁ	to carry
√han	hanituṁ	to kill
√pucch	pucchituṁ	to ask

1.10 Causative: Having It Done (-e, -aya, -āpe, -āpaya)

The causative base is formed by adding *-e, -aya, -āpe, -āpaya* either to the root or the verbal base. The base thus formed is conjugated in all tenses and moods. The causative form of a transitive verb takes two objects in the accusative.

vandati → vandāpeti → vandāpesi

Suppavāsā dārakaṁ Bhagavantaṁ vandāpesi.
Suppavāsā made her boy bow to the Blessed One.

uggaṇhāti → uggahetvā → uggahāpetvā

... uggahetvā vā uggahāpetvā vā nikkhipitabbaṁ.
… having picked it up or causing it to be picked up, it should be kept.

1.11 Present Participle (-nt, -māna)

√gam	gaccha	gacchant, gacchamāna, gacchāna	going
√dā	data	dadant, dadamāna, dadāna	giving
√dis	dese	desent, desayamāna, desayāna	teaching
√bhū	bhava	bhavanta	being

Irregular forms:

√as	sa	santa, samāna	being, existing
√kar	karo	karont, karumāna, karāna	doing, making

The present participles are declinable, they agree with the noun in gender, number and case.

gacchant → (nom.sg.) gacchaṁ, gacchanto (nom.pl) gacchanto, gacchantā

1.12 Future Passive Participle: Should Be Done (-tabba)

√dā	dātabba, deyya	should be given	√kar	kātabba, karaṇīya	should be done
√su	sotabba	should be listened to	√ñā	ñātabba, ñeyya	should be known
dese	desetabba	should be expounded	√pā	peyya	should be drunk

1.13 Past Participle (-ta, -ita, -na)

Generally formed by adding *-ta, -ita, -na* to the verbal root or base. Sandhi rules complicate the exact forms.

rukkho patito	the fallen tree
antarāyiko dhammo vutto bhagavatā	said to be an obstacle by the Buddha
Pubbe'bhinno mallako.	The cup is already broken.

bhavati	√bhū	to be	bhūta	became
passati	√dis	to see	diṭṭha	seen
gacchati	√gam	to go	gata	gone
karoti	√kar	to do	kata	done
labhati	√labh	to get	laddha	received
jānāti	√ñā	to know	ñāta	known
bhāsati	√bhās	to speak	bhāsita	spoken
pabbajati	√vaj	to go on	pabbajita	ordained
ṭhahati	√ṭhā	to stand	ṭhita	stood
bhāveti	√bhū	bhāve	bhāvita	developed
deseti	√dis	dese	desita	preached
passati	√dis	passa	passita	seen
vedayati	√vid	vedaya	vedayita	experienced
chindati	√chid	to cut	chinna	cut
khīyati	√khī	to destroy	khīna	destroyed
nisīdati	√sad	to sink	nisinna	seated
pajahati	√hā	to abandon	pahīna	abandoned

1.14 Irregular verb √as (to be)

Present Tense				Imperative Mood				Aorist Past Tense		
	sg.	**pl.**			**sg.**	**pl.**			**sg.**	**pl.**
1st	amhi	amha		1st	amhi	amha		1st	āsiṁ	āsimha
	asmi	amhā			asmi	amhā				āsimhā
		asma				asma		2nd	āsi	āsittha
2nd	asi	attha		2nd	āhi	attha		3rd	āsi	āsiṁsu
3rd	atthi	santi		3rd	atthu	santu				āsuṁ

1.15 Irregular verb √hū (to be)

Present Tense				Imperative Mood				Aorist Past Tense		
	sg.	**pl.**			**sg.**	**pl.**			**sg.**	**pl.**
1st	homi	homa		1st	homi	homa		1st	ahosiṁ	ahumhā
2nd	hosi	hotha		2nd	hohi	hotha				ahumha
3rd	hoti	honti		3rd	hotu	hontu		2nd	ahosi	ahuvattha
								3rd	ahosi	ahesuṁ

1.16 Pronouns

Personal pronouns (nominative)				Possessive pronouns (genitive)	
	sg.	**pl.**		**sg.**	**pl.**
1st	ahaṁ	amhe, mayaṁ, no		mama, mayhaṁ, me	amhākaṁ, no
2nd	tuvaṁ, tvaṁ	tumhe, vo		tava, tuyhaṁ, te	tumhākam
3rd.masc.	so, sa	te		tassa	tesaṁ
3rd.nt.	taṁ, tad	tāni		tassa	tesaṁ
3rd.fem.	sā	tā, tāyo		tassā	tāsaṁ

ta → (*nom.sg.*) so / taṁ / sā   (*nom.pl.*) te / tāni / tā, tāyo

(*acc.sg.*) taṁ   (*acc.pl.*) te / tāni / tā, tāyo

1.17 Compounds of Nouns: Overview

Tappurisa	Kammadhāraya	Dvanda	Bahubbīhi
expresses:	*A* is an **attribute** of *B*	**List**	*AB* is a **quality** of *C*
A has **case-relation** to *B*	*A* is **equivalent** to *B*		*AB* → obj. outside of the comp.
$A \xrightarrow{\text{case}} B$	an *A*-like *B*	*A* & *B*	$[AB] \to C$
	an *A* that is *B*		
Case relation: any except nom. voc.	*A B* in same case	*A B* in same case	case depends on $[AB]$
brahma-loko	*mahā-nadī*	*samaṇa-brāhmaṇā*	*su-desito dhammo*
$A \xrightarrow{\text{gen}} B$	$A_{\text{adj}} B_{\text{sub}}$		$A_{\text{adj}} B_{\text{sub}} \to C$
world *of* Brahma	great river	recluses & priests	the well-taught doctrine
arañña-vāso	*sabba-seta*	*nāma-rūpaṁ*	*brāhmaṇo chinna-kukkucco*
$A \xrightarrow{\text{loc}} B$	$A_{\text{adj}} B_{\text{adj}}$		$C \leftarrow A_{\text{adj}} B_{\text{sub}}$
living *in* forest	all white	name & form	a brahmin (whose) worries (are) cut
rukkha-patito	*mano-seṭṭha*	*jarā-maraṇaṁ*	*buddha-bhāsito dhammo*
$A \xrightarrow{\text{abl}} B$	$A_{\text{sub}} B_{\text{adj}}$		$A_{\text{sub}} B_{\text{adj}} \to C$
fallen *from* tree	mind as foremost	old age & death	the Buddha-spoken doctrine
saraṇa-gamanaṁ	*sāriputta-thera*	*hattha-pādaṁ*	*kām'-andho puriso*
$A \xrightarrow{\text{acc}} B$	$A_{\text{sub}} B_{\text{sub}}$		$A_{\text{sub}} B_{\text{adj}} \to C$
going *for* refuge	Sāriputta, the elder	hands & feet	a desire-blinded man
kūṭāgārasālā	*mukha-canda*	*candima-suriyā*	*pīti-sukhaṁ paṭhamaṁ jhānaṁ*
$A \xrightarrow{\text{gen}} B \xrightarrow{\text{gen}} C$	$A_{\text{sub}} B_{\text{sub}}$		$A \ \& \ B \to C$
hall *of* house *with* a ridge	moon-like face	moon & sun	the 1st jhāna (that is) joy & ease

Avyayībhāva		**Digu**	sub-type of
Adverbial		Numerical	*kammadhāraya*
adv. don't take a case		*A B* in same case	
$A_{\text{prefix}} B_{\text{noun}}$	$A_{\text{ind}} B_{\text{noun}}$	$A_{\text{num}} B$ (sg.nt.)	$A_{\text{num}} B$ (not nt.)
paṭisotaṁ	*yathābhūtaṁ*	*sattāhaṁ*	*ekapuggalo*
against the stream	as it is	seven days	one person
nimmakasaṁ	*yāvajīvaṁ*	*saḷāyatanaṁ*	*tibhavā*
mosquito-free	for the length of life	six senses	three spheres of existence
ajjhattaṁ [adhi + atta]	*pacchābhattaṁ*	*ticīvaraṁ*	*catuddisā*
inner; personal; subjective	after the meal	three robes	four directions