

### **Indeclinable Particles (Avyaya-pada)** – NPC III Pg. 161

An indeclinable is a word which does not need any grammatical inflection (that is no declension or conjugation.)

They are mainly of two kinds:

1. Upasagga (prefixes) – refer to GAQ Handout 3
2. Nipāta – Consists of words denoting the adverbs, the prepositions, the conjunctions and the interjections (i.e. exclamations) in the English language. Infinitives and Absolutes too fall into this category.

Nipātas also are of two kinds:

i. Pure or Simple

e.g.: kira -really/truly (refer to a report by hear-say)

khalu – indeed/surely

kho – indeed/really/surely (an enclitic particle of affirmative and emphasis)

tu – however/but/yes/now/then

hi – indeed/because

eva - just/indeed/only (emphatic particle)

ii. Derivative – derivative indeclinables are formed by adding some suffixes to stems of some nouns, pronouns or adjectives.

i. Derived from nouns: Atthaso, hetuso, gehato, mukhato

ii. Derived from pronouns: yadā, tadā, yena, kattha, kadā, kuto

iii. Derived from adjectives – lahuto, dīgato, puthulato, sabbadā

iv. Derived from numerals – dvidhā, tidhā, catukkhattuṃ, pañcaso

Although the semantic value of some of these particles are sometime seem small, they contribute to the sound and rhythm of the sentence, especially in verse.

#### Adverbs of Time (NPC I – Pg. 28)

Kadā (when?)	Yadā (whenever/when)
Tadā (at that time/then)	Ekadā (one day/once)
Sadā (ever/always)	Purā (formerly/in former days)
Ajja (today)	Suve (tomorrow)
Hīyo (yesterday)	Sāyaṃ (in the evening)
Pāto (in the morning)	Parasuve (day after tomorrow)
Pacchā (afterwards)	Parahīyo (day before yesterday)
Idāni (now)	Divā (by day)
Rattā (by night)	Ahoratta (day and night)

Adverbs of Places (NPC I – Pg. 39)

Kattha (Where?)	Tattha/ Tatra (there)
Yattha/Yatra (where/wherever)	Upari (up/over/upon)
Tiriyam (across)	Idha / Iha (here)
Ettha /atra (here)	Kuhim/Kaham (Where?)
Anto (inside/within)	Antarā (in between)
Yato (because/from where)	Sabbattha/Sabbatra (everywhere)
Kuto (from where?)	Tato (therefore/from there)
Ekattha (in one place)	Oram - ( under/ within/ below)

Some more particles (NPC I – Pg. 45 & 74)

Āma (yes)	Vā / Athavā /Uda (or)	Evaṃ / Iti (thus)
Puna (again)	Addhā (certainly)	Tathā (in that way/so/thus)
Sakim (once)	Yāva/tāva(so long/until)	Sanikam (slowly)
Sīgham (quickly)	Nānā (separately)	Purato (in front of/before)
Katham (how?)	Kasmā (why?)	Vinā (except/without)
Evaṃ (thus/so)	Ciram (for a long time)	Visum (severally/separately)
Sahasā (suddenly)	Dalham (tightly/strictly)	Abhinam (constantly)
Elamantam (aside)	Katham (how?)	Samantā ( All around/ everywhere)

Some other commonly used Indeclinable Particles

Viya/Iva (as/like)	Ca (and)	Sace/ ce <sup>1</sup> / Yadi/ (if)	Iti <sup>2</sup> /ti (thus)
Have - Surely; indeed	Yasmā/Tasmā (because)	Atha (then/ and also)	Api (and/even/also/then)
Api ca (but, else)	Pi <sup>3</sup> (and/even/also)	Yathā/Yathā pi(as, like)	Yeva <sup>4</sup> (even/just/so)
Tena (because of it)	Yena (because of/where)	Sabbatā (in every way)	Eva <sup>5</sup> (just/indeed/only)
Ittham (thus)	Saha/Saddhim (with)	Appeva (perhaps)	Hi (indeed/ because)
Tathā pi (but)	Kho (then/indeed)	Alam (enough! Stop!)	Mā (do not - with verbs)
Aho/ Hā (Alas!)	Ito (from here/hence)	Tu (but/yes/now/then)	Na/No (negative part.- no)
Atha (after that/then)	Ato (Hence/therefore)	Atho (then/ and also)	Nūna (indeed/surely)
Api ca (But/further)	Api nu (and what?/how?)	Bho (my dear/friend)	Ati (exceedingly, within)
Yāvatā (as far as)	Nanu (how?/is it not?)	Na hi (surely not)	Vata (surely/indeed/alsas)
He (hey/hello)	Halām (Enough/why should)	Have (Surely/ indeed)	Kiñcāpi (whatever/although)
Taham/Tahim (there/ on it/ in that place)		Pana (and./yet/but/on the contrary/moreover) <sup>6</sup>	

A **conjunction** is a word used to point out the relation that exists between two notions expressed by two or more nouns or adjectives or verbs etc. in a sentence. These fall into the category of nipāta (indeclinable particles)

– ca (and)    vā (or)

e.g.: i. Assā **ca** gonā **ca** game āhindissanti (The horses and oxen will wander in the village)

ii. saccañ**ca** dhammañ**ca** – saccañ **ca** dhammañ **ca** – truth and doctrine

iii. c’eva – **ca** + eva (very/certainly – emphatic particle)

iv. Tumhe pasavo **vā** pakkhī **vā** na māressatha (You should not kill the beasts or the birds)

v. bhāsati **vā** karoti **vā** – speaks or does

vi. “Mātari pitari **cāpi**, yo micchā paṭipajjati; - Tathāgate **vā** sambuddhe,

atha vā tassa sāvake; - Bahuñca so pasavati, apuññaṃ tādiso naro.

*A person who behaves wrongly - toward his mother and father,*

*toward the enlightened Tathāgata, - or toward his disciple, generates much demerit.*

Dutiyakhatasuttaṃ (AN Bhaṇḍagāmaṃvagga Sutta 4)

<sup>1</sup> ‘Ce’ – enclitic form (should not be used at the beginning of a sentence)

<sup>2</sup> Used to point out something that just mentioned or about to be mentioned/ Also used to show that a sentence is finished or to show the end of reported speech

<sup>3</sup> Enclitic form of ‘api’

<sup>4</sup> Emphatic Particle

<sup>5</sup> Emphatic Particle

<sup>6</sup> Adversative & interrogative particle

Negative particles (na and no)Na – indeclinable negative particle – no/not

- |  |                          |
|--|--------------------------|
| i. n'atthi – na + atthi (is not/ does not exist) | v. na hi – certainly not |
| ii. nāhaṃ – na + ahaṃ (not I)                    | vi. na kho – not indeed  |
| iii. na hatthī (not an elephant)                 | vii. na'ca – but not     |
| iv. na bhavissanti (will not become)             |                          |

No – negative emphatic particle (stronger 'na')

- i. no vā – or not
- ii. no ca kho – but surely not

na no – surely not

Mā – this is a prohibitive particle and very often is used with an aorist verb. Sometimes occurs with imperative and optative verbs too. When an aorist verb is connected with 'mā' it may stand for any of the tenses.

e.g.: mayam vasaṇṇānaṃ mā kassaci ācikkhi (do not inform any one of my dwelling place)

Other examples

- i. mā saddaṃ akattha (do not make a noise) akattha – aorist/2<sup>nd</sup> person/plural of 'karoti'
- ii. mā gacchi (don't go) gacchi aorist/2<sup>rd</sup> person/singular of 'gacchati'
- iii. mā bhujjetha (let him not eat) – bhujjetha imperative/
- iv. mā gaccha (don't go) – gaccha imperative/2<sup>nd</sup> person/singular of 'gacchati'

The indefinite particle 'ci'

'ci' is appended to the case forms of interrogative pronouns, expressing ideas such as "someone", "anyone", "whichever", "whoever" etc. (Full declension – NPC III Pg. 49)

Masculine (ko + ci)

Koci – someone	koci puriso – some man
kenaci – by someone	kenaci purisena – by some man

Feminine (kā + ci)

kāci – someone	kāci itthi – some woman
kāyaci – by someone	kāyaci itthiyā – by some woman

Neuter (kiṃ + ci)

Kiñci – something	Kiñci phalaṃ – some fruit
Kenaci – by something	Kenaci phalaṃ – by some fruit

e.g.: ye keci pāna bhūtatthi tasā vātāvarāvā anava sesā  
dīgā vā ye mahantā vā mahhgunā rassakānuka thūlā  
*Whatever beings there are — weak or strong,  
long or short, big, medium-sized or small, subtle or gross,*

(metta sutta)