

## COMMON FEATURES BETWEEN PĀLI AND POLISH

### Introduction

Identification with a certain system of belief is one of the most important conditions for devotees to participate in a religious movement. That is why sacred sets of values are sometimes called “religious traditions”. The word “tradition” in today’s modernized world might be despised and looked down upon. Some might say that “...beliefs and traditions handed down in a society tend to become crystallized into dead forms which suppress individual vitality”. Such a statement on the one hand is perfectly true – if a tradition is stagnant and not applicable to the reality and actuality, surely it does more harm to people who believe in it.

On the other hand we need to emphasize that Buddhism does not fall so easily into this dreadful pattern. One reason would be that it has its tremendous power of staying relevant and practical even in the XXI century. To test it lets answer these questions:

*“Does a given individual’s religion serve to break his will, keep him at an infantile level of development, and enable him to avoid the anxiety of freedom and personal responsibility? Or does it serve him as a basis of meaning which affirms his dignity and worth, which gives him a basis for courageous acceptance of his limitations and normal anxiety, but which aids him to develop his powers, his responsibility and his capacity to love his fellow men? “*

Answering briefly to these issues is going to be important in the progress of this thesis, so let us focus on these inquiries for a moment.

Buddhism is actually all about freedom! Not only that Buddha pointed out the way to final liberation – Nibbāna, but he also said: “(...) just as the ocean has a single taste – that of salt – in the same way, this Doctrine and Discipline has a single taste: that of release...” [Ud 5.5 – Uposatha Sutta - trans. by Thanissaro Bhikkhu = T.B.] Of course the most famous sutta answering all these questions is the Kālāma Sutta which states:

*“So in this case, Kālāmas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the wise; these qualities, when adopted and carried out, lead to harm and to suffering' – then you should abandon them.” [AN 3.65 – Kālāma Sutta – trans. T.B.]*

The second reason might be that Buddhism does not subordinate easily under the term “religion”. The word comes from re- + ligre, to bind; [see leig- in Indo-European Roots.] If we interpret this as a binding with God or some supernatural force – then definitely Buddha Dhamma is something completely opposite. As it was proved by quotation above – the main purpose of a Buddhist follower is to break free, not to bind himself to something or

someone. Yet if we want to interpret this as a bond between the people in general who worship a certain ideal, like the Triple Gem, than it would be more understandable. Yet for that reason the word Saṃgha would be much more appropriate. It is possible that the root comes from O-grade form of \*som-. It may refer to saṃhita, saṃsāra, sandhi, Sāṅkhyā, sannyasi, Sanskrit, from Sanskrit saṃ, together [polish – ra-zem = together; also (polish – są-siad – OCS są-sědъ “Neighbor”, compare O .Ind. saṃ-sád- “congregation, meeting”), where saṃ could also mean “well”, as in saṃskṛta = “well arranged”].

The reason why I briefly pointed out these arguments is that in accordance with the introduction of Buddhism to Polish people, by translation of the Suttas from Pāḷi, one has to have in mind that this is not a case of establishing a new religious movement, nor is it a sort of “buddhisiation” of Polish society. It is a spiritual relief during the crisis – just like after a natural disaster, other countries send some kind of help – in a similar way Buddhism should be viewed as an aid which might help those who are in bad shape (from the spiritual point of view) and who need some counseling. Buddhism might be seen as a sort of charity organization which tries to help those who are suffering.

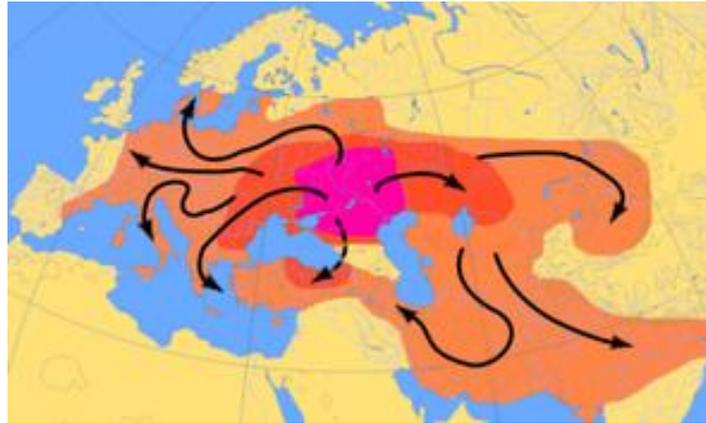
As much as it is needed everywhere in the West, the issue of a grounded tradition arises. Western societies sometimes are flooded with oriental and exciting movements and quasi-religions which last for some time and diminish quickly as well. The reason is that there is no link which could – let’s say – “bind together” the neophytes with the “new faith”. That is why all the New Age movements, all the Hare-Krishnas and all others of these kinds are bound to fail after some time. If one wants Buddhism to last in a new country one has to find some sort of fundament, which is not only related to the new doctrine, but is already seeded in the receiving society. In other words there has to be a common ground so that it will be easily accessible for newcomers.

I believe that this link joining and making the necessary connection between Buddhism and Polish society might be the language – Pāḷi.

## **Scythians and kurgans**

In ancient times, when the Indo-European tribes were once more or less unified group of people, living somewhere in today’s territory of Ukraine and southern Russia (according to Kurgan theory – see below), the religious practices, systems of belief, as well as culture and customs, were once the same for proto-Slavs who migrated west as well as for proto-Aryans who made the Indian peninsula their homeland. Most importantly though, the two ancient groups might have been connected by something, which can be traced through scientific research.

It is said that in ancient times all the Indo-European tribes were speaking the same language, the Proto-Indo-European.



Such a statement is claimed by the Kurgan hypothesis. The term is derived from kurgan (Polish: kurhan) meaning a burial mound or a castle. The Kurgan model is the most widely accepted scenario of Indo-European origins, although

alternate theories such as the Anatolian “urheimat” also have some support. The Kurgan hypothesis was first formulated in the 1950s by Marija Gimbutas. According to her, the ancient Indo-European people were nomadic tribes who in the early 3<sup>rd</sup> millennium BC expanded throughout the Pontic-Caspian steppe and into Eastern Europe.

One may ask: what is so significant about links between Polish and Pāḷi? In other European languages we also might trace similarities, so what makes it different? To answer this question let’s define the parts of this puzzle first, in order to put them together later on. The first piece of the puzzle is mentioned above – the Kurgan model. Now let us focus on the divisions in the languages that evolved from the Indo-European family tree.

There are two major branches of Indo-European: satəm and kentum (centum). Languages belonging to the satəm family are: the Baltic languages (Lithuanian, Latvian, Old Prussian† - cross symbol means that the language is extinct). Worth mentioning is the fact that Baltic languages are most closely approximate to the Slavic languages. Some similarities, mainly phonetic, features of the Slavic languages, are also encountered in the following satəm languages: Albanian, Illyrian†, Thracian†, Armenian, Indo-Iranian (Indic: Sanskrit†, Hindi, Bengali, Nepali, Gipsy <Romany>; Dardic: Kashmiri; Kafir <Nuristani>; Iranian: Avestan†, Farsi <Persian>, Tadjik, Kurdish, Ossetic, Pashto <Afghan>). All these languages are termed satəm.

The other languages of the Indo-European family, termed kentum (centum), are: Anatolian† (Hittite†, Luwian†), Tocharian†, Hellenic (Greek), (Old) Macedonian†, Phrygian†, Messapic†, Germanic (English, German, Yiddish, Dutch, Norwegian, Danish, Swedish, Icelandic, Gothic†), Celtic (Welsh, Breton, Irish, Scots Gaelic), Italic (Latin†, Oscan†, maybe Venetic†) and Romance languages (Romanian, Italian, French, Provincial <Provençal, Occitan>, Catalan, Portuguese, Spanish).

Of course Slavic languages belong to the satəm group, sharing many common words and roots of words with the Indic family of languages. The Pāḷi language is also included in the same group – thus making the kentum (centum) group a bit more distant. This fact is also very important, as we shall find out later on.

What might be controversial and what many people might reject is a suggestion that these facts are connected with each other. Let us consider another part of the puzzle – the Scythians.

The Scythians are mostly defined as horse-riding nomads, who dominated the Pontic-Caspian steppe. Scholars include them in the Iranian family of Indo-Europeans. Many believe that the name "Scythian" has also been used to refer to various peoples seen as similar to the Scythians, or who lived anywhere in a vast area covering present-day Ukraine, Russia and Central Asia.



Worth mentioning is the fact that the ancient Persians called all the Scyths "Saca" (Herodotus .VII 64). Their principal tribe, the Royal Scyths, ruled the vast lands occupied by the nation as a whole (Herodotus .IV 20); and they called themselves Skolotoi. Oswald Szemerényi devotes a thorough discussion to the etymology of the word Scyth in his work "Four old Iranian ethnic names: Scythian - Skudra - Sogdian - Saka". The related words derive from \*skuza, an ancient Indo-European word for archer (polish: strzelec=archer, shooter), hence Iranian Ishkuzi = archers. The Scythians first appeared in the historical record in the 8th century BC. If we look at the name of this tribe we might find a strange familiarity to the name of a Sakya tribe - Prince Siddhartha' kin.

The Pāli word for archer is "issāsa" (pol: strzelec), for archery - "issattha" - than we could easily put one more name to Szemerényi's line of names - Scythian - Skudra - Sogdian - Saka - Sakya - and all of them would refer to the same group of people who might have invaded the Indian peninsula and established some power over autochthon people there. Of course we need to define the timeline - that is when exactly the Scyths appeared, and were they truly the Buddha's ancestors.

There is a certainty about the link between Scythians and kurgans - Scythian élites made kurgan tombs: high barrows heaped over chamber-tombs of larch-wood - a deciduous conifer that may have had special significance as a tree of life-renewal, for it stands bare in winter. These "Royal kurgans" contained the "Scythian triad" of weapons, horse-



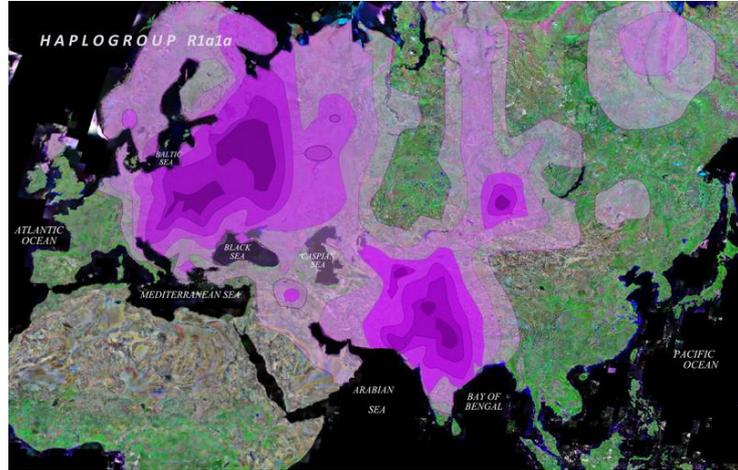
harness, and Scythian-style wild-animal art - for example in a later period Scythians were actually using a Buddhist triratana symbol - like the pictured silver coin of King Azes II (r.c. 35-12 BC). Archeologists have no doubt about the technological advancement of Scythian goldsmiths, especially for creating fine gold jewelry, etc. Because of their other achievements such as horseback-riding, the usage of the wheel (and the first war-chariots being used by them) they could easily subdue a conquered nation, imposing their own administrative system, language and religion upon indigenous groups.

Nobody knows what kind of religious beliefs the Scythians had. Their belief might have been a more archaic stage than the Zoroastrian and Hindu systems, probably worshipping Agni

(Tabiti/Atar), the fire deity of Indo-Aryans. Were they actually the ones who brought the Vedas to India? We might only speculate.

One last piece, proving that Scyths might have actually been Sakyas is to be found in the new development in Archeogenetics.

To prove the relationship between the Buddha's tribe and the Slavic people let us focus on this new discipline of archeology. Firstly - according to Y chromosome (Y-DNA) testing a man's patrilineal or direct father's-line ancestry can be traced using the DNA on his Y chromosome (Y-DNA) through Y-STR testing. This is useful because the Y chromosome, like the patrilineal surname, is passed down unchanged from father to son. What is interesting to notice is the fact that Haplogroup R1a is the most frequently occurring Y-chromosome haplogroup in Central Europe (most noticeably in Slavic people) as well as in northern India, in those people who trace their ancestors back to an Aryan people (as shown on the picture).



The fact that it is the Slavic R1a haplogroup (especially the R1a1a subclass which is common to Poland as well as Indian and even 10 % of Sri Lankan people) and not R1b which characterizes people in Western Europe is worth mentioning. That would explain the two branches of the Indo-European language - satəm (R1a1 / Slavic) and centum (R1b / Western).

Secondly - as it was proven the haplogroup R1a1 is currently found in central and western Asia, Pakistan, India, and in Slavic populations of Eastern Europe, but it is rare in most countries of Western Europe. Investigations suggest that R1a1 gene expanded from the Dniepr-Don Valley, between 13 000 and 7600 years ago, and was linked to the reindeer hunters of the Ahrensburg culture that started from the Dniepr valley in Ukraine.

Ornella Semino proposes a postglacial spread of the R1a1 gene during the Late Glacial Maximum subsequently magnified by the expansion of the Kurgan culture into Europe and eastward. R1a1 is most prevalent in Poland, Russia, and Ukraine and is also observed in Afghanistan, Iran, Pakistan, Central Asia and India.

Recent genetic studies seem to confirm a west Eurasian origin for most of the Y-DNA haplogroup R1a1 likely linked to early Indo-European populations. Remains of the Andronovo culture horizon (strongly supposed to be culturally Indo-Iranian) of south Siberia were found to be 90 % of west Eurasian origin during the Bronze Age and associated almost exclusively with haplogroup R1a1 (and 77 % overall, in the bronze/Iron Age timeframe). The DNA testing also indicated a high prevalence of people with characteristics such as blue (or green) eyes, fair skin and light hair, implying even more an origin close to Europe for this population. Another marker that closely corresponds to Kurgan migrations is distribution of blood group B allele, mapped by Luigi Luca Cavalli-Sforza. The distribution

of blood group B allele in Europe matches the proposed map of Kurgan Culture, and Haplogroup R1a1 (YDNA) distribution.

What about Scythians DNA? Y-Chromosome DNA testing performed on ancient Scythian skeletons from the Krasnoyarsk region found that all but one of 11 subjects carried Y-DNA R1a1. Additional testing on the Xiongnu specimens revealed that the Scytho-Siberian skeleton (dated to the 5th century BCE) from the Sebüstei site exhibited R1a1 haplogroup. Moreover, the STR haplotype motifs characterising these R1a1 haplogroups were found to closely resemble those found amongst current Balto-Slavic populations in eastern Europe, as well as in indigenous populations in southern Siberia. In contrast, they were found only sporadically amongst central and east Asian populations, and not at all amongst western Europeans.

If that is the case, Polish people might identify with the historical Buddha in a much more materialistic ground, having the same forefathers as he had. If we assume that Scythians were actually Sarmatians (or Sarmatians were one more link might be added to the whole picture. The 15th-century Polish chronicler Jan Długosz was the first to connect the prehistory of Poland with Sarmatians, and the connection was taken up by other historians and chroniclers, such as Marcin Bielski, Marcin Kromer and Maciej Miechowita. Other Europeans depended for their view of Polish Sarmatism on Miechowita's *Tractatus de Duabus Sarmatiis*, a work which provided a substantial source of information about the territories and peoples of the Polish-Lithuanian Commonwealth in a language of international currency. Sarmatism is treated in Poland as a form of legend, a myth, yet the new studies might prove that this myth might be true.

Nevertheless the peoples once known as the Scythians were amalgamated into the various Slavic groups of eastern and southeastern Europe.

Scholars and scientists might argue with this statement – yet a careful reader might wonder if the names like Scythian - Skudra - Sogdian – Saka – Sakya belong to different tribes or they are actually one and the same name of a single group of people? Maybe it is just a question of a different way of recording the proper name by outsiders. The Ockham's razor puts it simply: "non sunt multiplicanda entia sine necessitate" – we should not create more, supposed entities if they are not needed, in this case five or more different tribes instead of one - especially with the recent development of DNA tracing and proof that they supply.

Finally I would like to point out briefly on the evidence in the early-Buddhist scriptures. In the Ambattha Sutta when it is referred to Gotama Sakyamuni (in such case this would actually mean "Scythian-sage"), that he "has blue eyes" [DN 3.144]. Furthermore the Brahmins are described as "fair skinned, whereas the others (inferiors) are dark-skinned" [DN 3.81]. There probably was a color-conscious society in these times, and light or white skin was regarded as a nobler one. This strong attachment to pigment of the skin which Ambattha was referring to, gave the Buddha an opportunity to preach on the futility of feeling vanity regarding one's caste and on the worth of morality and conduct. This paper does not propose to make any kind of superiority statements as Ambattha did. Actually we will never know exactly what Buddha's eyes were – but knowing His teaching we can easily state that the color of the eyes is definitely not important for the liberation from suffering.

## Research on Language

Having all the earlier suppositions in our minds - after the break-up of this original community of the common ancestors, perhaps some parts of their heritage remained in culture and beliefs, but most importantly and most profoundly in language and words.

Sometimes the words - being just designates of certain objects or experiences - are not the same in every Indo-European culture. I would like to take up and introduce just two very important words from the Buddhist perspective, being the most crucial for this system of belief - that is - "the Buddha" and "samaṇa". These terms in Indian culture had a significant and deep tradition, and they are fundamental to Buddhist practice and modus operandi. What is astonishing is that the roots of these words can be traced in Polish, although not with such a particular usage.

In Prince Siddhartha's times the ascetic tradition of samaṇas was developing quite fast, in opposition to the vedic and brāhmaṇical established order and point of view. The Buddha-to-be himself practiced some of these cruel and self-destructive practices of wandering ascetics for six years. Yet after his enlightenment and establishing the Saṃgha the Buddha did not differentiate and didn't draw any external lines between "true" Buddhists and the rest of the samaṇas. What he did is he revalued the values, which means that in a Buddhist perspective a samaṇa would mean now just a monk, a recluse, a follower, a renunciate. It is interesting to notice that samaṇas and Brāhmaṇas are usually opposed, but Buddha re-evaluated these terms in such a way that they would only mean a truth-seeker, those individuals who want to liberate themselves from the round of rebirth, etc.

This kind of tradition is surely missing in Polish or even Slavic culture. Even in pre-Christian times there were no reports of a well established recluse tradition. The reason for it might be that the northern cold climate could not support a single man to supply himself during winter time. Maybe there were few, which we just don't know of. Yet there is a link - it is a language connection - which acts as a designate that might give us an idea of what was meant by the Buddha. As the Blessed One revalued the values and names, so it actually is not about a chain of tradition that is important, but rather an ideal, a role-model, a perfect example of a holy life that the word designates or points to.

The word samaṇa might come from the P.I.E. root which can be found in Pokorny's Proto-Indo-European Etymological Dictionary as "sem" [page 902-905].

"Sem" can mean "one", "single" - which is acceptable for us as a samaṇa is alone, secluded from society he tries to discover the meaning of life by himself. In O.C.S. (Old Church Slavonic) the word samъ means "ipse, alone, single, sole, one; only one; one and the same"; in the Polish language we have a very clear word - "sam" - meaning the same as above O.C.S. - "alone, single, one". The combinations which might describe or translate the word "samaṇa" could be "samotnik" the other one might be "szaman". Samotnik means all the people who are living alone, who like solitude, but the meaning does not incorporate the seeking of truth or liberation or any spiritual search. If someone wants to describe such a person in the Polish language there is a word "pustelnik" derived from pusto - empty, uninhabited, void, deserted.

"Pusto" from root **paus-**

English meaning: to let go

[Material: Gk. παύω “make cease”, Med. “hear auf, lasse ab”, παύλα “tranquility“, παυσωλή “rest”; O.Pruss. pausto “wild”, O.C.S. pustъ “ deserted, abandoned, forsaken, waste, desolate “; pustiti, Russ. pustítъ, puskátъ “(los)lassen”, Sloven. delo-pust “Feierabend” etc. maybe Alb. pushtoj “hug, not let go”, Alb.Gheg p(ë)shtoj, Alb. shpëtoj “escape, save, rescue”. Maybe Alb. bosh “empty” References: WP. II 1, Trautmann 208 f. Page(s): 790]

It is noteworthy that from this root we can derive many interesting words in Polish like “pustka” – emptiness, “puszcza” – wilderness, woodland, “puszczać” – to let go, unbinding “odpuszczać” – forgive, etc.

The third word could be “szaman” coming from “shaman” - which means witch doctor, healer, soothsayer, medium, elder, druid, magician [Late 17th century. Via Russian < Tungus šaman < Sanskrit śramanāḥ "Buddhist ascetic" < śrāmas "religious exercise"]

To sum up – we might have three words describing and translating “samaṇa” –

- 1: Samotnik – loner, somebody who prefers to work or to be alone
- 2: Pustelnik – someone living in a secluded place, a spiritual ascetic,
- 3: Szaman – a healer, magician, witch doctor

Another origin of the word “samaṇa” could come from Sanskrit root “śram” (meaning to be tired of, to make effort in ascetic practice). This might suggest that the best one, adequate with the original meaning might be the word “pustelnik”. The method of translation I would like to use is – in this case – to leave an original word, inflecting it in cases, numbers etc in Polish and explaining the meaning of the word in the dictionary or footnote as a “pustelnik”. [The inflection example – see below.]

The general methods of translation I would like to use are as follows:

1. Interpreting the meaning, rather than referring to the PIE root
  - 1.A – translatable [example – citta & cetasika (umysł & właściwości umysłowe = mind & mental properties)
  - 1.B – not translated [example - samaṇa (masculine gender in Polish), dhamma (feminine gender in Polish)]
2. Generally referring to the PIE root or original word while still being correct with the meaning
  - 2.A – clear and translatable [example – Buddha (Przebudzony = Awakened) Bhagava (Błogosławiony = Blessed One)]. The examples are explained below.
  - 2.B – not translated and no clear PIE root while still understandable on intuitive level, neologisms [example – deva in Polish dewa (feminine gender in Polish)]
3. Using traditional way of commentary explanations and on compiled dictionaries and classifications.

The untranslated words, used in Polish in original form – like saman, dhamma, dewa – would use Polish grammar to inflect and being used later on in sentences. If the word ends with a consonant it usually means in Polish grammar that it is a masculine gender (saman). When a word ends with vowel it will be perceived as a feminine gender (dhamma).

Declension of **saman (m)** & **dhamma (f)**:

	singular	plural
Nominative: <b>Mianownik:</b>	samaṇo POL: saman (m) POL: dhamma (f)	samaṇā POL: samani, samanowie POL: dhammy
Accusative: <b>Biernik:</b>	samaṇaṃ POL: samana POL: dhamme	samaṇe POL: samanów POL: dhammy
Instrumental: <b>Narzędnik:</b>	samaṇena POL: samanem POL: dhamma	samaṇehi, samaṇebhi POL: samanami POL: dhammami
Ablative: <b>Ablatyw:</b>	samaṇasmā, samaṇamhā, samaṇā POL: samana POL: dhammy	samaṇehi, samaṇebhi POL: samanów POL: dhamm
Dative: <b>Celownik:</b>	samaṇassa, samaṇāya POL: samanowi POL: dhammie	samaṇānaṃ POL: samanom POL: dhammom
Genitive: <b>Dopełniacz:</b>	samaṇassa POL: samana POL: dhammy	samaṇānaṃ POL: samanów POL: dhamm
Locative: <b>Miejscownik:</b>	samaṇasmim, samaṇamhi POL: samanie POL: dhammie	samaṇesu POL: samanach POL: dhammach
Vocative: <b>Wołacz:</b>	samaṇa POL: saman POL: dhamma	samaṇā POL: samani, samanowie POL: dhammy

Much more profound is the word Buddha – although it does not refer to any tradition in Slavic culture of Enlightened ideals – it designates to an understandable root. The Awakened One in the Polish language is Przebudzony, where budzić is “to awake”, “being

conscious”, or “to stop dreaming”. It is quite interesting to see more of the meanings that this Indo-European root has, so let us investigate it by quoting Pokorny’s dictionary:

“Budzić” from root **bheudh-**, nasal **bhu-n-dh-**

English meaning: to be awake, aware

Material: Themat. present in O .Ind. *bō dhati*, *bō dhate* “awakened”, awakens, is awake, notices, becomes aware“, Av. *baodaiti* “perceives“, with *paīti-* “whereupon direct one’s attention“ (= Gk. *πεύθομαι*, Gmc. *\*biuðan*, O.Bulg. *bljudo*); Aor. O.Ind. *bhudánta* (= *ἐπύθοντο*), perf. *bubō dha*, *bubudhimá* (: Gmc. *\*bauð*, *\*buðum*), participle *buddhá-* “awakened, wise; recognized“ (= Gk. *ἄ-πιστος* “ignorant; unfamiliar”); maybe Alb. (*\*bubudhimá*) *bubullimë* “thunder (*\*hear?*)” [common Alb. : Lat. *dh* > *ll* shift]. O.Ind. *buddhí-* f. “understanding, mind, opinion, intention“ (= Av. *paiti-busti-* f. “noticing“, Gk. *πύστις* “investigating, questions; knowledge, tidings“); causative in O.Ind. *bōdhá yati* “awakens; teaches, informs“, Av. *baodayeiti* “perceives, feels“ (= O.Bulg. *buždo*, *buditi*, Lith. *pasibaudyti*); of state verb in O.Ind. *budhyátē* “awakes, becomes aware; recognizes“, Av. *buidyeiti* “becomes aware“, *frabuidyamnō* “awakening”; O.Ind. *boddhár-* m. “connoisseur, expert“ (: Gk. *πευστήρ-ιος* “questioning“); Av. *baodah-* n. “awareness, perceptivity“, adj. “perceiving“ (: Hom. *ἄ-πευθής* “unexplored, unacquainted; ignorant”);

Gk. *πεύθομαι* and *πυνθάνομαι* (: Lith. *bundù*, O.Ir. *ad-bond-*) “to learn; to find out, perceive, watch” (*πεύσομαι*, *ἐπυθόμην*, *πέπυσμαι*, *πευθώ* “knowledge, tidings“; (...)

Proto-Slavic form: *pytati*: O.C.S.: *pytati* “examine, scrutinize” [verb], Russian: *pytát* “torture, torment, try for” [verb], Slovak: *pytat* “ask” [verb], Polish **pytać** “ask” [verb], Serbo-Croatian: *pítati* “ask” [verb], Slovene: *pítati* “ask” [verb], Other cognates : Lat. *putūre* “cut off branches, estimate, consider, think” [verb].

Note:

From Root *bheudh-*, nasal. *bhu-n-dh-* : “to be awake, aware” derived Root *peu-1*, *peuə-* : *pū-* : “to clean, sift”, Root *peu-2* : “to research, to understand” (see below).

Lith. *bundù*, *bùsti* “wake up, arouse” and (without nasal infix) *budù*, *budéti* “watch”, *bùdinu*, *-inti* “waken, arouse, revive”, *budrùs* “watchful, wakeful”; causative *baudžiu*, *baūsti* “punish, curse, chastise, castigate“; refl. “intend, mean, aim” (*\*bhoudh-jō*), *baūdžiava* “socage, compulsory labour“, Lith. *bausl̥ys* “command, order”, Ltv. *baūslis* “command“, Ltv. *bauma*, *baūme* “rumor, defamation“ (*\*bhoudh-m-*), Lith. *pasibaudyti* “rise, stand up, sally“, *baudinti* “to cheer up, liven up; ginger up, encourage, arouse, awaken one’s lust“, O.Pruss. *etbaudints* “to raise from the dead, reawaken“. Themat. present in O. Bulg. *bljudo*, *bljusti* “look after; protect, beware, look out“, Russ. *bljudú*, *bljustí* “observe, notice” (about Slav. *-ju* from IE *eu s*. Meillet *Slave commun2* 58).(...)

Causative in O. Bulg. *buždo*, *buditi* “waken, arouse, revive“, Russ. *bužù*, *budítʹ ds*. (etc; also in Russ. *búdenʹ* “workday”, probably eig. “working day“ or “day for corvée“); stative verb with *ē-* suffix in O. Bulg. *bʹždo*, *bʹžděti* “watch“, perfective (with *ne-/no-* suffix as in Gk. *πυνθ-άνο-μαι*, *wo-ανο-* from *-ηνο-*, Schwyzer Gk. I 700) *νβζ-βνηρ* “awake” (*\*bhud-no-*, shaped from Aor. of type Gk. *ἐπύθετο*, etc, s. Berneker 106 f.;

Maybe truncated Alb. (*\*zbudzić*) *zgoj* “awaken”: O.C.S.: *ubuditi* “awaken” [verb]; *νβζbuditi* “awaken” [verb]; phonetically equal Alb. *-gi-* : **Pol. -dzi sounds budzić “awaken” [verb], perf zbudzić “awaken” [verb]**. Russ. *bódryj* “alert, awake, smart, strong, fresh”, Ser.-Cr. *bàdar* “agile, lively”.

References: WP. II 147 f., Feist 41, 97, Meillet *Slave commun2* 202 f.

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Apparently the root and words derived from it were used in various ways, but the meaning preserved in almost every IE language. Same method as with *Przebudzony* (Awakened), could be used to translate the word *Bhagava*:

“Być” from root *bheu-*, *bheuə-* (*bhūā-*, *bhūē-*) : *bhō u-* : *bhū-*

English meaning: to be; to grow

(...)O.Ind. *bhū ti-ḥ*, *bhūfi-ḥ* f. “being, well-being, good condition, prospering; flourishing“ (Av. *būti-* m. “name *daēva*”? = O.C.S. *za-*, *pre-bytʹ*, Russ. *bytʹ*, Inf. O.C.S. *bytī*, Lith. *būti*; with *ū* Gk. *φύσις*).

The English translation for *Bhagava* is **Blessed One**, almost the same meaning in Polish as the word “*Błogosławiony*” – “famous for his good condition, blessed one”.

As mentioned in the beginning, the reason for introducing Buddhism to Polish society, especially the early suttas is to give a free and independent outlook on reality. Throughout the Pāli Tipiṭaka there is an emphasis on discovering the truth – introduced as Four Noble Truths as well as the Eightfold Noble Path. This requires the introduction or reevaluation of some very important principles and values in life – like renunciation or strong determination. Since some Pāli words will be introduced in their original sound, (for example danā – “to give” in Polish “dawać, coś co jest dane”) the given explanations, compiled dictionaries and call for intuitive cognition of some words might spark some light and ignite feelings of brilliance and admiration for the 2500 year old Buddhist tradition.

## Future studies

This work is written down just for the purpose of defining the field of research that I would like to engage in my future studies. There might be (and there probably are) some mistakes and misconceptions which of course through time I would like to correct. Right now I would just like to show some major similarities between two languages: Polish language and Pāli language.

First of all – I would like to concentrate only on Pāli - Polish similarities, avoiding at this stage any engagement into Sanskrit language – which would have been a natural link between Polish and Pāli – because of my lack of proficiency in this language on one hand and concise character of this work on the other. With time including Sanskrit might be essential to explain some difficult issues.

Next I would like to compare some interesting examples from Pāli words and match them with Polish words which sound the same and have the same meaning. Later – it would be beneficial to link two grammars. Finally it would be necessary to give some examples of translated suttas in this way.

The work is just at the beginning stage. However the Polish people might perceive Buddhist teaching as being not so exotic anymore (exo, outside – meaning foreign, bizarre, alien). As a Buddhist missionary monk, native Polish, that is my genuine and sincere intention.

## Sources and links:

<p><b>Haplogroups:</b>  <a href="http://en.wikipedia.org/wiki/Haplogroup_R1b_%28Y-DNA%29">http://en.wikipedia.org/wiki/Haplogroup_R1b_%28Y-DNA%29</a>  <a href="http://en.wikipedia.org/wiki/Haplogroup_R1a_(Y-DNA)">http://en.wikipedia.org/wiki/Haplogroup_R1a_(Y-DNA)</a>  <b>Kurgan hypothesis:</b>  <a href="http://en.wikipedia.org/wiki/Kurgan_hypothesis">http://en.wikipedia.org/wiki/Kurgan_hypothesis</a>          Kurgan building tradition is alive in Poland. The Polish word for kurgan is <i>kopiec</i> or <i>kurhan</i>.  <a href="http://en.wikipedia.org/wiki/Kurgan#In_Poland">http://en.wikipedia.org/wiki/Kurgan#In_Poland</a>  <b>Sakas, Scythians, etc search:</b>  <a href="http://en.wikipedia.org/">http://en.wikipedia.org/</a>  <b>Sutta translations to english:</b>          Thanissaro Bhikkhu - <a href="http://www.accesstoinsight.org/">http://www.accesstoinsight.org/</a></p>	<p><b>Bibliography:</b></p> <ul style="list-style-type: none"> <li>• Julius Pokorny: “Proto-Indo-European Etymological Dictionary”</li> <li>• Rollo May: “Man’s search for himself”</li> <li>• Carl Rogers: “Freedom to learn</li> <li>• Microsoft® Encarta® 2009. © 1993-2008 Microsoft Corporation.</li> <li>• Grzegorz Jagodziński: “Gramatyka polska”</li> <li>• Szeмерényi, Oswald: "Four old Iranian ethnic names: Scythian; Skudra; Sogdian; Saka“</li> <li>• Patrick Geary: “The Myth of Nations.”</li> </ul>
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