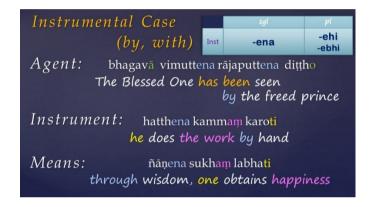
Lesson 8

Instrumental Case

Usage

- 1. Passive voice by + the agent
- 2. Instrument —
- 3. Means or method —
- 4. Cause or motive —
- 5. Accompanying or association —
- 6. Equality —
- 7. Endowment or characteristics —

Ending -ena for singular and -ehi/-bhi for plural



Causal: rukkho vātena oṇamati
the tree bends with the wind

```
Accompanying: tumbehi gacchāmi
I go with you (all)

saha tumbehi gacchāmi
I go along with you (all)

bhagavā viharati bhikkhusaṃghena saddhim the Blessed One abides
along with an assembly of monks
```

For the use of the instrumental case to indicate 'accompaniment' or 'association', we usually see the word 'saha' before the instrumental noun, and the word 'saddhim' after the instrumental noun. In this case, it means 'together with' or 'along with'.

Note: *saha* can indicate equality. So can the instrumental noun. (no example???)

Equality: puttena saha dhanavā pitā a father, wealthy (as) the son

Endowed: vaṇṇena abhirūpo
beautiful by appearance
saṃvarena samannāgato brāhmaṇo
the Brahmin endowed with restraint

Above, samannāgato means 'endowed with'.

```
***From Warder + Meiland***
```

A few of the more prominent usages include:

Accompaniment:

• The indeclinable *saddhiṃ* (= with) is generally used in these expressions, following the noun, and we may equally say that *saddhiṃ* requires the instrumental. "Talking"', "discussing" (*mant*) with a person need not take *saddhiṃ*.

With X = X in the instrumental + *saddhim*

brāhmaṇena saddhiṃ = with the priest or accompanied by the priest
purisena saddhim = with the man

Note that *saddhiṃ* is indeclinable and always **follows** the noun in the instrumental. In addition, *saddhiṃ* expresses the notion of accompanying someone; it does **not** translate every use of the word 'with' in English.

Possession or Endowment

• Possession (endowment): a past participle meaning "'endowed with', or the instrumental of the reflexive pronoun *attan* (see Lesson 22), is used with the word indicating the virtue or vice in question in the instrumental:

Endowed with X' or 'having X' = X in the instrumental + $samann\bar{a}gata$.

saṃvarena samannāgato brāhmaṇo = the brahmin who is endowed with restraint

Samannāgata is a past participle (containing the prefixes sam-anu- \bar{a} - and the participle -gata).

sīlehi samannāgato = endowed with virtues

Manner

iminā = in this way
 iminā pariyāyena = through this coursc (procedure)
 kāyena paţisaṃvedeti = he experiences through his body

```
santena = calmly (= instrumentals may be used like
adverbs of manner)
xxx??? = on his right side (manner of lying (sleeping)
kicchena adhigatam = understood with difficulty
```

Time

• by means of which (at the end of which) or particular time at which:

```
aparena samayena = after some time, or in due course
tena samayena = at that time
```

accayena = through (after) the passage/passing away (of time or of a person — this will be specified in the genitive case. We will deal with the genitive case in Lesson 10.

After X had died = X in the genitive case + accayena.

Dissociation

- *adandena* = without force " (negative prefix *a*-)
- aññatra = except for, apart from

Instrumental used with the indeclinable

Except for $X = a\tilde{n}\tilde{n}atra + X$ in the instrumental e.g.

 $a\tilde{n}\tilde{n}atra\ ra\tilde{n}\tilde{n}\bar{a}$ = except for the king'. $a\tilde{n}\tilde{n}atra$ brahmanena = except for the brahmin

Cause

bhagavatā vādena kupito = angry at (with) the fortunate one's statement cīvarena santuṭṭho = satisfied with the robe atthena = because of that business/matter karaṇīyena = (engaged in some) business iminā p' aṇgena = (you shouldn't go) for this reason (aṇgaṃ = limb, characteristic, factor, and so is used in expressionss such as 'because of this': related to 'endowment')

Equality

• In making a comparison the instrumental may be used only if the act of comparison is first described generally and indefinitely:

samasamo vannena = quite equal in beauty

purisena purisaṃ = (comparing) a man with a man (for a specific, conclusive comparison, 'this is better than that,' the ablative case is used: see Lesson 14),

Price

• *Sahassena* = for a thousand (i.e sell for I,000 *kahāpanas*, the standard silver coin)

Means

• Means of livelihood, means of explanation or description (cf. instrument), means of acquiring goodness, puññaṃ:

```
d\bar{a}nena = by giving
```

Vehicle

• yanena gacchati = he goes in (by) a carriage nagena = by elephant

Motive

• *gāravena* = through respect (he did not speak out of respect)

Measure

(cf. the ablative case, Lesson 14)

- *dvādasayojanāni ahosi āyāmena* = it (a city) was twelve leagues in length *sattayojanāni vitthārena* = seven leagues in breadth
- Compounds ending in the word *matta*-, meaning 'measure', are also used in the instrumental case: *jannumattena* = knee deep.

Other idioms with the instrumental

- *āsanena nimanteti* = he invites to sit down, or he offers a seat
- $k\bar{a}lena\ k\bar{a}lam$ = from time to time, regularly
- *lābhena lābhaṃ* = from gain to gain (wishing always for more gain, with one gain on to another)
- $a\tilde{n}\tilde{n}ena$ $a\tilde{n}\tilde{n}am$ = one with another (literally = other with other), irrelevantly
- $sabbena\ sabbam = literally 'all\ with\ all' \rightarrow = completely,\ absolutely\ thoroughly\ (as\ in\ knowing\ some\ doctrine\ thoroughly)$

The Pronoun bhavant

From *bhū* are formed the stems *bhavant* and *bhavamāna*, both meaning "being".

bhavant is inflected like *gacchant* when it means "being". From the same stem is formed the honorific pronoun *bhavant*, "you", "sir", "your honour", "his honour", which has largely divergent inflections:

Bhavant, the honorific pronoun for 'you' (see section 7.2 in Meiland), declines slightly differently from the present participle.

	masculine		
	singular plural		
nominative	bhavaṃ	bhavanto or bhonto (by contraction of ava > 0)	
accusative	bhavantaṃ	bhavante	
instrumental	bhotā	Bhavantehi	
Vocative	bho	bhonto	

The nominative case of this pronoun is used for the 3rd person.

The vocative for the 2^{nd} person : ayam bhavam = this honourable, tvam bho = you, sir.

Present Participles

Formation: the base form of the present participle is the stem of the present indicative + -nt-, - $m\bar{a}na$ -, or -t- (archaic formation). When used, this base/stem form is then declined to agree with the subject's gender, case, and number.

1 st _(a) :	{gaccha} → g	gacchant	gacchamāna
	$\rightarrow \xi$	gacchat	
$6^{th}_{(o)}$:	{karo} → k	karont karot	
$7^{th}_{(e)}$:	$\{dese\} \rightarrow c$	desent	
7th (aya)•	{desaya} → c	desayant desayat	desayamāna

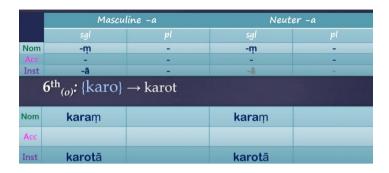
	Mascu	Masculine -a		er -a
	sgl	pl	sgl	
Nom	-0	-ā	-am	-āni
Acc	-aṃ	-е	-aṃ	-aiii
Inst	-ena	-ehi	-ena	-ehi
_	1 st _(a) : {gacc	cha} → gaccl	nant gacch	namāna
Nom	gacchamāno	gacchamānā	gacchantaṃ	gacchantāni
Acc	gacchantaṃ gacchamānaṃ	gacchante gacchamāne	gacchamānaṃ	gacchamānāni
Inst	gacchantena gacchamānena	gacchantehi gacchamānehi	gacchantena gacchamānena	gacchantehi gacchamānehi

4	$6^{th}_{(o)}$: {karo} \rightarrow karont			
Nom	karonto	karontā	karontaṃ	karontāni
Acc	karontaṃ	karonte		
Inst	karontena	karontehi	karontena	karontehi

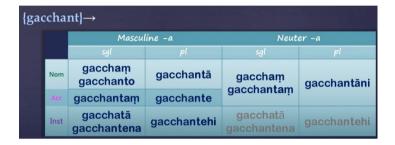
$7^{th}_{(e)}$: $\{dese\} \rightarrow desent$				
Nom	desento	desentā	desentam	desentāni
Acc	desentam	desente		
Inst	desentena	desentehi	desentena	desentehi

	7 th _(aya) : {desaya} → desayant desayamāna			
Nom	desayanto desayamāno	desayantā desayamānā	desayantam	desayantāni
Acc	desayantaṃ desayamānaṃ	desayante desayamāne	desayamānam	desayamānāni
Inst	desayantena desayamānena	desayantehi desayamānehi	desayantena desayamānena	desayantehi desayamānehi

Archaic formation



Formation of {gacchant}

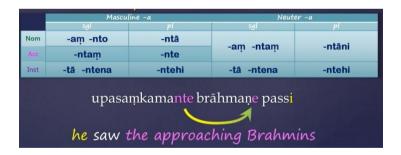


Present Participles

Usage:

Pāli doesn't differentiate between the simple aspect and the progressive aspect. So, a present participle is thus used as an adjective or a noun (substantive).

The present participle agrees with the noun it modifies. Below, it is like an adjective.



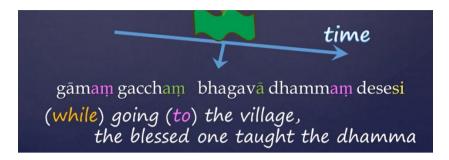
Similar to the English present participial verb phrase, the Pāli present participle is used in a phrase to modify a noun.

The verb *gacchanto* here modifies the subject 'he' in the main clause, which is omitted in this sentence.

gacchanto gacchāmī ti pajānāti (while) walking, he knows "I walk"

= เมื่อเดิน ก็รู้ว่า "กำลังเดิน"

The meaning is: an action which takes place simultaneously with the main verb of the sentence, so when we translate the sentence into English, we insert the word 'while'.



Summary by Meiland

Present participles signify an action that occurs simultaneously with the action of the main verb. For example: 'While riding his horse, the prince saw an eagle.' Here the action of 'riding' occurs simultaneously with the prince seeing the eagle. Note that present participles are not called 'present' because they necessarily occur in

present tense, but rather because they occur at the same time as the action of the main verb (i.e. what the main verb sees as 'present'). Thus, as the above example shows, a present participle can denote a past action, if it happens at the same time as an action in the past denoted by a main verb.

As with past participles, present participles agree with the number, case, and gender of the nouns they relate to. They are able to be identified by their stem in *-nt-*.

Warder uses the present participle of \sqrt{gam} as a paradigm. These are the masculine forms of the cases met with so far:

	Singular	Plural
Nominative	gacchaṃ or gacchanto	gacchantā
Accusative	gacchantaṃ	gacchante
Instrumental	gacchatā or gacchantena	gacchantehi

Seventh conjugation verbs retain their -*e*- sound: *desento*. Sixth conjugation verbs retain their -*e*- sound: *karonto*.

e.g.

the

- **bhāsanto** kālaṃ akāsi = 'He died while speaking.'

 Bhāsanto is in the masculine nominative singular because it agrees with the subject 'he'.
- $br\bar{a}hmane\ \bar{a}gacchante\ addas\bar{a}$ = 'He saw the brahmins coming'. $\bar{A}gacchante$ is in the masculine accusative plural because it agrees with $br\bar{a}hmane\ Addas\bar{a}$ is the third person singular agrist of \sqrt{dis} 'see' (not to be confused with \sqrt{dis} 'teach'!). This agrist will be covered in Lesson 11.

• paridevantena raññā saddhiṃ brāhmaṇo pakkāmi = 'The brahmin left with the lamenting king.'
Paridevantena is in the masculine instrumental singular agreeing with raññā.

Absolutive (Gerund)

Learning Pali and Meiland prefer to use the term Absolutive.

"Warder uses the word 'gerund' instead of 'absolutive'. I use 'absolutive' because it is the most common term for this grammatical feature. Moreover, the word 'gerund' is misleading as it can refer to a different type of grammatical feature in English." -- Meiland

My note on the term Absolutive by Professor Richard Nordquist

An absolute phrase is a group of words that modifies an independent clause as a whole. Its etymology is from the Latin, "free, loosen, unrestricted".

An absolute is made up of a noun and its modifiers (which frequently, but not always, include a participle or participal phrase). It modifies the whole sentence, not a single noun, which makes it different from a participal phrase.

An absolute may precede, follow, or interrupt the main clause:

An absolute allows us to move from a description of a whole person, place, or thing to one aspect or part. Note that in traditional grammar, absolutes (or nominative absolutes) are often more narrowly defined as "noun phrases...combined with participles". The term absolute (borrowed from Latin grammar) is rarely used by contemporary linguists.

Its branches covered in icicles, the tall oak stood in our yard. The tall oak, *its branches covered in icicles*, stood in our yard.

Absolute phrases are always set off from the rest of the sentence by commas.

Sometimes a noun phrase (a noun and its modifiers) can act as an absolute phrase.

The stars of that movie, where are they now?

Absolutive:

Formation:

The Absolutive are identified by the suffixes -tvā, -itvā, or -ya. The suffix -ya is generally only used with verbs which have prefixes. But prefixed verbs can also use -tvā and -itvā.

Absolutives are indeclinable and so do not inflect.

The archaic forms of the gerund are present stem or the root + suffixes $(-tv\bar{a}na)$ or $(t\bar{u}na)$.

In the chart below v = vowel, c = consonant

The suffix (-ya) is added to the verbs with a prefix.

Caution: double consonants can occur as a result of assimilation and thus it may be difficult to recognise the absolutive case.

```
Absolutive (gerund): formation
(-ya)

• prefixed verbs:
ā-√dā-ya → ādāya
√gam-ya → gamma
vi-√vic-ya → vivicca
abhi-√bhū-ya → abhibhuyya
```

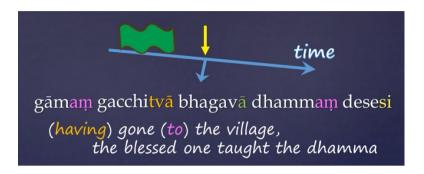
Though the absolutive case is indeclinable, it is still a form of a verb and thus can take an object. And the absolutive can be at the end of the absolutive phrase. This is useful as it helps us identify different sections of a sentence.

```
yathābhūtaṃ viditvā,
(having) understood (to) the origin,
kāmataṇhaṃ pahāya,
(having) forsaken thirsting for pleasure
kāmapariļāhaṃ paṭivinodetvā,
(having) dispelled the fever of passion
```

Absolutive

Usage

Absolutive is used for the action that occurs before the main verb (past perfect in English), so when translating an 'absolute case' into English, we usually equate it to 'having + past participle' and add the time connector 'after' before the absolute case.



The gerund or Absolutive here, an indeclinable participle, is used to express an action preceding the action of the main verb of a sentence. It may thus conclude a subordinate clause. The agent of the gerund/Absolutive is the same as that of the main action.

Complex sentences are constructed with clauses concluded by participles or gerunds preceding the main clause with the main verb. In this way the agent is described as performing a group or series of actions. Each clause may have its own patient (i.e. gerunds may take patients in the accusative, like other verb forms).

From Meiland

Let us examine the following sentence.

'Going to the village, the Blessed One taught the doctrine.'

If the Blessed One taught the doctrine **while** he travelled to the village, Pali would use the **present participle**:

gāmam **gaccham** bhagavā dhammam desesi.

If on the other hand the Buddha taught the doctrine after he had arrived at the village, Pali would use the **absolutive**:

gāmam **gantvā** bhagavā dhammam desesi

When translating absolutives, it is often best to avoid the phrase 'having...', as this is rather awkward in English. English tends to say: 'When he/she/they had...', 'After he/she/they had...' and so on.

e.g.

 rājānam abhivādetvā nisīdi. = After he/she had greeted the king, he/she sat down. • *sīlena samannāgataṃ bhagavantaṃ disvā brāhmaṇā parideviṃsu*. = 'When they had seen the Blessed One, who is endowed with virtue, the brahmins lamented.' Notice how **absolutives** usually stand at the **end** of their clause. This makes it easier to identify the different sections of a sentence.

e.g.

bhagavā pubbaņhasamayam nivāsetvā, pattam ādāya, yena brāhmaņassa nivesanam tena upasamkami. upasamkamitvā, paññatte āsane nisīdi.

=

'When the Blessed One had dressed in the morning and taken his bowl, he approached the house of the brahmin. After he had arrived, he sat down in a prepared seat.'

I have inserted commas in the above Pali sentence to emphasise how the absolutives stand at the end of their clauses. This is clear from a literal English translation: 'Having dressed in the morning, having taken his bowl, the Blessed One approached the brahmin's house. Having approached, he sat down.'

The word *brāhmaṇassa* in the above sentence is in the genitive case, the genitive roughly meaning 'of…' We will cover this in Lesson 10.

VOCAB

Absolutives

stem	absolutive	meaning
upa-saṃ-(k)kam	upasaṃkamitvā	having approached
Kar การ	katvā	having done; <i>karitvā</i> is also used
gam	gantvā	having gone
(g)gah	gahetvā	having taken
chid	chinditvā	having cut
u(d)-(t)thā (the prefix u(d) means "up")	uṭṭhāya	having stood up
ā-dā	ādāya	having taken (often equivalent to simply "taking" in English)
(d)dis	disvā	having seen
Vac วจน	vatvā	having said
abhi-vad อภิวาท	abhivādetvā	having greeted
ni-vās	nivāsetvā	having dressed
vi-vic (to separate)	vivicca	having become separated from, having
		become isolated
		(vic + ya > vicca)
(p)pa-vis	pavisitvā	having entered
(s)su	sutvā	having heard
(p)pati-(s)su	pațissutvā	having agreed, having assented
(p)pa-hā	pahāya	having renounced
hū	hutvā	having been

Verbs

stem	verb	meaning
ji	Jayati ชย-	he conquers, he wins, he defeats
Labh ลาภ	labhati	he obtains, he gets
(p)pa-su (to crush, to extract (liquids), to produce)	pasavati	he generates

Nouns

noun	meaning
āyāmo	length
Gāravo เคารพ	respect
daṇḍo	stick, force, punishment
nāgo	elephant
paṇho ปัญหา	question
bhūto ភូต (the meaning in	living being (p.p. of <i>bhū</i> used as a noun)
Thai differs from the	
origin)	

noun	meaning
vitthāro	breadth
agāraṃ อาคาร	house, home
annaṃ	food
cittaṃ จิต	thought, mind, heart (figuratively)
jīvitaṃ ชีวิต	life
jhānaṃ ฌาน	meditation
țhānaṃ តាជី?	place
nagaraṃ นคร	city
nibbānaṃ, parinibbānaṃ	extinction (of existence), liberation (from existence), Nirvāṇa ¹
pānaṃ	drink
bhāsitaṃ ภาษิต	speaking, saying (p.p. of <i>bhās</i> used <i>as</i> a noun)
bhojanaṃ โภชนา	meal, food
vatthaṃ	garment (plural: clothes, dress)
viññāṇaṃ วิญญาณ (the	consciousness
meaning in Thai differs	
from the origin)	
veraṃ	hatred
saraṇaṃ สรณะ	protection, refuge
senāsanaṃ เสนาสนะ	abode, resting place

 $^{^1}$ The prefix pari is generally used when referring not to Nirvāṇa itself as a state, or non-state, but to the event of an individual's (final) attainment of it at the end of his worldly life, and especially to the Parinibbana of the Buddha himself.

Indeclinables

indeclinable	meaning
diţţhā	excellent, splendid!, it's lucky, it's wonderful
vata	surely, indeed! (strong emphasis or mild expletive, expressing a wish, regret,
(enclitic)	reproach or surprise: cf. "alas!", "I say!")
handa	well!