

# Seven Forms of a Noun Used in Different Cases V.2.1

## 1<sup>ST</sup> FORM Used in 3 Cases

**1<sup>st</sup> Form (1):** Subject in active voice (*kattā*, action doer)

He will go (*So gacchissati*). (*kriyā*, verb)

**1<sup>st</sup> Form (2):** Subject in passive voice (*kamma*, action receiver)

*Dve ime antā pabbajitena na sevitabbā.*  
*Majjhimā paṭipadā tathāgatena abhi-saṃ-buddhā.*

*Majjhimo dhammo tathāgatena abhi-saṃ-buddho*  
*Majjhimaṃ dhammaṃ tathāgatena abhi-saṃ-buddhaṃ.*

**These two extremes** should not be followed by a monastic.  
**The middle way** is well realized by Tathāgata.

<i>dve</i>	<i>PG-?, 1 Pl.</i>	two	<i>antā</i>	adjective
<i>ime</i>	<i>PG-3, 1 Pl.</i>	these	<i>antā</i>	adjective
<i>antā</i>	<i>NG-1, 1 Pl.</i>	extremes	<i>sevitabbā</i>	<i>kamma</i>
<i>pabbajitena</i>	<i>NG-1, 3 Sg.</i>	by a monastic	<i>sevitabbā</i>	<i>kattā</i>
<i>na</i>	<i>Nipāta</i>	not	<i>sevitabbā</i>	adverb
<i>sevitabbā (passive)</i>	<i>NG-1, 1 Pl.</i>	should be followed		<i>kriyā</i>

**1<sup>st</sup> Form (3):** complement (*vikati-kattā*)

*Rūpaṃ, bhikkhave, anattā.*  
Monks (*bhikkhave*), the body (*rupaṃ*) is (*hoti* understood) non-self (*anattā*).

## 2<sup>ND</sup> FORM Used in 3 Cases

**2<sup>nd</sup> Form (1):** Object

He will go (*So gacchissati*)—

- to the city *nagaraṃ* (NG-2)
- to the temple *vihāraṃ* (NG-1)
- to his house *tassa geḥaṃ* (PG-6/ NG-1/2)
- to a festival *sabhaṃ* (NG-3)
- to a convention *sannipātaṃ* (NG-2)
- to a party *chaṇaṃ* (NG-1)

## 2<sup>nd</sup> Form (2): Adverb (-ly)

He will go (*So gacchissati*)—

- comfortably/ happily *sukhaṃ* (NG-2)
- slowly *saṅhikaṃ* (NG-2)
- quickly *sīghaṃ* (NG-2)
- hurriedly *sahasā* (indeclinable *nipāta*)

## 2<sup>nd</sup> Form (3): continuous time/ distance adverb (for-phrase)

He will go (*So gacchissati*)—

- for an entire night *ekaṃ rattiṃ* (PG-22/ NG-10)
- for an entire day *ekaṃ divasaṃ* (PG-22/ NG-2)
- for an entire half night *upaddhaṃ rattiṃ* (NG-2/ 10)
- for entire ten yojanāni *dasa yojanāni* (NG-2)
- for entire three gāvuta's *tīni gāvutāni* (NG-2)

## 3<sup>RD</sup> FORM Used in Four Cases

### 3<sup>rd</sup> Form (1): Instrumental (by/ with-phrase)

He will go (*So gacchissati*)—

- by foot *pādena* (NG-1)
- by boat *nāvāya* (NG-3)
- by bullock cart *sakaṭena* (NG-2)
- by car *motor-yānena* (NG-2)
- by plane *vāyu-yānena* (NG-2)

### 3<sup>rd</sup> Form (2): Companion case (with-phrase):

He will go (*So gacchissati*)—

- with a friend *sahāyena* (NG-1)
- with a monk *bhikkhunā* (NG-00)
- with my father *mama pitarā* (PG-1/ NG-9)

- with my brother *mama bhātarā* (PG-1/ NG-9)
- with my teacher *mama sattharā* (PG-1/ NG-9)
- with my uncle *mama mātulena* (PG-1/ NG-1)

### 3<sup>rd</sup> Form (3): Causative (for/ because of)

He will go (*So gacchissati*)—

- For water *pāniyena* (NG-2)
- For wage *vetanena* (NG-2)
- Because of love *sinehena* (NG-1)
- Because of worry *sokena* (NG-1)

### 3<sup>rd</sup> Form (4): By phrase in passive voice (by-phrase)

*Dve ime antā pabbajitena na sevitabbā.  
Majjhimā paṭipadā tathāgatena abhi-saṃ-buddhā.*

**These two extremes** should not be followed by a monastic.  
**The middle way** is well discovered by Tathāgata.

## 4<sup>TH</sup> FORM Used in 5 Cases

### 1. Secondary object of **certain verbs**— (*appadāna-kamma versus padāna-kamma*)

- Samaṇassa cīvaraṃ demī*. I give [a] robe to a monk.
- Suvaṇṇaṃ te dhāremī*. I brings gold to you.
- Tassa rañño mayaṃ nāgaṃ dhārayāma*. We will bring<sup>1</sup> a cobra to that king.

### 2. Verbs that mean “agreeable or acceptable”

- Samaṇassa rucati saccaṃ*. The truth is agreeable to a monk.
- Na mayhaṃ saṃgha-bhedo rucati*. Saṃgha’s division is not agreeable to me.
- Khamati saṃghassa kammaṃ*. The work/action is acceptable to the saṃgha.

### 3. Certain verbs that **require** 4<sup>th</sup> form object—

- So Buddhassa silāghate<sup>2</sup> (Buddhaṃ thometi)*. He praises the Buddha.

<sup>1</sup> Near future present tense.

<sup>2</sup> reflexive pr 3rd sg of *silāghati*.

- b. *Vaḍḍhakī sākya-puttānaṃ upatitṭheyya*. The carpenter should attend (lit. stand near) the monks.
- c. So *Bhikkhussa pāṇīyena upatitṭheyya*. He may serve a monk with drinking water.
- d. So *tuyhaṃ sapate/ mayhaṃ sapate*<sup>3</sup>. He curses you/me.
- e. *Devāpi tassa pihayanti*. Even deities love him.
- f. *Tassa kujjha*<sup>4</sup> *Mahā-vīra*. Great Hero, please swear him
- g. *Duhayati disānaṃ megho*. Rain ruins directions (all places).
- h. *Paṇḍito mittānaṃ na dubbhati*. A wise one does not ruin friends
- i. *Titthiyā issanti samaṇānaṃ*. A titthiya envies monks.  
titthiya - teacher of another sect
- j. *Dujjanā gunavantānaṃ ussūyanti*. Bad people envy the famous ones
- k. *Kyā'haṃ ayyānaṃ aparajjhāmi*. How come I could insult venerable ones?
- l. *Bhikkhū bhagavato paccasomaṃ*. Monks reply to the Buddha.
- m. *bhikkhuno jano anuḡiṇāti/ patigṇāti*. People applaud the monk.
- n. *Ārocayāmi*<sup>5</sup> *vo bhikkhave*. I will tell you, monks.
- o. *Buddho devānaṃ dhammaṃ deseti*. The Buddha teaches dhamma to the deities.
- p. *Namo Buddhassa (namāmi Buddhaṃ)*. Homage to the Buddha.

#### 4. Wishing words that require 4<sup>th</sup> form—

- a. *Suvatthi te (mama mātā-pitūnaṃ) sabbadā*. Good luck to you (or to my parent) forever!
- b. *Sotthi sabba-sattānaṃ*. Good luck to all beings!
- c. *Svāgataṃ te*. Good-arrival to you (meaning “You are warmly welcome”)
- d. *Sukhaṃ te (mama mātā-pitūnaṃ)*. Happiness to you (or to my parents)
- e. *Bhaddaṃ te (mama mātā-pitūnaṃ)*. Blessing to you (or to my parents)
- f. *Kusalaṃ te (mama mātā-pitūnaṃ)*. Good health to you (or to my parents)
- g. *Anāmayamaṃ te (mama mātā-pitūnaṃ)*. No distress to you (or to my parents)
- h. *Dīghāyu te (mama mātā-pitūnaṃ)*. Long life to you (or to my parents)
- i. *Hitaṃ te (mama mātā-pitūnaṃ)*. Prosperity/ success to you (or to my parents)

#### 5. Purpose Cases—

##### **Tadattha**

- a. *Buddhassa atthāya jīvitamaṃ pariccajāmi*. For the sake of the Buddha I give up my life.
- b. *Piṇḍapātaṃ paṭisevāmi neva davāya na madāya na maṇḍanāya*. I consume alms-food not for fun, not for pride, not for beauty.

<sup>3</sup> reflexive pr 3rd sg of *sapati*.

<sup>4</sup> *kujjhati* pr. (+dat) is angry (with); gets angry (with) [*√kudh + ya + ti*] ✓

<sup>5</sup> *ārocayati* pr. (+acc & +dat) tells (to); informs (about); explains (to); breaks it (to); lit. causes to inform [*ā + √ruc + \*aya + ti*] ✓

- c. *Buddho loke upajjati atthāya hitāya sukhāya deva-manussānaṃ*. The Buddha appears for the benefit, prosperity and happiness of the human and the divine.

### **Tumattha**

- a. *Lokā-nukampāya* (*lokaṃ anukampituṃ*) (For taking care of people/ or to take care of people)  
 b. *Phāsu-vihārāya* (*phāsu viharituṃ*) (For dwelling comfortably/ or to dwell comfortably)

## 5<sup>TH</sup> FORM Used in 3 Cases

### 5<sup>th</sup> Form (1): Ablative (from-phrase)

He will go (*So gacchissati*)—

- From his village      *tassa gāasmā*      (PG-6/ NG-1)
- From your house      *tava gharasmā*      (PG-1/ NG-2)
- From your city      *tava nagarasmā*      (PG-1/ NG-2)
- From a temple      *vihāasmā*      (NG-1)

### 5<sup>th</sup> Form (2): Comparison (than-phrase)

*Mānusakehi kho āvuso kāmehi dibbā kāmā abhikkantatarā ca pañītatarā ca.*

Friends (*āvuso*), divine pleasures (*dibbā kāmā*) are (understood) **more** cherished (*abhikkantatarā ca*) and more precious (*pañītatarā ca*) **than** human pleasures (*mānusakehi kho kāmehi*).

### 5<sup>th</sup> Form (3): Causative (Because of, due to, for the sake of, for the reason of)

He will go (*So gacchissati*)—

- For water      *pāniyasmā*      (NG-2)
- For wage      *vetanasmā*      (NG-2)
- Because of love      *sinehasmā*      (NG-1)
- Because of worry      *sokasmā*      (NG-1)

*Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati.*

For whatever reason (*yasmā*), monks, the body is non-self; for that reason (*tasmā*) the body is subject to affliction/ deterioration.

*Nibbindaṃ virajjati; virāgā (=virāgasmā or virāgamhā) vimuccati.*

Being disenchanted (*nibbindaṃ*), he is not attached to (body, etc.);  
 Because of non-attachment (*virāgā*) he is liberated.

## 6<sup>TH</sup> FORM Used in 3 Cases

**6<sup>th</sup> Form (1):** Possessive (of/ -'s phrase)

*Saddhīdha vittaṃ purisassa seṭṭhaṃ.*

Faith (*saddhā*) here (*idha*) is (understood) excellent wealth (*seṭṭhaṃ vittaṃ*) of man (*purisassa*).

Note: possessive is never connected to a verb.

**6<sup>th</sup> Form (2):** Disrespect (although-clause)

*Rudantassa dārakassa pitā pabbaji.*

**Although** the child (*dārakassa*) is crying (*rudantassa*) the father (*pitā*) left (*pabbaji*)

Note: Both subject and verb are in 6<sup>th</sup> form

**6<sup>th</sup> Form (3):** Selection (out of.../ among...)

*kaṇhā gāvīnaṃ sampannahīratamā.*

Black cow has the most delicious milk **among** cows (*gāvīnaṃ*).

Note: with this structure the 6<sup>th</sup> form is always plural.

## 6<sup>th</sup> Form used exceptional cases—

**1. Used in the instrumental case** when connected to the certain verbal roots: *pūra* (fulfill), *yaja*/*juhu*/*pūja* (honor):

1. ***Pūراتि*** *bālo pāpassa*. A fool is filled up with evil.  
Normally we have *bālo pūراتि pāpena*.
2. *Pattam odanassa pūreti*. He fills the bowl with cook rice.
3. *Imameva kāyaṃ pūram nānā-pakārassa asucino paccavekkhati*. He contemplates this very body filled up with several kinds of impurities.
4. *Pupphassa buddhaṃ yajati*. She honors the Buddha with a flower.
5. *Ghatassa aggiṃ juhoti*. He honors the fire with ghee.

2. Used in the locative case when it is connected to *kusala*, *kovida* (skilled, well versed)—

1. ***Kusalā nacca-gītassa cāturitthiyo***. Four women are skilled in dancing and singing.
2. ***Kusalo tvaṃ rathassa aṅga-paccāṅgānam***. You are skilled in accessories of a horse-drawn cart.
3. ***Sāriputto maggāmaggassa kovido***. Venerable Sāriputto is well-versed in Path and Non-path. *Maggāmaggassa* = *magga* + *amaggassa*.
4. ***Ariya-sāvaka dhammassa kovidā***. Noble disciples are well-versed in dhamma.
5. ***Bhikkhu ubhayatthassa kovido***. A monk is skilled in both purposes. ‘both purposes’ means in this life and next life.

3. Used in the ablative case when connected to certain verbs—

1. ***Assutavā dhammassa parihāyati***. Non-listener draws back from dhamma.
2. ***Kiṃ nu kho ahaṃ tassa sukhasa bhāyāmi***. Why am I afraid of that bliss?
3. ***Sabbe tasanti dandassa; sabbe bhāyanti maccuno***. All fear punishment; all fear death.
4. ***Bhīto catunnaṃ āsīvisānaṃ***. He fears four poisonous vipers.

4. Used in the accusative case —

1. ***So sahasā kammaṃsa kattā***. He does work hurriedly
2. ***Amatassa datā***. He gives deathlessness
3. ***Kammaṃsa kāraṃko natthi***. No one is a doer of kamma.
4. ***Vipākaṃsa ca vedako***. No one is an experiencer of result
5. ***Pāpānaṃ a-karaṃaṃ sukhaṃ***. Not-doing evils is bliss.
6. ***Sabba-pāpaṃsa a-karaṃaṃ***. Not-doing any evil.
7. ***Kusalassa upasampadā***. Fulfilling merit.
8. ***Sa-cittassa pariyodapaṃaṃ***. Purifying one’s mind.

## 7<sup>TH</sup> FORM Used in 2 Cases

7<sup>th</sup> Form (1): time/ location/ domain (in/ on/ at/ regarding)

He will go (*So gacchissati*)—

- On Sunday *Ravi-vāre* (NG-1)
- On Monday *Canda-vāre*
- On Tuesday *Aṅgāra-vāre*
- On Wednesday *Buddha-vāre*
- On Thursday *Guru-vāre*
- On Friday *Sukka-vāre*

- On Saturday *Sani-vāre*

*Atha kho bhagavā sāvattiyam viharati.* (Locative)

At that time (*atha kho*) the Buddha (*bhagavā*) lives (*viharati*) in Sāvatti (*sāvattiyam*).

**7<sup>th</sup> Form (2):** Simultaneous Action (when-clause)

*Bodhi-satte jāyamāne mātā pamodati.*

When the Buddha-to-be was born (*bodhi-satte jāyamāne*), the mother (*mātā*) is extremely happy (*pamodati*).

### Exercise

Fill up the three empty columns in the table below:

English	Pāli	Form	Case
On this Sunday			
He			
Will go			
To the city			
From his village			
Happily			
For the entire night			
For ten yojana			
By car			
With his friend			
For sister's wedding			

### Summary

Case 1: subject active, subject passive, complement.

Case 2: object, adverb, continuous time/distance.

Case 3: instrumental, companion, causative, subject passive.

Case 4: *appadāna-kamma*, verbs 'agreeable', verbs require 4<sup>th</sup> form object, wishing words, purpose (*taddattha and tumattha*)

Case 5: ablative, comparison, causative

Case 6: possessive, disrespect, selection

Case 7: location/time/domain, simultaneous action