Introduction to Pāli
Sutta Central
(G&K and Karunatillake)

Class 6

21/22 April 2024

Complete G&K Lesson II Exercises

- **Initial Readings**
  - **Pp. 14-15, exercises 2 & 3**
- **Further Readings**
  - **Pp. 26-27, exercises 1 & 2**

Interrogative Pronoun (G&K III.1)

The interrogative pronoun has the stem *ka-* and its forms are very like those of the demonstrative pronoun *sa-* (G&K II.2.11, p.19) and relative pronoun *ya-* (covered in G&K II.2.13, p.20)

Similar to *katama*

But *ka-* is more general whereas *katama* is more specific or else just more emphatic

Interrogative Pronoun

Singular forms

SINGULAR			
	Masculine	**Neuter**	**Feminine**
Nom:	ko	kiṃ	kā
Acc:	kaṃ		kaṃ
Gen:	kassa (kissa)		kassā
Dat:			
Inst:	kena		kāya
Abl:	kamhā (kasmā)		
Loc:	kamhi (kasmiṃ, kimhi, kismiṃ)		kassaṃ /kāyaṃ / kassā/ kāya

Interrogative Pronoun

Plural forms

PLURAL		
	Masculine	**Neuter**	**Feminine**
Nom: **Acc:**	ke	kāni	kā/kāyo
Gen: **Dat:**	kesaṃ / kesānaṃ		kāsaṃ/ kāsānaṃ
Inst: **Abl:**	kehi(kebhi)		kāhi(kābhi)
Loc:	kesu		kāsu

The Verb 'To Be' (G&K III.2)

- **Pāḷi has three forms of the verb 'to be'**
  - atthi
  - hoti
  - bhavati

The Verb 'To Be'

- **First we have *atthi*, which generally has the sense of 'it exists', 'it is', 'there is', e.g. *atthi satto* 'there is a being'**

	Singular	Plural
1 Pers:	asmi/ amhi	asma/amha
2 Pers:	asi	attha
3 Pers:	atthi	santi

The Verb 'To Be'

- **Next we have *hoti*, which may also assert existence (the same as *atthi*)**
- **But it also may have the sense 'become'**
- **And it may be used in an equational sentence (i.e., X is Y), whereas the other forms are not**
  - *idha bhikkhu sīlavā hoti*

The Verb 'To Be'

- **Present tense conjugation of *hoti***

	Singular	Plural
1 Pers:	homi	homa
2 Pers:	hosi	hotha
3 Pers:	hoti	honti

The Verb 'To Be'

- **Finally we have *bhavati*, which takes regular present tense endings**
- **In the present tense it usually has the meaning 'becomes', but in other tenses will generally replace *hoti***
  - **See ahead in this lesson (G&K III.16) where the future tense of *bhavati* is briefly introduced**
    - *bhavissati*
  - **For more details on Future tense, see G&K IX.3, p.127**

Natthi (G&K III.3)

- <u>Note:</u> *natthi* is extremely commonly used and is the negative of *atthi*
- *Na + atthi = natthi* (not *nātthi*, since Pāli won't have a long vowel before a double consonant)

Atthi / Attha / Aṭṭhi / Aṭṭha / Atha Confusion

- **Atthi** – verb 'to be' ('is, there is, exists')
- **Attha** – 2nd pers. Pl. of atthi ('you are')
- **Attha** – noun (m. or nt.), 'interest, benefit, welfare, aim, purpose, etc.'
- **Aṭṭha** – numeral, 'eight'
- **Aṭṭhi** – noun (nt.), 'bone; kernel, seed'
- **Atha** – indeclinable 'and, then, now, also, and then, but'; commonly used together with indeclinable emphatic **kho**

Optative Mood (G&K III.4)

- The optative expresses mainly probability and advice and ideas conveyed by 'if', 'might', 'would', etc.

- The optative indicates that the situation described is <u>hypothetical</u>, i.e., *might* be true or *might* come about – much like the English subjunctive (when it's used)

Optative Mood

- The sense is often future and there may be an implication that it would be *good* if such-and-such were the case, i.e., a sense of 'should'

- That is, it is used as a *polite imperative*

  atha tumhe … vihareyyātha

  Then you should abide …

Optative Mood

The optative is formed by adding –eyya to the verbal base before the terminations

Stem labha = get

Singular

3rd **labheyya / (labheyyāti)** = if s/he would get

2nd **labheyyāsi / (labheyya)** = if you would get

1st **labheyyāmi / labheyyaṃ** = if I would get

Plural

3rd **labheyyuṃ** = if they would get

2nd **labheyyātha** = if you would get

1st **labheyyāma** = if we would get

Optative Mood

The optative of hoti, like its other non-present-tense forms, is formed from the bhava- stem (2.3 above) . The forms are as follows:

	Singular	Plural
1 Pers:	bhaveyyāmi/bhaveyyaṃ	bhaveyyāma
2 Pers:	bhaveyyāsi(bhaveyya)	bhaveyyātha
3 Pers:	bhaveyya (bhaveyyāti)	bhaveyyuṃ

The optative of atthi is also irregular, and will be given later, as will other irregular forms as they occur.

Some Useful Particles

- **The following particles are often used in optative constructions**
- **sace / yadi** = if
- **yadā** = when

Optative Examples

- **sace so bhattaṃ paceyya ahaṃ bhuñjeyyāmi**

If he would cook rice, I would eat [literal translation]

If he cooks rice, I would eat it

- **yadi ahaṃ nagare vihareyyāmi, so pi nagaraṃ āgaccheyya**

If I dwell in the city, he too would come to the city

- **sace tumhe iccheyyātha mayaṃ core puccheyyāma**

If you wish, we will question the thieves

Optative Examples (G&K, p.35)

4.2. Uses of the Optative: The optative generally indicates that the situation described is hypothetical, i.e., 'might be true or might come about.' The sense is often future, and there may be an implication that it would be good if such-and such were the case:

yadā tumhe...attanā'va jāneyyātha
'When you know this really by yourself'

The optative by itself, that is, without any special form meaning 'if' may also have a simple 'if' sense:

kusalaṃ dukkhāya saṃvatteyya.. nâham evaṃ vadeyyaṃ
'If merit led to sorrow, I would not speak thus.'

Note that the second optative in the example is not '"if" but signifies something contingent on hypothetical situation described by the first; in this casegiving a "contrary to fact" reading. (see also section 9 below)

Imperative Mood (G&K III.5)

The imperative mood expresses a command, benediction, prayer, or wish.

Base paca = cook

Singular

3rd **pacatu** = let him cook
2nd **paca, pacāhi** = (you) cook
1st **pacāmi** = let me cook

Plural

3rd **pacantu** = let them cook
2nd **pacatha** = (you) cook
1st **pacāma** = let us cook

Imperative Mood (cont.)

- **Note that the imperative 2nd person plural and 1st person singular and plural have identical forms as the present tense**
- **One must determine meaning based on context**
- **1st person imperative is rarely used**

Imperative Mood Examples

- **so vāṇijānaṃ bhattaṃ pacatu**

Let him cook rice for the merchants!

- **tvaṃ rathena nagaraṃ gaccha / gacchāhi**

Go to the city in the vehicle!

- **ahaṃ dhammaṃ uggaṇhāmi**

Let me learn the dhamma!

Prohibitive Particle mā

- **The particle mā is used with the Imperative or Optative (or Past tense) to <u>prohibit</u> something or express a wish that something <u>not</u> be done.**

mā tumhe saccaṃ parivajjetha

Do not avoid the truth!

mā te nadiṃ gacchantu

Let them not go to the river!

Imperative Mood (cont.)

- **3rd person imperative is very commonly used for a benediction or a wish that something should happen**

bhavatu sabbamaṅgalaṃ = may there be all blessing (to you)

rakkhantu sabbadevatā = may all the deities protect (you)

sukhī hotu = may you be happy

Homework – Class 6

- Review G&K Lesson III Grammar, sections 1-5, pp. 33-36
- Study G&K Glossary III Glossary-1, pp. 30-32
- Study G&K Lesson III Grammar, sections 6-17, pp. 36-40
- Complete Lesson III, Initial Readings, pp.29-30