Lesson 10

Future tense

Formation

The future uses the same inflections as the present tense. It is identified by the suffix -iss- (or in the seventh conjugation -ess-).

stem	verb	meaning
gam	*gamissati*	he will go
dis	*desessati*	he will teach
bhū	*bhavissati*	he will be, there will be
labh	*labhissati*	he will get
saṃ-vi-bhaj (to resort to)	*saṃvibhajissati*	he will share

Future passive verbs are formed by adding the same suffix and inflections to passive stems:

> *(p)pa-hā pahīyissati* = It will be given up.
> *kodho pahīyissati* = Anger will be abandoned.

Verb √*bhū*

Note: *as* and other verbs meaning 'to be' rarely form their own futures, *bhavissati* is used for all of them.

	Singular	Plural
3rd person	*bhavissati*	*bhavissanti*
2nd person	*bhavissasi*	*bhavissatha*
1st person	*bhavissāmi* ('I will be')	*bhavissāma*

Examples:
> *yena bhagavā tena upasaṃkamissanti* = They will approach the Blessed One.
> *dhammaṃ desessāmi* = I will teach the doctrine.

Usage:

- Expression of the probable (*bhavissati* in particular often has this sense)
- Expression of the hypothetical future
- Expression of certainty, or (in the 1st person) of determination or decision

  sace ahaṃ… labhissāmi, saṃvibhajissāmi
  = if I get… I will share…

- Obedience to a law of nature
- Habit (innate or acquired). This is more emphatic than the use of the present tense to express an eternal truth as it means 'They will do this'.

  nikkhipissanti
  = literally = (the body) will throw down, put down
  = living beings (must/will) die

- Expression of the emotional colour of regret or disapproval.
- Indignation (or disapproval), usually in a phrase beginning *kathaṃ hi nāma… =* how could ('will') he…
- Perplexity, surprise, and wonder:

kim ev' idaṃ bhavissati
= What can this be ?/ What is this (stuff)?

ayaṃ me putto bhavissati
= This my son he will be
= This must be my son!

devo no bhavaṃ bhavissati (from Doṇadutta AN 04.36)
= a deva, sir, will be?
= Can it be a deva, sir?

Genitive Case

(in some languages) the special form of a noun, a pronoun or an adjective that is used to show possession or close connection between two things

The genitive case is extremely common in Pali. Its most basic sense is that of possession (English: 'of').

The sixth case or the genitive case normally expresses a relation (*sambandha* สัมพันธ์) betwcen two nouns. All the other cases except the vocative are grouped together as *kāraka* (acting) since they normally connect directly with the verh (action). The genitive may often be translated by "of" and serves as a "possessive" case.

Two main and characteristic uses are distinguished: denoting the "possessor", or the whole of which the related word denotes a part. Of these, the possessive genitive is much the more frequent and has many shades of meaning.

Formation:

Usually the genitive is **placed immediately before the word** to which it is related.

Example:
brāhmaṇassa gehaṃ
= the brahmin's house

rañño thupo
= a king's monument

The inflections of the genitive are as follows:

nominative	genitive
loko	*lokassa*
lokā	*lokānaṃ*
cittaṃ	*cittassa*
cittāni	*cittānaṃ*

nominative	genitive
kathā	*kath**āya*** (sing. same as instrumental), *kath**ānaṃ*** (plural)

For masculine and neuter nouns in -*a*, the genitive is **-assa** in the singular and **-ānaṃ** in the plural.

Table for **masculine and neuter nouns in -*a***

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	*dhammo*	*dhammā*	*yānaṃ*	*yānāni*
Accusative	*dhammaṃ*	*dhamme*	*yānaṃ*	*yānāni*
Instrumental	*dhammena*	*dhammehi*	*yānena*	*yānehi*
Genitive	*dhammassa*	*dhammānaṃ*	*yānassa*	*yānānaṃ*
Vocative	*dhamma*	*dhammā*	*yāna* ยาน	*y*

Feminine nouns in -*ā*,
the genitive singular is **-*āya*** and the plural **-*ānaṃ***

	Singular	Plural
Nominative	*kathā*	*kathā* or *kathāyo*
Accusative	*kathaṃ*	*kathā* or *kathāyo*
Instrumental	*kathāya*	*kathāhi*
Genitive	*kathāya*	*kathānaṃ*
Vocative	*kathe*	*kathā* or *kathāyo*

The genitive singular of **bhagavant** is *bhagavato.*

Nominative	*bhagavā*
Accusative	*bhagavantaṃ*
Instrumental	*bhagavatā*
Genitive	*bhagavato*

The genitive singular of **Brahman** is *Brahmuno.*

Nominative	*Brahmā*

Accusative	*Brahmānam*
Instrumental	*Brahmunā*
Genitive	*Brahmuno*

The genitive singular of **rājan** is *rañño.*

Nominative	*rājā*
Accusative	*rājānam*
Instrumental	*raññā*
Genitive	*rañño*

The genitive singular of **bhavaṃ** is *bhoto.*

	Singular	Plural
Nominative	*bhavaṃ*	*bhavanto*
Accusative	*bhavantaṃ*	*bhavante*
Instrumental	*bhotā*	*bhavantehi*
Genitive	*bhoto*	*bhavataṃ*
Vocative	*bho*	*bhonto*

The masculine genitive singular of the present participle **gacchant** is **gacchato**
and the masculine genitive plural is **gacchantānaṃ**

	Singular	Plural
Nominative	*gacchaṃ* or *gacchanto*	*gacchantā*
Accusative	*gacchantaṃ*	*gacchante*
Instrumental	*gacchatā* or *gacchantena*	*gacchantehi*
Genitive	*gacchato* or *gacchantassa*	*gacchataṃ* or *gacchantānaṃ*

Third person pronoun *tad*

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nomin.	*so*	*te*	*taṃ* or *tad*	*tāni*	*sā*	*tā*
Accus.	*taṃ*	*te*	*taṃ* or *tad*	*tāni*	*taṃ*	*tā*
Instr.	*tena*	*tehi*	*tena*	*tehi*	*tāya*	*tāhi*
Genitive	*tassa*	*tesaṃ*	*tassa*	*tesaṃ*	*tassā* or *tāya*	*tāsaṃ*

Etad declines in the same way but with the prefix *e-* (e.g. *eso*).

Third person pronoun *idaṃ*

	Masculine		Neuter		Feminine	
	Singular	Plural	Singular	Plural	Singular	Plural
Nomin.	*ayaṃ*	*ime*	*idaṃ*	*imāni*	*ayaṃ*	*imā*
Accus.	*imaṃ*	*ime*	*idaṃ*	*imāni*	*imaṃ*	*imā*
Instr.	*iminā* or *anena*	*imehi*	*iminā* or *anena*	*imehi*	*imāya*	*imāhi*

Genitive	*imassa* or *assa*	*imesaṃ*	*imassa* or *assa*	*imesaṃ*	*imāya, imissā* or *assā*	*imāsaṃ*

N.B. the misprint on Warder p. 56: read *imissā* for *imassā* for the feminine singular.

First person pronoun

	Singular	Plural
Nominative	*ahaṃ*	*mayaṃ*
Accusative	*maṃ*	*amhe* or *no*
Instrumental	*mayā* or *me*	*amhehi* or *no*
Genitive	*mama, mayhaṃ* or *me*	*amhākaṃ* or *no*

Second person pronoun

	Singular	Plural
Nominative	*tvaṃ*	*tumhe*
Accusative	*taṃ* or *tvaṃ*	*tumhe* or *vo*
Instrumental	*tayā or te*	*tumhehi* or *vo*
Genitive	*tava, tuyhaṃ* or *te*	*tumhākam* or *vo*

Subjective Genetive vs Objective Genetive

Meiland:

It is sometimes useful to distinguish between what is called a subjective genitive and an objective genitive. An example of a subjective genitive is:

John's hunt for truth was futile.

In this sentence, John is the subject of the hunt: he is hunting (active).

By contrast, an example of an objective genitive is:

Lincoln's assassination had enormous consequences.

Here, Lincoln is the object of the assassination: he was assassinated (passive). Sometimes it is ambiguous whether a genitive is subjective or objective. For example:

Peter's punishment was vicious.

If the genitive is subjective, the sentence means that Peter punished someone else (i.e. Peter was the subject of the action of punishing). If the genitive is objective, the sentence means that Peter himself was punished (i.e. Peter was the object of the punishment).

Warder:

Since the nouns in the genitive relations include participles, a participle in its verbal function (= finite verb) is preceded by a noun in the gentive expressing either the subject or the object of the action of the participle → subjective genitive and objective genitive, respcctively.

Examples of **Subjective Genetive**

> *brahmaṇassa pūjito (Soṇadaṇḍo)*
> = (*Soṇadaṇḍo* was) honoured of (= by) the priest

> *yesaṃ… deva… adiṭṭhi*
> = (of = by) whom the gods are unseen
> = those… who have not seen… the gods (negative participlc: *a-*)

Example of **Objective Genetive**

> *ahaṃ… tassa yaññassa yājetā*
> = I… (was) the performer of that sacrifice

Note: *yājetā* is a subject noun (Lesson 23), nominative singular, meaning 'sacrificer' from the verb *yaj* ยัญ, meaning to sacrifice.

Mr Learn Pali:

The meaning could be ambiguous when the possessive nature of the Genetive refers to the participation in action:

The village is doing the honouring. So, the meaning is: The brahmin is honoured by the village.

The **objective genitive** is rare in Pali. Below it's not about the Buddha's capacity to see, but he was the object of the verb to see.

'Patient': bhagavant**am** dassanāya
'Objective' for the seeing (of) the blessed one

However, the objective genitive, proper, occurs occasionally in prepositional phrases.

'Patient': tathāgat**assa** pūjāya
'Objective' (for) the veneration of the tathāgata

Above, the noun in Genitive is the object of the veneration. The meaning here can be expressed by the preposition 'for'.

Note: the verb here is in dative case (not yet learnt).

Usage:

1. Ownership

> the brahmin's house = *brāhmaṇassa gehaṃ.*

2. Relation

> *narānaṃ indo*
> = the lord of men

3. 'To have'

A construction with a possessive genitive is very often equivalent to an English construction with the verb "to have". In Pali, "to have" is hardly ever expressed by a verb, but almost always by the genitive case. The verb "to be" (*hū*) is used if there is no other verb in the sentence; e.g.

> *idaṃ assa hoti*
> = literally = of him, there is this = he has this

Meiland: 'To have' is commonly expressed in Pali by using the genitive case plus the verb 'to be' (usually √*hū* or √*as*). For example:

> *brāhmaṇassa ajā honti.*
> = The brahmin has goats. *(*Literally = Of the brahmin goats are.)

4. Thoughts

A frequent idiom in Pali "*tassa evaṃ hoti*… (or *ahosi*)" introduces a direct speech which is thought by the subject of the sentence, literally translation = "of him thus it is…" " (or was) = "he has this thought…" or "he thinks thus…"

> *tassa etad ahosi*, or *tassa evaṃ ahosi* (or variations on this)
> = He had this thought' or 'He thought this'

Other uses of the Genitive

1. Substitute for the instrumental

Sometimes the genitive is substituted for the instrumental, especially when it is connected with a past participle. See Warder, p. 57 / when it is used in connection with "filling" (cf. Lesson 8).

2. Used with certain indeclinables

> *piṭṭhito* = behind
> *purato* = before, in front of
> > *me purato* = in front of me
> *antarena* = between

After X = X in the genitive + *accayena*

This is used to refer to time after which. It does NOT cover all meanings of the English word 'after'. For example:

> After five years
> = *pañcannaṃ vassānaṃ accayena*
>
> *Vassa* literally means 'rain'; because of the yearly occurrence of the monsoon, the word comes to mean 'year'.
>
> *sattāhassa accayena … pabbajissāma*
> = after a week … we will go forth

A similar idiom is *mama + accayena* = after me (= after I have passed away / after my death/ *parinibbāna*)

> After I die
> = *mam' accayena*

Note: 1. The last syllable of *mama* is here elided to become *mam'*.
　　　　2. *accayena* does not decline.

Behind X = X in the genitive + *piṭṭhito*

In front of X = X in the genitive + *purato*

Between X = X in the genitive + *antarena*

sattannaṃ kāyānaṃ antarena
= in between the seven bodies/elements

3. Full of X = X in the genitive + *pūra**

*Here *pūra* is a declinable adjective and therefore agrees with the noun it describes (see session 12 for adjectives), not a participle, but similar in meaning to a participle as the translation suggests.

 kumbhiṃ... pūraṃ... suvaṇṇassa
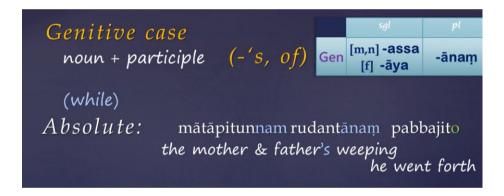= pot... full... of gold

Genitive absolute

Different from the Absolutive, the genitive absolute is a construction involving a participle (usually a present participle) and a genitive noun, and both must be in the same case. And, importantly, the subject of a genitive absolute must be different from the subject of the main clause. So, the term 'Absolute' here refers to a clause that is syntactically detached or bracketed off from the rest of the sentence. This 'Absolute' clause provides the context or circumstance for the sentence.

> *gaccha janassa pekkhato* = Go, while the people are watching!

Here *pekkhato* is a present participle in the genitive masculine singular agreeing with *janassa* (*pa-√ikkh* means 'watch/look').

In the above sentence, the agent of the genitive absolute is *janassa* (the people who are watching); the agent of the main clause is the word 'you' implied in the imperative 'Go!'

In a Genetive Absolute construction, the possessive nature of the genitive takes on an additational meaning of 'while', 'while doing', or 'although' and 'despite' as in the example below:

The sentence above means: despite the mother and father's weeping, he went forth.

Here *rudantānaṃ* is a present participle in the genitive plural, agreeing with *mātāpitunnaṃ* ('parents'; see Warder chapter 23 for this noun). Note again how the agent of the genitive absolute (the parents) is different from the agent of the main verb ('he').

Often the genitive absolute has the special sense of disregarding: "despite (the noun doing the participle)", "under their very noses," as when the participle means "seeing", "looking on".

Example:

> *telassa jhāyamānassa*
> = as (while) the oil is burning

Another example:

vihārassa jhāyato… ceto-samādhiṃ viharati

despite the house's burning,

he abides, mind concentrated

Note that this construction is rare.

Accusative absolutes are also sometimes found, but they are rare. For example:

> *santaṃ yeva kho pana hetuṃ, n' atthi hetū ti vācaṃ bhāsati.*
> = Although there is cause, he says: "There is no cause."

Here *santaṃ* is the accusative masculine present participle of √*as*. It agrees with *hetuṃ*, which is a masculine noun meaning 'cause'; for masculine nouns ending in *-u*, see Warder Lesson 19.

> *evaṃ santaṃ*
> = This being so.

***The genitive absolute is useful for constructing a sentence with two agents, but the similarly constructed locative absolute (Lesson 16) is much more frequently used, not being restricted to special circumstances.

Vocab

Verbs of the first conjugation:

stem	verb	meaning
arah	arahati	he deserves, he must, he ought
kilam	kilamati	he becomes tired
rud	rudati	he weeps
vīj	vījati	he fans
subh	sobhati	he makes it clear (intransitive)

Verbs of the seventh conjugation:

stem	verb	meaning
pūj	pūjeti	he honours
veṭh	veṭheti	he wrap

Nouns:

noun	meaning
anto	side, end, extreme
jayo	victory
dāso	slave
bhāgo	share
yañño	sacrifice (ritual)
telaṃ	oil (sesame oil)
bhayaṃ	danger
ratanaṃ	gem, precious thing
sarīraṃ	body (of a man or animal: *kāyo* has this sense but also the wider meanings of "substance", "particle"), the plural *sarīrāni* is used to mean "(bodily) relics" (of the Buddha after his cremation)
suvaṇṇaṃ	gold

Indeclinables:

indeclinable	meaning
antarena	between (with genitive)
ciraṃ	for a long time, after a long time
pana (enclitic)	but, however
piṭṭhito	behind (with genitive)
purato	before, in front of (with genitive)

Past participle:

past participle	meaning
āropita	disproved (from *ropeti*: lesson 13)

uttaraṃ nagarassa = north of the city
kāyānam antarena = between the bodies
('body' here = ultimatebody, element, atom, and the context is cutting between atomic particles)

Meiland:
Chant: *pūjemi Buddhaṃ ...*

The following verse is a Buddhist chant used when offering flowers. It contains several of the grammatical features discussed so far.

> *pūjemi Buddhaṃ kusumen' anena*
> *puññena m'etena ca hotu mokkhaṃ*
> *pupphaṃ milāyati yathā idaṃ me*
> *kāyo tathā yāti vināsa-bhāvaṃ*

It can be translated thus:

> I honour the Buddha with this flower.
> By this fruitful action of mine, may I attain release.
> Just as this flower of mine withers,
> so the body reaches the condition of destruction.

Analysis of the verse:

• *Pūjemi* is the first person singular of the present tense of √*pūj* ('worship', 'honour'). Its object is *Buddhaṃ*. *Kusumena* and *anena* are in the instrumental. *Kusuma* means 'flower'. *Anena* is another form of *iminā* (instrumental of *ayaṃ* 'this'). *Kusumena* is here elided with *anena* to become *kusumen'*.

• *Mokkhaṃ* is a neuter word in the nominative singular meaning 'release' (Sanskrit: *mokṣa*). It is the subject of *hotu*, which is the third person singular imperative of √*hū*. Literally, the phrase translates as: 'May release be (i.e. 'come about')...' *Puññena* and *etena* are in the instumental, meaning 'by this fruitful/meritorious action.' *M'* is an elided form of *me* (genitive of *ahaṃ*). It is most naturally taken with *puññena etena*: 'by this meritorious action **of mine**'. However, it could also go with *mokkhaṃ*: 'May **my** release be...' or 'May release be **for me...**'.

• *Pupphaṃ* is a neuter noun in the nominative singular meaning 'flower'. It agrees with *idaṃ* ('this'). *Me* is in the genitive ('this flower of mine'). *Milāyati* is a verb meaning 'wither' and is in the third person singular of the present tense. *Yathā* is an indeclinable word meaning 'just as' and is here linked with the word *tathā*, meaning 'so' or 'in this way'. The basic structure of the last two lines of the verse is therefore: *yathā...tathā...* 'just as... so...'. Compare *yena...tena...* discussed in session 8.

• *Kāyo* is the nominative singular of *kāya* 'body'. It is the subject of *yāti*, the third person singular of √*yā* ('go'). The object of *yāti* is *vināsa-bhāvaṃ*. This is a **compound** (specifically a *tappurisa* compund), which is discussed in session 16. It consists of two nouns: *vināsa* and *bhāva*. The first means 'destruction' or 'decay', and the second means 'state' or 'condition'. Placed together as 'destruction-state', the compound means 'the state of destruction'.

For an audio recording of this verse, go to: http://www.buddhanet.net/audio-chant.htm and click on chant no. 12 (*puppha-pūjā*) in the Pali Devotional Chanting section. The verse starts half way through the recording