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KACCĀYANA-VYĀKARANA:  
A Critical Study

A Thesis submitted to the  
UNIVERSITY OF PUNE  
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DOCTOR OF PHILOSOPHY IN PĀLI

by

PHRAMAHA THIAB MALAI

Under the guidance of  
Dr. J.R. Joshi

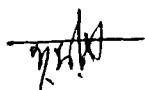


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March, 1997

## THE GUIDE'S CERTIFICATE

CERTIFIED that the work incorporated in the thesis "Kaccāyana-vyākaraṇa: A Critical Study" submitted by Shri. Phramaha Thiab Malai was carried out by the candidate under my supervision/guidance. Such material as has been obtained from other sources has been duly acknowledged in the thesis.



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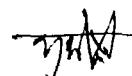
## DECLARATION

I do herewith declare that this thesis entitled 'Kaccāyana-vyākaranā : A Critical Study' is an original work prepared by me under the supervision of Dr. J.R. Joshi. I also declare that this was not submitted for the degree of Ph.D. or any other degree in this or any other form.

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P.M. Thiab Malai

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Date: 5.3.1997

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- Abh *Abhidhāna-ppadīpikā*, by Subhūti, W., Frank Luker, Acting Government Printer, Ceylon, Colombo, 2nd edn. 1883.
- Abh-suci *Abhidhāna-ppadīpikā-Suci*, by Subhūti, W., H.C. Cattle, Acting Government Printer, Ceylon, Colombo, 1893.
- A I De *Āñguttara-Nikāya*, (Devanagari script), by Kashyap, J. Bhikkhu, Nalanda Pali Series, Nalanda, 1960.
- Ap I De *Apadāna* (Part I) [Khuddanikāya, Vol. VI] (Devanagari script), by Kashyap, J. Bhikkhu, Nalanda Pali Series, Nalanda, 1959.
- Ap *Apadāna* Part I, by Lilley, M.E., PTS, London, 1925; Part II, 1927.
- Ap-a *Visuddhajanavilāsinī nāma Apadānatṭhakathā*, by Godakumbura, C.E., PTS, London, 1954.
- APL *A Handbook of Pāli Literature*, by Hinüber, O.v., Walter de Gruyter, Berlin. New York, 1996.
- As *Atṭhasalini*, by Müller, E., PTS, London, 1897.
- As De *Atṭhasalini* (Devanagari script), by Bapat, P.V., and Vadekar, R.D., Bhandarkar Oriental Research Institute, Poona, 1942.

- SG On The Aindra School of Sanskrit Grammarians, by Burnell, A.C., Bharat-Bharati, Varanasi, repr. 1976.
- Bv-a Madhuratthavilāsiniyā nāma khuddakanikāyatthakathāya Buddhavamśa-vāñjanā (Thai script), by Visodhakasamiti, Mahāculālaṅkarapāṇavidyālaya, Bangkok 1990.
- Bv-Cp Buddhavamśa and Cariyāpiṭaka (New edition), by Jayawickrama, N.A., PTS, London, 1974.
- Corr Corrections of Geiger's Mahāvamśa etc., by Buddhadatta Mahāthera, A.P., The Ānand Book Company Ambalangoda, Ceylon, 1957.
- CP Collected Papers Vol. III, by Norman, K.R., PTS, London, 1992.
- CPD Epil A Critical Pāli Dictionary; Epilegomena to Vol. I, by Smith, H., The Royal Danish Academy of Sciences and Letters, Copenhagen, 1948.
- CPD A Critical Pāli Dictionary Vol.I, by Andersen, D., and Smith, H., The Royal Danish Academy of Sciences And Letters, Copenhegen, 1924-44; Vol. II, 1960-82.
- CPG Compendious Pāli Grammar, by Clough, Rev. Benjamin, The Wesleyan Mission Press, Colombo, 1824.
- D Dīgha-Nikāya Vol. I, by Rhys Davids, T.W., and Carpenter, J.E., PTS, London, repr. 1975; Vol. II, repr. 1966; Vol. III, by Carpenter, J.E., repr. 1976.
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- hātup-Dhātum The Pāli Dhātupāṭha And The Dhātumanjūśā,  
by Andersen, D., and Smith, H., KOBENHAVN, Copenhagen,  
1921.
- Dhp Dhammapada, by Hinüber, O.v. and Norman, K.R., PTS,  
London, 1994.
- hp-a Dhammapadatthakathā Vol.I part I, (New edition), by  
Smith, H., PTS, London, 1925.
- Dhp-a Dhammapadatthakathā Vol. I Part II, by Norman, H.C.  
PTS, London, 1909; Vol. III, 1912; Vol. IV, 1914.
- Dhs Dhammasaṅgaṇī, by Müller, E., PTS, London, 1885.
- D I De Dīgha-Nikāya (Devanagari script), by Kashyap, J.  
Bhikkhu, Nalanda Pali Series, Nalanda 1958.
- DPPN Dictionary of Pāli Proper Names 2 Vols., by  
Malalasekera G.P., PTS, London, repr. 1960.
- DSC A Descriptive catalogue of Sanskrit, Pāli, and  
Sinhalese Literary works of Ceylon Vol.I, by D'Alwis,  
James, William skeen, Government printer, Colombo,  
1870.
- EB Encyclopaedia of Buddhism Vol. IV, by Dhirasekera,  
Jotiya, and Weeraratne, W.G., The Government of Sri  
Lanka, colombo, 1979-89.
- EPG Elements of Pāli Grammar, by Barua, D.L., West Bengal  
Board of Secondary Education, Calcutta, 2nd edn. 1968.
- ES Exploring the Saddanīti, by Kahrs, E.G., JPTS Vol. XVII  
pp. 1-212, PTS, London, 1992.

- FMG The Finite Verb System in Mūla Kaccāyana Grammar (M.A. Thesis unpublished), by Prakobsuk, Sanya, Chulalongkorn University, Bangkok, 1977.
- GE A History of Indian Literature Vol. V Fasc. 2, Grammatical Literature, by Scharfe, H., Otto Harrassowitz, Wiesbaden, 1977.
- GPL A grammar of the Pāli Language Vols. I and II, by THA DO Dung, The Akyab Orphan Press and The Pyigyi Mandine Press, Akyab, 1899.
- Gramm (PGL) Geschichte und Kritik Der Einheimischen Pāli-Grammatik Und-Lexicographie, by Franke, R.O., Strassburg, 1902.
- Gv Gandha-vāpsa, by Minayeff, J., JPTS Vol. II 1886 pp. 55-80, PTS, London, repr. 1978.
- HOP Handbook of Pāli Literature, by Jayawardhana, Somapala, Karunaratne and Sons Ltd., Colombo 1994.
- HP Handbook of Pāli, by Frankfurter, O., Williams and Norgate, London, 1883.
- HPL A History of Pāli Literature Vol. II, by Law, B.C., Indological Book House, Delhi, repr. 1983.
- IKP An Introduction to Kachchāyana's Grammar of the Pāli Language, by D'Alwis, J., Williams and Norgate, London, 1863.
- IP India's Past, by Macdonell, A.A., Motilal BanarsiDass, Delhi, 1956.
- It Iti - vuttaka, by Windisch E., PTS, London, 1889.

- ITP Introduction to Pāli, by Warder, A.K., PTS, London, 2nd edn. 1974.
- Ja The Jātaka together with its Commentary Vols. I and II, by Fausböll, V., PTS, London, repr. 1962 and 1963; Vols. III, and IV, repr. 1963, Vols. V and VI, repr. 1963 and 1964.
- Ja I De Jātaka [Part I] [Khuddakanikāya Vol. III Part I] (Devanagari script), by Kashyap, J. Bhikkhu, Nalanda Pali Series, Nalanda, 1959.
- KG Kaccāyana's Pāli Grammar, by Vidyabhusana, S.C., The Mahābodhi Society, Calcutta, 1901.
- Khp Khuddaka-pāṭha in Pj I, by Smith, H., PTS, London, repr. 1978.
- Khp De and Dhp De Khuddakapaṭha-Dhammapada – Udāna-Itivuttaka-Suttanipāta [Khuddakanikāya, Vol. 1] (Devanagari script), by Kashyap, J. Bhikkhu, Nalanda Pali Series, Nalanda, 1959.
- KPG Kachchayano's Pāli Grammar, by Mason F., Sri Satguru Publications, Delhi, 2nd repr. 1984.
- Kn I Kaccāyana-Nyāso Vol. I, by Satyapāla, Bhikshu, Buddha Triratna Mission, Delhi 1991.
- Kt The Kātantra, by Eggeling, J., Asiatic Society of Bengal, Calcutta, 1874.
- Kv Kathā-vatthu Vol. I, by Taylor, A.C., PTS, London, 1894; Vol. II, 1897.

- KV De Kaccāyana-vyākaraṇa, by Tiwary, L.N., and Sharma, B., Tara Book Agency, Kammaccha, Varanasi, second revised edn. 1989.
- Kvn Kaccāyana-vanñanā (Burmese script), by Visodhakasamiti, Pyi - Gyi - meit - Sway Press, Rangoon, 1906.
- M Majjhima-Nikāya Vol. I, by Trenckner, V., PTS, London, repr. 1979; Vols. II and III, by Chalmers, R., repr. 1977.
- Mand Catalogue of the Mandalay MSS. in the India Office Library, by Fausböll, V., JPTS Vol. IV 1896 pp. 1-52, PTS, London, repr. 1978.
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- Mhv Mahā-vamsa, by Geiger, W., PTS, London, repr. 1958.
- M I, II De Majjhima-Nikāya (Devanagari script), by Kashyap, J. Bhikkhu, Nalanda Pali Series, Nalanda, 1958.
- Mil Milinda-paño, by Trenckner V., PTS, London, repr. 1962.
- Mmd The Mukhamattadīpanī, by Terunnanse, Weliwitiye siri Dhammaratana, H.C. Cottle, Government Printer, 2nd edn., Colombo, 1910.
- Mogg Mogallāna-vyākaraṇa (Sinhalese script), by Devamitta Thera, H., The Lankabhinava Visruta Printing Press, Colombo, 1890.

- Mogg-p Moggallāna-pāñcikā (Sinhalese script), by  
 Dharmānanda, Nāyaka Sthavīra, Satya Samuccaya Press,  
 Colombo, 1931.
- Mogg-pt Mogallāna-pāñcikā-tīkā (Burmese script), by  
 Aggadhammābhivamsathera, Zabu Meit Swe Press, Rangoon,  
 1955.
- Mogg-v Moggallāna Nvādi Vutti (Sinhalese script), by  
 DHARMĀNANDA Nāyaka Sthavīra Moggallāna,  
 Saccasamuccaya Press, colombo, 1929.
- Mp Manoratha-pūraṇī Vol. V, by Kopp, H., PTS, London,  
 1956.
- MW A Sanskrit-English Dictionary, by Monier-Williams, Sir  
 Monier, Motilal Banarsiādass, Delhi, repr. 1986.
- Nām Nāmamālā, by Subhūti, W., Maṅgala Printers, Colombo,  
 repr. 1965.
- Nidd Mahāniddesa parts I and II, by De La Vallée Poussin,  
 L., and Thomas, E.J., PTS, London, repr. 1978.
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- NPC The New Pali Course Part I, by Buddhadatta, Thera,  
 The Colombo Apothecaries' Co., Ltd., Colombo, 3rd edn.  
 1949; part II, 5th edn. 1974.
- NPK Note on the Pali Grammarians Kacchāyana, by Fryer, G.E,  
 Proceedings of the Asiatic Society of Bengal, 1882 pp.  
 117-127, Asiatic Society, Calcutta, 1882.

- Nyp Nyāsa-pāṭha (Burmese script), by Sayayan, The Thudhammawadi Press, Rangoon, 1933.
- Oldenb Catalogue of the Pāli Manuscripts in the India Office Library, by Oldenberg, H., JPTS Vol. I 1882 pp. 59-128, PTS, London, repr. 1978.
- OSP On Sandhi in Pāli, by Childers R.C., JRAS Vol. XI pp. 99-121, London, 1879.
- Pa Pāṇini's Grammatik, by Böhtlingk, Otto, Georg Olms Verlagsbuchhandlung Hildesheim, Germany, repr. 1964.
- Patis Patisambhidamagga Vols. I and II, by Taylor, A.C., PTS, London, repr. 1979.
- Pay Payogasiddhi, by Nānāloka, Mahāthera, Kodāgoda, The Cultural Council of Sri Lanka, Colombo, 1974.
- Pds - t̄ Padasādhana - t̄īkā (Burmese script), by Aggadhamma-bhivamsa, Thanavati Press, Mandalay, 1966.
- PED The Pāli-English Dictionary, by Rhys Davids, T.W. and Stede, W., PTS, London, repr. 1986. PG Pāli Grammar, by Minayeff, J., Bahri Publications, New Delhi, repr. 1990.
- PGP A Practical Grammar of the Pāli Language, by Duroiselle, C., The British Burma Press, Rangoon, 1906.
- PGR A Pāli Grammar [by Geiger, W.], rev. edn., by Norman, K.R., PTS, London, 1994.
- Pit-sm Pitakat-samuiñ,<sup>3</sup> by Yam, U<sup>3</sup>, Hamsavati Press, Rangoon, 1959.
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- Pj II *Sutta-nipāta-āṭṭhakathā*, *Paramattha-jotikā* II, by Smith, H., PTS, London, 1917.
- PKG *The Pāli Text of Kachchayano's Grammar*, by Mason, F., The Karen Institute Press, Toungoo, 1870.
- PL *A History of Indian Literature*, Vol. VII Fasc. 2, *Pāli Literature*, by Norman, K.R., Otto Harrassowitz, Wiesbaden, 1983.
- PLB *The Pāli Literature of Burma*, by Bode, M.H., The Royal Asiatic Society, London, 1909.
- PLC *The Pāli Literature of Ceylon*, by Malalasekera, G.P., Buddhist Publication Society, Kandy, repr. 1994.
- PLL *Pāli Literature and Language*, by Geiger, W., Translated by Ghosh, B., Munshiram Manoharlal, New Delhi, 3rd repr. 1978.
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- Pp *Puggala-pannatti*, by Morris, the Rev. Richard, PTS, London, 1883.
- Ps *Pāpanca-sūdāni* Part I, by Woods, J.H., and Kosambi, D., PTS, London, 1922; part II 1928; Part III, by Horner, I.B., 1933.
- PTC *Pāli Tipiṭaka Concordance* Vol. III, by Warder, A.K., Saddhātissa, H., Warder, N.R., and Fiser Ivo, PTS, London, 1963 - .

- Pv-a *Peta-vatthu-āṭṭhakathā*, *Paramattha-dīpanī* Part III,  
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- Rūp-ṭ *Padarūpasiddhi-ṭīkā* (Burmese script), by  
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- S *Samyutta-Nikāya* Vol. I, by Feer, M. Leon, PTS, London,  
repr. 1973; Vol. II, repr. 1970; Vol. III, repr. 1975;  
Vol. IV, repr. 1973; Vol. V, repr. 1976.
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- Sadd Be *Saddanīti-pakaraṇam* (*Suttamālā*) (Burmese script),  
by Visodhakasamiti, Buddhasāsana-samiti, Rangoon, 1964.
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JPTS Vol. IV 1890 pp. 23-90, PTS, London, repr. 1987.
- Sās *Sāsana-vāṃsa* by Bode, M., PTS, London, 1897.
- Sdp *Suttaniddesapāṭha*, (Burmese script), by  
Visodhakasamiti, Zabu Meit Swe Press, Rangoon, 1912.
- Sd - ṭ *Sārattha-dīpanī-ṭīkā* Vols. I and II (Thai script),  
by Bhadantasāriputtathera, Mahāculalañkaraparājavidyā-  
laya, Bangkok, 1993.
- Sn *Sutta-nipāta* (New edition), by Andersen, D., and Smith,  
H., PTS, London, repr. 1984. SNS Minor Pāli Grammar  
texts: The Saddabindu and Its 'New' Subcommentary, by  
Lottermoser, F., JPTS Vol. XI pp. 79-109, PTS, London,  
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- Sp *Samanta-pāśādikā* Vol. I by Takakusu, J., and Nagai, M.,

- PTS, London, 1924; Vol. II, 1927; Vol. III, 1930; Vol. IV, 1934; Vol. V, 1938; Vol. VI, 1947; Vol. VII, 1947.
- SPG I Studies in the Pāli Grammarians I, by Pind, O.H., JPTS Vol. XIII pp. 33-81, PTS, London, 1989.
- SPG II.1 Studies in the Pāli Grammarians II.1, by Pind, O.H., JPTS Vol. XIV pp. 175-218, PTS, London, 1990.
- SPL A Simplified Grammar of the Pāli Language, by Müller, E., Trübner and Co., Ludgate Hill, London, 1884.
- SPW Some Pāli Words, by Coomaraswamy, A.K., Harvard Journal of Asiatic Studies Vol. 4 no.2 pp. 116-190, Harvard-Yenching Institute, USA, 1939.
- Sv Sūmaṅgala-vilāśinī Vol. I, by Rhys Davis, T.W., and Carpenter, J.E., PTS, London, 2nd edn. 1968.
- Svd The Sāsanavansa Dīpo, by Ācariya Vimalasāra Thero, The Buddhist Press, Colombo, 2nd Edn. 1930.
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- Th-Thī Thera - Therī - Gāthā, by Oldenberg, H., and Pischel, R., PTS, London, 2nd edn. 1966.
- TPL The Pāli Language, by Elizarenkova, T.Y., and Toporov, V.N., Nauka Publishing House, Moscow, 1976.
- Ud Udāna, by Steinthal, P., PTS, London, repr. 1982.
- Vibh Vibhañga, by Rhys Davids, C., PTS, London, 1904.
- Vibh-a Vibhañgatthakathā, Sammohavinodanī, by Buddhadatta Thero, A.P., PTS, London, 1923.

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- Vin IV De Pārajikapāli (Devanagari script), by Kashyap, J. Bhikkhu, Nalanda Pali Series, Nalanda, 1958.
- Vism Visuddhimagga, by Warren, H.C., and Kosambi, D., Harvard Oriental Series, Cambridge, Massachusetts, 1950.
- Vv-Pv Vimānavatthu and Petavatthu (New edition), by Jayawickrama, N.A., PTS, London, 1977.
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## INTRODUCTION

### Pāli grammatical literature

The Pāli expression Pāli-bhāṣā means "the language (bhāṣā) of the texts for recitation (Pāli)". Those texts belong to the earliest stratum of Buddhist scriptures as they are preserved by the Theravāda Buddhists. They are collectively referred to as the Tipiṭaka (the Pāli Canon) in that tradition, and they are supposed to be Buddha-vacana (the word of the Buddha). Therefore Pāli is the language of the earliest Buddhist scriptures as preserved in a Buddhist tradition and also has been used as spoken language and a means of communication. According to the tradition Pāli also is known as Magadī (the language of Magadha).<sup>1</sup> Theravāda Buddhists have produced a number of Pāli grammatical texts for the study of their Canon. The grammatical literature of the Pāli starts from Mahākaccāyana's Niruttipiṭaka,<sup>2</sup> Yamakamahāthera's Cullanirutti,<sup>3</sup> Bodhisatta-vyākaraṇa<sup>4</sup> and Sabbaguṇākara-

1. PGR Introd., p. XXIII, see also PL pp. 1-2, cf. APL pp.5-7.

2. "Niruttipiṭake hi pabhinnapatisambhido so āyasmā Mahākaccāyano "purisassa dīyate" ti āyādesarohitāni yeva rūpāni dassesi" Sadd 135, 1-3.

3. "ayam Yamakamahātherena katāya Cūlaniruttiyā āgato nayo" ibid., 137, 30.

4. "Bhadantabodhisattamahāthero 'naravaravacanopaka- rāni cattālisakkharāni' ti āha" Pds-t 38, 9-11.

*vyākaraṇa*.<sup>5</sup> Unfortunately these grammatical texts are now lost, but references to them occurring in the *Saddanīti* and the *Padasādhana-tīkā* indicate that they must have been in existence during the time of Aggavāmsa, the author of the *Saddanīti*, who belongs to the 12th century A.D. and Rahula, the author of the *Padasādhana-tīkā*, who belongs to the 15th century A.D. Perhaps they might have quoted them from some fragments or from some other sources without acknowledging the sources. It is said that Buddhaghosa, the greatest commentator of Pāli literature refers to the lost Pāli grammatical texts in his works indirectly. K.R. Norman observes: "The grammatical terminology used by Buddhaghosa and Dhammapāla indicates that there was already before their time a fixed grammatical system, although there is not enough evidence to decide whether they were referring to an actual grammar, now lost".<sup>6</sup> H. Scharfe says: "It is possible that Buddhaghosa (5th century A.D.), the Buddhist commentator of Pāli texts, refers to a lost Pāli grammar when he discusses grammatical questions".<sup>7</sup> The lost Pāli grammar mentioned by K.R. Norman and H. Scharfe is the same as

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5. "Sabbaguṇākaramahāthero 'siddhakkamādādayo vāṇīkkharā titālīsa'ti āha" ibid., 38, 12-13, see also Sadd Be Nidānakathā (p. cha); Pay pre. p.2.

6. PL p. 163, cf. PLL p. 37.

7. GE p. 194.

**Niruttipiṭaka, Cullanirutti, Bodhisatta-vyākaraṇa** and **Sabbaguṇākara-vyākaraṇa** or not; whether there is a full-fledged system of Pāli grammar before Kaccāyana or not, these problems are still disputed,<sup>8</sup> because we don't have enough evidences to arrive at the exact conclusion. However the first Pāli grammar, we have, is **Kaccāyana-vyākaraṇa** which exists and is considered as the oldest Pāli grammar.

Vyākaraṇa is one of the important art among 18 arts<sup>9</sup> and it is also one of the six Vedañga-s (auxiliary Vedic sciences).<sup>10</sup> Among Vedañga-s Vyākaraṇa is the most important and beneficial aṅga for the study of Veda-s and other sciences.<sup>11</sup> This word is derived as: vi+ā+kāra+tyu suffix = vyākaraṇam.<sup>12</sup> It is analysed as:

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8. Cf. SPG I Introd., p. 34.

9. "atthārasa mahāsippāni: suti sūramati vyākaraṇam chandoviciti nirutti jotisattham sikkhā mokkhānaṇam kiriyavidhi dhanubbedo hatthisikkhā kāmatantam assalakkhaṇam purāṇam itihāso nīti takko vejjakam" Sadd 504, 16-19.

10. "kappa vyākaraṇam jotisattham sikkhā nirutti ca chandoviciti c'etāni vedañgāni vadanti cha" Abh 110.

11. "vuttān ca 'padhānam ca chaṭāngesu byākaraṇam, padhāne ca kato yatano phalavā bhavati ti" Sadd Be Nidānakathā (p. kha) see also GE p. 83 fn. 32.

12. "vi-ābubbo kara karane yu" Abh-sūci s.v. vyākaraṇa.

"yathasarūpam saddā vyākariyanti etenā ti vyākara-nam"<sup>13</sup> which means "the function of which is to make words explicit or clear according to their forms". The literal meaning would be: "separation, distinction".<sup>14</sup> PED gives three meanings of it as: (1) answer, explanation, exposition (2) grammar (3) prediction.<sup>15</sup> Moreover Veyyākaraṇa belongs to the Navāṅgasatthusasana (the master's nine-fold teaching)<sup>16</sup> and it indicates the entire Abidhamma, sutta-s without verses and the other Buddha-vacana-s which are not included in the other 8 Āṅga-s (divisions).<sup>17</sup> It also means "answer, explanation, exposition; one who is an expert in explanation or answer, a grammarian".<sup>18</sup> However, in the canonical literature we find that the term nirutti is used to denote "explanation of words, grammatical analysis, etymological interpretation, pronunciation, dialect, way of speaking, expression"<sup>19</sup> and it is one of

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13. Ibid.

14. GE p. 83 fn. 32.

15. PED s.v. vyākaraṇa.

16. "suttam geyyam veyyākaraṇam gātham udānam itivuttakam jātakam abbhutadhammam vedallam" A II 103, 9-10.

17. "sakalam pi Abhidhammapiṭakam niggāthakasuttam yan ca c'annam pi atthahi aṅgehi asaṅgahitam Buddha-vacanam tam Veyyākaraṇan ti veditabbam" Sv I 24, 2-4.

18. PED s.v. veyyākaraṇa.

19. Ibid., s.v. nirutti, cf. GE p. 83.

the six Vedaṅga-s.<sup>20</sup> The term *nirutti* is used in close relation to grammar and its importance is emphasised in *Dhammapada*<sup>21</sup> as:

"vītatañho anādāno niruttipadakovido  
akkharānam sannipātam janna pūbbāparāni ca  
sa ve antimasāriro mahāpanno mahāpuriso ti vuccati".

However, the term *Vyākaraṇa* does not occur to refer directly to the grammatical rules of the language used by the Buddha or by his disciples. This does not indicate in any way that the language used by the Buddha or His disciples did not follow any grammar or grammatical rules.<sup>22</sup> It seems that the term *Vyākaraṇa* in the canonical literature may refer to some grammatical texts existing during that time. As H.O. Pind observes: "It is not known when and under what circumstances a distinct Buddhist grammatical literature devoted to the description of the language of the Pāli canon originated. It is reasonable to assume that, throughout the development of the Buddhist tradition, basic knowledge of the morphology and vocabulary of the canonical language was handed down in some form or another, even though it may never have been based upon any distinct grammatical tradition. The *Niddesa*, with its strings of glosses and morphological substitute

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20. See fn. 10.

21. Dhp 352, see also HPL II p.631.

22. Kn I Introd., pp. 18-19.

forms may be considered an early instance of the level of sophistication of such basic knowledge".<sup>23</sup>

Moreover, the references to the grammar of language started from the time of Buddhaghosa onwards. In several instances, he clearly refers his readers to grammar (*saddasattha*) or grammarians (*saddalakkhanavidū*, *saddavidū*, *akkharacintā*) for information about the point of view of grammar.<sup>24</sup> B.C. Law, however, observes: "We may venture to suggest that there was no Pāli book of Pāli grammar in existence till the time of the three great Pāli commentators, Buddhadatta Buddhaghosa and Dhammapala".<sup>25</sup>

Linguistical studies of Pāli and Sanskrit may prove to be complimentary to each other. W. Subhūti remarks: "Those who know these two languages (Sanskrit and Pāli) are aware of the fact, that the study of Sanskrit grammar, to some extent at least, is indispensably necessary before one can acquire a thorough knowledge of Pāli grammar".<sup>26</sup> However, the development of Pāli grammatical literature has been furthered in many countries like Sri Lanka, Myanmar and Thailand. Grammarians therein have produced many texts. Especially Myanmar is well-known in the field of Pāli

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23. SPG I Introd., p. 33.

24. Ibid., p. 37.

25. HPL II p. 632.

26. Nām pre. p.7, see also IP p. 145.

grammar. Most of Pāli grammatical texts are available in the Burmese script. R. Gombrich observes: ".... for the practical purpose of describing the language, then, the development of Pāli is generally considered to end with the Burmese grammarians".<sup>27</sup>

Generally the Pāli grammars are classified under three schools, namely, (1) Kaccāyana-vyākaraṇa (2) Moggallāna-vyākaraṇa (3) Saddanīti. According to Burmese tradition there are four schools by adding the Saddasaṅgaha as the fourth one. However Saddasaṅgaha is well-known in Myanmar and hardly known in other countries like Sri Lanka and Thailand as far as the Pāli study is concerned. As a proper introduction to the present attempt, let us have, in the following pages, an outline of the schools of Pāli grammar.

**Saddasaṅgaha:** This text has its own sutta-s, vutti and udāharana-s. It was composed during the reign of the king Min-don-min (1852-1877 A.D.)<sup>28</sup> by the learned Yo ubholai of Mandalay in Myanmar. Due to the limited number of scholars who studied it, it is still in manuscript form.<sup>29</sup>

**Saddanīti:** This text was composed by the Burmese monk named Aggavamsa of Pagan<sup>30</sup> who was a tutor to the

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27. PGR Introd., p. XXIX.

28. PLB p. 92.

29. Sadd Be Nidānakathā (p. tha), see also B1 Nidānakathā (p. ki).

30. Sadd 928, 12-13 and 18-19, Svd 1238, Pit-sm 383-5.

king Narapatisithu (1167-1202 A.D.)<sup>31</sup> The date of its composition is still in controversy, because the author does not give the date of composition either at the beginning or in the colophon of his work. However, according to *Sasanavamsa* he wrote his work in 1670 B.E. (= 1127 A.D.).<sup>32</sup> There is a variant reading *sattanavasa-dhike* (97) recorded in the foot-note. The editors of *Saddaniti Be* have accepted the reading *sattanavutadhike* and have quoted the *Sasanalaṅkara* and *Sasanavamsappadipikā* as the sources. If it is so, the year of its composition would be 1697 B.E. (=1154 A.D.) which belongs to the reign of the king Alongasithu (Burmese Era 454-529 = 1092-1167 A.D.).<sup>33</sup> M.H. Bode and W. Geiger

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31. PLB p. 16, PLL p. 55.

32. "Arimaddananagare Jinacakke sattatādhike (so read: *sattanavasādhike*) cha sate sahasse ca sampatte tinnam piṭakanam mūlabhūtesu saddanayesu sotarānam chekatāya mahāsamudde viya Ānando nāma mahāmaccho tīsu piṭakesu sātthakathesu viḍoletvā Aggavamso nāma thero Saddanītipakaranam akāsi" Sās 73, 34-74, 1-5.

33. "Sāsanalaṅkāre c'eva Sāsanavamsappadipikāyan̄ ca sattanavutādhike chasatasahasse Buddhavasse Aggavams- atthero Saddanītipakaranam akāsi, Arimaddananagare ca Uttarājīvamahātheravarassa Sīhaļadīpagamanato pubbey'eva yathāvuttā tayo therā ahesun ti vuttam, evam sati Saddanītipakaranam idam <sup>~~</sup> Alongasithu-rānno (Maramma- 454-529) kāle racitan ti vinnayati" Sadd Be Nidānakathā (p.da).

also give 1154 A.D. as the date of the Saddanīti's composition.<sup>34</sup>. If we accept 1154 A.D. as the date, perhaps the Saddanīti might have been composed before the Moggallāna-vyākaraṇa as W. Geiger remarks: "The work

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34. PLB p. 16, PLL p. 55. It may be noted here that Bode gives 1154 A.D. as the date for the Saddanīti without referring to the source. If she uses the Sāsanavāmsa edited by her as the source mentioned in the foot-note 32, it means she accepts the variant reading sattanavasādhike not sattatādhike occurring in the body of the text. W. Geiger also does the same. G.P. Malalasekera (PLC p. 185) H. Scharf (GE p. 194) K.R. Norman (PL p.116) follow either Bode or Geiger. E.G. Kahrs (ES p. 2 fn. 2) quotes some sources and comments: "M.C. Duroiselle (1905: 147, note 1) informs us that Forchhammer gives the year as 1156 but claims that Aggavāmsa himself gives the date as 1154. Recently Tin Lwin (1991 ?) has questioned this, claiming that nowhere in the Saddanīti is given its dates and that the introductory gāthas are missing in all manuscripts available to us (p. 124). He concludes, somewhat confusingly, that the Saddanīti should be placed towards the end of the reign of Cāṇu II (1173-1210) or during the first half of the thirteenth century (p. 126). Intriguing though it is, this claim would require a more detailed argumentation to be conclusive". G.E. Fryer (NPK p. 124) gives the probable date as 1279 A.D.

of Moggallāna could have been hardly known to him (Aggavam̄sa); it was composed probably after the Saddanīti".<sup>35</sup> However, before we accept the statement of Geiger we have to compare Moggallāna and Saddanīti throughout. According to Piṭakat-samuin̄<sup>36</sup>, Aggavam̄sa composed his work during the reign of king Kya-cvā of Pagan dynasty (Burmese Era - 596-612= 1234-1250 A.D.).<sup>36</sup> It seems probable, because the king also was a grammarian; he himself composed two Pāli grammars, namely, the Saddabindu and Paramatthabindhu. During this time Pāli grammar was a popular subject of study even among women. At the king's court there were grammarians too. The works produced under his patronage were chiefly grammatical.<sup>37</sup> The Saddanīti, as pointed out by M.H. Bode, was "the first return-gift of Burma to Ceylon". She further says: "A few years after its completion the thera ('elder') Uttarajīva left Pagan and crossed the sea to visit the celebrated Mahāvihāra taking with him a copy of the Saddanīti, which was received with enthusiastic admiration, and declared superior to any work of the kind written by Sinhalese scholars".<sup>38</sup> This text is still regarded as a classic

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35. PLL p. 55.

36. Piṭ-sm 383-5.

37. PLB p. 25 and ibid., fn. 3.

38. Ibid., p. 17, see also PLC p. 185, cf. PLL p. 55.

in Myanmar.<sup>39</sup> The work consists of 28 chapters,<sup>40</sup> the first nineteen are called *Mahāsaddanīti* and the last nine are called *Cullasaddanīti*. It has three main parts: the *Padamālā* (the chapters 1-14), the *Dhātumālā* (the chapters 15-19); the *Suttamālā* (the chapters 20-28). *Aggavāmsa* largely follows *Kaccāyana* and improves upon the latter. From the point of view of contents it is hardly justifiable to separate the *Saddanīti* from the school of *Kaccāyana*. He makes use of the Sanskrit grammars such as those of *Pāṇini*, etc. It is said that it was based on the writing of the teachers as well as canonical material.<sup>41</sup> There is a commentary on it called the *Saddanīti-ṭīkā* composed by *Pannasāmī* of Mandalay.<sup>42</sup> M.H. Bode gives the *Sasanavāmsa*<sup>43</sup> as the source for this, and states: "At the request of 'many of his hearers', he (*Pannasāmī*) wrote a Pāli commentary on the first Pāli work that had brought to Burmese

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39. PLB p. 16, HPL II p. 636.

40. K.R. Norman (PL p.164). According to M.H. Bode (PLB p. 16), it consists of 25 chapters, according to W. Geiger, (PLL p. 55) there are 27 chapters.

41. PLL p. 55, GE pp. 194-5, PL p. 164.

42. Pit-sm 386.

43. "tathā bahūhi sotujanehi yacito so yev āham Saddanītiyā samvāṇyanām Pālibhāsāya akāsim" Sās 154, 33-34.

scholarship, the Saddanīti".<sup>44</sup>

Another grammatical work Moggallāna-vyākaraṇa is also called Saddalakkhaṇa. This grammatical text belongs to a new school of Pāli grammar and is considered as the up-to-date treatise on Pāli grammar. The author was Moggallāna<sup>45</sup> a disciple of Mahākassapa of Udumbaragiri, who lived in the Thūparāma Vihāra at Anurādhapura and wrote his work during the reign of Parakkamabahu I (1153-1186 A.D.). The king had purged the Saṅgha of all heretical bhikkhu-s, the event which took place in 1165 A.D.<sup>46</sup> Therefore it is most probable that he had completed his work at least a few years after 1165 A.D.<sup>47</sup>

Saddalakkhaṇa consists of six chapters, namely, (1) terminology and euphonic combination (2) declension and syntax (3) compound and feminine terminations (4) nominal derivatives (5) verbal derivatives (6) verb or

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44. PLB p. 93 on which E.G. Kahrs (ES p. 3 fn.1) remarks: "Nowhere else have I seen any reference to such a commentary and, in fact, I doubt whether such a work ever existed since Pannasāmi wrote as late as the latter half of the 19th century. It seems rather unlikely that so late a work should have vanished without trace".

45. Gv 61, 13-14 and 70, 26-27, Svd 1251, Piṭ-sm 387-8.

46. DSC p. 183, PLL p. 53, PLC p. 186, GE p. 195, HOP pp. 94-5.

47. HOP p. 95.

conjugation.<sup>48</sup> There are several points of difference between the Moggallāna and Kaccāyana; e.g. Moggallāna says that there are forty three sounds not forty-one as given in Kaccāyana and ten vowels (adding short ē and ô) not eight as given in Kaccāyana etc. It's arrangement and grouping of the rules as well as terminology are different from that of Kaccāyana. In his work, besides the older Pāli grammar, he made use of the Pāṇini, Kātantra and especially Candragomin and quoted numerous examples from Tipiṭaka to support his argument.<sup>49</sup> He also wrote the Pañcikā or commentary on his own vutti called the Moggallāna-pañcikā or the vutti-vāṇṇanā-pañcikā.<sup>50</sup> He, therefore, unlike other grammarians, wrote not only the suttas (rules) but also the vutti (explanations) and the Pañcikā (comments) to elucidate his system.

#### Moggallāna tradition

There are several commentaries on Saddalakkhaṇa. They are:-

(1) **Padasādhana:** This is the first subsidiary work written on the Moggallāna grammar. It forms an abridged version of Moggallāna grammar. According to De Zoysa, the relation between the Padasādhana and Moggallāna is

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48. DSC pp. 184-185, PLC p. 187, GE p. 195, HOP p. 95.

49. PLL p. 53, PLC pp. 186-7, GE p. 195, HOP p. 96.

50. Ibid., p. 53, ibid., p. 187.

the same as that of the *Balavatara* and *Kaccayana*.<sup>51</sup> It was written during the latter part of the twelfth century by *Piyadassi* of Sri Lanka.<sup>52</sup> The work consists of eight chapters, namely, (1) *Sanna* (terminology) (2) *Sandhi* (euphonic combination) (3) *Nama* (nouns) (4) *Ekattha* (compounds) (5) *Itthi-paccaya* (feminine suffixes) (6) *Nādayo* or *Taddhita* (nominal derivatives) (7) *Tabbadaya* or *Kita* (verbal derivatives) (8) *Tyādayo* (verbs).<sup>53</sup>

There is a *ṭīkā* on *Padasādhana* called the *Buddhipakkasini*. It is also called the *Padasādhana-ṭīkā* or the *Padasādhana-vāṇṇanā* which was written in 1472 A.D. by *Vacissara Saṅgharāja* of Sri Lanka.<sup>54</sup> However, in Sinhalese his name is often spelt as *Totagamuve Sri Rāhula*.<sup>55</sup>

(2) **Payogasiddhi:** This is considered to be one of the best and comprehensive Pāli commentary written on Moggallāna grammar. It has been said that the relation between the *Payogasiddhi* and *Moggallāna-vyākaraṇa* is the same as that of the *Rūpasiddhi* and the *Kaccayana-vyākaraṇa*. It was written during the reign

51. Quoted in PLL p. 54.

52. Ibid., p. 54, PLC p. 205, HOP pp. 103, 119-20.

53. Ibid., p. 205, ibid., p. 103.

54. PLL p. 54, PLC pp. 205, 252-3, HOP pp. 34-5, 120.

55. HOP p. 121.

of Bhuvanekabahu I (1273-1284 A.D.) by Medhañkara Vanaratana of Sri Lanka.<sup>56</sup> Therefore he seems to have lived from about the latter part of the thirteenth century to about the early fourteenth century.<sup>57</sup> The work consists of seven chapters, namely, (1) *Sanna* (terminology) and *Sandhi* (euphonic combination) (2) *Nāma* (nouns) (3) *Kāraka* (cases) (4) *Samāsa* (compounds) (5) *Taddhita* (nominal derivatives) (6) *Kiriya* (verbs) (7) *Kitaka* (verbal derivatives).<sup>58</sup>

(3) *Sambandhacinta*: This also is based on the *Moggallāna-vyākaraṇa*. It was composed by Sañgharakkhita of Sri Lanka.<sup>59</sup> This text probably belongs to the twelfth century.<sup>60</sup> It deals with the relation of the Pāli verb and its use in syntax and also presents a description of the six *kāraka*-s (*kammakāraka*, *kattukāraka*, *karanakāraka*, *sampadānakāraka*, *apādānakāraka* and *ādhārakāraka*) used with the verb in a sentence.<sup>61</sup> It may be noted here that according to W. Geiger, the *Sambandhacinta* belongs to Kaccayana tradition.<sup>62</sup>

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56. PLL p. 54, PLC pp. 230-33, Pay pre. p. 5, HOP pp. 92-3, 117.

57. HOP p. 93.

58. Ibid., p. 117.

59. Gv 61, 17-18, PLC p. 199, HOP pp. 135, 139.

60. PLB p. 22 fn. 9.

61. PLC p. 199, HOP p. 136.

62. PLL p. 50, KV De Introd., p. 69 follows him.

There are two *ṭīkā*-s on *Sambandhacintā* namely,

3.1 *Sambandhacintā-ṭīkā*: This was composed by *Vaci-*  
*ssara* of Sri Lanka.<sup>63</sup>

3.2 *Sambandhacintā-ṭīkā*:  
This was composed by *Abhaya* of Pagan in Myanmar<sup>64</sup> who  
belongs to the fourteenth century.<sup>65</sup> But G.E. Fryer  
gives the probable date of *Abhaya* as 1227 A.D.<sup>66</sup>

(4) *Susaddasiddhi*: This was a subsidiary work on  
the *Moggallāna-vyākaraṇa*. It was written by  
*Saṅgharakkhita* of Sri Lanka. This work is not  
available at present. The *Kārakapupphamañjari* of  
eighteenth century refers to it.<sup>67</sup> According to G.P.  
*Malalasekera*, the *Susaddasiddhi* or the *Saratthavilāśini*  
was a *ṭīkā* on the *Moggallāna-pañcikā*.<sup>68</sup> However, it  
has been said that *Saṅgharakkhita* wrote three books in  
*Pāli* grammar belonging to the *Moggallāna* tradition,  
namely, (1) the *Saratthavilāśini* on the *Moggallāna*-

63. Gv 62, 5-8, PLC p. 204, HOP pp. 170-1, 198.

64. NPK p. 124, Mand p. 50, Piṭ-sm 392.

65. PLB pp. 22-23.

66. NPK p. 124.

67. HOP p. 200.

68. PLC p. 200, DPPN II pp. 1106, 1265.

<sup>~</sup>pañcikā (2) the Susaddasiddhi and (3) the Sambandha-cintā, both on the Moggallāna-vyākaraṇa.<sup>69</sup> Thus it seems that the Susaddasiddhi and the Saratthavilāsinī are not one and the same book.

(5) Moggallāna-vyākaraṇa-ṭīkā: This is a commentary on the Moggallāna-vyākaraṇa. It was composed by Vacissara of Sri Lanka. The work is assigned to thirteenth century.<sup>70</sup>

(6) Moggallāna-<sup>~</sup>pañcikā-pradīpaya (or -padīpa) or the <sup>~</sup>pañcikā-pradīpaya: This is a commentary on the Moggallāna-<sup>~</sup>pañcikā. It was written partly in Sinhalese and partly in Pāli, and it is one of the most comprehensive works on Pāli grammar extant in Sri Lanka. It was composed in 1457 A.D. by Toṭagamuve Sri Rāhula.<sup>71</sup> It consists of six chapters, namely, (1) <sup>~~-</sup>Sannā (terminology) (2) Nāma (nouns) (3) Samāsa (compound) (4) Nādi (nominal derivatives) (5) Khādi (verbal derivatives) (6) Tyādi (verb).<sup>72</sup>

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69. "Moggallāna-vyākaraṇassa parivārabhūtā pana ganthā bahū honti. Tesu Saṅgharakkhitamahāsāmittherena viracita Saratthavilāsinīnāmikā <sup>~</sup>pañcikāṭīkā ca, ten'eva racitā Susaddasiddhi ca Sambandhacintā ca..." Sadd Be Nidānakathā (p. tha), see also Mogg-v pre. p.i.

70. HOP pp. 170-1, 192. But Piṭ-sm 390 says: "It was written by an unknown author of Sri Lanka who lived in the Mahāvihāra monastery at Anurādhapura".

71. PLL p. 54, PLC pp. 251-2, HOP pp. 109-10.

72. HOP p. 110.

(7) *Niruttidipani*: This also is a commentary on the *Moggallāna-vyākaraṇa*. It was written by Ledi Hsyadaw of Myanmar. He also wrote a (Burmese) *Nissaya* on his own work entitled *Niruttidipani-nissaya*.<sup>73</sup>

(8) *Nvādi-moggallāna*: This is based on the *Moggallāna-vyākaraṇa* and deals with gender.<sup>74</sup> It was written by Saṅgharakkhita of Sri Lanka who lived at the *Mahāvihāra* monastery in Anurādhapura.<sup>75</sup>

(9) *Moggallāna-byanjikā*: This also was composed by the same Saṅgharakkhita.<sup>76</sup>

(10) *Dhatupattha*: This also belongs to *Moggallāna*'s school. It follows the *Moggallāna* order of the root classes, and is shorter than that of *Kaccāyana-manjuśā*. It was written in prose. It probably was written prior to the *Dhatumanjuśā* of *Kaccāyana*'s school. Neither its compiler nor its date is known.<sup>77</sup>

#### Place of *Kaccāyana-vyākaraṇa*

*Kaccāyana-vyākaraṇa* belongs to the oldest school of Pāli grammatical tradition. It is so called, because it owes its origin to the teacher *Kaccāyana* or *Mahākaccāyana*. It is called variously as: *Kaccāyana-vyākaraṇa*, *Kaccāyana-pakaraṇa*, *Kaccāyana-yoga*, *Kaccāyana-gandha*, *Susandhi-kappa*, *Kaccāyanamūlappakarana*

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73. PLB p. 97.

74. Ibid., p. 106 fn. 5.

75. Ibid., Pit-sm 389.

76. Pit-sm 443.

77. PLL p. 56, PL p. 166.

or *Mūlakaccāyanappakarāna*. Let us consider the significance of these titles:

(1) *Kaccāyana-pakarāna*: The word *Kaccāyana* is used here as a mark of honour to its author. The word *pakarāna* means "performance, undertaking, paragraph (of the law), occasion, exposition, arrangement, literary work, composition, book".<sup>78</sup> If it is used as the title, it indicates literary work, composition or book e.g. *Abhidhamma-pakarāna*, *Kathavatthu-pakarāna*, *Netti-pakarāna*.<sup>79</sup> Therefore the meaning would be: "Kaccāyana's composition" or "the book on Kaccāyana".

(2) *Kaccāyana-vyākaraṇa* : The word *Vyākaraṇa* used here means grammar.<sup>80</sup> Therefore this title means: "Kaccāyana's grammar" or "the grammar written by Kaccāyana".

(3) *Kaccāyana-yoga*<sup>81</sup>: The word *Yoga* here means aphorisms.<sup>82</sup> Therefore this title means:-

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78. PED s.v. *pakarāna*.

79. Ibid.

80. See fn. 15.

81. PLB p. 21.

82. "Kaccāyanena kato yogo vutti ca Saṅghanandino  
payogo Brahmadattena Nyāso Vimalabuddhinā"  
*Kaccāyanabheda-abhinavatīkā* quoted from *Sadd Be Nidāna-kathā* (p. ja), see also IKP Introd., p. 104, Nām pre. p. 12, PLC p. 180 cf. *Saddhamma-s* 63, 3-4 as follows:-

"Kaccāyano kato yogo Saṅghanandi pavuttikā  
tīkā Vimalabodhi ca Brahmputto ca kāraka".

"Kaccāyana's aphorisms" or "aphorism written by Kaccāyana".

(4) **Kaccāyana-gandha:** The words **gandha** and **gantha** are synonyms in Pāli.<sup>83</sup> This is one of the six books ascribed to Mahākaccāyana.<sup>84</sup> It probably refers to the **Kaccāyana-vyākaraṇa**.<sup>85</sup> The title **Kaccāyana-gandha** may be translated as: "the Kaccāyana's text" or "the text written by Kaccāyana".

(5) **Susandhi - kappa:** This title occurs in the introductory verses of the **Kaccāyana-vyākaraṇa**. It is so called because the text starts with the **Sandhi-kappa** as its first chapter to give much emphasis on the importance of the rules of sandhi. Thus: **su + sandhi + kappa = Susandhikappa** (**su** means well, nice, **sandhi** means joint, accord, agreement, combination etc.; **kappa** means time, part, chapter etc. Here it stands for chapter).<sup>86</sup> The meaning would be: "the chapter on sandhi". If the title **Susandhi-kappa** stands for the chapter on the

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83. Cf. Note I. 1 pp. 96-7.

84. "Kaccāyana-gandho Mahānirutti-gandho Cullanirutti-gandho Netti-gandho Petakopadesa-gandho Vāṇīnīti-gandho ti ime cha gandha Mahākaccāyanena kata" Gv 59, 11-14.

85. DPPN I p. 478. However W. Geiger (PLL p. 37) gives the both titles to the same text, but Kaccāyana was different from Mahākaccāyana, a disciple of Lord Buddha.

86. PED s. vv. **su**, **sandhi** and **kappa**; Kn I Introd., pp. 81-82.

sandhi only, then it does not convey the purpose of the author, because sandhi is not enough in understanding the meaning of Buddha-vacana. Bhikkhu Satyapāla rightly observes: "Thus, it seems, the term, Susandhikappa here does not only refer to the contents of the Sandhikappa, but it refers to the contents of all the chapters including those of the Sandhikappa".<sup>87</sup> The title is also spelt as Sandhi-kappa.<sup>88</sup>

(6) *Kaccāyana-mūlappakarana* or *Mūlakaccāyana-pakarana*: The word *mūla* means "root, foot, bottom, ground for, reason, cause, condition, origin, source, foundation, beginning, base".<sup>89</sup>

The word here stands for beginning or base. The book is so called, because it was the beginning or basic text to enter into Pāli study. It was a manual, belonging to the compulsory subjects for monks and novices in the ancient times. They had to master it as a basic text.<sup>90</sup>

Let us now turn to the discussion about the authorship of the present grammar. First, reference may be made to the view that the author was Mahākaccāyana, a disciple of Lord Buddha. He was born at Ujjeni in the

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87. Kn I Introd., p. 82.

88. IKP Introd., p. XXX, KG Introd., p. XXVI, PLC p. 180, HPL II p. 635.

89. PED s.v. *mūla*.

90. See FMG pp. 11-13.

family of the chaplain of king Cāndappajjota, and was called Kaccāyana both because of his golden complexion and because Kaccāyana was the name of his gotta. He studied the Veda-s, and on the death of his father, succeeded him as chaplain. With seven others he visited the Buddha, at the request of Cāndappajjota, to invite him to come to Ujjeni. Kaccāyana and his friends listened to the Buddha's sermon, and having attained arantaship, joined the order. He then conveyed the king's invitation to the Buddha, who pointed out that it would now suffice if Kaccāyana himself returned to Ujjeni. Kaccāyana accordingly set out for Ujjeni with his seven companions. After having made the king devoted (to the Buddha) and having duly established the Sasana in Avanti, he returned once more to the Buddha.<sup>91</sup>

91. "Tato yāvajīvam kusalam katvā ekam buddhantaram devamanussesu samsaritvā imasmim buddhuppāde Ujjeniyam ranno Cāndappajjotassa purohitassa gehe nibbatto tassa nāmaggahañadivase mātāpitaro: amhākam putto suvaññavanno va attano nāmam gahetvā āgato ti Kaccāyanamāñavo tv'eva nāmam kariñsu. So vuddhim anvāya tayo vede uggāñhitvā pitu accayena purohitatthānam labhi. Gottavasena Kaccāno ti pannayittha. Rājā Cāndappajjoto buddhuppādam sutvā; ācariya tvam tattha gantvā Satthāram idh'ānehi ti pesesi. So att'atthamo Satthu santikam upagato, tassa Satthā dhammam desesi, desanāpariyosane so sattahi Janehi saddhim sahapañisambhidāhi arahatte patitthāsi.

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According to the *Apadāna*, Kaccāyana's father was called Tīriṭivaccha (or Tidivavaccha) and his mother Candapadumā.<sup>92</sup> And he was one of the most eminent disciples of the Buddha. He is considered as the chief among the expounders of the brief sayings of the Buddha.<sup>93</sup> According to the tradition Kaccāyana not only composed the Pāli grammar bearing his name but also the *Netti-pakarana* and the *peṭakopadesa*. It is probable that these works were the compilations of a school which traced its descent to Mahākaccāyana.<sup>94</sup>

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Atha Satthā : etha bhikkhavo ti hattham pasarehi. Te tāvad eva dvaṅgulamattakesamassukā iddhimayapattacīvaraṇharā satthivassikattherā viya ahesum. Evam thero sadattham nipphadetvā: bhante, rājā pajioto tumhākam pāde vandi. So dhamman ca sotum icchatī ti Satthu ārocesi. Satthā tvam yeva bhikkhu tattha gaccha, sopi rājā pasidissati ti āha. Thero att'atthamo tattha gantvā rājanam pasādetvā Avantīsu sāsanam patitthape-tvā puna Satthu santikam eva gato" Ap-a 357, 10-28, see also ibid., 490, 27-30-491, 1-19.

92. "Putto Tīriṭivacchassa nipuno vedapāragū mātā ca Candapadumā Kaccāno'ham varattaco"

Ap 465, 3-4.

93. "sañkhittena bhasitassa vitthārena attham vibhajantānam yad idam Mahākaccāyano" A I 23, 27-29. For more details of his life and works, DPPN II pp. 468-470.

94. DPPN II p. 470.

According to *Gandhavamsa*, he composed six books, namely, (1) *Kaccāyana-gandha* (2) *Mahānirutti-gandha* (3) *Cūlanirutti-gandha* (4) *Netti-gandha* (5) *Petakopadesa* (6) *Vaṇṇanīti-gandha*.<sup>95</sup> Reference to *Mahākaccāyana* who composed the *Kaccāyana-vyākaraṇa* occurs first in the *Apadāna-attīthakathā*.<sup>96</sup> Later, the commentators belonging to the *Kaccāyana* tradition e.g. *Vimalabuddhi*, the author of the *Nyāsapāṭha*,<sup>97</sup> and *Buddhappiya*, the author of the *Rūpasiddhi-tīka*<sup>98</sup> have followed that passage. Further, interesting stories occur in the *Suttaniddesa* and the *Kaccāyana-vaṇṇanā*. In the former we have the following story as follows:- "A certain aged monk having taken *kammaṭṭhāna* (subject of meditation) from the

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95. See fn. 83.

96. "attano pubbapatthanāvasena Kaccāyanappakaraṇam Mahāniruttipakaraṇam Nettippakaraṇan ti pakaraṇattayaṁ saṅghamajjhē byākāsi" Ap-a 491, 19-21.

97. "kattā nāma 'etad aggam bhikkhave mama sāvakanam bhikkhūnam saṅkhittena bhasitassa vitthārena attham vibhajantānam yad idam Mahākaccāyanoti bhagavatā etad agge ṭhapito āyasmā Mahākaccāyano. Tam vakkhami ti dasseti" Nyp 6, 2-5.

98. "Kaccāyanāñ cā ti bhagavato saṅkhittena bhasitassa vitthārena attham vibhajantānam sāvakanam etad agge ṭhapitam mahāsāvakanam niruttīlakkhaṇacariyabhūtam Mahākaccāyanatheran̄ ca namitvā namassitvā..." Rūp - t 3, 25-28.

Blessed One (and) sitting at the root of a Sala tree on the bank of the lake Anotatta meditated on the kammatṭhāna, repeating the word udaya - vaya. Observing a crane (baka) moving on the water (udaka), he began to utter the words udaka-baka. The Blessed One, sent for the old monk, and uttered the phrase "Attho akkharas-<sup>~~</sup>annato (the meaning is known by the sound)". They say that the Elder Kaccayana having perceived the Blessed One's intention, placed the phrase "Attho akkharas-<sup>~~</sup>annato" as the first of his aphorisms, (and later on) composed this text. It is also said that the above phrase was composed by the Elder Kaccayana himself".<sup>99</sup>

Another version of the story goes as follows:- "Two Brahmins, Yama and Uppala, having learned the kammatṭhāna, repeating the words khaya-vaya went away (and) meditated on (the kammatṭhāna) repeating khaya-vaya on the banks of a river. One of them saw a crane

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99. "eko vuddhapabbajito bhikkhu bhagavato santike kammaṭṭhanam gahetvā Anotattatire Salarukkhamūle nisinno udaya-vayakammaṭṭhanam karoti. So udake carantam bakam disvā 'udakam bakan ti' kammaṭṭhanam karoti. Bhagava tam vitathabha<sup>~</sup>vam disvā vuddhapabbajitam pakkosāpetvā 'Attho akkharasannato'ti vākyam āha. Kaccayanatherena pi bhagavato adhippāyam jānitvā 'Attho akkharasannato'ti vākyam pubbe thapetvā idam pakarapam katan ti'. Kaccayanena katasuttan ti pi vadanti" Sdp 4, 9-16, see also Nām pre. pp. 12-13.

proceeding to catch a fish in the water, and began muttering udaka-bako (water-crane). The other, seeing a cloth in a pot began muttering ghaṭa-paṭo. At this time the Blessed One having issued light declared the phrase 'Attho akkharasannato'. Thus the aphorism was declared by the Blessed One. Having known this, Mahākaccayana with the Blessed One's permission proceeded to the Himalaya-s. Reclining in the Manosilā region with his head towards the South, and turning his face to the East he composed the Kaccayana-pakaranya consisting of the phrase "Attho akkharasannato" etc.<sup>100</sup> It is also held that the whole work (sutta-s, vutti and udāharanya-s) was composed by one and the same person i.e. Mahā-

100. "Yama-Uppalānāmaka dve brāhmaṇā khaya-vayakammatṭhānam gahetvā gacchantā nadītire khayavayanti kammatṭhāne kayiramāne eko udate maccham gaṇhitum carantam bakaṁ disvā 'udaka-bako'ti virajjhanti. Eko ghate paṭam disvā 'ghata-paṭo' ti virajjhati. Tada bhagava obhāsam mūncitvā 'Attho bhikkhave akkharasannato'ti vākyam thapeti. Tesan ca kammatṭhānam tiṭṭhati. Tasmā bhagavata vuttan ti vuccati. Tam nātvā Mahākaccayano bhagavantam yācitvā Himavantam gantvā Manosilātale dakkhiṇadisabhāgam sisam katvā puratthimadisabhīmukho hutvā 'Attho akkharasannato' ty ādikam Kaccayana-pakaranyam racitam (virocayi?)" Kvn 7, 25-30-8, 1-3, see also IKP Introd., pp. XXI-XXII and DSC p. 46 wherein this passage is ascribed to the Suttaniddesa.

kaccāyana.<sup>101</sup>

(2) Let us turn to another view about the authorship. According to it, the Kaccāyana-vyākaraṇa was composed by three authors and the commentary by still another. The aphorisms were composed by Kaccāyana, the vutti by Saṅghanandi, the payoga by Brahmadatta and the Nyāsa by Vimalabuddhi. This information occurs in the Kaccāyanabheda-abhinava-ṭīka.<sup>102</sup> It is also said that Mahākaccāyana is identical with Saṅghanandi.<sup>103</sup> J. D'Alwis rejects this view and remarks: "It will be observed, that the writer's statement, that Saṅghanandi was identical with Mahākachchāyana is not borne out by the authority quoted. From the distinct mention of different names for the authors of different parts, viz., the Grammar, its supplements, its notes, and its principal comment,

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101. IKP Introd., p. XXII, DSC p. 47, Nām pre. p. 12.

102. See fn. 82. PLC p.180, DPPN I p. 479 and HOP p. 68 ascribe the verse to the Kaccāyanabheda of Mahāyasa. S.C. Vidyabhusana (KG Introd., p. XXVI) remarks : "I am inclined to believe that the entire work was written by Kātyāyana (Kaccāyana) himself. At any rate the suttas etc. were written simultaneously".

103. "imina ā suttāni Mahākaccāyanena katāni, vutti ca Saṅghanandisaṅkhātena Mahākaccāyanena kata; payoga Brahmadattena kato" Kaccāyanabheda-ṭīka quoted from IKP p. 104, see also DSC p. 52, NPK p. 126, PLC p. 180.

the Nyāsa; it would seem that Saṅghanandi (also called Saṅkhanandi) was a person different from Mahākachchāyana".<sup>104</sup> G.P. Malalasekera shares the view with him and remarks: "From distinct mention of different names for the authors of the different parts, it would seem that Saṅghanandi was different from Kaccāyana. In the tīkā to his work, written by Mahāyasa himself, he tries to justify the tradition that both rules and supplements were written by Kaccāyana, on the hypothesis that Kaccāyana may also have been called Saṅghanandi".<sup>105</sup> It is quite possible that Elder Mahākaccāyana himself who was the head of a school at Avanti compiled a set of grammatical rules in the language in which the Canon was handed down and later on they were developed apparently in India, probably by members (Saṅghanandi, Brahmadatta, and lastly by Vimalabuddhi) of the Avanti school.<sup>106</sup>

(3) According to the third view about authorship, the Kaccāyana-vyākaraṇa was not composed by Mahākaccāyana, a disciple of Lord Buddha, but it was composed by later Kaccāyana<sup>107</sup> who was either Sri Lankan or a South

104. Ibid., p. 105 and DSC p. 53.

105. PLC p. 180; He also assumes that Mahāyasa also composed the Kaccāyanabheda- (abhinava) tīkā. However, as the evidences show, he composed only the Kaccāyanasāra-tīkā.

106. Ibid., pp. 181-2.

107. S.C. Vidyabhusana (KG Introd., pp. XXVII-XXVIII)

Indian (of Cola region) who had the same name.<sup>108</sup> In this regard, following facts are put forth -

(1) The Kaccāyana-vyākaraṇa in the rule "Parasammanṇa payoge"<sup>109</sup> refers to the technical terms belonging to the Sanskrit grammar.<sup>110</sup>

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assumes that Kātyayana (belonging to Kātantra) and Kaccāyana are the same person and so he remarks: "Kātyayana who added the chapter on Kṛt and Upādi to the Kātantra grammar of Sarvavarman is, I believe, the same person who compiled the first Pāli grammar. It is, however, doubtful whether he is the same Kātyayana who wrote vārttika on the Sanskrit grammar of Pāṇini". Cf. IP p. 145. As J. D'Alwis (IKP Introd., p. XXXVIII) remarks: "Identity of names does not prove identity of persons".

108. "ādhunikā pana parikkhaṇasilā vicakkhaṇā 'Kaccāyanapakaranya idam na etad aggaṭṭhanantaralābhina Mahākaccāyanattherena racitam. Atha kho pacchimikena Sīhaladīpikena Coraṭṭhikena vā tammahāsāvakena samānamadheyyena annatarena therena viracitan ti vadanti. Kāraṇā̄ ca tattha tattha bahudhā papañcenti. So ca vādo yutto viya dissati" Sadd Be Nidānakathā (p. Ja), see also Mmd Introd., p. X, PLL p. 37, HPL II p. 633, DPPN I pp. 477-478, PL p. 163, ES Introd., p.1.

109. Kacc I. 1.11.

110. IKP Introd., p. XXV, KG Introd., p. XXXVIII, see also Notes I.1 under the rule 11.

(2) The aphorisms and the terminology of the Kaccāyana-vyākaraṇa are similar to those of Pāṇini and Kātantra. J. D'Alwis points out the similarity between Pāṇini and Kaccāyana-vyākaraṇa as follows:-

2.1 Apādāne pañcamī	Pā II. 3.28
Apādāne pañcamī	Kacc III. 25
2.2 Bhūvādayo dhātavah	Pā I. 3.1
Bhūvādayo dhātavo	Kacc VI. 2.26
2.3 Kalādhvanor atyantasamyoge Pā	II. 3.5
Kaladdhanam accantasamyoge	Kacc III. 28
2.4 Kartari kṛt	Pā III. 4.67
Kattari kit	Kacc VIII. 1
2.5 Asmady uttamah	Pā I. 4. 107
Amhe uttamo	Kacc VI. 1.7
2.6 Tiñas trīṇi trīṇi prathamamadhyamottamah	
	Pā I.4.101

Dve dve pathamamajjhimuttamapurisa

Kacc VI. 1.3.<sup>111</sup>

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iii. IKP Introd., p. XVIII, DSC p. 43 and he also (ibid., p. XLI) remarks: "I cannot refrain from the conviction that Kachchāyana had Pāṇini before him when he composed the Sandhikappa". But A.C. Burnell (ASG p.61) disagrees with him and remarks: "I cannot accept this view. That some details may be borrowed from Pāṇini by a subsequent redactor of the work, is possible, but the six sutras which are identical in both grammars appear to me to be rather an older source than either  
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Scholars have pointed out the similarity of terminology and aphorisms also between the Kātantra and the Kaccāyana-vyākaraṇa. Some examples may be given here as follows:-

similarity in aphorisms

2.1. Nāmnām samāso yuktārthaḥ Kt II. 5.1

Nāmnām samāso yuttattho Kacc IV. 1

2.2. Tatsthā lopyā vibhaktayah Kt II. 5.2

Tesam vibhattiyo lopo ca Kacc IV. 2

2.3. Prakṛtis ca svarāntasya Kt II. 5.3

Pakati c'assa sarantassa Kacc IV. 3

similarity in terminology

2.1. Yato'paiti bhayam ādatte vā tad apādānam  
Kt II. 4.8

Yasmādapeti bhayamādatte vā tad apādānam  
Kacc III.1

2.2. Yaḥ karoti sa kartā Kt II. 4.14

Yo karoti sa kattā Kacc III. 11

2.3. Te kṛtyāḥ Kt IV. 2.46

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Pāṇini or Kaccāyana; they contain nothing that is peculiar to Pāṇini, and generally agree with what has been shown to be the peculiar feature of the Aindra system. There is nothing in the sutras to throw doubt on their antiquity, except an anubandha or so, which must have been taken from Pāṇini...".

Te kiccā

Kacc VII 1.22<sup>112</sup> etc.

(2) The Moggallāna and the Saddanīti rejected some rules of Kaccāyana not keeping with the Buddha-vacana e.g.

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 112. The close connection between Kaccāyana's Pāli grammar and the Kātantra was noticed first by J. D'Alwis and E. Kuhn 'Kaccāyanappakaranae specimen' pp. 19-21 quoted in ASG p. 9 fn. 1. [J. D'Alwis at IKP Introd., p. XL, regrettably says that he is not able to procure a copy of the Kātantra for the purpose of comparison, but in DSC pp. 61-66 he had translated E. Kuhn's work as mentioned above]. In it E. Kuhn not only compared the Kaccāyana and the Kātantra but also Pāṇini and Kaccāyana. A.C. Burnell (ASG pp. 9-10) compares the arrangement of the Kaccāyana and the Kātantra. He (*ibid.*, p. 16) is of the opinion that both Kaccāyana and the author of the Kātantra have mostly taken their technical terms and many of their suttas from the Aindra grammar. M.E. Senart also in his work, on which the present attempt is based, gives some comparisons between Pāṇini, Kātantra and Kaccāyana occasionally. There is a very interesting article by L.Renou entitled "Kaccāyana et le Kātantra" in *Études védiques et pāṇinéennes* 3, Paris, 1957, pp. 127-33. In it he compared terminology and aphorisms of the Kaccāyana, the Kātantra, Aṣṭādhyāyī and other grammatical Sanskrit texts. For the similar comparison see also NPK pp. 120-121, Mmd Introd., p. X, PLC p. 183, PLL p. 37, HPL II p. 635, IP p. 145, GE p. 194, PL p. 163.

2.1. According to Kaccāyana there are 41 sounds consisting of 33 consonants and 8 vowels.<sup>113</sup> But Moggallāna disagrees with him and says that there are 43 sounds consisting of 33 consonants and 10 vowels including short ē and ô e.g. seyyo and sotthi.<sup>114</sup> Moggallāna has criticized Kaccāyana's view.<sup>115</sup>

2.2. With reference to Kaccāyana's aphorism 'Tayo n'eva ca sabbanamehi'<sup>116</sup> Moggallāna states that there substitutions do take place<sup>117</sup> and disagrees with Kaccāyana.<sup>118</sup>

2.3 With reference to Kaccāyana's aphorism "Tad ass'atthī ti vi ca"<sup>119</sup> Saddanīti says that the word ca

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113. Kacc I. 1.2.

114. "Ādayo titālīsa vappa" Mogg I,1 see also CPD p. 11, EPG p.2, IKP Introd., p. XVII fn.

115. "Kaccāyanena hi 'Akkharāpādayo ekacattālīsan ti' suttitam. Tān ca na yuttam, tecattālīsakkharānam māgadhikāya bhasāya sambhavato rassae-okārehi. Dissanti hi te 'seyyo sotthīti evamādippayoge. Kaccāyanena pana Sakkatānusārena 'e-o dīghāyeva'ti gahetvā tathā suttitan ti veditabbam" Mogg - p 6,18-23.

116. Kacc II. 1.59.

117. "sabbāditopi smā-smim - sānam tā-te - āyā hont'eva" Mogg II. 46.

118. "hont'eva ti iminā Kaccāyanassa patisedhavacanam nirākaroti" Mogg-p 82, 17-18, see also DSC p. 184.

119. Kacc V. 21.

in the Kaccāyana stands for so suffix. This is not keeping with the Buddha-vacana to which the suffix sa is applicable.<sup>120</sup>

2.4 Saddanīti says that Kaccāyana<sup>121</sup> gives the order of the numbers not keeping with the Pāli (i.e. Tipiṭaka) laid down by the Lord Buddha.<sup>122</sup>

(3) Some examples of Kaccāyana belong to the modern times e.g.

3.1 "Kva gato'si tvam Devānampiyatissa":<sup>123</sup> That king of Sri Lanka lived during 247-207 B.C. He was a

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120 "Sumedhāsaddato ca sapaccayo hoti tad ass'atthi icc etasmim atthe:...Ācariyā pana sopaccayam katvā sumedhaso ti padanipphattim icchanti, "pañca-pañcaso" ti etthāpi 'pañca pañca akkharā etesam atthī ti pañca pañcaso ti icchanti. Tam na yuttam, imasmim hi garūnam mate 'sumedhaso ti ekavacanantam hoti, pañca-pañcaso ti bahuvacanantam' iti so ti ayam paccayo ekatthabavhatthavācako hoti, ayan̄ ca nayo navaṅge sātthakakathe tepiṭake Buddha-vacane na sutapubbo" Sadd 792, 17-26.

121. Kacc V. 52.

122. "Kamo Kaccāyane eso, pāliyā so virujjhati, pāliyan tu kamo evam veditabbo: nirabbudā ababam aṭṭam ahaham kumudan̄ ca sugandhikam uppalam pūḍarīkan̄ ca paduman ti Jino bravi"

Sadd 802, 17-20, see also Note V under the rule 52.

123. Kacc II. 5.5.

contemporary of Dhammāsoka (Asoka) of India.<sup>124</sup>

3.2 "Upaguttēna māro bandho":<sup>125</sup> This event took place during the time of king Asoka.<sup>126</sup>

3.3 "Āyasmato Upālitttherassa upasampadāpekkho Upatisso āyasmantam":<sup>127</sup> This example is not keeping with Pāli, because Elder Upāli was not older than Elder Upatissa (Sāriputta).<sup>128</sup>

(4) The traditionalists quote the Apadāna-attikathā, Nyāsapāṭha and Rūpasiddhi-tīkā as the sources and state that Mahākaccāyana, a disciple of Lord Buddha, is the author of Kaccāyana-vyākaraṇa. But this is not traced out in canonical literature. Non-canonical literature as well as the commentaries on the Kaccāyana-vyākaraṇa are composed in the later period and are not enough to support the traditionalists' views.

4.1. The phrase "Attho akkharasannato", the first rule of Pāli grammar was uttered by the Lord Buddha according to the stories mentioned above. After having heard the Buddha's utterance Mahākaccāyana, composed his Kaccāyana-vyākaraṇa. These incidents occur

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124. Nām pre. p. 13, DSC p. 57, KPG Introd., p. II., KG Introd., p. XXVIII, DPPN I pp.216-219, Kn I Introd., p.36.

125. Kacc III. 11.

126. B1 Nidānakathā (p. Ke), KG Introd., p. XXVIII, Kn I Introd., p. 36.

127. Kacc VII. 7.

128. B1 Nidānakathā (pp. kū and ke).

in the Suttaniddesa (15th century A.D.) and the Kaccāyana-vāṇṇanā (17th century A.D.). However, they are not supported by any canonical text. They also do not quote the sources from where they have got this information.<sup>129</sup>

4.2 Buddhaghosa,<sup>130</sup> who belonged to 5th century A.D.<sup>131</sup> was the greatest commentator in Pāli literature. He was not acquainted with the Kaccāyana-vyākaraṇa. If in the Buddhaghosa's time Kaccāyana's work was well-known and accepted as the authority on Pāli grammar, he certainly would have used Kaccāyana's terminology. However, we find differences in terminology used by Buddhaghosa and Kaccāyana as follows:-<sup>132</sup>

Buddhaghosa	Kaccāyana
Paccattam	Paṭhamam
Upayogam	Dutiya-
Karanam	Tatiya-
Sampadāna	Catutthī
Nissaka	~Pancami
Sāmi	Chatthī
Bhumma	Sattamī.

129. Cf. KnI Introd., pp. 38-39.

130. It is believed that Kaccāyana's grammar was brought to Myanmar in 387 A.D. by Buddhaghosa (KPG Introd., p. V).

131. PGR Introd., p. XXIV, cf. PL p. 130, APL pp. 102-3.

132. DSC pp. 68-69, PLC pp. 183-184, SPG I Introd., p.34 cf. Rūp 164, 3-4, Sadd 60, 32-33.

It is maintained that Kaccāyana must be later than Buddhaghosa, since the latter does not refer to him. Buddhaghosa was acquainted with Pāṇini's grammar and quoted it as an authority.<sup>133</sup> Thus according to the third view the Kaccāyana-vyākaraṇa was composed either by a Sri Lankan or a South Indian author and not by Mahākaccāyana. Further, it is also maintained that he composed not only the suttas, but also vutti and udāharanā-s.

Subsequently the date of Kaccāyana's composition also is disputed. Let us summarize the different opinions in this regard:-

(1) J. D'Alwis believes that Kaccāyana was one of the eighty eminent disciples of Lord Buddha. He must have flourished in the latter half of the sixth century before Christ.<sup>134</sup>

(2) According to G.E. Fryer, Kaccāyana lived in or

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133. PLL p. 37, HPL II p. 632, PL p. 163, PGR Introd., p. XXX; for details cf. SPG I and SPG II. 1. O.H. Pind has shown clearly how did Buddhaghosa make use of Pāṇini's grammar in solving the grammatical points in his works e.g. Visuddhimagga, Samantapāśadikā and Sumaṅgalavilāśinī etc.

134. IKP Introd., pp. XXX, LXXII.

about the twelfth century of the Christian era.<sup>135</sup>

(3) S.C. Vidyabhusana quotes two examples from Kaccāyana<sup>136</sup> as the source and states that Kaccāyana flourished after 250 B.C. He also refers to Kātyāyanā-vavāda sūtra mentioned in the Mādhyamika vṛtti of Candrakīrti. He, therefore, concludes that Kaccāyana lived before the 3rd century A.D. He thinks that Madhurā was the place of residence of Kaccāyana<sup>137</sup> and he quotes 'Ito madhurāya catusu yojanesu Saṅkassam nāma nagaram atthi, tattha bahū janā vasanti'<sup>138</sup> as the source for this.

(4) According to Windish, Kaccāyana's work must at all events be later than the 4th century A.D.<sup>139</sup>

(5) According to A.A. Macdonell, Kaccāyana's work seems to date between 500 and 1000 A.D.<sup>140</sup>

(6) G.P. Malalasekera refers to the tīkā-s written during and soon after the reign of Parākramabāhu I

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135. NPK p. 121. If we accept the Mukhamattadīpanī, the oldest and first commentary on the Kaccāyana as belonging to 11th century, the date assumed by Fryer is certainly unacceptable. Dr. Hoernle (*ibid.*, pp. 125-127) disagrees with him.

136. See fn. 123, 125.

137. KG Introd., p. XXVIII.

138. Kacc III. 5.

139. Quoted from PLL p. 37 fn. 6.

140. IP p. 145.

(1164 A.D.) and finds that their terminology tallies with that of Kaccāyana. Therefore he concludes that the Kaccāyana came to be put into its present form and recognized in Sri Lanka as an authority on Pāli grammar sometime between the century after Buddhaghosa and the eleventh century.<sup>141</sup>

(7) According to H. Scharfe, the Kaccāyana-vyākaraṇa was written between the 5th and the 11th century A.D.<sup>142</sup>

(8) According K.R. Norman, Kaccāyana might have used the Kasikā (7th A.D.). In that case he is later than the seventh century.<sup>143</sup> But the evidence for this is disputed.<sup>144</sup>

(9) According to O.H. Pind, perhaps Kaccāyana dates from the 7th -8th century A.D. since his work is not referred to in any of the āṭhakathās except Ap-a, a fairly late commentary.<sup>145</sup>

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141. PLC p. 184. He elsewhere (DPPN I p. 478) says that Kaccāyana probably belongs to the fifth or sixth century A.D.

142. GE p. 194.

143 PL p. 163, he quotes Franke, Gramm, pp. 17-19 as the source for this, cf. PLL p. 37.

144. H. Scharfe (GE p. 194 fn. 8) says that R.O. Franke's attempts to show influence of the Kasikā on Kaccāyana are not convincing".

145. SPG I Introd., p. 33 cf. PL pp. 146-7 and APL pp. 147, 149 about Ap-a.

### IV. 1. 1.

Thus the authorship and the date of Kaccāyana-vyākaraṇa are still disputed. It is difficult to solve these problems satisfactorily. However, I incline to share the view that the author of the Kaccāyana-vyākaraṇa, might be either a Sri Lankan or a South Indian monk whose name was similar to Mahākaccāyana, a disciple of Lord Buddha. If we accept Buddhaghosa as belonging to 5th century A.D., Kaccāyana must be later than him as mentioned above. Sharing the view of Malalasekera and Scharfe, it may be said Kaccāyana-vyākaraṇa might have been written between 5th (or 6th) and 11th century A.D. In spite of some differences regarding the authorship and the date, most of the Pāli scholars accept that Kaccāyana's is the oldest Pāli grammar which exists so far. It is very useful for one who would like to study Pāli language and Theravāda Buddhism. As W. Subhūti remarks: "Nevertheless, we can affirm without hesitation that the grammar of Kachchāyana is the most ancient of Pāli grammar; that it was composed by the first rate scholar, and that it is a very useful and valuable work for acquiring a knowledge of the Pāli language".<sup>146</sup>

#### Contents of Kaccāyana - vyākaraṇa

The Kaccāyana-vyākaraṇa is divided into four broad chapters known as kappa, namely, (1) Sandhi-kappa having five kanda-s (2) Nama-kappa having eight kanda-s

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146. Nam pre. p. 13.

(including *Kāraka*, *Samāsa* and *Taddhita*) (3) *Ākhyāta-kappa* having four *kānda-s* (4) *Kitaka-kappa* having six *kānda-s* (including *Uṇādi*). For the convenience of study, it is also divided into eight chapters as follows:-

(1) *Sandhi-kappa*: the chapter on combination. It contains five sections (*kānda-s*). The total number of the *sutta-s* is 51.

(2) *Nāma-kappa*: the chapter on nouns. It contains five sections. The total number of the *sutta-s* is 221.

(3) *Kāraka-kappa*: the chapter on syntax. The total number of the *sutta-s* is 45.

(4) *Samāsa-kappa*: the chapter on compounds. The total number of the *sutta-s* is 28.

(5) *Taddhita - kappa*: the chapter on the nominal derivatives. The total number of the *sutta-s* is 62.

(6) *Ākhyāta-kappa*: the chapter on verbs. It contains five sections. The total number of the *sutta-s* is 118.

(7) *Kitaka-kappa*: the chapter on the verbal derivatives. It contains five sections. The total number of the *sutta-s* is 100.

(8) *Uṇādi-kappa*: the chapter on the particles. The total number of the *sutta-s* is 50.

Each chapter contains the *sutta-s*, *vutti* and *udāharana-s*. The number of the *sutta-s* mentioned above is according to Se. They in total are 675. The different numbers of *sutta-s* according to different versions are

as follows:-

- According to T the total number of sutta-s is 677.
- According to B<sub>1</sub> and S<sub>1</sub> " " " " " 673.

But S<sub>2</sub> and KV De have the same number as Se. The Suttaniddesa and Kaccāyana-vāṇṇanā [Burmese edition] have the same number as B<sub>1</sub> and S<sub>1</sub>. But the Nyāsapāṭha [Burmese edition] contains 708 sutta-s i.e. 35 sutta-s more than Kaccāyana-vyākaraṇa. There are 32 additional sutta-s in Karaka-kappa, 2 in Nāma-kappa, and 1 in Samāsa-kappa. In the Nyāsapāṭha edition, the additional sutta-s are shown by the device of subdivisions so that the total number is made consistent with that of the original version e.g. in the Karaka-kappa the sutta 315, is subdivided as follows:-

315 Ka, 315 Kha, 315 Ga, 315 Gha, 315 Na etc. Ka indicates the original sutta, whereas Kha onwards indicate the extra sutta-s so that the total number is keeping with B<sub>1</sub> and S<sub>1</sub>. Three texts i.e. Nyāsapāṭha, Suttaniddesa and Kaccāyana-vāṇṇanā took the sutta-s from Kaccāyana and explained them accordingly unlike the Rūpasiddhi which has taken sutta-s from Kaccāyana and re-arranged them to suit its method.

#### Kaccāyana tradition

There are several commentaries on the Kaccāyana-vyākaraṇa. They are:-

(1) Mukhamattadīpanī or Kaccāyana-nyāsa referred to as Nyāsa: This is supposed to be the oldest and best commentary on Kaccāyana. According to the

Gandhabavāmsa and others, the author was Vimalabuddhi of Pagan<sup>147</sup> but according to some other authorities he belonged to Sri Lanka.<sup>148</sup> He also wrote a *ṭīkā* on his own work.<sup>149</sup> According to the Saddanīti and the Pitakat-samuññ<sup>3</sup> the author was Vajirabuddhi who lived in Mahāvihāra monastery at Anurādhapura of Sri Lanka.<sup>150</sup> This work was probably composed in the eleventh century.<sup>151</sup> It explains the rules of Kaccāyana (with some additional rules) with copious examples followed by detailed examination. Its method of treatment is very exhaustive, because every word of each rule is discussed by referring to its context, meaning, analysis, question and answer.<sup>152</sup> There are two commentaries on it, namely,

1.1 Nyāsappadīpa-ṭīkā: This is the earliest commentary on the Nyāsa composed during the reign of the king Narapatisithu (1174 A.D.) by a minister of

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147. Gv 60, 23-24 and 70, 6-7, Sās 75, 3-4 has Mahāvimalabuddhi to distinguish him from Navavimalabuddhi, see also PLB p.21 fn. 2, Svd 1223, 1236, NPK p.119, PLB p. 21, PLL p. 38, PLC pp. 179-180, HOP p. 98.

148. PLB p. 21, NPK p. 123.

149. Gv 63, 14-15 and 72, 34-35.

150. Sadd 210, 3-5, Pit-sm 374.

151. PLL p. 38, GE p. 194, PL p. 164. According to HOP p. 98, it may be assigned to the tenth century.

152. HOP pp. 98-99.

that king.<sup>153</sup> Therefore the work must have been composed towards the end of the twelfth century.<sup>154</sup> The work is known by a Burmese title Thanbyin (rajjuggāhāmacca) which was a title given to revenue officers by the king.<sup>155</sup> According to W. Geiger, it was written by Chappada towards the end of twelfth century.<sup>156</sup>

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153. Svd 1240, Pit-sm 375, Mmd Introd., p. XIII, Sadd Be Nidānakathā (p. cha), HOP p. 194, Mand p. 48 Nyāsappadipa is referred to, but the author's name is missing, see PLB p. 21 fn. 5.

154. HOP p. 194.

155. PLB p. 21 and fn. 6; Sasanavamsa 75, 20-21 gives the Palised Burmese title as Sambyan or Sam-pyam, otherwise as Sam-pyañ-ṭīkā see CPD 5.1,112.

156. PLL p. 38, he does not quote the source from where he had got this information. He, however, seems to think that the Nyāsapradīpa is the same as the Suttaniddesa and by the same author cf. ibid., p. 50. K.R. Norman (PL p. 164) shares the same view with Geiger and refers to Bode, PLB pp. 17-18 and Franke, Gramm, p. 33 as the sources. He states: "... For it (Mukhamattadīpanī) was itself commented upon by Chapāṭa at the end of the twelfth century in a work entitled Suttaniddesa or Nyāsapradīpa". However, these two texts are composed by different authors and in different periods. The Nyāsappadīpa-ṭīkā is a commentary on the

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1.2 *Niruttisāramanjuṣā*: This is the most extensive commentary on the *Nyāsa* composed by the royal teacher called *Dāṭhanāga* or *Dāṭhanāga Rajaguru* of Sagiang during the reign of the king Sirinandadhammapavarādhipati (1648 A.D.).<sup>157</sup> Therefore the work must have been composed in the middle of the seventeenth century.<sup>158</sup>

(2) *Mukhamatasāra*: This is an abridged form of the *Mukhamattadīpanī* into verses. It was composed by *Sagara* or *Gunasagara* of Pagan.<sup>159</sup> He also composed a commentary on his own work at the request of the *Saṅgharāja* (Head of the order) who was a preceptor of the king *Kya-cvā* (1234-50 A.D.).<sup>160</sup> This work may, therefore, be assigned to the middle of the

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*Nyāsa* composed by a minister of king Narapatisithu at the end of the twelfth century. But the *Suttaniddesa* is the commentary on the *Kaccāyanavyākaraṇa* composed by Chappada in the fifteenth century.

157. *Sās* 111, 5-6, *Svd* 1241, *Pit-sm* 376, *PLB* p.55, *PLL* p. 38 fn. 3, *HOP* p. 194. According to *Mmd*, *Introd.*, p. XII he was from Ava. See also *Sadd Be Nidānakathā* (p. ja).

158. *PLL* p. 38 fn. 3 and *HOP* p. 194.

159. *Gv* 63, 16 and 73, 1, *Sās* 76, 10, *Pit-sm* 377, *PLB* p. 25, *Sadd Be Nidānakathā* (p. ch).

160. *Gv* 73, 2-4, see also *Pit-sm* 378, *PLB* p. 25.

thirteenth century A.D. However, G.E. Fryer gives the probable date as 1298 A.D.<sup>161</sup>

(3) *Rūpasiddhi* or *Padarūpasiddhi*: This is a re-arrangement of Kaccāyana's grammar. The author was Buddhappiya, or Dīpañkara who was a pupil of the eminent preceptor named Ānanda and a native of the Cola in the Damiḷa region. He also was the head of Bala-dicca-vihāra.<sup>162</sup> The text belongs to the second half of the thirteenth century.<sup>163</sup> It consists of seven chapters, namely (1) *Sandhi-kāṇḍa* (the chapter on euphonic combination) (2) *Nāma-kāṇḍa* (the chapter on nouns) (3) *Kāraka-kāṇḍa* (the chapter on syntax) (4) *Samāsa-kāṇḍa* (the chapter on compounds) (5) *Taddhita-kāṇḍa* (the chapter on nominal derivatives) (6) *Ākhyāta-kāṇḍa* (the chapter on verbs) (7) *Kibbidhāna-kāṇḍa* (the chapter on verbal derivatives) which also includes *Uṇādi* (verbal particles).<sup>164</sup> He also wrote a *ṭīkā* on his own work.<sup>165</sup>

(4) *Balāvatāra*: This is also a re-arrangement of Kaccāyana's aphorisms which has been treated in a more

161. NPK p. 124.

162. Rūp 393, 10-13, see also Gv 60, 27-29, DSC p. 180, Svd 1239-40, Piṭ-sm 379, PLL pp. 50-1, PLC pp. 220-21, HOP p. 123.

163. PLL p. 51, PL p. 104, HOP p. 124.

164. Ibid., p. 51, DSC p. 182, PLC p. 221, HOP p. 124.

165. Rūp-ṭ 228, 21-22, see also Gv 70, 10-11, Piṭ-sm 380, HOP p. 124.

systematic and concise form intended for the beginners.<sup>166</sup> According to W. Geiger, the author was Dhammadikittī who also composed the Saddhammasaṅgaha towards the end of the fourteenth century.<sup>167</sup> According to G.P. Malalasekera, the author was Dhammadikittī Devarakkhita Jayabāhu, the author of the Nikāyasāṅgraha.<sup>168</sup> According to W. Pemaratana, the author was Dhammadikittī Rājaguru, the author of the Dāthavāmsa.<sup>169</sup> According to Gandhavāmsa, the author was Vācissara.<sup>170</sup> On this K.R. Norman remarks: "If Vācissara is the author, then the work is datable to the thirteenth century".<sup>171</sup> However, it is possible that Dhammadikittī composed only Mahāsannaya upon the Balavatāra.<sup>172</sup> The work consists of seven

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166. DSC p. 78.

167. PLL p. 51, see also PL p. 164. According to Pit-sm 467 it was composed by Saddhammakitti of Pagan.

168. PLC p. 243.

169. Quoted in HOP p. 21.

170. Gv 62, 9 and 71, 26, see also Mand p.45, PLB p.22.

171. PL p. 164.

172. See Godakumbura, cat, p. 69 quoted in PL p.164 fn.

308 in which Somapala Jayawardhana (Supplement: corrections and comments on PLC p. 325) shares the same view and states: "This Dhammadikittī was the author of the Balavatārasanne, a paraphrase in Sinhala of the Bala-

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chapters, namely, (1) Sandhi (euphonic combination) (2) Nāma (noun) (3) Samāsa (compound) (4) Taddhita (nominal derivatives) (5) Ākhyāta (verb) (6) Kitaka (verbal derivatives) (7) Kāraka (syntax).<sup>173</sup> There are two tīkā-s on it, namely, 4.1 Porañatīkā called Saratthasaṅgaha composed by Uttamamaṅgala of Myanmar. G.E. Fryer gives its probable date as 1279 A.D.<sup>174</sup> 4.2. Abhinavatīkā called Subodhikā composed by H. Sumaṅgala chief Nayaka Thera, principal, Vidyodaya of Colombo in 1892.<sup>175</sup>

(5) Kaccāyanasuttaniddesa or Suttaniddesa: This is a commentary explaining the Sutta-s of the Kaccāyana-vyākaraṇa. It was written in the fifteenth century by Chappada or Chappaṭa of Pagan. He is also known as Saddhamajotipāla<sup>176</sup> and wrote it at the

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ra. The actual author of the Bālavatāra is not known and some confusion in the editing of manuscripts has led to the unsupported assumption among several scholars that Dhammadikti was also the author of the Bālavatāra. See also HOP p.20 for the comments upon the views of some scholars as mentioned above, cf. DSC pp. 78-9.

173. DSC p. 78, PLC p. 243, HOP p. 21.

174. NPK p. 124.

175. Sadd Be Nidānakathā (p. dha), see also Gv 63, 26 and 73, 13, Pit-sm 408, PLB p.22, CPD 5.1, 51 and 5.1, 52 cf. PLL p. 51.

176. Gv 64, 22-24, Pit-sm 381, Svd 1247-8, Sdp 290, 24-27 - 291, 1-12.

request of his pupil Dhammadāri.<sup>177</sup> It may be noted here that there were two Burmese monks who had the same name and went to Sri Lanka in different periods. There is much confusion therefore in identifying the author of the Suttaniddesa. According to M.H. Bode and W. Geiger, the former chappada was the author of the Suttaniddesa which was composed in the twelfth century.<sup>178</sup> However, in this regard Somapala Jayawardhana observes: "There seems to be a confusion between two Burmese monks named Chapata and Chappaṭa or Chappada. The earlier, the pupil of the Elder Uttara-jīva, accompanied his teacher to Ceylon in the twelfth century and received ordination from the Ceylon Saṅgha. He returned to Burma with four other bhikkhus, where he established a new ordination lineage. The second chappaṭa was a Burmese monk who came to Ceylon during the reign of king Parākrama-bāhu VI (1412-1467), who had his capital at Jayawardhanapura. This latter chappaṭa was also known by the name Saddhammajoti-pāla".<sup>179</sup> According to him, the latter only was the author of the Suttaniddesa as mentioned above.

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177. Ibid., 74, 17-19.

178. PLB pp. 17-8, PLL pp. 40, 50. They give the Sasanavamsa as the source for this. But G.E. Fryer (NPK p. 124) gives the probable date as 1279 A.D.

179. Supplement: corrections and comments of PLC (p. (contd. to the next page)

(6) *Kaccāyana-vāṇṇanā*: This is a commentary on the *Kaccāyana-vyākaraṇa* composed by *Mahāvijitāvī* or *Vijitāvī* of Pagan.<sup>180</sup> According to the colophon of his work he had completed it in the year 988 Burmese era (=1626 A.D.).<sup>181</sup> Therefore, he seems to have lived at about the beginning of the seventeenth century.<sup>182</sup> It is a grammar intended for the use of beginners in Pāli. The important earlier works e.g. the *Nyāsa*, the

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185, lines 21-24) *ibidem* p. 323. A.P. Buddhadatta (Corr pp. 198-209) and D.T. Devendra (EB IV s.v. *Chappata*) hold the same view; see also *Sadd Be Nidānakathā* (pp. ta and tha) APL p. 164 fn. 569. It may be suggested here that the former should be spelt as *Chapada* or *Chapaṭa*, the latter as *Chappada* (or-ḍa) or *Chappata*, which was the name of the village where the author was born.

180. *Sās* 90, 6-7, *Svd* 1242, *Pit-sm* 382, *PLB* p. 46, *PLL* p. 52, *PLC* p. 180, *HOP* p. 67.

181. "navasate Sakkarāje aṭṭhahisītiyā pi ca  
patte kattikamāsassa sukkapakkhaṭṭhame dine  
nātisaṅkhepavittihārena siddhā Kaccāyana-vāṇṇanā"  
*Kvn* 429, 7-9. G.E. Fryer (NPK p. 124) gives the probable date as 1342 A.D. This assumption is not keeping with the colophon mentioned above.

182. *PLL* p. 52, *HOP* p. 191. But G.P. Malalasekera (PLC p. 180) gives Bode (*PLB* p. 46) as the source and states: "He lived at about the sixteenth century".

Rūpasiddhi and the Saddanīti are quoted extensively. It elucidates the difficult rules for the benefit of its users.<sup>183</sup> There was an earlier work of the same name, composed by another author, a reference to which is found in the introductory verses of the Rūpasiddhi.<sup>184</sup> He also wrote another grammatical text called the Vācakopadesa.<sup>185</sup> As pointed out by H. Oldenberg, "It treats the grammatical categories from a logical point of view".<sup>186</sup> There is a tīkā on

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183. PLL p. 53, HOP p. 68.

184. "Kaccāyanāñ ca c'ācariyam namitvā  
nissāya Kaccāyanavannanādīm  
bālappabodhattham karissam  
byattam sukanḍam Padarūpasiddhim"

Rūp 1, 9-12, see also ibid., p. 53.

185. Sās 90, 6-8, PLB p. 46, PLL p. 53.

186. Oldenb p. 103.

Vācakopadesa composed by Mahāvijitāvī in 1606 A.D.<sup>187</sup>  
 There is another Mahāvijitāvī.<sup>188</sup>

It may be noted here that this author is not the

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187. Ibid., p. 104. If the year 1606 A.D. as the date of the *ṭīkā* is correct, the Vācakopadesa would have been composed before Kaccayana-vannanā. Therefore its author must have lived at about the sixteenth century as pointed out by Malalasekera. The period between the end of the sixteenth century and the beginning of the seventeenth century may be fixed even if the author of the Vācakopadesa and the *ṭīkā* is the same person or not. H. Oldenberg (ibid., p. 104) remarks: "... The commentator then gives his own name, which is identical with that of the author". As remarked by him, the authors of the Vācakopadesa and the *ṭīkā* seem to be different persons. In this regard M.H. Bode (PLB p. 46 fn. 4) gives P.T.H. p. 71 (= Pit-sm 414-5) as the source and states: "The commentary on Vācakopadesa, by another Vijitāvī, was written at Sagiang". However, according to Pit-sm 414-5 Mahāvijitāvī not only composed the Vācakopadesa, but also the Vācakopadesa-*ṭīkā* at Sagiang in the thirteenth century. As the evidences show, the author of the Vācakopadesa-*ṭīkā* is a different person belonging to a different period.

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188. Pit-sm 414-5, SNS Introd., p. 104 fn.2. He wrote the Vācakopadesa and a *ṭīkā* on it at Sagiang in the thirteenth century.

same person as that of the Kaccāyana-vāṇṇanā and the Vācakopadesa as remarked above. Thus, there are two authors who bear the same name.

(7) *Kārikā*: This was composed on the basis of Kaccāyana's grammar. It consists of 568 verses composed during the reign of Kyansittha (1064 A.D.) by Dhammasenāpati of Pagan<sup>189</sup> at the request of the monk named Nañagambhīra<sup>190</sup> and he composed also a *tīkā* on his own work.<sup>191</sup> G.E. Fryer gives the probable date as 1127 A.D.<sup>192</sup> He also composed a text entitled *Etimāsamidīpika* (or *Etimāsamidīpanī*).<sup>193</sup> There is a *tīkā* on it composed by an unknown author.<sup>194</sup>

(8) *Saddatthabhedacintā*: This is based partly on Kaccāyana's Pāli aphorisms and partly on Sanskrit authorities.<sup>195</sup> It was written by Saddhammasiri of Pagan during the reign of Narapatisithu (1174 A.D.).<sup>196</sup>

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189. Gv 63, 34-36, Sas 75, 22-23, Svd 1245, Pit-sm 393, PLB pp. 15-16, SNS Introd., p. 104 fn. 2,3.

190. Gv 73, 21-22.

191. Pit-sm 394, PLB p. 16 fn. 1, cf. Gv 64, 1 and 73, 25 states that it was composed by another teacher.

192. NPK p. 124.

193. Gv 63, 34-36 and 73, 23-24, PLB p. 16.

194. Ibid., 64, 2-3 and 73, 26-27.

195. PLB p. 20.

196. Gv 63, 1-3 and 72, 22-23, Sas 75, 29-32, Svd 1246, Pit-sm 395, PLB p. 20, PLL p.50.

Therefore he probably belongs to the twelfth century.<sup>197</sup> But G.E. Fryer gives the probable date as 1227 A.D.<sup>198</sup> and Forchhammer places him in the fourteenth century.<sup>199</sup> There are three commentaries on it, namely, 8.1 *Saddatthabhedaporāṇaṭīkā*: This was composed by Abhaya Mahāthera of Pagan.<sup>200</sup> He probably belongs to the thirteenth century.<sup>201</sup> G.E. Fryer gives the probable date as 1227 A.D.<sup>202</sup> But Forchhammer places him in the fourteenth century.<sup>203</sup> 8.2. *Saddatthabhedacintā - majjhimaṭīkā*: This was composed by an unknown author.<sup>204</sup> 8.3. *Saddatthabhedacintā-abhinavaṭīkā*: This was composed by an unknown author

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197. PLB p. 23.

198. NPK p. 124.

199. Jardine Prize Essay, p. 36 quoted in PLB p. 23 fn. 1.

200. NPK p. 124, Piṭ-sm 396 the author calls it the *Sāratthasaṅgaha-ṭīkā*; Gv 63, 18-19 and 73, 5-6 calls it *-mahaṭīkā*; Mand p. 50 calls it *Saddatthabhedacintādīpanī?* cf. CPD 5.4.11, PLB p. 22, PLC p. 199.

201. Cf. PLB p. 23.

202. NPK p. 124.

203. See fn. 199 above.

204. Gv 63, 24-25 and 73, 11-12.

of Pagan.<sup>205</sup>

(9) Saddasāratthajālinī: This is based on Kaccāyana's grammar. It consists of 516 verses composed by Nāgita also known as Khanṭakakhipa under the patronage of the king Kittisīhasura (1351 A.D.).<sup>206</sup> This work was composed in 1356 A.D.<sup>207</sup> It has nine chapters namely (1) Saddasāra (on phonetics) (2) Atthasāra (on different shades of meanings) (3) Akkhara and Sandhi (letters and euphonic combination) (4) Nāma (nouns) (5) Karaka (syntax) (6) Samāsa (compound) (7) Taddhita (nominal derivatives) (8) Ākhyāta (verb) (9) Kitaka (verbal derivatives). The chapters 3-9 of it correspond to 1-7 of Kaccāyana-vyākaraṇa.<sup>208</sup> There

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205. Ibid., 63, 28-29 and 73, 14-15, Piṭ-sm 397 cf. PLL p. 50, HOP p. 196. According to CPD 5.4.1,1, 5.4.1,2, 5.4.1,3 only three tīkā-s are recorded. However, there is one more tīkā called the Saddatthabhedacintāpadakkamayojanā composed by Dhammasenāpati of Chiangmai in Thailand in the second half of the fifteenth century, see PLT pp. 260-1.

206. Gv 74, 27-28, Sās 89, 30-33, Svd 1249, Piṭ-sm 405, PLB p. 27, PLL p. 51, SNS Introd., p. 104 fn. 2, HOP p. 126.

207. PLL p. 51, HOP p. 126. G.E. Fryer (NPK p. 124) gives the probable date as 1342 A.D.

208. HOP pp. 126-7, see also PLL p. 51.

is a *ṭīkā* on it called the *Sāramanjuśā* (*Saddasārattha-jalini* - *ṭīkā*) composed by a teacher named Vimalabuddhi who wrote it at Panya at the request of the king's teacher, *Saṅgharāja*.<sup>209</sup> According to G.E. Fryer, *Nāgita* not only composed the *Saddasāratthajalini* but also the *ṭīkā* on it. He gives the probable date as 1342 A.D.<sup>210</sup>

(10) *Kaccayanasara*: This consists of 72 verses. According to *Gandhavamsa*, it was written by Dhammānanda,<sup>211</sup> while according to others it was written by *Mahāyasa* of Thaton.<sup>212</sup> He is supposed to have lived in

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209. Gv 74, 29-30, and 64, 28 name of the author was *Vepullabuddhi*, see also PLB p. 28. According to Pit-sm 406 name of the author is not known cf. HOP p. 127.

210. NPK p. 124.

211. Gv 74, 1-3, and 64, 10 the author is mentioned as 'annatāro ācariyo (certain teacher)'. Cf. Forchhammer, List, pp. xx and xxi where the author is called rasa of Thatone quoted in PLB p. 36 fn. 3, but Mand p. 47 and NPK p. 123 read it as Rassathera.

212. Svd 1250, PLB pp. 36-7, PLL pp. 51-2, HOP p. 67, according to Pit-sm 398 he was of Panya, cf. SNS Introd., p. 104 fn. 2.

the second half of the fourteenth century.<sup>213</sup> It has six chapters, namely, (1) Samāñña<sup>~~~</sup> (2) Ākhyāta (verb) (3) Kitaka (verbal derivatives) (4) Kāraka (syntax) (5) Samāsa (compound) (6) Taddhita (nominal derivatives).<sup>214</sup> There are four tīkā-s on it, namely, 10.1 Kaccāyanasāra-tīkā: This is composed by Mahāyasa himself.<sup>215</sup> 10.2 Sammohavināśini (Kaccāyanasāra-purāṇatīkā): This was composed by Siri - Saddhammavilāsa of Pagan.<sup>216</sup> According to G.E. Fryer, he is of Ava and Fryer gives the probable date as 1426 A.D.<sup>217</sup> 10.3

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213. PLL p. 52. According to G.P. Malalasekera (PLC pp. 180, 199) he wrote his work at about thirteenth century, but (p. 221) he wrote it at about the fourteenth century. Malalasekera gives PLB p. 37 as the source for this. Bode (ibid., p. 37) also takes it for granted as such.

214. HOP p. 67.

215. PLB p. 36, PLL p. 52. Mand p. 48 refers to Kaccāyanasāra-tīkā by Siri-Saddhammavilāsa.

216. Pit-sm 399, PLB p. 37 on which W. Geiger (PLL p. 52) remarks: "Mahāyasa is also the author of a Kaccāyanasāra on which the author himself is said to have written a Tīkā. This is perhaps the Kaccāyanasāra-Purāṇatīkā, of which, however, Subhūti expressly says that the author and the time of origin are unknown".

217. NPK p. 124.

**Kaccāyanasāra-abhinavatīkā:** This was composed by an unknown author of Panya.<sup>218</sup> 10.4 **Kaccāyanasāra-yojanā:** This was composed by an unknown author of Panya.<sup>219</sup> Mahāyasa also wrote the **Kaccāyanabheda**<sup>220</sup> (also called the **Kaccāyanabedadīpikā**) which deals with the grammatical terminology of Kaccāyana consisting of 180 verses. It has seven chapters, namely, (1) Sandhi (euphonic combination) (2) Nāma (nouns) (3) Kāraka (syntax) (4) Samāsa (compound) (5) Taddhita (nominal derivatives) (6) Ākhyāta (verb) (7) Kitaka (verbal derivatives).<sup>221</sup> There are two tīkā-s on it, namely, (1) **Sāratthavikāśini** (**Kaccāyanabheda-porāṇatīkā**): This was composed by Ariyalañkāra of Ava at about the year 1608 A.D.<sup>222</sup> (2) **Kaccāyanabheda-abhinavatīkā**:

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218. Pit-sm 400. According to W. Geiger (PLL p.52) the **Sammohavināśini** was composed by the Burmese monk Saddhammavilāsa of Pagan.

219. Pit-sm 401.

220. Ibid., 401, HOP p. 188, see also fn. 211-3.

221. HOP p. 188.

222. Pit-sm 403, PLB p.55, PLL p. 52, HOP p. 188. But Mand p. 48 gives the title as **Kaccāyanabheda-tīkā** by Ariyavāmsa, G.E. Fryer (NPK p. 124) does the same and gives the probable date as 1439 A.D.

This was composed by an unknown author of Panya.<sup>223</sup>

(ii) Saddabindu: This is a short subsidiary text based on the Kaccāyana-vyākaraṇa. It was composed by king Kya-cvā (1234-50 A.D.) of Pagan and he also wrote another grammatical text called Paramatthabindu.<sup>224</sup> According to W. Geiger, the work probably belongs to the second half of the fifteenth century.<sup>225</sup> However, Subhūti assigns for it the year 2025 after Buddha (=1481 A.D.).<sup>226</sup> The work consists of 20 verses. It gives a mere glimpse of the traditional subjects in Kaccāyana's grammar: euphony (sandhi), nouns

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223. Pit-sm 404. There is another *tīkā* on the Kaccāyanabheda entitled *Kaccāyanabheda-mahātīkā* composed by Uttamasikkha of Myanmar mentioned in PLL p. 52 and HOP pp. 188, 201.

224. Gv 64, 4-5 and 73, 28-9, Sās 76, 25-7, NPK p. 124, Pit-sm 289, 409, PLB p. 25. Saddabindu and Paramatthabindu are ascribed to Kya-cvā's preceptor by some on which F. Lottermoser (SNS p. 105 fn. 9) remarks: ".... king Kya-cvā's preceptor is regarded as author by some sources (PGL 55: Rāgaguruthera). This view is apparently based on a faulty reading in Gv 73, 28 (Ee 1886, M: dhammarājassa gurunā <sup>~~</sup>annatarācariyakatam); cf. Bode (JPTS 1894-96) p. 79, note 1. Sās 76, 11-77, 6 and Pit-sm 289 (s.v. Paramatthabindu) ....".

225. PLL p. 52.

226. Quoted in ibid., p. 52, see also HOP p. 196.

(*nāma*), case (*kāraka*), compounds (*samāsa*), noun derivatives (*taddhita*), verbs (*ākhyāta*), and radical suffixes (*kita*).<sup>227</sup> There are two *ṭīkā*-s on it, namely, 11.1 *Saddabindu-ṭīkā*: This was composed by king *Kya-cvā*.<sup>228</sup> 11.2 *Ganthasāra*: This was composed by *Saddhammakitti Mahāphussadeva*, a native of *Haripūṇja* (Lampang in Northern Thailand) in the late 15 century A.D.<sup>229</sup> There is also a *ṭīkā* on *Paramatthabindu* composed at Pagan by Thera *Mahākassapa*.<sup>230</sup>

(12) *Balappabodhana*: This was composed by an

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227. SNS Introd., p. 79.

228. Piṭ-sm 401.

229. SNS Introd., pp. 79-80 and 105-6 fn. 11-13, see also PLT pp. 270-1, Mand p. 50 gives the title as the *Saddabindu - ṭīkāpakaranya* composed by *Sirisaddhamma - Mahāphussadeva* cf. CPD 5.4. 5,2. But M.H. Bode (PLB p. 25 fn. 4) gives the title as *Saddabinduvinicchaya*. However, the actual name of the *ṭīkā* is *Ganthasāra* as mentioned in SNS p. 82 which reads as: *Saddabindu-abhinavatīkā Ganthasāro nāma Saddabinduvinicchayo*. In CPD 5.4.5, 1-2 only two *ṭīkā*-s are recorded. However, there is one more *ṭīkā* on the *Saddabindu* called the *Līnattha-visodhani* or *Līnatthasudani* composed by *Nāṇavilāsa* of Pagan towards the end of the sixteenth century mentioned in PLB p. 25 fn. 4, PLL p. 52, HOP p. 196.

230. Piṭ-sm 321, PLB p. 25 fn. 4.

unknown author<sup>231</sup> of Panya.<sup>232</sup> According to R. Sudhammalañkara, the editor of the text, it was probably written in 1556 A.D.<sup>233</sup> It deals with the syntax, compound, secondary derivatives and the verb. It has been pointed out that this work is later than the Kaccāyanabheda and the Saddatthabhedacintā.<sup>234</sup> There is a tīkā on it composed by an unknown author.<sup>235</sup> It quotes examples from the Rūpasiddhi.<sup>236</sup>

(13) Cullanirutti or Abhinava-cullanirutti: This is a short grammatical work on the formation of Pāli words and deals with the exceptions to the rules of Kaccāyana. It was composed by (Siri-) Saddhamma-lañkara.<sup>237</sup>

(14) Mūlakaccāyana-yojanā: This is a commentary on the Mūlakaccāyana-pakaranya. It was written by Nanakitti of Chiangmai in Northern Thailand between 1503-1504 A.D.<sup>238</sup>

(15) Mūlakaccāyana-gaṇṭhī: This is a commentary

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231. Gv 63, 22-23 and 73, 9-10, PLL p. 52, HOP p. 185.

232. Piṭ-sm 431.

233. Quoted in PLL p. 52.

234. HOP p. 185, see also PLL p. 52.

235. Gv 65, 17-18 and 75, 15-16, PLL p. 52, HOP p. 185.

236. HOP p. 185.

237. PLL p. 52, HOP pp. 185-6.

238. PLT p. 269.

on the *Mūlakaccāyana-pakarāṇa*. The work is composed in prose. It was composed towards the end of the seventeenth century by Phramahā Devkavī of Ayudhyā in Thailand.<sup>239</sup>

(16) *Kaccāyanadhatumanjusa* or *Dhatumanjusa*.

According to its colophon, the author was *Silavamsa* of *Yakkhaddilena* monastery.<sup>240</sup> The roots contained in it are arranged on the lines of the *Kaccāyana*, consisting of 150 verses. It contains only the lists of roots. The author makes use of the *Pāṇini Dhātupāṭha* and also the *Dhātupāṭha* belonging to the *Moggallāna* school.<sup>241</sup> According to *Subhūti*, the work is planned on the lines of the *Vopadeva's Kavikalpadruma*.<sup>242</sup> The work was compiled in the fourteenth century.<sup>243</sup>

(17) *Vibhattyattha*: This deals mainly with the use of cases and consists of 37 verses. According to *Sāsanavamsa* it was composed by the king *Kya-cvā*'s daughter.<sup>244</sup> *Subhūti* gives its date of composition as 2025 after Buddha (= 1481 A.D.).<sup>245</sup> According to other

239. *Ibid.*, p. 299.

240. *Dhātum* 52, 5-10, see also DSC p. 83, PLL p. 56, PLC p. 237, HOP p. 186.

241. PLL p. 56, PLC p. 237, HOP p. 186, PL p. 166.

242. Quoted in *ibid.*, p. 56.

243. PL p. 166.

244. *Sās* 77, 7-8, see also PLL p. 57, PLB p. 25.

245. Quoted in PLL p. 57.

sources, the author was Saddhammanāga who wrote it probably at Pagan in the early part of the fourteenth century.<sup>246</sup> There are two *ṭīkā*-s on it, namely, 17.1 *Vibhattyatthadīpanī*: This was composed by an unknown author of Pagan.<sup>247</sup> 17.2 *Vibhattyattha-ṭīkā*.<sup>248</sup>

(18) *Vaccavācaka*: This deals with the six cases of syntax and the meanings. It consists of 59 verses composed by Dhammadassi of Pagan, when he was a *Sāmagera* (novice).<sup>249</sup> The text probably belongs to the end of

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246. Mand p. 50, PLB p. 26, SNS Introd., p. 104 fn. 2. G.E. Fryer (NPK p.123) gives the probable date as 1227 A.D. However, according to *Pit-sm* 422, it was composed by an unknown author of Panya.

247. *Pit-sm* 423, Mand p. 50.

248. CPD 5.4.8, 2 on which W. Geiger (PLL p. 57) remarks: "To it belongs a *Vibhattyattha-ṭīkā*, which is perhaps identical with the *Vibhattyatthadīpanī* mentioned by De Zoysa and Fousböll. At least in the introductory verse the *ṭīkā* ascribes to itself the same title. De Zoysa mentions also a *Vibhattikathā-vanṇana*". If Geiger's assumption is correct, the *Vibhattikathā-vanṇana* would be the second *ṭīkā* in the place of the *Vibhattyattha-ṭīkā* mentioned by CPD.

249. Sās 75, 28-29, PLB p. 22, PLL p. 57, SNS Introd., p. 104 fn. 2, HOP p. 201. According to *Pit-sm* 411 the author's name is not mentioned.

the fourteenth century.<sup>250</sup> There are three *ṭīkā*-s on it, namely, 18.1 *Vāccavācaka-ṭīkā*: This was composed by Saddhammanandi of Myanmar in 1768 A.D.<sup>251</sup> 18.2 *Vāccavācaka-dīpanī*: This was composed by an unknown author of Ava.<sup>252</sup> 18.3 *Vāccavācaka-ṭīkā*: This was composed by an unknown author.<sup>253</sup>

(19) *Ganthatthi-pakaranya*: This deals with the Pali particles and consists of 110 items. It was written probably in the fourteenth century A.D. by Maṅgala of Pagan.<sup>254</sup>

250. PLL p. 57, HOP p. 202.

251. Piṭ-sm 412, PLB p. 22 fn. 6, PLL p. 57, Mand p. 50 gives the title *Vāccavācaka-vanṇana*, HOP pp. 197, 202.

252. Piṭ-sm 413.

253. Mand p. 50. We may follow the classification of CPD 5.4.9, 1-3. In it the compiler has mentioned three *ṭīkā*-s, namely, (1) *Vāccavācaka-ṭīkā* (*Vāccavācaka-vanṇana*) (2) *Vāccavācaka-dīpanī* (3) *Vāccavācaka-ṭīkā* cf. PLB p. 22 fn. 6. However as mentioned in HOP p. 202 the *Vāccavācaka-ṭīkā* is also known by its alternative name *Vāccavācaka-vanṇana*.

254. PLB p. 26, PLL p. 57, SNS Introd., p. 104 fn. 2. According to Piṭ-sm 425 it was written by an unknown author of Pagan during the reign of the king Kva-cyā (1234-50 A.D.). However, according to HOP p. 187 he was an Indian. There are two versions of this text as pointed out by F. Lottermoser (*ibid.* Introd., p. 105

(20) *Ganthabharana* also called the *Gandhabharana* or *Gandabharana*: This text deals with particles and consists of 97 verses. It was composed at about 1436 A.D. by Ariyavamsa Dhammasenāpati of Pagan.<sup>255</sup> There are four *ṭīkā*-s on it, namely, 20.1 *Ganthabharana-ṭīkā*: This was composed by Jagaracariya.<sup>256</sup> 20.2. *Ganthabharana-ṭīkā*: This was composed by Suvannaramsi of Chiangmai in Northern Thailand in 1585 A.D.<sup>257</sup> 20.3 *Ganthabharanayojana*: This was composed by an unknown

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fn. 7) "... Then follows *Ganthatthipakarana* (CPD 5.4.11) in two versions, both with the serial number 14 but distinguished as *Cullaganthatthipakarana* and *Mahaganthatthipakarana* in the preface (*Icchāsayanidānam* p. kha). The editors state that the larger texts (101 prose items) is actually a subcommentary on the shorter text (36 prose items). Apparently CPD 5.4.11 refers to the larger text".

255. Gv 75, 6-7, PLB p. 43, PLL p. 57, SNS Introd., p. 104 fn. 2, HOP pp. 184-5. According to Pit-sm 419 he was of Panya.

256. Mand p. 50. According to Pit-sm 420 it was written by an unknown author of Ava.

257. PLT pp. 285-6. According to W. Geiger (PLL p.57) he was a Burmese monk, see also HOP p. 187, the both make use of Subhūti's Nām as the source.

author of Panya.<sup>258</sup> 20.4 *Ganthābharaṇa-sāra*: This was composed by an unknown author.<sup>259</sup> It probably is identical with the text entitled the *Ganthābharaṇasaṅkhepa-ṭīkā* as L. Likhitānand remarks: "There is another small treatise on the *Ganthābharaṇa* known as the *Ganthābharaṇasaṅkhepa-ṭīkā* whose author and the date of composition are not known". He does not quote the source from where he had got this information.<sup>260</sup>

(21) *Saddavutti* also called the *Saddavuttipakṣaka*: This deals with the five-fold division of nouns and their different shades of meanings relating to gender, number, syntax and case and consists of 115 verses. According to *Sasanavamsa* the author was *Saddhammaguru* who wrote it at Panya.<sup>261</sup> However, *Gandhavamsa* says that *Saddhammaguru* wrote it at Pagan at the request of a certain monk.<sup>262</sup> According to others, the author was *Saddhammapāla* of Pagan.<sup>263</sup> According to Forchhammer, the work probably belongs to the fourteenth century.<sup>264</sup> While W. Geiger places it

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258. *Pit-sm* 421.

259. CPD 5.4.10, 4.

260. PLT p. 286.

261. *Sas* 90, 8-10, see also *Mand* p. 47, *PLL* p. 58, *SNS* Introd., p. 104 fn. 2, *HOP* p. 197.

262. Gv 64, 6-7, 67, 18-25 and 73, 30-31.

263. *Pit-sm* 416, *PLB* p. 29.

264. *Essay*, p. 36 quoted in *PLB* p. 29.

in 1656 A.D.<sup>265</sup> But G.E. Fryer gives the probable date as 1279 A.D.<sup>266</sup> There are four *ṭīkā*-s on it, namely, 21.1 *Saddavutti-ṭīkā*: This was composed by *Jāgarācariya*.<sup>267</sup> 21.2 *Saddavutti-purāṇaṭīkā* : This was composed by *Sāriputta* of Pagan.<sup>268</sup> G.E. Fryer gives the probable date for this as 1279 A.D.<sup>269</sup> 21.3 *Saddavutti-(abhi-)navāṭīkā* : This was composed by the teacher of the *Dakkhinārāma* in Myanmar.<sup>270</sup> 21.4 *Saddavutti-vivarana*: This was composed by an unknown teacher who wrote it in Sri Lanka.<sup>271</sup>

(22) *Samvappanānayadīpanī*: This was composed by *Jambudhaja* (or *Jambudīpadhaja*, as the king called him) of Pagan in 1651 A.D.<sup>272</sup> The text has three chapters, namely, (1) *Ulliṅga* (characteristics) (2) *Pada* (words) (3) *Nītattha* (primary sense).<sup>273</sup> He also wrote another

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265. PLL p. 58.

266. NPK p. 124.

267. Mand p.50.

268. *Pit-sm* 417, PLB p. 29, PLL p. 58, Gv 64, 8-9 and 73, 32-33 gives the title as *Saddavuttipakṣaka-ṭīkā*.

269. NPK p. 124.

270. *Pit-sm* 418. According to Gv 65, 30-33 it was composed by a learned grammarian of Sri Lanka.

271. Gv 75, 20-28.

272. PLB p. 55 and fn. 8, PLL p. 57, HOP p. 198.

273. HOP p. 198.

two texts entitled *Niruttisaṅgaha* (grammar) and *Sarvajñānyāyadīpanī* (grammar and philology).<sup>274</sup> It may be noted here that V. Fausböll mentions Jambudhaja as the author of the *Rūpabhedapakṣani*.<sup>275</sup>

(23) *Nayalakkhaṇavibhāvini*: This was composed by Vicittara of Myanmar who belonged to the second half of the eighteenth century.<sup>276</sup> It is a short manual and explains naya (method or sense) in 116 ways with examples.<sup>277</sup>

(24) *Kārakapupphamanjari*: This deals with Pāli syntax. It was written during the reign of Kirtisiri Rajasimha (1747-1780 A.D.) by Attaragama Bandara Rajaguru, a pupil of Saranyaṅkara.<sup>278</sup> It, therefore, may be assigned to the latter part of the eighteenth century.<sup>279</sup> He also wrote a Sinhalese paraphrase on it<sup>280</sup> and two another grammatical works entitled -----

274. PLB p. 25, see also PLL p. 58, HOP p. 194.

275. Mand pp. 50-1 on which M.H. Bode (PLB pp. 55-6) remarks: "Jambudhaja, author of the little grammatical treatise called *Rūpabhedapakṣani*, is probably this same Jambudīpadhaja".

276. PLL p. 58, HOP p. 193.

277. HOP p. 193.

278. PLL p. 58, PLC p. 283, HOP pp. 18, 72.

279. HOP p. 72.

280. PLC p. 283.

Sudhīra - mukha - maṇḍana and Saddamāla.<sup>281</sup>

We may follow the classification of Kaccāyana tradition given by W. Geiger in PLL. He gives the nos. 17-24 for the texts as discussed above.<sup>282</sup> It is, however, not easy to say whether these grammatical texts belong to Kaccāyana, Moggallāna or they are independent works. But one thing is certain that among the three schools of Pāli grammar the Kaccāyana-vyākaraṇa is the oldest and well-known on which there are many commentaries. Further detailed research would prove the extensive influence of Kaccāyana tradition. Such a research may fix up to which school a particular text belongs. There are still many grammatical texts recorded in Gv, Sās, Nām, gramm (PGL), Pit-sm, PLB, PLC, CPD etc; for examples, Rūpa-mālā, Saddamedhāni, Akkharavisodhāni, Akkharakosalla, Sambandhamālinī, Liṅgavivarāṇa, Niruttisāramāñjusā, Akkharamālā, Padacintā, Niruttibheda, Kaccāyanarūpadi-pāni, Niruttiyojanā etc. Many of them still lie buried in manuscript form. Some are reported to have been lost.<sup>283</sup> Some of them are published in Burmese script; some in Sinhalese, few in Thai, Roman, Devanāgarī, and Bengali scripts.

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281. Ibid., p. 283, see also PLL p. 58, HOP pp. 125-6, 150.

282. PLL p. 127.

283. There is a rich bibliography on Pāli grammar entitled "Some works on Pāli grammar, Rhetoric and  
(contd. to the next page)

Outline of the present attempt

In the field of Pāli grammatical literature the

(contd. from the previous page)

prosody" by D.L. Barua in IC 15, pp. 194-202. It may be noted here that the compiler has been misled by some sources. Therefore the readers should refer to it with caution. Otherwise the bibliography is useful. Reference may also be made to the "Handbook of Pāli Literature (= HOP)" by Somapala Jayawardhana. He makes use of Subhūti's Nāmamālā and the other sources in the Pāli grammar's section. However, he mostly follows Subhūti. This work gives more details than PLL of Geiger. And it seems to improve and replace PLL in some respects. However Jayawardhana did not make use of the latest materials. He committed the same mistakes as Subhūti whom he quotes as his source cf. SNS pp. 79-109 in JPTS XI, 1987. Still HOP has very useful information regarding the Pāli grammar. As far as the grammatical texts of Pāli grammar are concerned, the Nāmamālā is a very exhaustive treatise on Pāli grammar. It is a pioneer work even if it has some defects. It is still considered as the best of grammatical works. It was written in Sinhalese language, but we get some abstracts of it in PLL and HOP. Particularly W. Geiger wrote his works on grammatical sections based on the Nāmamālā. In the present study readers will find some discussions with reference to it.

Kaccāyana - vyākaraṇa is considered as the oldest and important text and has become a constant subject of study in the monasteries where the Theravāda Buddhists lived. The present attempt is to study and interpret the entire work of Kaccāyana. The present researcher desires to explore the precise method of the Kaccāyana-vyākaraṇa in the light of concerned Pāli literature. The thesis consists of four parts. they are:-

(1) Text: The Kaccāyana-vyākaraṇa has eight chapters. An attempt is being made here to study the entire work of the Kaccāyana-vyākaraṇa. The text of this thesis is presented in the Roman script. The Kaccāyanappakaranam by M.E. Senart was published in Journal Asiatique (pp. 193-540) Paris, 1871 which is used for the present study and in the same year it was published separately in the book form (pp. 1-338) also. In some cases Senart made corrections in the book form. The printing mistakes are corrected herein in the present research. Senart edited the work long ago and his edition was to be improved upon. It is clear from the different versions of Kaccāyana that several readings chosen by Senart in his edition are questionable or even erroneous. In his edition the sutta-s are printed in the Devanāgarī script, whereas the remaining work is printed in Roman script. In the present thesis sutta-s are transliterated in Roman script. It may be noted here that the system of Romanisation adopted by Senart is obsolete. The system

of Romanisation laid down by PTS is followed in the present thesis. In the light of different versions the critical remarks are made in the notes. The said versions are:-

1.1 **B<sub>1</sub>**: Kaccāyana-vyākaraṇa (Burmese script) by Visodhakasamiti, Buddhasāsanasaṁiti, Rangoon, 11th repr. 1988.

**B<sub>2</sub>** ms is quoted in the **B<sub>1</sub>**'s foot-notes.

1.2 **S<sub>1</sub>**: Kaccāyana Vutti (Sinhalese script) by the Venerable Dharmakirti Sri Dharmarama, Fredrick Perera Abayasingha Appuhamy, Colombo, 1904.

1.3 **S<sub>2</sub>**: Kaccāyana (Sinhalese script) by Gunaratna Thera, Venerable M., M.U. Subaseris Perera and B.L. Perera, Colombo 1913.

1.4 T: Kaccāyanamūlam nāma pakaranya (Thai script) by Phravisuddhisambodhi, Mahāmakuṭarājavidyālaya, Bangkok, 1931.

Se's edition is presented as basic one. Variant readings are recorded in the notes. It may be noted here that A,Cd,K,S<sup>a</sup>, S<sup>b</sup>, S<sup>c</sup>, S<sup>f</sup>, S<sup>g</sup>, S<sup>h</sup> versions recorded in the Se's foot-notes also occasionally are used. However, as far as the Kaccāyana's versions are concerned, **B<sub>1</sub>** is the best text and it is considered as the standard text. Because its editors make use of the concerned grammatical Pāli texts e.g. Nyāsa, Rūpa-siddhi, Suttaniddesa and Kaccāyana-vāṇṇanā etc. and trace out all the quotations available in the foot-

notes. It is clear that new critical edition of *Kaccāyana-vyākaraṇa* in the place of *Se* is needed. Senart did not have much materials at his disposal. His edition was the first one in Roman script. These limitations must be taken into account while evaluating *Se*'s work.

The present study improves also on the work entitled *The Pāli Text of Kachchāyana's Grammar with English Annotations (=PKG)* (1870) by F. Mason. That editor has brought out the entire text of *Kaccāyana* in Burmese script. Therein he has summarised each kappa and has given some notes and variant readings of some rules. This book is also useful in some cases even if it is not always free from mistakes. In the present work reference is also made to that book when necessary. The present researcher has also studied the critical edition in Devanāgarī script entitled *Kaccāyana vyākaraṇa* (= KV De) (1989) by L.N.Tiware and B. Sharma. The editors make use of *Se*, *S<sub>1</sub>*, *S<sub>2</sub>*, as the basis of their edition. The present researcher has consulted also those versions in their original forms. It is found that the editors have not presented the versions correctly at several places, while giving the variant readings. Even in the enlarged and revised edition the mistakes are not corrected. Let us point out some errors: KV De p. 157 records *damsō* and *makaso* belonging to Senart in the foot-notes 11 and 12, but in fact *Se* p. 366 reads *damsam* and *masakam*, KV De p. 190

fn. 5 records: 'Se does not have sañkhyāpūraṇ-atthe', but Se p. 402 has it. KV De p. 265 fn. 1 records: 'Se reads pūrita', but Se p. 479 reads pūrati. Similar many cases are found in this edition. The book consists of an exhaustive Introduction, text, translation and useful notes in Hindi. It is very useful for the Hindi readers. The Dhātumanjūsa of Silavamsa is added at the end of this edition (pp. 321-327). Other versions of Kaccayana do not record it. Having seen the versions in original form, the KV De edition is in a way improved upon in the present study.

(2) Translation: the sutta-s, vutti, and udāharana-s are translated into English. Translation of udāharana-s is appearing first time in English at several places. The Kaccayana-vyākaraṇa was translated first into an European language. M.E. Senart brought out a critical edition and translation along with notes in French in 1871. English translation was made by S.C. Vidyabhusana under the title Kaccayana's Pali grammar (=KG) (1901). He made use of Se's edition as the basis and translated the entire work into English first time. He, however, translated the sutta-s and vutti mixing together. So it is difficult to distinguish between sutta-s and vutti. And there are no notes (except few remarks). The examples also are not translated. S.K. Chatterji (KV De For . p.I) remarks on this edition: "This was not a very successful edition". As Se contains many corrupt readings, KG translation is not always free from

mistakes. It was the first attempt to translate Kaccāyana-vyākaraṇa in English. To some extent this work was useful for the present translation even if its translation is not always accepted, because it is based on a corrupt text.

Reference is also made to the book by J. D'Alwis entitled An Introduction to Kachchāyana's Grammar of the Pāli Language (=IKP) (1883). J. D'Alwis has translated first ten sutta's of the Sandhi-kappa (p. XVII) only. He has also brought out an edition of the Ākhyāta-kappa in Sinhalese script (pp. I - XVI at the end of the text). He translated along with useful notes (pp. 1-52). He quotes from some grammatical texts either in Introduction or in appendix. So far as we know, he was the first person who had studied the Kaccāyana-vyākaraṇa systematically to write an exhaustive Introduction. He, however, did not give the details about Kaccāyana's commentaries, but only referred to the texts occurring in his work. He did his work long ago and much new material appeared later on. Reference is made to some shortcomings in his work. However, it is the best book written in English so far for one who would like to study Kaccāyana system. After his work no such work appeared. This work also was used for the present study.

Apart from the European translations there are many translations in Burmese, Thai, Sinhalese, Hindi and other languages. As far as the Pāli grammatical

texts are concerned, the (Burmese) Nissaya is considered as the most useful one. And Burmese Pali grammarians have brought out many versions of Nissaya. Unfortunately due to the linguistic limitation these Nissaya-s could not be used in the present work, otherwise it would have been enriched more than its present form.

(3) Notes: The notes consist of four parts:

3.1 a summery of each kappa.

3.2 the critical comments on the arrangement of the rules in each kappa.

3.3 variant readings of different versions along with the critical comments wherever they are necessary and important. Apart from the said versions reference is also made to Kaccayana's commentaries e.g. Nyasa, Rupasiddhi, Suttaniddesa, Kaccayana-vyavahara etc. to support the critical comments. However, reference is made often to the Nyasa as the final authority.

3.4 Quotations: among all the versions of Kaccayana-vyakarana there is only B<sub>1</sub> having referred to the quotations at the foot-notes. Few of them are recorded in T. Some of them are not recorded even in B<sub>1</sub> also. Se recorded few of them in the notes to support his view occasionally. But S<sub>1</sub>, S<sub>2</sub> do not record them at all. The present attempt is to study quotations based upon B<sub>1</sub>. However, this attempt is different from B<sub>1</sub>. The present work refers not just to title or a word, but to the entire passage concerned. In this context, following observations may

be noted-

3.4.1 B<sub>1</sub> does not follow a particular system of reference such as Vinaya, Sutta and Abhidhamma; *atthakathā-s* *ṭīkā-s* and *anuṭīkā-s* etc. B<sub>1</sub>'s treatment of quotations seems to be rather arbitrary. It does not follow any particular system to present citations.

3.4.2 Some well known quotations do not appear at all, e.g. *Sāvittī chandaso mukham*, *evam mahiddhikā esa* etc. but they are recorded in T, see Notes I.3 under the rule 4 cf. Sadd 619 fn. 8 and Notes I. 4 under the rule 6.

3.4.3 Occasionally B<sub>1</sub> quotes wrongly e.g. *sa silavā*, *sa pannavā* etc. B<sub>1</sub> refers to Dhp 84, where we find only *sa silavā*; but *sa pannavā* is not recorded, however, we find it occurring in Ja V 148 and refer to it, see Notes I.3 under the rule 5. For *cattāro'me bhikkhave dhammā* B<sub>1</sub> quotes A II 5, 10-11 as follows:- "cattāro'me bhikkhave puggalā santo samvijjamāna lokasmim" which is not exact to the passage expected above. But we find the exact passage occurring in A II 147, 18-19 see Notes I.2. under the rule 2.

3.4.4 sometimes B<sub>1</sub> quotes the whole prose-sentence e.g. *tippo paraṅgato ahu* as an example occurring in Dhp 414, but Dhp reads *jhayī* for *ahu* and does not have the full prose-sentence referred to by B<sub>1</sub>. [see Notes I.3 under the rule 1] In this case, however, H. Smith (Sadd 619 fn. 18) considers it as untraced quotation with "cf. Dhp 414; S VI 157, 9".

And sometimes if  $B_1$  cannot trace out the prose-sentence in the full form, it refers to the concerned word only e.g. *yatha-ri-va vasudhātalañ ca sabbam̄*: as this cannot be traced in the full form,  $B_1$  refers to *yatha-ri-va* only. See Notes I.2 under the rule 11. *Pag'eva vuttyassa*: here only *pag'eva* is recorded as full citation could not be traced out. See Notes I.5 under the rule 2. It may be noted here that in this case, *Saddanīti* has changed *vuttyassa* into *itarā paja* so that *pag'eva itarā paja*: can be traced out in the canon, see Sadd 681 fn.11, Ja III 111, 20, V 222, 24 and A II 75, 36. *Aggavamsa*, while treating *Kaccayana's* citations, seems to adopt the same method. He might have changed some words in order to suit the canonical references.

3.4.5 Sometimes  $B_1$  quotes the citations having just an apparent verbal similarity e.g. *haṇu*: occurs in Kacc VIII. 48,  $B_1$  quotes D II 18, 16 as: "ayam hi deva kumāro sihahaṇu", *dhātu*: occurs in Kacc VIII. 48,  $B_1$  quotes M I 57, 36-37 as: "atthi imasmim̄ kāye pathavi-dhātu apodhātu tejodhātu". Thus, the words to be proved are not keeping with the examples referred to. Similar are the words like *gopphimo*, *subharo*, *jenadatti*, *ghatiyati* etc.; concerned citations are left out in the present study. Sometimes  $B_1$  quotes a citation. But it is not traceable in the literature available today e.g. *tam sadhu ti patissuṇitvā*: occurs in Kacc I. 4.1. Such citations are left out.

3.4.6. If a particular form occurs exactly as it

is proved, B<sub>1</sub> should quote example for the same. However, it appears that B<sub>1</sub> quotes another quotation having the form similar to the proved form and not exactly the same form e.g. vedhavero, but quotation gives the form vedhaverā; sārīrikā for sārīrikānam; gandhiko for gandhikā see Notes V under the rules 6, 7 and 8 etc. The similar cases also are found often in B<sub>1</sub> 's quotations.

3.4.7 Sometimes B<sub>1</sub> quotes many sources as examples. In such cases, only one example is studied. But if the same has occurred earlier the repetition is avoided by just mentioning the source.

Critical study of those citations along with the Burmese traditional literature on Saddanīti and Rūpasiddhi would be desirable, which, however is a formidable task beyond the scope of present attempt. The study of the citations occurring in the present versions of Kaccāyana as well as in Saddanīti and Rūpasiddhi is left for future research. Rūpasiddhi and Saddanīti have mostly borrowed the examples from Kaccāyana with slight modifications in some cases.

(4) Bibliography: The thesis uses not only English sources, but also the editions available in Thai, Sinhalese, Burmese and Devanāgarī. The bibliography covers detailed description of the sources.

Thus, the objective of this thesis is to study

Kaccāyana's treatment of the whole Pāli grammar. It is hoped that this study would render inspiration for the study of other schools of Pāli grammar e.g. Moggallāna and Saddanīti which is still neglected by the scholars. References may be made to a recent publication entitled the Saddabindu and its 'New' Subcommentary by F. Lottermoser which appeared in JPTS vol. XI 1987 pp. 79-109. However we have not a critical edition of the Moggallāna-vyākaraṇa in Roman script, as we have Kaccāyanappakarāṇa by M.E. Senart and Saddanīti by H. Smith.

Roman editions of Pāli grammatical commentaries is still a dream! Similar topic for further study would be the comparative approach to the three schools of Pāli grammar.

Reference should be made here to some devices used while presenting the text in a present thesis. As usual, the figures preceding the suttas refer to the sections and suttas, however, the figures following the suttas indicate the serial numbers of suttas throughout the Kaccāyana-vyākaraṇa.

The system of Kaccāyana's quotation is as Chapter/Section/Rule's number e.g. II. 3.1 indicates Chapter II (Nama-kappa)/Section (Kāṇḍa) 3/Rule no. 1. If a chapter does not contain the sections, the system would be: Chapter/Rule's number e.g. III.3 indicates Chapter 3 (Kāraka-kappa)/Rule no. 3. It may be noted

here that the rules quoted include the vutti and udāharanā-s also except where otherwise stated. The system of abbreviations of the titles of Pāli texts laid down in the Epilegomena to CPD I is followed, on which the other abbreviations also are based. References to Pāli texts indicate the PTS editions except stated otherwise.

## SANDHI-KAPPA

Namo Tassa Bhagavato Arahato Sammasambuddhassa.

Honour to the Blessed One, the Exalted One, the fully enlightened One.

Settham tilokamahitam abhivandiy'aggam  
Buddhan̄ ca dhammam̄ amalam̄ gaṇam̄ uttaman̄ ca  
Satthussa tassa vacanatthavaram̄ suboddhum̄  
Vakkhaṇīmi suttahitam̄ ettha susandhi-kappam̄.  
Seyyam̄ jineritanayena budhā labhanti  
Taṇ̄ cāpi tassa vacanatthasubodhanena  
Atthan̄ ca akkharapadesu amohabbhāvā:  
Seyyatthiko padam ato vividham suneyya.

- Having saluted to the supreme chief Buddha worshipped in the three worlds, and also to the pure Dhamma, and to the highest Saṅgha; I am going to describe good Sandhi-kappa in accordance with the sutta-s in order to know well the teacher's excellent words. The learned attain to the supreme bliss by the way of teachings of Buddha. Further, (the learned) attain to that by means of easily understanding of the sense of teacher's words. And that sense (is learned) by the knowledge of the sounds and words. Therefore one who aims at that supreme bliss

should hear the (description of) words classified differently.

[1] Attho akkharasannāto. 1

Sabbavacanānam attho akkhareh'eva sannayate.  
Akkharavipattiyam hi attassa dunnayata hoti; tasma  
akkharakosallam bahūpakāram suttantesu.

(1) The meaning is known by sounds.

The meaning of all expressions is known by the sounds only. When there is any mistake in the sounds, the meaning becomes wrong (unintelligible). Therefore skilfulness about the sounds is very useful in the context of sutta-s.

[2] Akkharāpādayo ekacattalīsam. 2

Te ca kho akkharāpi akārādayo ekacattalīsam suttantesu sopakāra honti. Tam yathā: a ā i ī u ū e o, ka kha ga gha ña ca cha ja jha ña, ṭa ṭha, ḍa ḍha ḡa, ta tha da dha na, pa pha ba bha ma, ya ra la va sa ha ḥa am ti akkharā honti. Akkhara icc anena kv attho? Attho akkharasannāto (I.1.1).

(2) There are forty-one sounds beginning with a.

Those forty-one sounds beginning with a are useful in the context of sutta-s. Forty-one sounds are: a ā i ī u ū e o, ka kha ga gha ña, ca cha ja jha ña, ṭa

tha ḍa ḍha ṇa, ta tha da dha na, pa pha ba bha ma, ya ra la va sa ha ḥa ḥm. What is the use of the term akkhara? (It is useful) for, it is used in the rule 'Attho akkharasannāto (I.1.1)'.

[3] Tatth'odanta sara attha. 3

Tattha akkharesu akārādīsu odanta attha sara nāma honti. Tam yathā: a ā i ī u ū e o, iti sara nāma. Sara icc anena kv attho? Sare lopam (I.2.1).

(3) [Among those forty-one sounds] the eight sounds ending with o are called vowels.

Among those forty-one sounds, the eight sounds beginning with a and ending with o are vowels. The eight vowels are: a ā i ī u ū e o. What is the use of the term sara? (It is useful) for, it will be used in the rule 'Sara sare lopam (I.2.1)'.

[4] Lahumatta tayo rassā. 4

Tattha atthasu saresu lahummattā tayo rassā nāma honti. Tam yathā: a, i, u iti rassā nāma. Rassa icc anena kv attho? Rassam (I.3.4).

(4) The three of lesser measure are short vowels.

Among those eight short vowels, the three of lesser measure are short vowels. The short vowels are: a i u. What is the use of the term rassa? (It is useful) for, it will be used in the rule 'Rassam (I.3.4)'.

[5] <sup>~~</sup>Anne dīghā.

5

Tattha at̄hasu saresu rassehi anne pānca sārā  
dīghā nāma honti. Dīgha icc anena kv attho? Dīgham  
(I.2.4).

(5) The rest are long vowels.

Among those eight vowels, five vowels other than the short ones are long. What is the use of the term dīgha? (It is useful) for, it will be used in the rule 'Dīgham (I.2.4)'.

[6] Sesā byanjanā.

6

Thapetvā at̄tha sare sesā akkharā kakārādayo niggahitantā byanjanā nāma honti. Tam yathā: ka kha ga gha ṇa, ca cha ja jha ṇa, ṭa ṭha ḍa ḍha ḡa, pa pha ba bha ma, ya ra la va sa ha ḥa am̄ iti byanjanā nāma honti. Byanjanā icc anena kv attho? Sārā pakati byanjanē (I.3.1).

(6) The remaining sounds are called consonants.

Other than the eight vowels, the remaining sounds beginning with the sound ka and ending with a nasal are called consonants. Namely, ka kha ga gha ṇa, ca cha ja jha ṇa, ṭa ṭha ḍa ḍha ḡa, pa pha ba bha ma, ya ra la va sa ha ḥa am̄, these are called consonants. What is the use of the term byanjanā? (It is useful) for, it will be used in the rule 'Sārā pakati byanjanē (I.3.1)'.

[7] Vagga pāñcapāñcaso mantā.

7

Tesam̄ kho byanjanānam̄ kakārādayo makārantā

~ ~  
 pāñcapāñcaso akkharavanto vaggā nāma honti. Tam yathā:  
 ka kha ga gha ṇa, ca cha ja jha ṇa, ṭa ṭha ḍa ḍha ḡa, ta  
 tha da dha na, pa pha ba bha ma, iti vaggā nāma honti.  
 Vagga icc anena kv attho? Vaggantam vā vagge (I.4.2).

(7) Five groups of the five sounds each ending with the sound *ma* are called *vagga-s*.

Of those sounds beginning with *ka* and ending with *ma* the five groups are called *vagga-s*. Namely, *ka kha ga gha ṇa*; *ca cha ja jha ṇa*; *ṭa ṭha ḍa ḍha ḡa*, *ta tha da dha na*, *pa pha ba bha ma*; these are called *vagga-s*. What is the use of the term *vagga*? (It is useful) for, it will be used in the rule 'Vaggantam vā vagge (I.4.2)'.

[8] Am̄ iti niggahitam.

8

Am̄ iti niggahitam nāma. Niggahita icc anena kv attho? Am̄ byanjane niggahitam (I.4.1).

(8) Sound *am̄* is *niggahita*.

Sound *am̄* is called *niggahita*. What is the use of the term *niggahita*? (It is useful) for, it will be used in the rule 'Am̄ byanjane niggahitam (I.4.1)'.

[9] Parasamanna payoge.

9

Yā ca pana sakkatagandhesu samanna ghosā ti  
 vā aghosā ti vā tā payoge sati etthāpi payunjante.  
 Tattha ghosavanto nāma: ga gha ṇa, ja jha ṇa, ḍa ḍha ḡa,  
 da dha na, ba bha ma, ya ra la va ha iti ghosā nāma.

Aghosā nāma: ka kha, ca cha, ṭa ṭha, ta tha, pa pha, sa iti aghosā nāma. Ghosāghosa icc anena kv attho? Vagge ghosāghosānam tatiya-paṭhamā (I.3.7).

(9) The terms from other systems are used, when they are relevant (in grammatical process).

The terms from Sanskrit grammar such as ghosa or aghosa are also used here, when the use occurs. The sounds having ghosa are as follows:- ga gha ḥa; ja jha ~a; ḍa ḍha ḫa; da dha na; ba bha ma; ya ra la va ha; these are called ghosa. The sounds which are called aghosa are as follows:- ka kha; ca cha; ṭa ṭha; ta tha; pa pha; sa; these are called aghosa. What is the use of the terms ghosa and aghosa? (They are useful) for, they will be used in the rule 'Vagge ghosāghosānam tatiya-paṭhamā (I.3.7)'.

#### [10] Pubbam adhoṭhitam assaram sarena viyojaye. 10

Tattha sandhim kattukāmo pubbabyanjanam adhoṭhitam assaram katvā saran̄ ca upari katvā sarena viyojaye. Tatrāyam ādi.

(10) For conjunction, first, one should put the preceding consonant below and having made the vowel above, it should be separated from the vowel.

One who wants to make sandhi, preceding consonant is to be written below without vowel and having put the vowel above it should be separated from vowel. For

example 'tatrāyam̄ adi'.

[ii] Naye param̄ yutte.

ii

Assaram̄ kho byanjanam̄ adhoṭhitam̄ parakkharam̄ naye yutte. Tatrabhiratim̄ iccheyya. Yutte ti kasmā? Akkocchi mam̄ avadhi mam̄ ajini mam̄ ahāsi me. Ettha pana yuttam̄ na hoti.

Iti sandhikappe pathamo kando.

(ii) The consonant separated from vowel should be joined to the following consonant.

The consonant written below should be taken to the following consonant for joining. For example 'tatrabhiratim̄ iccheyya'. Why is the word yutte used in the rule? In the following example there are not conjuncts: "akkocchi mam̄ avadhi mam̄, ajini mam̄ ahāsi me".

Here ends the first section in the chapter on the sandhi.

## Notes I.1.

This first section is devoted to <sup>~~-</sup>sannāvidhāna and sarasandhi and covers first eleven rules. The word sandhi is derived from sam + dha<sup>-1</sup> (sam means near by, together; dha means put, place, lay in or on, bestow, hold); literal meaning would be: 'putting together'<sup>2</sup>. Kaccāyana and Moggallāna do not give the meaning of sandhi, but Aggavāmsa gives it: "It is called sandhi due to joining the words and sounds together".<sup>3</sup> A.P. Buddhadatta gives it: "When two letters of the same word or of two different words are joined together for the sake of euphony the union is called sandhi (combination or fitting together)".<sup>4</sup> It may be noted here that a vowel due to sandhi can be changed into another one, but the words and meanings remain unchanged.

1. "sam pubbo dha dharane" Abh-suci, s.v. sandhi.

2. "union, junction, breach, break, hole, chasm, a window, joint, piece, link, connection, combination, euphonic junction, euphony, agreement" PED, s.v. sandhi, cf. MW, s.v. sam- dhi.

3. "sandhiyanti ettha padāni akkharāni cā ti sandhi" Sadd 611, 20.

4. NPC II p.3, see also EPG p.13, GPL p.3, PGP p.5.

Aggavāmsa has divided sandhi briefly into two kinds:  
 (1) padasandhi (the euphonic combination of words)  
 which is also called external sandhi or word sandhi  
 e.g. *tatrāyam* (2) vāgnasandhi (the euphonic combination  
 of sounds) which is also called internal sandhi  
 e.g. *sāhu; khatyā*.<sup>5</sup> Sandhi is generally divided into  
 three kinds: (1) sarasandhi (combination of vowels) (2)  
<sup>~</sup>vyanjanasandhi (combination of consonants) (3) niggahī-  
 tasandhi (combination of nasal and a vowel or a  
 consonant).<sup>6</sup> Kaccāyana and Moggallāna do not

5. "Api c'ettha dvidhā cā pi samkhepā sandhi icchito  
 padānām padasandhi ca vāgnānām vāgnasandhi ca;  
 tesu "tatrāyam" icc ādi padasandhī ti dīpaye,  
 vāgnasandhī ti dīpeyya" sāhu; khatyā" ti ādikam"

Sadd 610, 29-32, see also EPG pp. 13-14, PGR p. 60,

SPL p.59, CP III pp.219-224, OSP pp. 101 ff.

6. See NPC II, p. 3, but EPG p. 14 and PGP p. 6:

(1) vowel sandhi (2) vomissakasandhi (mixed sandhi)  
 (3) niggahītasandhi, here EPG and PGP consider  
 vomissakasandhi as <sup>~</sup>vyanjanasandhi, and EPG p.15  
 further remarks: "Strictly speaking, there is no  
 consonantal sandhi in Pāli, because no word in it,  
 as a rule, ends in a consonant, excepting m", see  
 also SPL p. 59.

divide sandhi categorically, but we may remark that it is divided into three kinds<sup>7</sup> as mentioned above. In this context, Buddhappiya re-arranges the rules of sandhi<sup>8</sup> in Kaccāyana-vyākaraṇa according to their functions in order to help students understand them with ease and divides into five kinds: (1) <sup>~~-</sup>sannāvidhāna (2) sarasandhi (3) nisedhanasandhi (pakatisandhi) (4) <sup>~</sup>byanjanasandhi (5) niggahītasandhi.<sup>9</sup>

But Aggavāma has divided into four kinds: (1) sarasandhi (2) <sup>~</sup>byanjanasandhi (3) niggahītasandhi (4) sādhāranasandhi.<sup>10</sup> In fact, he has divided only into three kinds: (1) sarasandhi (2) <sup>~</sup>byanjanasandhi (3) vomissasandhi.<sup>11</sup> Moreover, he considers niggahītasandhi

7. See Mogg pp. 1-7.

8. Rūp pp. 1-36.

9. "sannāvidhānam<sup>~</sup> sarasandhi sandhi

<sup>~</sup>nisedhanam<sup>~</sup> byanjanasandhi sandhi

yo niggahītassa ca sandhikappe

sunicchayo so hi may'ettha vutto" Rūp 36, 16-19.

10. "sarasandhi-niggahīta-sara-vyanjanasandhayo

<sup>~</sup>sādhārano ca sandhī ti catudh'evam<sup>~</sup> pakāsito"

Sadd 610, 17-18.

11. "tesu gajjādibhedesu ganthesu pubbavinnuhi

<sup>~</sup>saravyāñjana-vomissavasa<sup>~</sup> sandhi tidhā mato"

ibid., 610, 13-14.

as vomissa- or sādhārāṇasandhi.<sup>12</sup>

In the first rule it is said that the meaning is known by the sound only. It is traditionally believed that the first rule in Pāli grammar was uttered by Gotama or Kaccāyana himself. Francis Mason says: "This aphorism is by some attributed to Gaudama and by others to kachchayano himself. There is nothing in the text to indicate that it had not the same author as the other aphorisms. Some of the old commentators say that it is not an aphorism, sutta, but the first "saying" vākyā".<sup>13</sup>

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12. "missibhūtanam saravyāñjanādinam sandhi vomissa-sandhi; tathā hi saravyāñjananiggahitādesalopakarāṇavasena sādhito sandhi vomissasandhi ti vuccati, so eva saravyāñjananiggahitādesalopaviparitādivasena anekasaṅgahattā sādhārāṇasandhi ti ca vuccati" ibid., 627, 24-28, even if R.C. Childers (OSP p.100) has divided it into three kinds: (1) vowel sandhi (2) consonant sandhi (3) mixed sandhi, in this case, we may remark that he follows Aggavāmsa's method, see also GPL p. 3, PM p.45.

13. PKG p.3.

Akkhara means "sound, tone, word"<sup>14</sup> "that which does not obtain the state of roughness or harshness"<sup>15</sup> "that which is imperishable".<sup>16</sup>

Kaccāyana emphasises skilfulness in akkhara, because one who is not well-versed in it, cannot understand the Tipiṭaka clearly, otherwise, while reading the Tipiṭaka, one would be misled. Therefore, it is said that "one who, while learning the Tipiṭaka, does not learn etymological interpretation, he may doubt in every word (of it) just as a blind elephant (roams) in the forest".<sup>17</sup> So, first of all, he has laid down this rule.

After having indicated the importance of sounds, Kaccāyana enumerates the sounds numbering forty-one, consisting of thirty three consonants and eight vowels.

14. See PED and CPD s.v. akkhara, MW, s.v. akshara.

15. "atisukhumagambhirasamketesu parivattamāna pi kharattam thaddhabhāvam na gacchanti ativiya mudū hutvā attavasena na kharanti, tasma akkhara ti vuccanti" Sadd 605, 1-4.

16. "na kkharanti ti akkhara" ibid., 605, 4-5, Nyp 7,11, Rūp 2, 11, see also Abh-sūci s.v. akkhara.

17. "Yo niruttim na sikkheyya sikkhanto piṭakattayaṁ pade pade vikañkheyya vane andhagajo yathā"

Mogg-pt 16, 5-6.

But Moggallāna says that the Pāli sounds are 43,<sup>18</sup> including the short ē e.g. ettha and ô e.g. sotthi, Buddhappiya does not accept Moggallāna's view and says: "Kaccāyana remarks: as far as Buddha's discourse is concerned, the number of the sounds does not exceed 41".<sup>19</sup> In this context, Vacissara supports Moggallāna's view and remarks: "some ignorant people quote the verse written in Rūpasiddhi ... (as remarked above), (however) the number of the sounds exceeds 41 due to ē (et) and ô (ot) vowels ...".<sup>20</sup>

In the rules 2-9, Kaccāyana deals with the division of sounds and has referred to some grammatical terms from Sanskrit grammar for the sake of convenience in usages. The rules 10 and 11 are introductory for the sake of conjunction. Buddhappiya classifies the rules 1-9 under <sup>~~</sup>sannavidhāna, 10 and 11 under sarasandhi. In this context, F. Mason remarks: "The 10th and 11th Aphorisms although closing the first part, have really

18. See fn. 114 of Introduction.

19. "adhikakkharavantāni ekatalisato ito  
na Buddhavacanānī ti dīpet'acariyāsabho"  
Rūp 3,13-14.

20. "... Rūpasiddhiyam likhitam imam gātham vatvā keci  
avinnuno rassa-ekāra-okāra ekacattalisato adhikā  
...vippalapanti" Pds-t 39, 8-10.

no connection with it, regarded as orthoepy".<sup>21</sup>

In this kanda, there are 11 rules, in the third rule the word tattha is used in the sense of akkharesu; the word tattha is shorter than akkharesu. In the rule 4 the word sarā is understood from previous rule, similarly, in the following rule also. In the rule 4 the word tattha also is understood from preceding rule. In the rule 6 the word akkharā is understood from the second rule. The rules 7, 8, 9 are independent rules. In the rules 7 and 8 definitions of the technical terms are given. The rule 9 is connected with general grammatical scheme of Kaccayana. The last two rules are related to the process of sandhi.

**Rule 2:** T, S<sub>2</sub> read -cattalīsam̄ for -cattalīsam̄. In T edition generally the sound l̄ is found in the place of l. In the MSS the spellings l̄ and l̄ are always confused.<sup>22</sup> We may accept either because both are in use. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read iti in the place of ti. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd read tena in the place of icc anena up to the rule 9 to avoid repetition of the term in question followed by icc anena.

**Rule 5:** T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add tam̄ yathā: ā, ī, ū, e, o iti dīghā nāma (The long vowels are: ā, ī, ū, e, o); T has honti after nāma. In this context, Senart does not

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21. PKG p.5.

22. PGR p. 2 fn. 3.

record them in his edition. According to the context, they are very significant. Therefore, we prefer to add them as shown by all the versions.

**Rule 6:** T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, add ta, tha, da, dha, na after ṭa, ṭha, ḍa, ḍha, ḋa but Senart does not record them in his edition. However, according to the vutti they are very significant, otherwise the groups of the consonants will not be complete. The consonants must be 33, not 28. Therefore, we have to add them.

**Rule 9:** T reads sakkaṭaganthesu B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read sakkataganthesu S<sup>a</sup> reads sakkaṭaganṭhesu for sakkatagandhesu, T generally reads sakkaṭa in the place of sakkata. Either reading sakkaṭa or sakkata stands for Sanskrit language. The word gandha or gantha means "text, composition, book" but PED quotes gandha as misspelt by Burmese MSS.<sup>23</sup> Dharmamanda Kosambi also states: "In the Burmese script,..... for tha, dha is often written, e.g. gantha "book" as gandha "perfume"; gūtha as gūdha".<sup>24</sup> However, Ariyavāmsa gives the meaning of gandha to apply to the text.<sup>25</sup> But Moggallāna,

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23. PED, s.v. gantha.

24. Vism pre. p.X.

25. "attham gandheti sūceti ti gandho, gandhiyati vā attho sūciyati etena ettha vā ti gandho sakalam pakarayam" Majis - ṭ I 69, 10-12.

the author of Abh, uses gandha in the sense of perfume or smell as usual usage.<sup>26</sup> The word gantha is always used in the sense of a text, canonical or non-canonical. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read yujjante, T, S<sup>a</sup> read payujjante for payunjante. The word yujjante or payujjante is used in the sense of passive voice according to the context of the vutti. B<sub>1</sub> reads ghosā for ghosavanto. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> have la after ha but Senart does not record it in his edition. As a ghosa, la must be there as shown by all the versions. In this context, if we read ghosavanto in the place of ghosā, also aghosā should be read as aghosavanto.

Rule 10: "tatrayam ādi": occurs in Dhp 375 as follows:-

"tatrayam ādi bhavati idha pannassa bhikkhuno;  
indriyagutti santutthi patimokkhe ca samparo,  
mitte bhajassu kalyane suddhajive atandite".

Rule 11: "tatrābhiratī iccheyya" : occurs in Dhp 88 as follows:-

"tatrābhiratī iccheyya hitvā kāme akincano  
pariyodapeyya attānam cittaklesahi pandito".

The hemistich "akkocchi mām avadhi mām ajini mām ahāsi me": occurs in Dhp 3 as follows:-

"akkocchi mām avadhi mām ajini mām ahāsi me  
ye tam upanayhanti veram tesam na sammati".

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26. "gandha thoke ghāyanīye ...." Abh 1129, cf. MW s.v. gandha.

[1] **Sarā sare lopam.**

12

Sarā kho sabbepi sare pare lopam papponti.  
 Yass'indriyāni samatham gatāni; noh'etam bhante;  
 samet'āyasmā saṅghena.

(1) Vowels are dropped, when followed by another vowel.

All the vowels, when followed by another vowel, are dropped. For example 'yass'indriyāni samatham gatāni' 'noh'etam bhante' 'samet'āyasmā saṅghena'.

[2] **Vā paro asarūpā.**

13

Saramhā asarūpā paro saro lopam pappoti vā.  
 Cattāro'me bhikkhave dhammā; kinnu'mā vasamañiyō. Vā ti  
 kasma? Pāñc'indriyāni; tayassu dhammā jahitā bhavanti.

(2) Optionally, the vowel following the dissimilar vowel (is lost).

The vowel following the dissimilar vowel is optionally dropped. For example 'cattāro'me bhikkhave dhammā' 'kinnu'mā vasamañiyō'. Why optionally?: For, in the following examples this loss is not found, for example '^pāñc'indriyāni' 'tayassu dhammā jahitā bhavanti'.

[3] **Kvac'āsavāṇṇam lutte.**

14

Saro kho paro pubbasare lutte kvaci asavāṇṇam pappoti. Saṅkhyām nopeti vedagu; bandhuss'eva samāgamo. Kvaci ti kasma? Yass'indriyāni; tath'ūpamam dhammam adesayi.

(3) When the preceding vowel is dropped, the following vowel is sometimes changed into dissimilar vowel.

The following vowel is sometimes changed into a dissimilar vowel, when the preceding vowel is dropped. For example 'sañkhyam̄ nōpeti vedagu' 'bandhuss'eva samañgamo'. Why sometimes?: For, in the following examples this change is not found: 'yass'indriyāni' 'tath'ūpamam̄ dhammam̄ adesayi'.

#### [4] Dīgham̄.

15

Saro kho paro pubbasare lutte kvaci dīgham̄ pappoti. Saddh'īdha vittam̄ purisassa settham̄; anāgarehi c'ubhayam̄. Kvaci ti kasma? Pañcah'upāli aṅgehi samannāgato; natth'annam̄ kīci n'ettha.

(4) (The vowel is) lengthened.

Sometimes, when the preceding vowel is dropped, the following vowel is lengthened. For example 'saddh'īdha vittam̄ purisassa settham̄' 'anāgarehi c'ubhayam̄'. Why sometimes? : For, it is not lengthened in the following examples 'pañcah'upāli aṅgehi samannāgato' 'natth'annam̄ kīci n'ettha'.

#### [5] Pubbo ca.

16

Pubbo ca saro paralope kate kvaci dīgham̄ pappoti. Kimsūdha vittam̄ purisassa settham̄? sādhū ti patisupitvā. Kvaci ti kasma? Iti'ssa muhuttampi.

(5) And the former (vowel is lengthened).

Sometimes, when the following vowel is dropped, the preceding vowel is lengthened. For example 'kimsūdha vittam̄ purisassa settham̄' 'sādhū ti patisupitvā'. Why sometimes?: For, it is not lengthened in the

## Vv. 10.17/1

following example: 'iti'ssa muhuttampi'.

## [6] Yam e-dantass'ādeso.

17

Ekarassa antabhūtassa sare pare kvaci yakārādeso hoti. Adhigato kho my āyam dhammo; ty āham evam vadeyyam; ty assa pahīnā honti. Kvaci ti kasma? Te' nāgata iti n'ettha.

(6) Sound e occurring at the end is changed into sound ya.

The sound e occurring at the end, when vowel follows, is sometimes changed into sound ya. For example 'adhigato kho my āyam dhammo' 'ty āham evam vadeyyam' 'ty assa pahīnā honti'. Why sometimes?: For, this change is not found in the following example: 'te' nāgata iti n'ettha'.

## [7] Yam od-udantānam

18

Okārukārānam antabhūtānam sare pare kvaci vakārādeso hoti. Atha khv assa; sv assa; hoti bavhābādho; vatthv ettha vihitam; niccam cakkhv āpātham āgacchanti. Kvaci ti kasma? Cattāro' me bhikkhave dhammā; kinnu'mā vasamañiyō.

(7) Final sounds o and u are changed into the sound va.

The sounds o and u occurring at the final position, when followed by vowel are sometimes changed into the sound va. For example 'atha khv assa' 'sv assa' 'hoti bavh ābādho' 'vatthv ettha vihitam' 'niccam cakkhv āpātham āgacchanti'.

Why sometimes?: For, this change is not found in the following examples: 'cattāro'me bhikkhave dhamma' 'kinnu'mā vasamañiyō'.

[8] Sabbo cañ ti.

19

Sabbo ti icc eso saddo sare pare kvaci cakāram pappoti. Icc etam kusalam; icc assa vacaniyyam; paccuttaritvā; paccāharati. Kvaci ti kasma? Iti'ssa muhuttampi.

(8) The entire expression *ti*, when followed by another vowel, is sometimes changed into *ca*.

The entire *ti* is sometimes changed into *ca*, if a vowel follows. For example 'icc etam kusalam' 'icc assa vacaniyyam' 'paccuttaritvā' 'paccāharati'. Why sometimes?: For, this change is not found in the following example 'iti'ssa muhuttampi'.

[9] Do dhassa ca.

20

Dha icc etassa sare pare kvaci dakārādeso hoti. Ekam idāham bhikkhave samayam. Kvaci ti kasma? Idh'eva marañam bhavissati. Casaddaggahagenā dhakārassā haka-rādeso hoti: sahu dassanam ariyānam. Suttavibhāgenā bahudhāpi siyā. To dassa yathā: sugato; to tassa yathā: dukkaṭam; dho tassa yathā: gandhabbo; tro tassa yathā: atrajo; ko gassa yathā: kulupako; lo rassa yathā: mahā-salo; jo yassa yathā: gavajo; bo vassa yathā: kubbato; ko yassa yathā: sako; yo jassa yathā: niyam puttam; ko tassa yathā: niko; co tassa yathā: bhacco; pho passa yathā: nipphatti, iccevam ādayo.

[9] Dha (followed by a vowel) is (sometimes) changed

into da.

If a vowel follows, dha too is sometimes changed into d. For example 'ekam id'āham bhikkhave samayam'. Why sometimes?: For, this change is not found in the following example: 'idh'eva marapam bhavissati'. The word ca in the rule indicates that dha is changed into h, for example 'sāhu dassanam ariyānam'. By sutta-vibhāga the following different substitutes also may be indicated: d is changed into t as sugato; t is changed into ṭ as dukkaṭam; t is changed into dh as gandhabbo; t is changed into tr as atrajo; g is changed into k as kulupako; r is changed into l as mahāsalō; y is changed into j as gavajo; v is changed into b as kubbato; y is changed into k as sako; j is changed into y as niyam puttam; t is changed into k as niko; t is changed into c as bhacco; t is changed into ph as nipphatti and so on.

[10] Ivanno yam na vā.

21

Pubbo ivanno sare pare yakāram pappoti na vā. Paṭisanthāravuty assa; sabbā vity anubhūyate. Navā ti kasmaī? Pañcāhāṅgehi samannāgato; muttacāgī anuddhato. (10) (When a vowel follows,) i and ī are changed into y or optionally not.

If a vowel follows, the preceding i and ī are optionally changed into y. For example 'paṭisanthāravuty assa' 'sabbā vity anubhūyate'. Why optionally?: For this change is not found in the following examples: 'pañcāhāṅgehi samannāgato' 'muttacāgī anuddhato'.

[11] Evādissa ri pubbo ca rasso.

22

Saramhā parassa evassa ekarassa ādissa rikāro hoti pubbo ca saro rasso hoti na vā. Yatha-r-iva vasudhātalan ca sabbam; tatha-r-iva guṇavā supūjāniyo. Navā ti kasmā? Yathā eva; tathā eva.

Iti sandhikappe dutiyo kāndo.

(ii) The initial vowel in **eva** following a vowel is optionally changed into **ri** and the preceding vowel is shortened.

If **eva** follows a vowel, then **e** of **eva** is optionally changed into **ri** and the preceding vowel is shortened. For example 'yatha-r-iva vasudhātalan ca sabbam', 'tatha-r-iva guṇavā supūjāniyo'. Why optionally?: For, this change is not found in the following examples: 'yathā eva' 'tathā eva'.

Here ends the second section in the chapter on the sandhi.

### Notes I.2

This second section is devoted to sarasandhi and covers eleven rules. Sara means "sound, voice, intonation, accent".<sup>1</sup> Aggavamsa gives the meaning of sara as: "Those are vowels which go to the state of being heard, or which lead the associated consonant to the state of being heard. The etymologist, however, says that vowels are those which shine forth themselves".<sup>2</sup> Buddhappiya gives as: "Vowels are so called as 'they move or go' or as: 'they make the consonant move'"<sup>3</sup> and the meaning of sarasandhi as: "Joining of vowels"; moreover, "it is accomplished due to changing and elision of vowel".<sup>4</sup> According to A.P.

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1. See PED, s.v. sara, cf. MW s.v. sara, see also Abh-sūci s.v. sara.

2. "saranti suyyamānatām gacchantī ti sāra, attasāmsat-thāni vā vyanjanāni sārenti suyyamānatām gamentī ti pi sāra; neruttikā pana vadanti 'sayam rājanti ti sa-rā-ti" Sadd 605, 13-15.

3. "saranti gacchantī ti sāra, byanjane sārentī tipi sāra" Rūp 4, 1-2.

4. "sārānam sāresu vā sandhi sārasandhi. Ettha ca sārādesalopakarapavasena sādhito sandhi sārasandhī ti vuccati" Sadd 611, 21-22.

**Buddhadatta:** "(Sarasandhi takes place) when a word ending in a vowel is joined to a word beginning with a vowel, or when two adjacent vowels of the same word are joined together".<sup>5</sup>

In the second kanda, there are 11 rules. In the rule 13 the word *lopam* is understood from previous rule. In the rule 14 the word *kvaci* cancels the word *vā* occurring in the preceding rule. In the rule 15 the word *lutte* and *kvaci* are understood from the preceding rule. However, the word *saro* also is understood from the rule 12 in which it occurs in plural [*sarā*]. In the rule 16 the words *kvaci* and *dīgham* are understood from the rules 14 and 15, similarly, the word *saro* in singular is understood from the rule 12 where it occurs in plural. In the rule 17 the words *sare* and *kvaci* are understood from the rules 12 and 14, similarly, in the rules 18, 19 and 20. In the rule 20 the word *ca* stands for *sabbo* according to the Kaccāyana's scheme. The rules 19 and 20 are special rules about particular sound change. In the rule 21 the words *na* and *vā* are used to cancel the word *kvaci* occurring in the rule 14. According to *Nyasapāṭha*, *Rūpasiddhi* and *Suttaniddesapāṭha*, they stand for *kvaci*<sup>6</sup> which means 'sometimes'. If

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5. NPC II p.3, see also EPG p.14, PGP p. 5.

6. "kvacisaddo ca navāsaddo ca ime dve samānattha"  
Nyp 34, 1, "navāsaddo kvacisaddena samānattha" Sdp 14,  
ii, "navāsaddo kvacisaddapariyāyo" Rūp 13, 12.

it is so, Kaccāyana would not have repeated it in the rule 21. The rule 21 is general rule, but the rule 22 is special rule for particular words. In the last rule there are two grammatical operations joint with the word ca because Kaccāyana wants to cover this single expression in single rule. Also the words na and vā are understood from previous rule; it means the rules 21 and 22 are covered under the expression na vā. In the rule 22 also the word saro is understood from the rule 12 where it occurs in the plural.

Rule 1: "yass'indriyāni samatham gatāni": occurs in Dhp 94 as follows:-

"yass'indriyāni samatham gatāni  
 assā yathā sārathinā sudanta  
 pahinamanassa anasavassa  
 devāpi tassa pihayanti tādino".

"no h'etam bhante": occurs in Vin I 14, 8-10 as follows:- "yam panāniccam dukkham vipariṇāmadhammam kallam nu tam samanupassitam etam mama, eso'ham asmi, eso me attāti. No h'etam bhante". "samet'ayasma saṅghena": occurs in Vin III 172, 34-36 as follows:- "māyasma samaggassa saṅghassa bhedāya parakkami bhedanasamvattanikam vā adhikarayam samādāya paggayha atthasi, samet'ayasma saṅghena". T adds saddhim after saṅghena which is not found in the canonical quotation.

**Rule 2:** "cattāro' me bhikkhave dhammā": occurs in A II 147, 18-19 as follows:- "cattāro'me bikkhave dhammā saddhammassa sammosāya antaradhanāya samvattanti". T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read kinnu'māva samanīyo for kinnu'mā vasamanīyo. Obviously splitting into kinnu'mā and vasamanīyo is not correct, so, it should be corrected according to all the versions. This quotation occurs in Vin IV 236, 5 as follows:- "kim nu'mā'va samanīyo ya samanīyo sakyadhitāro". T reads yass'indriyāni for pāñc'indriyāni, whatever reading we may accept, here the exception of the rule is proved. "pāñc'indriyāni": occurs in Dhātuk 1, 15-16 as follows:- "catasso appamannāyo pāñc'indriyāni pāñca balāni". "tayassu dhammā jahitā bhavanti": occurs in Khp VI 10 as follows:-

"sahā v'assa dassanasampadāya  
 tayassu dhammā jahitā bhavanti  
 sakkāyaditṭhi vicikicchitān ca  
 sīlabbatām vāpi yad atthi kiñci  
 catūh'apāyehi ca vippamutto  
 cha cābhīthānāni abhabbo kātum,  
 idampi saṅghe ratanām pañitām,  
 etena saccena suvatthi hotu".

**Rule 3:** T reads sarā kho parā ..... papponti for saro kho paro ..... pappoti.

"saṅkhyām nōpeti vēdagū": occurs in S IV 206, 3-4

(v.l.) as follows:-

"so vedāna parināya ditthe dhamme anāsavo  
kāyassa bheda dhammattho sañkham nōpeti vedagu".

"yass'indriyāni": occurs in Dhp 94 as quoted under I.2.1. above.

T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read dhammavaram for dhammag. The reading dhammavaram should be accepted. "tath'upamam dhammavaram adesayi": occurs in Khp VI 12 as follows:-

"vanappagumbe yathā phussitagge  
gimhāna māse pathamasmiṁ gimhe,  
tath'upamam dhammavaram adesayi  
nibbānagāmī paramāṇhitāya,  
idam pi buddhe ratanam pāṇītam,  
etena saccena suvatthi hotu".

**Rule 4:** "saddh'īdha vittam purisassa settham": occurs in Sn 182 as follows:-

"saddh'īdha vittam purisassa settham  
dhammo sucinño sukham āvahāti  
saccam have sādutaram rasānam  
~~~ pannajīvam jīvitam āhu settham".

"anāgarehi c'ubhayam": occurs in Dhp 404 as follows:-

"asamsattham gahatthehi anāgarehi c'ubhayam  
anokasārim apiccham tam aham brūmi brāhmaṇam".

"pañcah'upāli aṅgehi samannāgato": occurs in Vin V 197, 20-21 as follows:- "pañcah'upāli aṅgehi samannāgato bhikkhu ubbāhikāya na sammannitabbo". B<sub>1</sub> omits n'ettha after natth'annam kīci.

**Rule 5:** "kim sū'dha vittam purisassa settham" : occurs in Sn 181 as follows:-

"kim sū'dha vittam purisassa settham  
 kim su sucinnam sukhā āvahāti  
 kim su have sadutaram rasānam  
 kathamjīvam jīvitam āhu settham".

"sādhū'ti patisupitvā": occurs in Vin IV 301, 12-13 as follows:- "thullananda bhikkhuni sādhū'ti patisupitvā n'eva vūpasameti na vūpasamaya ussukkam karoti". The reading patissupitvā also is found in some versions. "iti'ssa muhuttam pi": occurs in Vin IV 149, 9-10 as follows:- "yo pana bhikkhu bhikkhussa sāncicca kukkuccam upadāheyya iti'ssa muhuttam pi aphāsu bhavissati ti".

**Rule 6:** "adhibato kho my āyam dhammo": occurs in Vin I 4,33-35 as follows:- "adhibato kho my āyam dhammo gambhiro duddaso duranubodho santo pañito atakkāvacaro nipuno panditavedaniyo". "ty āham evam vadeyyam": occurs in M I 12, 31-32, 1 as follows:- "atha dve bhikkhū āgaccheyyum jigacchādubbalyapareta. Ty āham evam vadeyyam".

B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read ty āssa for ty assa,<sup>7</sup>

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7. Nyp also reads ty āssa cf. Sadd 620, 5.

whatever reading we may accept, changing into the semi-vowel *y* is proved in these expressions i.e. *ty āssa* or *ty assa*. In the similar context K.R. Norman remarks: "Where the initial *a-* is followed by a double consonant, the short *-a-* usually remains after crasis, e.g. *bahujano + assa*> *bahujanassa*, D III 169, 27\*,.... The long *-ā-* which arises from crasis is, however, sometimes retained even before a double consonant, e.g. *tayassu*, Sn 231 (v.l.), ....". He further remarks: "Such forms are probably the result of scribes showing their knowledge of Sanskrit sandhi".<sup>8</sup> "*ty āssa*": occurs in A I 154, 7-8 as follows:- "sace <sup>~</sup>*mam* koci <sup>~</sup>*kincī* <sup>~</sup>*āha* *ty āssa* *rājāno* *vā* *rājamahāmattā* *vā* *paryodhāya* *attham* *bhāganti*". *B*<sub>1</sub> has given this example from A I which supports the rule, but *B*<sub>1</sub> does not give the full sentence as given by the vutti. However, "*ty āssa pahīnā honti*" seems to be a sentence composed by the vutti.

*B*<sub>1</sub> reads *ne' nāgata* for *te' nāgata*, whatever reading we may accept, the exception for the semi-vowel *y* is proved in these expressions, but the reading *ne' nāgata* seems to be closer to the original.<sup>9</sup> *B*<sub>1</sub> puts comma after *iti* which is not found in some versions. Here the splitting into two examples given by the vutti

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8. CP III p. 220, see also PGR pp. 6, 63, ITP p.214, PM p. 47, KPG p. 26, OSP pp. 107-8.

9. Nyp also reads *ne' nāgata*.

seems to be closer to the original.<sup>10</sup> Therefore, the comma is significant.

**Rule 7:** "atha khv assa": occurs in M I 185, 34 (v.1.) as follows:- "atha khv assa no t'ev'ettha hoti". It may be noted here that the semi-colon put after sv assa should be shifted after hoti as in all the versions. T, B<sub>1</sub>, S<sup>a</sup> read bahvābadho for bavhābadho. We may accept either because the interchange of sounds v and h is optional.<sup>11</sup> Both are in use. "bahvābadho": occurs in S I 94, 1-2 as follows:- "so ca hoti dubbañño duddasiko akotikamo bahvābadho". The semi-colon put after vihitam should be shifted after niccam as in all the versions. "cattāro'me bhikkhave dhammā": occurs in A II 147, 18-19 as quoted under I.2.2. above. "kinnu'māva samāniyo": occurs in Vin IV 236,5 as quoted under I.2.2. above.

**Rule 8:** "icc etam kusalam": occurs in Vin III 173, 2-3 as follows:- "yāvatatiyam ce samanubhāsiyamāno tam pātinissajjeyya, icc etam kusalam".

T reads vacaniyo, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read vacaniyam for vacaniyyam. The reading vacaniyam should be accepted here. "icc assa vacaniyam": occurs in D II 55, 20-21 as follows:- "jatipaccaya jaramarajan ti icc assa -----

10. Nyp has proved this exception and split into two examples as ne + anagata and ne + ettha.

11. See PGR pp.39-40, EPG p. 31.

"vacanīyam". "paccuttaritvā": occurs in Ud 84, 4-6 as follows:- "upasamkamitvā kukuṭṭham nadīm ajihogāhetvā nahātvā pivitvā ca paccuttaritvā yena ambavanam ten' upasaṅkami". "paccāharati": occurs in Vin III 140, 11-12 as follows:- "paṭigāñhati vīmamsati paccāharati, āpatti saṅghādisesassa". "it'issa muhuttampi": occurs in Vin IV 149, 9-10 as quoted under I.2.5 above.

**Rule 9:** "ekam id'āham bhikkhave samayam": occurs in M I 326, 5-6 as follows:- "ekam id'āham bhikkhave samayam ukkaṭṭhayam viharāmi subhagavane sālarājamūle". "idh'eva marañam bhavissati": occurs in Vin III 13, 14-17 as follows:- "atha kho sudinno kalandakaputto na mām mātāpitaro anujānanti agārasmā anagāriyam pabbajjaya'ti tath'eva anantarahitaya bhūmiyā nipajji idh'eva me marañam bhavissati pabbajja vā'ti". "sāhu dassanam ariyānam": occurs in Dhp 206 (v.l.) as follows:-

"sāhu dassanam ariyānam sannivāso sada sukho adassanena bālānam niccam eva sukhi siyā".

"sugato": occurs in Vin III 1, 12-15 as follows:- "iti pi so bhagavā araham sammāsambuddho vijjācaranāsampanno sugato lokavidū anuttaro purisadhammasārathi satthā devamanussānam buddho bhagavā". "dukkatām": occurs in Vin V 149, 9-10 as follows:-

"dukkatān ti yāp vuttam tam sunohi yathātathām  
aparaddham viraddhañ ca khalitāp yan ca dukkatañ".

"gandhabbo": occurs in M I 265, 37 as follows:-

"gandhabbo ca na paccupatthito hoti". B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read  
tro ttassa for tro tassa, the reading tro ttassa is  
better.<sup>12</sup> "atrajo": occurs in Vin I 310, 7-8 as  
follows:-

"putto sālavatikāya abhayassa hi atrajo  
jīvati ti kumārena sañkhāto jīvako iti".

"kulūpako": occurs in Vin III 131, 28-30 as follows:-

"tena kho pana samayena āyasma udāyi sāvatthiyam kulū-  
pako hoti bahukāni kulāni upasañkamati". "mah-  
āsālo": occurs in D II, 146, 16-18 as follows:-  
"ettha bahū khattiyamahāsālā brāhmaṇamahāsālā gaha-  
patimahāsālā tathāgate abhippasanna". "gavajo": occurs  
in Ja VI 277, 23-24 as follows:-

"palasatā ca gavajā ca mahisā rohitā ruru  
eneyyā ca varāhā ca gañino nimkasukara".

B<sub>1</sub> reads bbo vvassa for bo vassa. "kubbato":  
occurs in Ja III 26, 24-25 as follows:-

"mama lohitabhakkassa niccam luddāni kubbato  
dantantaragato santo tam bahum yāp hi jīvasi".

T, B<sub>1</sub>, S<sub>1</sub> read sake for sako, whatever reading we  
may accept, the changing of y into k is proved in both

12. "tro tassā tipi pañhanti, tro ttassā ti pāñho  
yeva sundaro" Sdp 14, 1-2. cf. Sadd 622, 8.

expressions, but the reading *sake* is better and closer to the original,<sup>13</sup> and occurs in Ja VI 505, 16-17 as follows:-

"so'ham̄ sake abhisasim̄ yajamāno sake pure  
sivānam̄ vacanatthena samhā ratthā nirajj'aham̄".

"niyam̄ puttam̄": occurs in Khp IX 7 as follows:-

"mātā yathā niyam̄ puttam̄  
āyusa ekaputtam anurakkhe  
evampi sabbabhūtesu  
mānasam bhāvaye aparimāṇam̄".

T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read *niyako* for *niko*, the reading *niko* is obviously incorrect, so it should be corrected to *niyako* as shown in all the versions.<sup>14</sup> B<sub>1</sub> reads cco ttassa for co tassa. S<sub>2</sub> adds bo passa, yathā: nibbatti (p is changed into b as nibbatti) and kho kassa, yathā: nikhamati (k is changed into kh as nikhamati), B<sub>1</sub> adds only kho kassa, yathā: nikhamati.

**Rule 10:** The reading na vā or nava is split or joint as it is found in some versions as discussed earlier. T reads patisanthāra- for pātisanthāra -; in T edition the reading pātisanthāra - is often found. "pātisanthāravutya assa": occurs in Dhp 376 (v.l.) as follows :-

"pātisanthāravutya assa ācārakusalo siyā  
tato pāmojjabahulo dukkhass'antam̄ karissati".

13. Nyp also reads *sake*.

14. Nyp also reads *niyako*.

The readings vity anubhūyate and vity ānubhūyate are found in different versions, both are in use. The similar case is discussed under I.2.6. above.

"pañcāhāñgehi samannāgato": occurs in Vin V 197, 26-27 as follows:- "imehi kho upāli pañcāhāñgehi samannāgato bhikkhu ubbañhikāya sammannitabbo".

Rule 11: "yatha-r-iva": occurs in D I 90, 14-17 as follows:- "ye ca kho te bho gotama munḍakā samanakā ibbhā kīñhā bandhupadāpacca tehi pi me saddhiṃ evam kathāsallāpo hoti yatha-r-iva bhotā gotamena".

The reading supūjāniyo should be corrected to supūjanīyo as it is in all the versions; because when the suffix aniya is added to the root, the initial a should not be lengthened.

## [1] Sarā pakati byāñjane.

23

Sarā kho byāñjane pare pakatirūpā honti.

Manopubbañgamañ dhammañ; pamādo maccuno padam; tiñño pāragato ahu.

(1) A vowel followed by a consonant remains unchanged.

When a word ending in a vowel is followed by a word beginning with a consonant, it will not be changed. For example 'manopubbañgamañ dhammañ' 'pamādo maccuno padam' 'tiñño pāragato ahu'.

## [2] Sare kvaci.

24

Sarā kho sare pare kvaci pakatirūpā honti. Ko imam̄ pañhavim̄ vijessati. Kvaci ti kasmañ? Appassut'āyam̄ puriso.

(2) Vowels sometimes remain unchanged, when followed by another vowel.

A vowel, when another vowel follows, sometimes remains unchanged. For example 'ko imam̄ pañhavim̄ vijessati'. Why sometimes?: For, in the following example, this change is found: 'appassut'āyam̄ puriso'.

## [3] Dīgham̄.

25

Saro kho byāñjane pare kvaci dīgham̄ pappoti. Sammañ dhammam̄ vipassato; evam̄ gāme muniñ care; khantiñ paramam̄ tapo titikkhañ. Kvaci ti kasmañ? Idha modati, pecca modati; patiliyati; patihannati.

(3) [Sometimes vowels] are lengthened.

Vowels, when followed by a consonant, are sometimes lengthened. For example 'sammañ dhammam̄

vipassato' 'evam̄ gāme muni care' 'khanti paramam̄ tapo titikkha'. Why sometimes?: For, in the following examples, the vowels are not lengthened: 'idha modati' 'pecca modati' 'patiliyati' 'patihannati'.

[4] Rassam̄.

26

Sarā kho byanjane pare kvaci rassam̄ papponti.  
Bhovādināma so hoti; yathābhāvīgūgena so. Kvaci ti  
kasma? Sammāsamādhi; sā vitti chandaso mukham̄;  
upaniyati jīvitam̄ appamāyum̄.

(4) [Sometimes vowels] are shortened.

Vowels, when followed by a consonant, are sometimes shortened. For example, 'bhovādināma so hoti' 'yathābhāvīgūgena so'. Why sometimes?: For, in the following examples, vowels are not shortened: 'sammāsamādhi' 'sā vitti chandaso mukham̄' 'upaniyati jīvitam̄ appamāyum̄'.

[5] Lopan̄ ca tatrakāro.

27

Sarā kho byanjane pare kvaci lopam̄ papponti tatra  
ca lope kate akāragamo hoti. Sa silavā; sa pannavā;  
esa dhammo sanantano; sa ve kāsavam̄ arahati; sa mānakā-  
mopi bhaveyya; sa ve muni jātibhayam̄ adassi. Kvaci ti  
kasma? So muni; tena so muni; eso dhammo padissati; na  
so kāsavam̄ arahati.

(5) [Sometimes] (vowels) are dropped and the sound a is inserted.

Vowels, when followed by a consonant, are sometimes dropped and after that the sound a is inserted.

For example 'sa silava' 'sa pannava' 'esa dhammo sanantano' 'sa ve kāsavam arahati' 'sa mānakāmopi bhaveyya' 'sa ve muni jātibhayam adassi'. Why sometimes?: For, in the following examples, this change is not found: 'so muni' 'tena so muni' 'eso dhammo padissati' 'na so kāsavam arahati'.

#### [6] Paradvebhāvo thāne.

28

Saramhā parassa byanjanassa dvebhāvo hoti thāne. Idha ppamodo purisassa; jantuno pabbajjam kittayissāmi; catuddasi; abhikkantataro panītataro ca. Thāne ti kasmā? Idha modati, pecca modati.

(6) A consonant following a vowel is doubled at its place.

The consonant occurring after a vowel is doubled at its place. For example 'idha ppamodo purisassa' 'jantuno pabbajjam kittayissāmi' 'catuddasi' 'abhikkantataro panītataro ca'. Why at its place?: For, in the following example, the consonant is doubled, but it is not according to the present rule: 'idha modati, pecca modati'.

#### [7] Vagge ghosāghosānam tatiya-pāthamā.

29

Vagge kho byanjanānam ghosāghosabhūtanām saramhā paresam yathāñkhyam tatiya-pāthamakkharā dvebhāvam gacchanti thāne. Eso'va ca jjhānaphalo; yatra tīhitam na ppasaheyya; maccusele yathā pabbatamuddhanītthito; cattāritthānāni naro pamatto. Thāneti kasmā? Idha cetaso

dalham̄ gaphati thāmasā.

Iti sandhikappe tatiyo kando.

(7) In a class the ghosa and aghosa sounds are substituted by the third and first sound respectively.

The ghosa and aghosa consonants preceded by a vowel change into third and first consonants of that class according to sequence and they are doubled at their places. For example, 'eso'va ca jjhanaphalo' 'yatra t̄hitam̄ na ppasaheyya' 'maccusele yathā pabbatamuddhani t̄thito' 'cattāri t̄thānāni naro pamatto'. Why at their places? For, in the following example, it is not found: 'idha cetaso dalham̄ gaphati thāmasā'.

Here ends the third section in the chapter on the sandhi.

## Notes I.3

This third section is devoted to <sup>~</sup>byanjanasandhi and covers seven rules. <sup>~</sup>byanjana means "sign, mark, letter".<sup>1</sup> It is derived from vi + <sup>~</sup>anja (vi means clear, distinct, anja means cause to appear, make clear, shine, reveal, express); therefore the literal meaning is that 'by which the meaning is made clear'.<sup>2</sup>

Aggavamsa gives four explanations of <sup>~</sup>byanjana as:- "Those which express the meaning after having depended on a vowel as in the case of dhi, bhū, go etc.; those which express the meaning after having depended on the collection of vappa-s together with vowels, as in the case of buddho bhagava etc.; according to the Buddhist etymologists, <sup>~</sup>vyanjana-s are those which produce vowels; according to the Vedists <sup>~</sup>vyanjana-s are those which follow vowels".<sup>3</sup> Further, <sup>~</sup>vyanjanasandhi is

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1. See PED, s.v. <sup>~</sup>byanjana, cf. MW s.v. <sup>~</sup>vyanjana, see also SPW s.v. <sup>~</sup>vyanjana, EPG p.4 fn. 2.

2. "<sup>~</sup>byanjiyati etehi attho ti <sup>~</sup>byanjanā" Rūp 5, 13, Nyp 18, 12.

3. "dhi bhū go ti ādisu saram nissaya, buddho bhagava ti ādisu pana sasaram vappasamudayam nissaya attham <sup>~</sup>vyanjayanti pākātam karontī ti <sup>~</sup>vyanjanā; saddhammaneruttikā pana "saram janentī ti <sup>~</sup>vyanjanā" ti vadanti, "sare anugacchanti ti <sup>~</sup>vyanjanā" ti vedavidū" Sadd 606, 2-7.

explained as: "Joining of consonants which is accomplished due to substitution and elision of consonants".<sup>4</sup> A.P. Buddhadatta explains <sup>~</sup>vyanjanasandhi as: "When a word ending in a vowel is joined to a word beginning with a consonant".<sup>5</sup>

Buddhappiya classifies the rules 1 and 2 under nisedhanasandhi (pakatisandhi). However, if we consider three kinds of sandhi-s as remarked in the chapter I, the rule 1 comes under <sup>~</sup>vyanjanasandhi, and 2 under sarasandi.

In the third kāṇḍa, there are seven rules. In the rule 24 the words sarā and pakati are understood, but the word kvaci puts limit to the general rule 23. In the rule 25 the words sarā and <sup>~</sup>byanjane are understood, therefore the word sare is cancelled. This is significant from the view-point of arrangement. The same is true with the rule 26. However, in the both the word kvaci is understood. In the rule 27 two grammatical operations are laid down with the use of the word ca. The words sarā, <sup>~</sup>byanjane and kvaci are

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4. "vyanjanānām <sup>~</sup>vyanjanesu vā sandhi <sup>~</sup>vyanjanāsandhi; api ca vyanjanādesalopakarana<sup>~</sup>vasena sādhito sandhi <sup>~</sup>vyanjanasandhi ti vuccati" ibid., 619, 27-620, 1-2.

5. NPC II p.3, see also EPG p. 14, PGP p. 6.

continued in the rule 27. The word *tatra* is significant because it is not generally used in a rule. It is used in the sense of locative absolute. In the rule 28 the word *thane* is in locative. It is significant because the position of the duplicated sound is indicated in the context of a single word. The last rule also deals with duplicated sound. However, the word *ghosāghosānam* is not defined by Kaccāyana. In this context the rule 9 in the first *kāṇḍa* is important. In this last rule, also the word *thane* is understood.

In the rule 28 the word *saramhā* is understood in the context of the word *para*. Here Kaccāyana uses the shorter word *para* instead of the word *saramhā* or *sarā*. Therefore the compound *paradvēbhāvo* is significant. In the rule 29 the word *akkhara* is understood from the rule 2 in the first *kāṇḍa*. If the word *akkhara* is not taken from that rule, the word *sarā* continues from the beginning of the present *kāṇḍa* which, however, is not applicable here. This is rather strange from the view of the arrangement of the rules.

**Rule 1:** B<sub>1</sub>, S<sub>2</sub> read *pakatirūpāni* for *pakatirūpā*. In this context we may note that nom. and acc. pl. neut. forms are found often truncated in the canonical poetry.<sup>6</sup> "manopubbaṅgamā dhammā": occurs in Dhp 1 as follows:

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6. Cf. PGR p.71.

"manopubbañgamā dhammā monosetthā manomaya  
 manasā ce padutthena bhasati vā karoti vā  
 tato nañ dukkham anveti cakkam va vahato padam".

"pamado maccuno padam": occurs in Dhp 21 as follows:-

"appamado amatapadam pamado maccuno padam  
 appamattā na miyanti ye pamattā yathā mata".

B<sub>1</sub> reads pārañgato for pāragato, 'tingo pāragato  
 ahu': occurs in Dhp 414 as follows:-

"yo imam palipatham duggam  
 samsaram moham accaga  
 tingō pāragato jhāyi  
 anejo akathamkathi  
 anupadaya nibbuto  
 tam ahām brumi brāhmañam".

This quotation is given by B<sub>1</sub>. The word ahu is not found in any version of Dhp. So, we may remark that in order to give the full sentence in prose as an example, the vutti might have replaced the nominal form jhāyi with the verbal one, that is, ahu.

Rule 2: T, B<sub>1</sub> read pathavim for pathavim. It may be noted here that according to orthography of Burmese MSS the reading pathavi is generally found.<sup>7</sup> PED also gives two forms as having the same meaning.<sup>8</sup> "ko imam pathavim vijessati": occurs in Dhp 44 as follows:-

7. PGR p. 9.

8. PED, s.v. pathavi.

"ko imam̄ pathavim̄ vijessati  
yamalokam̄ ca imam̄ sadevakam̄?  
ko dhammapadam̄ sudesitam̄  
kusalo puppham̄ iva-ppacessati?".

B<sub>1</sub> reads vicesatti for vijessati which is found in the variant readings of Dhp 44 also.<sup>9</sup> "appassut'āyam̄ puriso": occurs in Dhp 152 as follows:-

"appassut'āyam̄ puriso balivaddo va jīrati  
mamsāni tassa vaddhanti pannā tassa na vaddhati".

Rule 3: T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read sara.... papponti for saro.... pappoti. Here Senart's reading is not keeping with the vutti; it should be in plural as it is shown by all the versions. There are many such occurrences and Senart also reads sara.... papponti in the following vutti. Therefore the reading sara....papponti is better.

"sammā dhammaḡ vipassato": occurs in Dhp 373 as follows:-

"sunnagaram̄ pavitthassa  
santacittassa bhikkuno  
amanusī rati hoti  
sammā dhammaḡ vipassato".

"evam̄ gāme muni care": occurs in Dhp 49 as follows:-

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9. In a foot-note of Dhp De the reading vicesatti is also recorded.

"yathāpi bhamaro puppham  
 vāṇīgandham abhethayam  
 paleti rasam ādāya  
 evam gāme muni care".

"khanti paramam tapo titikkha": occur in Dhp 184 as follows:-

"khanti paramam tapo titikkha  
 nibbānam paramam vadanti buddhā  
 na hi pabbajito parūpaghāti  
 samano hoti param vihethayanto".

"idha modati" and "pecca modati": occur in Dhp 16 as follows:-

"idha modati pecca modati  
 ~~  
 katapunno ubhayattha modati  
 so modati so pamodati  
 disvā kammavisuddhim attano".

"paṭiliyati": occurs in A IV 48, 3-5 as follows:-

~~  
 "marañasannaparicitenā bikkhave bhikkhuno cetasa  
 bahulam viharato jīvitanikantiyā cittam paṭiliyati  
 paṭikuṭati pativattati na sampasāriyati". "paṭihannati":  
 occurs in Vin II 147, 33 as follows:- "tato vātātapo  
 gharo sanjāto paṭihannati".

The transformation of t̄ into t is found in the  
 MSS. PED indicates pati as a doublet of paṭi.<sup>10</sup>

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10. PED, s.v. pati, see also PGR p. 34.

Rule 4: "bhovādināma so hoti: occurs in Dhp 396 as follows:-

"na c'aham brāhmaṇam brūmi  
 yonijam mattisambhavam  
 bhovādi nāma so hoti  
 ~  
 sa ve hoti sakinca  
 ~  
 akincanam anādānam  
 tam aham brūmi brāhmaṇam".

"sammāśamādhi": occurs in Vin I 10,21-23 as follows:-

"sammāditthi sammāśamkappo sammāvācā sammākammanto  
 sammāajīvo sammāvayāmo sammāsati sammāśamādhi".

The splitting into sa vitti should be corrected to sāvitti. Sāvitti is a name of a Vedic mantra representing the Veda-s.<sup>11</sup> "sāvitti chandaso mukham" : occurs in Sn 568 as follows:-

"aggihuttamukhā yanna sāvitti chandaso mukham  
 rājā mukham manussānam nadinam sāgaro mukham".

This is quoted by T. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read -appamāyū for -appamāyum. "upaniyati jīvitam appam āyu": occurs

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11. "vede sajjhayantehi paṭhamam ajjhetaabbo sāvitti chandaso mukhan ti vutta" Pj II 456, 21-22, see also PED, s.v. sāvitti.

in S I 2, 22-25 as follows:-

"upaniyati jīvitam appam āyu  
 jarūpanītassa na santi tāpā  
 etam bhayaṁ marage pekkhamāno  
 punnāni kayirātha sukhāvahāni".

Senart and T have the form -āyū. The ām ending may be caused by the influence of jīvitam.

**Rule 5:** "sa sīlavaṁ": occurs in Dhp 84 as follows:-

"na attahetu na parassa hetu  
 na puttam icche na dhanam na rattham  
 na iccheyya adhammena samiddhim attano  
 sa sīlavaṁ pannavaṁ dhammadiko siyā".

"sa pannavaṁ": occurs in Ja V 148, 22-24 as follows:-

"sa pannavaṁ kāmaguṇe avekkhati  
 aniccato dukkhatō rogato ca  
 evamvipassi pajahāti chandam  
 dukkhesu kāmesu mahabbhayesu".

"esa dhammo sanantano": occurs in Dhp 5 as follows:-

"na hi verena verāni sammant' idha kudacana  
 averena ca sammanti esa dhammo sanantano".

"sa ve kāsavam arahati": occurs in Dhp 10 as follows:-

"yo ca vantakasāv'assa sīlesu susamāhito  
upeto damasaccena sa ve kāsāvam aharati".

"so muni": occurs in Dhp 269 as follows:-

"pāpāni parivajjeti sa mūnī tena so muni  
yo munāti ubho loke mūnī tena pavuccati".

In this case, we may note that the addition of tena so muni after so muni by T, and Senart seems to be inappropriate. If the full pāda is to be quoted, we have not so twice, but only once. Therefore, the quotation so muni is sufficient to prove the exception. The pāda quoted by T, and Senart has not canonical support.

"na so kāsāvam arahati": occurs in Dhp 9 as follows: -

"anikkasāvo kāsāvam yo vattham paridahessati  
apeto damasaccena na so kāsāvam arahati".

Rule 6: T B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read -ppamādo<sup>12</sup> for -ppamodo, Senart's reading -ppamodo seems to be based on incorrect spelling. The semi-colon after purisassa should be put after jantuno. 'pabbajjam kittayissāmi': occurs in Sn 405 as follows:-

"pabbajjam kittayissāmi yathā pabbaji cakkhumā  
yathā vīmamsamāno so pabbajjam samarocayi".

Cd adds <sup>~</sup>pañcadasi. S<sup>a</sup> has <sup>~</sup>pañcaddasi after

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12. Nyp also reads idha ppamādo.

catuddasi. B<sub>1</sub> reads cātuddasim; pāñcaddasim, S<sub>1</sub>, S<sub>2</sub>: cātuddasi; pāñcadasi, T: cātuddasi; pāñcaddasi. The readings catuddasi and cātuddasi are found in the MSS but cātuddasi is more often used. B<sub>1</sub>, T, S<sup>a</sup> give two examples which seem to be closer to the original,<sup>13</sup> but Senart thinks that pāñcadasi given by Cd is interpolated by some copyist. Therefore he omits pāñcadasi in his edition. However, the words cātuddasi or cātuddasim and pāñcaddasi or pāñcaddasim occur in A I 144, 1-3 as follows:-

"cātuddasi pāñcadasi yāva pakkhassa atthamī  
pātihāriyapakkhan̄ ca atthañgasusamāgatam  
uposatham upavaseyya yo p'assa mādiso naro".

Here we may note that the readings pāñcaddasi and pāñcadasi are found in the canonical texts.<sup>14</sup> According to the rule the double d is expected. Therefore, in order to keep with the rule, the reading pāñcaddasim or pāñcaddasi should be accepted.

T, B<sub>1</sub>, read cando in the place of panītataro ca. "idha modati" and "pecca modati" : occur in Dhp 16 as quoted above under I.3.3.

13. Nyp also gives two examples e.g. cātuddasi; pāñcaddasi.

14. See PTC, s.v. pāñcadasi.

Rule 7: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd, S<sup>a</sup> add pubbesam, T: sabbesam after vagge kho. There is no paresam after saramha in any version. Senart has used Cd and S<sup>a</sup> MSS which also add pubbesam after vagge kho. He thinks that the reading pubbesam is unintelligible to him, so he omits it. In this case, he adds paresam after saramha. T, B<sub>1</sub>, S<sub>1</sub> read ese va for eso'va. The reading maccusele should be split into two words e.g. maccu and sele, therefore the sentence should be corrected to yatra t̄hitam na-ppasaheyya and sele yathā pabbatamuddhani t̄hito. "yatra t̄hitam na-ppasaheyya": occurs in Dhp 128 (v.1.) as follows:-

"na antalikkhe na samuddamajjhe  
na pabbatānam vivaram pavissa  
na vijjati so jagatippadeso  
yatra t̄hitam na-ppasaheyya maccu".

"sele yathā pabbatamuddhani t̄hito": occurs in Vin I 5, 33-34 as follows:-"sele yathā pabbatamuddhani t̄hito yathāpi passe janatam samantato". H. Oldenberg's reading t̄hito<sup>15</sup> would not support the rule explained in the vutti where the duplication (t̄hito) is expected, but the corresponding quotation found in It 33, 2-3 and D II, 39, 10-11, where the duplication is found, should be accepted. "cattāri t̄hanāni naro pamatto": occurs in Dhp 309 as follows:-

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15. In Vin I D<sub>e</sub> the duplication (t̄hito) is shown.

"cattāri ṭhanāni naro pamatto  
 āpajjati paradarūpasevi  
 ^ apunnalābhām na nikāmaseyyam  
 nindām tatiyām nirayām catutthām".

In this case, we may note that the vutti expects the duplication of  $\ddot{t}$ , but Roman edition has no duplication of  $\ddot{t}$ <sup>16</sup> which is not keeping with the vutti. We may accept the reading which contains the duplication of  $\ddot{t}$  as the vutti expects it. T reads gānghāhi for gānghāti.

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16. Even if in Dhp De the duplication is not shown.

[1] *Am̄ byāñjane niggahītam̄.* 30

*Niggahītam̄ kho byāñjane pare am̄ iti hoti.*

*Evam̄ vutte; tam̄ sādhū ti pātisūñitvā.*

(1) The *niggahīta*, followed by a consonant, becomes *am̄*.

The *niggahīta* becomes *am̄*, when a consonant follows. For example, 'evam̄ vutte' 'tam̄ sādhū ti pātisūñitvā'.

[2] *Vaggantam̄ vā vagge.* 31

*Vaggabhūte byāñjane pare niggahītam̄ kho vaggantam̄ vā pappoti. Tan nibbutam̄; dhamman̄ care sucaritam̄; cirappavāsim̄ purisam̄; santan tassa manam̄ hoti; tañ kāruṇikam̄; evañ kho bhikkhave sikkhitabbam̄. Vāgahapena niggahītassa kho lakārādeso hoti. Pulliñgam̄. Vā ti kasma? Na tam̄ kammam̄ katam̄ sādhū.*

(2) [The *niggahīta*, when followed by a consonant] is changed into the last letter of that vagga optionally.

The *niggahīta*, followed by a consonant, is optionally changed into the final letter of that vagga. For example, 'tan nibbutam̄' 'dhamman̄ care sucaritam̄' 'cirappavāsim̄ purisam̄' 'santan tassa manam̄ hoti' 'tañ kāruṇikam̄' 'evañ kho bhikkhave sikkhitabbam̄'. By the word 'optionally' the *niggahīta* can be changed into the sound 1; for example, 'pulliñgam̄'. Why optionally?: For, in the following example, this change is not found: 'na tam̄ kammam̄ katam̄ sādhū'.

[3] *E-he nnam̄.* 32

*Ekāre hakāre ca pare niggahītam̄ kho nākāram̄*

pappoti vā. Paccattan̄ neva parinibbāyissāmi; tan̄ nev'ettha paṭipucchissāmi; evan̄ hi vo bhikkhave sikkhitabbam; tan̄ hi tassa musā hoti. Vā ti kasma? Evam̄ etam̄ abhinnaya; evam̄ hoti subhāsitam.

(3) [The niggahīta], followed by e as well as h, is changed into nn.

The niggahīta, when followed by e and h, is optionally changed into nn. For example, 'paccattan̄ neva parinibbāyissāmi' 'tan̄ nev'ettha paṭipucchissāmi' 'evan̄ hi vo bhikkhave sikkhitabbam' 'tan̄ hi tassa musā hoti'. Why optionally?: For, in the following example, this change is not found: 'evam̄ etam̄ abhinnaya' 'evam̄ hoti subhāsitam'.

[4] Sa-yē ca.

33

Niggahitam̄ kho yakāre pare saha yakārena nnakāram̄ pappoti vā. Sannogo; sannuttam̄. Vā ti kasma? Samyogo; samyuttam̄.

(4) [The niggahīta], when followed by y, becomes assimilated to it and both together may become nn.

The niggahīta, when followed by y, may together with the sound y be optionally changed into nn. For example 'sannogo' 'sannuttam̄'. Why optionally? For, in the following examples, this change is not found: 'samyogo' 'samyuttam̄'.

[5] Ma-dā sare.

34

Niggahitassa kho sare pare makāra -dakārādesā honti vā. Tam aham brūmi brāhmaṇam; etad avoca satthā. Vā ti kasma? Akkocchi mam̄, avadhi mam̄, ajini

mam, ahāsi me.

(5) The niggahīta before a vowel may become m or d.

The niggahīta, when followed by a vowel, may optionally become m or d. For example 'tam ahām brūmi brāhmaṇam' 'etad avoca satthā'. Why optionally?: For, in the following example, this change is not found: 'akkocchi mam, avadhi mam, ajini mam, ahāsi me'.

[6] Ya-va-ma-da-na-ta-ra- lā cāgama. 35

Sare pare yakāro vakāro makāro dakāro nakāro takāro rakāro lakāro ima āgama honti vā. Na-y-imassa vijjā; yatha-y-idam cittam; migī bhantā v'udikkhati; sittā te lahu-m-essati; guru-m-essati; asso bhadro kasā-m-iva; samma-d-annavimuttānam; manasa-d-annavimu-  
ttānam; atta-d-attham abhinnaya; cira-n-nāyati; ito-n-ā-  
yati; yasma-t-iha bhikkhave; tasma-t-iha bhikkhave;  
ajja-t-agge pānupeto; sabbhi-r-eva samāsetha; āragge-r-  
iva sāsapo; sāsapo-r-iva ārgge; cha-l-abhinnā; cha-l-ā-  
yatanam. Vā ti kasma? Evam mah'iddhiyā esā; akocchi mam  
avadhi mam ajini mam ahāsi me; ajeyyo anugāmiyo.  
Casaddaggahanena ih'eva makārassa pakāro hoti; yathā:  
cirappavāsim purisam; kakārassa ca dakāro hoti:  
sadatthapasuto siya; dakārassa ca takāro hoti: sugato.

(6) [When a vowel follows] the sounds y, v, m, d, n, t, r, and l may be augmented.

y, v, m, d, n, t, r and l are optionally augmented, when a vowel follows. For example 'na-y-imassa vijjā' 'yatha-y-idam cittam' 'migī bhantā'

v'udikkhati' 'sittā te lahu-m-essati' 'guru-m-essati'  
 'asso bhadro kasa-m-iva' 'samma-d-annavimuttānam'  
 'manasa-d-annavimuttānam' 'atta-d-attham abhinnaya'  
 'ciran-n-ayati' 'ito-n-ayati' 'yasma-t-ihā bhikkhave'  
 'tasma-t-ihā bhikkhave' 'ajja-t-agge pānupeto' 'sabbhi-  
 r-eva samāsetha' 'aragge-r-iva sāsapo' 'sāsapo-r-iva  
 aragge' 'cha-]-abhinna' 'cha-]-ayatanam'. Why  
 optionally: For, in the following examples this change  
 is not found: 'evam mah'iddhiya esa' 'akocchi mam,  
 avadhi mam, ajini mam, ahāsi me' 'ajeyyo anugāmiyo'. By  
 the word 'also' here m may be changed into p such as  
 'cirappavāsim purisam'. The sound k may be changed into  
 d such as 'sadatthapasuto siya'. The sound d may be  
 changed into t such as 'sugato'.

[7] Kvaci o byānjane.

36

Byānjane pare kvaci okāragamo hoti. Atippago kho  
 tāva Sāvatthiyam pīndāya caritum; parosahassam  
 bhikkhusatam. Kvaci ti kasma? Etha passath'imam lokam;  
 andhabhūto ayam loko.

(7) When a consonant follows, sometimes o is augmented.

When followed by a consonant, o is sometimes inserted. For example 'atippago kho tāva Sāvatthiyam pīndāya caritum' 'parosahassam bhikkhusatam'. Why sometimes?: For, in the following example, o augment is not inserted: 'etha passath'imam lokam' 'andhabhūto ayam loko'.

## [8] Niggahītāñ ca.

37

Niggahītāñ ca āgamo hoti sare vā byanjane vā pare kvaci. Cakkhum; udapādi avamsiro; yāvāñ c'ida bhikkhave; purimam jātim; anumthūlāni sabbaso; manopubbañgamañ dhammañ. Kvaci ti kasma? Idh'eva nam pasamsanti; pecca sagge ca modati; na hi etehi yānehi gaccheyya agatam disam. Casaddaggahanena vissaddassa ca pakāro hoti: paccessati vicesatti vā.

(8) Also (sometimes) the niggahīta is augmented.

The niggahīta may sometimes be inserted before a vowel or a consonant. For example 'cakkhum' 'udapādi avamsiro' 'yāvāñ c'ida bhikkhave' 'purimam jātim' 'anumthūlāni sabbaso' 'manopubbañgamañ dhamma'. Why sometimes?: For, in the following examples, this change is not found: 'idh'eva nam pasamsanti' 'pecca sagge ca modati' 'na hi etehi yānehi gaccheyya agatam disam'. By the word 'also' the sound v may be changed into sound p, such as 'paccessati' or 'vincesatti'.

## [9] Kvaci lopam.

38

Niggahītam kho sare pare kvaci lopam pappoti. Tās'āham santike; vidūn'aggam iti. Kvaci ti kasma? Aham eva nūnabālo; etad attham viditvā.

(9) The niggahīta may sometimes be elided.

The niggahīta may sometimes be elided, when a vowel follows. For example 'tās'āham santike' 'vidūn'aggam iti'. Why sometimes?: For, in the following examples, this change is not found: 'āham eva nūnabālo' 'etad attham viditvā'.

[10] *Byanjane ca.*

39

Niggahitam̄ kho byanjane pare kvaci lopam̄ pappoti.  
 Ariyasaccāna dassanam̄; etam̄ buddhāna sāsanam̄. Kvacī ti  
 kasmaī? Etam̄ mañgalam̄ uttamam̄; vo vadāmi bhaddam̄ vo.

(10) [The niggahita may] also [be elided] before a consonant.

The niggahita may sometimes be elided, when a consonant follows. For example 'ariyasaccāna dassanam̄' 'etam̄ buddhāna sāsanam̄. Why sometimes?: For, in the following examples this change is not found: 'etam̄ mañgalam̄ uttanam̄' 'vo vadāmi bhaddam̄ vo'.

[11] *Paro vā saro.*

40

Niggahitam̄ paro saro lopam̄ pappoti vā.  
 Abhinandan̄ ti subhāsitam̄ uttattam̄'vā; yathābijam̄'vā  
 dhannam̄. Vā ti kasmaī? Ahām̄ eva nūnabālo; etad ahosi.

(11) After niggahita, a vowel may optionally be elided.

The vowel after the niggahita may optionally be elided. For example 'abhinandan̄ ti subhāsitam̄ uttattam̄'vā' 'yathābijam̄'vā dhannam̄'. Why optionally?: For, in the following example, this change is not found: 'ahām̄ eva nūnabālo' 'etad ahosi'.

[12] *Byanjano ca visannogo.*

41

Niggahitam̄ parasmim̄ sare lutte yadi byanjano  
 samyogo visannogo hoti. Evam̄' sa te āsavā; puppham̄' sā  
 uppajji. Lutte ti kasmaī? Evam̄ assa vacaniyo; vidūn'aggam̄  
 iti. Casaddaggahanena tinnam̄ pi byanjanañnam̄  
 antare sarūpanam̄ kvaci lopo hoti. Yathā: agy āgaram̄;

vuty assa.

**Iti sandhikappe catuttho kando.**

(12) [The vowel after the niggahīta having been elided] if there is a double consonant, it also becomes single.

When the vowel after the niggahīta has been elided, if there is a double consonant, it also becomes single. For example 'evam' sa te āsavā' 'puppham' sā uppajji'. Why elision?: For, in the following examples, this change is not found as the vowel is not elided: 'evam assa vacaniyo' 'vidūn'aggam iti'. By the word 'also', in the case of three consonants being joined together, the middle homogeneous one is sometimes elided, such as 'agy āgaram' 'vut yassa'.

Here ends the fourth section in the chapter on the sandhi.

## Notes 1.4

This fourth section is mostly devoted to niggahī-tasandhi and covers twelve rules. Buddhappiya gives the meaning of niggahīta and the method of its pronunciation as follows:- "Spot bindu  $\text{aṁ}$  after a vowel is called niggahīta; having depended on a short vowel or having controlled the articulation (karanya) it is grasped (pronounced); so it is called niggahīta. Having controlled the articulator, it is pronounced with the mouth closed, following a vowel".<sup>1</sup>

According to Saddanīti "The sound used after vowels (a, i, u) and heard as  $\text{aṁ}$ ,  $\text{iṁ}$ ,  $\text{uṁ}$  is called niggahīta; such as a spot used after three short vowels in the following: "ahāṁ kevatṭagāmasmīṁ ahūṁ kevatṭadārako". It should be known as niggahīta. But having depended on a short vowel it is grasped (and) pronounced

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1. "aṁ iti yaṁ akārato param vuttam bindu, tam  
niggahitam nāma hoti. Rassasaram nissaya  
gayhati, karāṇam niggahitvā gayhatī ti vā niggahitam.

"karāṇam niggahitvāna mukhen' avivatena yam  
vuccate niggahitan ti vuttam bindu sāraṇugam"

Rūp 6, 8-11.

in the usages concerning the teaching (of the Buddha)".<sup>2</sup>

A.P. Buddhadatta explains the niggahītasandhi as follows:- "When a word or a syllable ending in  $\bar{m}$  is joined to a word or a syllable beginning either with a vowel or a consonant (niggahītasandhi takes place)".<sup>3</sup>

Kaccāyana explains it in the present fourth section of the sandhi rules. According to Rūpasiddhi, the rule 6 falls under sarasandhi, and 7 under  $\tilde{\text{byanjanasandhi}}$ , the rest under niggahītasandhi.

In the fourth kanda, there are 12 rules, in the opening rule subject is niggahītam, but it is put at the end. This may be because the fruit of grammatical action is  $\bar{m}$ . In the following rule the word niggahītam is understood up to 33. In the rule 31 the word vagge occurs in the sense of secondary derivative as adjective of  $\tilde{\text{byanjane}}$  and therefore the word  $\tilde{\text{byanjane}}$  also is understood.

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2. "yam saddarūpam  $\bar{m}$  im um iti sarato param hutvā suyyati, tam niggahītam nāma bhavati, seyyathīdam: "aham kevattagāmasmīm ahum kevattadarako" ti' cc adisu rassattayato param bindu niggahītam nāmā ti datthabbam. Tam pana sāsanikapayogavasena rassasaram nissaya gayhati uccāriyati ti niggahītan ti vuccati" Sadd 606, 17-23.

3. NPC II p.3, see also EPG p. 14, PGP p.6.

The word  $\bar{vā}$  is governing up to 35. In rules 32 and 33  $\overset{\sim}{byanjane}$  is understood, but  $vagge$  is cancelled. In the rule 33 we have ca. This ca stands for ya in the rule 32. If we compare the rules 19 and 20 from second kanda with the rules 32 and 33 in this kanda, we find that ca stands for the word occurring in the preceding rule.

The word  $niggahīta$  is understood from the rule 30, the word sare cancels the preceding sa-ye. In the rule 35  $niggahīta$  is not understood and the word ca indicates sare. Here also Kaccāyana uses ca for the word occurring in the preceding rule. If we want to explain ca differently, we may say that sounds ma and da are also called  $\bar{agama}$ -s in addition to their being substitutes for  $niggahīta$ .

In the rule 36 Kaccāyana uses the word kvaci to cancel  $\bar{vā}$  from the rule 31. In this special rule the vowel o is considered as  $\bar{agama}$ . Similarly in the following rule  $niggahīta$  also is considered as  $\bar{agama}$ , but in the rule 37 the word ca occurs which is grammatically significant according to the scheme of Kaccāyana. We may say that ca stands for  $\overset{\sim}{byanjane}$  and not for kvaci, also because in the rule 38 the word kvaci occurs again. It means in the rule 37 the word kvaci is not implied. Up to the rule 34 the word  $niggahīta$  was understood; in the rules 35 and 36 it was

not understood. It again occurs to be understood from the rule 38 onwards.

The rules 36 and 37 could not be united into single rule because the word *kvaci* is not understood in the rule 37. In the rule 39 *ca* stands for *lopam* occurring in the preceding rule. The word *kvaci* is continued in the rule 40. The word *vā* cancels *kvaci*. The word *paro* is shorter than *niggahitamha* and therefore Kaccāyana has preferred it. In the rule 40, we have *ca*; this *ca* indicates additional grammatical operation. However, it could not be included in the previous rule, because in the rule 41 the word *vā* is not understood. The field of application of *vā* is limited and therefore it is used after *kvaci*.

**Rule 1:** "evam vutte": occurs in Vin III 6,3 as follows:- "evam vutte veranjo brāhmaṇo bhagavantam etad avoca".

**Rule 2:** S<sub>2</sub> adds na nam duccaritan care after dhamman ca sucaritam which occurs in Dhp 169 (v.1.) as follows:- "dhamman care sucaritam na nam duccaritam care dhammacāri sukham seti asmim loke paramhi ca".

In this context, S<sub>2</sub> adds one more quotation. It may be noted here that some Dhp<sup>4</sup> versions do not show the conjunct ~nca, but according to the rule, we must

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4. Even in Dhp De the conjunct ~nca is not found.

have <sup>~</sup>n̄ca which is keeping with the vutti.

T, S<sub>1</sub>, S<sub>2</sub> read cirampavāsim for cirappavāsim.  
"cirappavāsim purisam": occurs in Dhp 219 as follows:-

"cirappavāsim purisam dūrato sotthim agatam  
<sup>~</sup>nātimittā suhajjā ca abhinandanti agatam".

In this context, we may remark as follows:-

(1) According to the rule, we expect the change of niggahīta into m. T and B<sub>1</sub> quote Dhp 219 where the reading cirampavāsim is expected, but we find pp in place of mp. <sup>5</sup>

(2) According to Saddanīti, the nasal m can be changed into p i.e. m + p > pp.<sup>6</sup>

(3) we may note here that, in oral tradition, -sim and -pu also can be joined by changing niggahīta into m; thus - pavāsimpurisam.

"santan tassa manam hoti": occurs in Dhp 96 as follows:-

"santam tassa manam hoti santā vācā ca kamma ca  
<sup>~~</sup>sammadannavimuttassa upasantassa tādino".

In this context, we expect the change of niggahīta into n as told by the vutti. But Roman edition of Dhp

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5. Even in Dhp De we find the reading cirappavāsim.

6. "po massa. "Cirappavāsim purisam; hatthippabhinnam viya amkusaggaho" Sadd 623, 13-14, see also the vutti of I. 4.6, PM p. 48.

does not show the change of niggahīta into n<sup>7</sup>. Therefore the reading which contains the change of niggahīta into n e.g. santan tassa should be accepted.

T adds nātham after tañ kāruṇikam, T, B<sub>1</sub>, S<sub>1</sub>, Cd, S<sup>a</sup> read puggalam for pullīngam. By the force of vā 'option' occurring in this rule, we expect the change of niggahīta into la, i.e. m + l > ll e.g. pum + liṅgam > pullīngam. In this case, J.Minayeff remarks: "In the words sam, with; pum man; the niggahīta is assimilated to the following l; ex. (1) sallāpo, coversion; (2) pullīngam, the masculine gender".<sup>8</sup> The reading puggalam found in some versions is not applicable to the rule which the commentator wants to establish. Saddanīti and Moggallāna-vyākaraṇa also read pullīngam. Therefore, the reading pullīngam seems to be better as it is expected by the vutti.

"na tam kammap katam sadhu" : occurs in Dhp 67 as follows:-

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7. Even in Dhp De the change of niggahīta into n is not found.

8. PG p. 67, see also PGP p. 18, NPC II p. 22, PM p. 49.

"na tam kammam katam sadhu yam katva anutappati  
yassa assumukho rodam vipakam patisevati".

Rule 3: T, B<sub>1</sub> read e-he <sup>~</sup>nam for e-he <sup>~~</sup>nnam. The double <sup>~</sup>n is not keeping with the vutti. Senart reads <sup>~</sup>nakaram, and not <sup>~~</sup>nnakaram. However, the double <sup>~</sup>n used in the example is applied to another rule.<sup>10</sup> Buddhappiya also explains similarly.<sup>11</sup>

"paccattan <sup>~</sup>neva parinibbayissami": occurs in M I 251, 31-252, 1 as follows:- "aparitassam paccattan <sup>~</sup>neva parinibbayati". To correct the example in the vutti, we may replace -ssami by -ssati. However, it does not concern the rule directly. "ten <sup>~</sup>nev'ettha patipucchi-ssami": occurs in D I 60, 3-5 as follows:- "tena hi maharaja tam yev'ettha patipucchissami". In this case, we may remark that we expect the change of niggahita

9. "e-he ti ekam padam, <sup>~</sup>nan ti ekam padan ti dvipam idam suttam" Nyp 47, 6-7.

10. "...iminā ekāra-hakāre pare niggahitassa <sup>~</sup>nakaram katva tassa paradvebhāvo thāne (I.3.6) ti dvebhāvan <sup>~</sup> ca katva parakkharam netvā rūpasiddhi veditabba" ibid., 47, 20-22.

11. "ekāre hakāre ca pare niggahitam kho <sup>~</sup>nakaram pappoti vā, ekāre <sup>~</sup>nadesassa dvibhāvo" Rūp 32,7-8.

into ~ e.g. tam + eva > tan ~ neva. Therefore, according to the rule the reading tan ~ nev'ettha<sup>12</sup> should be accepted in the place of tam yev'ettha which is not keeping with the rule. "evan ~ hi vo bhikkhave sikkhitabbam" : occurs in M I 126, 27-29 as follows:- "dhammam yeva sakkaronto dhammam gurukaronto dhammam apacāyamāna suvacā bhavissāma sovacassatam āpajjissāma ti evam hi bhikkhave sikkhitabbam". According to the rule, we expect the change of niggahita into ~ e.g. evam + hi > evan ~ hi which is keeping with the rule to be explained in the vutti.<sup>13</sup> "tan ~ hi tassa musā hoti": occurs in Sn 757 (v.l.) as follows: -

"yena yena hi mannanti tato tam hoti annathā  
 tan ~ hi tassa musā hoti mosadhammam hi ittaram".  
 "evam etam abhinnaya": occurs in Sn 1115 (v.l.)  
 as follows: -

"akincannasambhavam natvā 'nandi samyojanam' iti  
 evam etam abhinnaya tato tattha vipassati  
 etam nanam tatham tassa brāhamanassa vusimato' ti".

**Rule 4:** The expression saye should be split as

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 12. In D I De we find the reading tan ~ nev'ettha which is keeping with the rule to be explained in the vutti.

13. In M I De ~ n is not found.

shown by other versions.<sup>14</sup> T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd, S<sup>a</sup> read ~nakāram for ~~nakāram. This has been already discussed under the preceding rule.

**Rule 5:** "tam aham brūmi brāhmaṇam": occurs in Dhp 385 as follows:-

"yassa pāraṁ aparaṁ vā parāpāraṁ na vijjati  
vītaddaram visannuttam tam aham brūmi brāhmaṇam".

**"etad avoca satthā":** occurs in S I 220, 20-21 as follows:- "idam avoca bhagavā. Idam vatvāna sugato athāparam etad voca satthā". "akkocchi mām avadhi mām" and "ajini mām ahāsi me": occur in Dhp 3 as quoted under I.1.11 above.

**Rule 6:** T, S<sub>2</sub>, read -lā for -lā, the reading lā is keeping with the example given by the vutti. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read ime in the place of imā, according to grammatical rule, the reading ime agrees with agama which is nom. mas. pl., but imā is nom. fem. pl. Therefore, the reading imā should be corrected to ime.

"na-y-imassa vijjā": occurs in Ja II 316, 22-25 as follows:-

"na-y-imassa vijjāmayam atthi kiñci  
na bhandhavo no pana te sahāyo  
atha kena vappena tiriṭavaccha  
tedāñdiko bhunjati aggapiñḍam".

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14. "sa iti ekā padam, ye iti ekā padam, cā ti ekā padan ti tipadam' idam suttam" Nyp 47, 29-30.

"yatha-y-idam cittam": occurs in A I 5, 8-10 as follows:- "n'āham bhikkhave annam ekadhammam pi samanupassāmi yaṁ evam abhāvitam akammanīyam hoti yatha-y-idam cittam". "migī bhantā v'udikkhati": occurs in Ja V 215, 12-13 as follows:-

"tadā hi brahatī sāma āmuttamāñikundalā ekaccavasāna nāri migī bhantā v'udikkhati".

It may be noted here that B<sub>1</sub> quotes from Ja V as the example of v augment, however, the commentary comments on migī bhantā v'udikkhati as "... sā uttamitthī tasmīm khane mām udikkhanti bhayena vanam pavisitvā puna nivattitvā luddam udikkhanti bhantamigī 'va mām udikkhati ti vadati" [Ja V 216, 20-22]. According to it, the v is not augment. The commentator takes v of v'udikkhati as iva (just as) e.g. migī + iva > migī'va to which the rule I.2.2. may be applied. In the foot-note B<sub>1</sub> remarks: "udāharanam idam vicāretabbam (this example should be taken into consideration)".

"sittā te lahu-m-essati": occurs in Dhp 369 as follows:-

"sincā bhikkhu imam nāvam  
sittā te lahu-m-essati  
chetvā rāgan ca dosan ca  
tato nibbānam ehi".

B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add asittā te before garu-m-essati. S<sub>2</sub> reads bhaddo for bhadro, both were in use.<sup>15</sup> "asso bhadro kasā-m-iva": occurs in Dhp 143 A as follows:-

"hirinisedho puriso koci lokasmi vijjati

yo nindam appabodhati asso bhadro kasā-m-iva".

"samma-d-annavimuttānam": occurs in Dhp 57 as follows:-

"tesam sampannasilānam appamādaviharinam

~ samma-d-anna vimuttānam māro maggām na vindati".

"atta-d-attham abhinñaya": occurs in Dhp 166 as follows:-

"atta-d-attham paratthena bahunāpi na hāpaye

~ atta-d-attham abhinñaya sadatthapasuto siyā".

T omits yasma-t-iha bhikkhave.

"tasma-t-iha bhikkhave": occurs in S II 29, 8-10 as follows:- "tasma-t-iha bhikkhave viriyam ārabhatha appattassa pattiya anadhidigatassa adhigamāya asacchikatassa sacchikiriyāya".

The reading pāṇupeto should be corrected to pāṇupetam as it is in many versions. "ajja-t-agge pāṇupetam": occurs in D I 85, 14-15 as follows:- "upāsakam mām bhagavā dhāretu ajja-t-agge pāṇupetam saranam gatam". T adds saranam gato'smi after ajja-t-agge pāṇupetam. T quotes full sentence as found in D I. However, gato'smi should be corrected to gatam. "sabbhi-r-eva samāsetha": occurs in S I 17, 3-4 as follows:-

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15. See PGR p. 44.

"sabbhi-r-eva samāsetha sabbhi kubbetha santhavam  
 satam̄ saddhammamannaya seyyo hoti na pāpiyo".

"āragge-r-iva sāsapo": occurs in Dhp 401 as follows:-

"vāri pokkharapatte va āragge-r-iva sāsapo  
 yo na lippati kāmesu tam aham̄ brūmi brāhmaṇam̄".

"sāsapo-r-iva āraggā": occurs in Dhp 407 as follows:-

"yassa rāgo ca doso ca māno makkho ca pātito  
 sāsapo-r-iva āraggā tam aham̄ brūmi brāhmaṇam̄".

The reading āragge should be corrected to āraggā as in the Dhp 407.<sup>16</sup> "cha-l-abhinna": occurs in Bv II 203 as follows:-

"cattāri satasahassāni cha-l-abhinna mah'iddhikā  
 dipaṅkaram̄ lokavidum̄ parivārenti sabbada".

B<sub>1</sub>, S<sub>1</sub> read sa-l-āyatanaṁ for cha-l-āyatanaṁ.

Whatever reading we may accept, both prove the rule of l augment. "sa-l-āyatanaṁ": occurs in Vin I 1,11 as follows:- "nāmarūpapaccaya sa-l-āyatanaṁ sa-l-āyatanaapa-ccaya phasso".

"evam̄ mah'iddhiyā": occurs in Khp VIII 16 as follows:-

"evam̄ mah'atthikā esā yad idam̄ punnasampadā  
 tasmat̄ dhīrā pasāmsanti panditā katapunnatam̄".

This is quoted by T. It may be noted here that the reading mah'iddhiyā is found in all the versions, but Roman

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16. Dhp De has āraggā.

edition has *mah'itthikā* which is based on the commentary. However, we find also the reading *mah'iddhiyā*<sup>-17</sup> elsewhere in the Roman edition. We may accept either for, the absence of the augment between the two vowels is proved.

"akkocchi *mam* avadhi *mam*" and "ajini *mam* ahāsi *me*": occur in Dhp 3 as quoted under I.1.11 above.

B<sub>1</sub> reads *anugāmiko* for *anugāmiyo*. The reading *anugāmiyo* found in some versions should be corrected to *anugāmiko*.<sup>18</sup> "ajeyyo *anugāmiko*": occurs in Khp VII 8 as follows:-

"eso nidhi sunihito ajeyyo *anugāmiko*  
pahāya gamaniyesu etam adaya gacchati".  
"cirappavāsim purisam": occurs in Dhp 219 as quoted under I.4.2 above. "sadatthapasuto siyā": occurs in Dhp 166 as quoted above. "sugato": occurs in Vin III 1, 12-15 as quoted under I.2.9. above.

Rule 7: "atippago kho tāva sāvatthiyam pindāya caritum": occurs in A IV 34, 27-35, 1-3 as follows:-  
"atha kho ayasmato sāriputtassa etad ahosi 'atippago kho tāva sāvatthiyam pindāya caritum; yan nūn āham yena annatitthiyānam paribbājakānam ārāmo ten'upasaṅkameyyan'

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17. Nyp also reads *mah'iddhiyā*. In Khp De we find the reading *mah'itthikā*, but the reading *mah'iddhiyā* is not recorded in the foot-note.

18. In Khp De we find the reading *anugāmiko*.

ti".

B<sub>1</sub> omits bhikkhusatam. "parosahassam": occurs in S I 192, 30-31 as follows:-

"parosahassam bhikkhūnam sugatam payirūpasati  
desentam virajam dhammam nibbānam akutobhayam".

It may be noted here that the reading bhikkhusatam in some versions seems to be close to the quotation from A IV. Bhikkhusatam should be corrected to bhikkhūnam.

"etha passath' imam lokam": occurs in Dhp 171 as follows:-

"etha passath' imam lokam cittam rājarath'ūpamam  
yattha bālā visidanti n'tthi saṅgo vijānatam".

B<sub>1</sub> reads andhibhūto for andhabhūto. "andhabhūto ayam loko": occurs in Dhp 174 as follows:-

"andhabhūto ayam loko tanuk'ettha vipassati  
sakunto jālamutto va appo saggaya gacchati".

**Rule 8:** The semi-colon after cakkhum should be put after udapādi. "cakkhum udapādi": occurs in Vin I, 11, 1-3 as follows:- "idam dukkham ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi,  
~nānam udapādi, pannā udapādi, vijjā udapādi, āloko udapādi". "avamsiro": occurs in Ja IV 103, 6-10 as follows:-

"idañ ca sutvā vacanam adhammo  
avamsiro patito uddhapādo  
yuddhatthiko ce na labhāmi yuddham  
ettāvatā hoti hato adhammo".

T reads *yāvan̄ c'idha bhikkhave purimajātim*, B<sub>1</sub>: *yāvan̄ c'idha bhikkhave purimam jātim sārāmi*, Cd, S<sub>1</sub>: *yāvan̄ c'idha bhikkhave; purimamjāti*, S<sub>2</sub>: *yāvan̄ c'idaṁ bhikkhave; purimamjāti*. T and B<sub>1</sub> give one example only e.g. *yāvan̄ c'idha*, they do not consider *purimajātim* or *purimam jātim* as an example expected by the vutti. However, Cd, S<sub>1</sub>, S<sub>2</sub> and Senart split the citation into two and give two examples e.g. *yāvan̄ c'idha* and *purimamjāti* which seem to be closer to the original.<sup>19</sup> The word *purimam* becomes the adjective of *jātim* (acc. sing.). The rule expects the *niggahīta* augment which would better be found in *purimamjāti* (nom. sing.).

*anum-* should be corrected to *anum.-* "anumthūlāni sabbaso": occurs in Dhp 265 as follows:-

"yo ca sameti pāpāni anumthūlāni sabbaso  
samitattā hi pāpānam samano ti pavuccati".

"manopubbañgamā dhammā": occurs in Dhp 1 as quoted under I.3.1 above. "idh'eva naṁ pasāmsanti" and "pecca sagge ca modati": occur in Ja V 331, 9-10 as follows:-

"tāya naṁ paricariyāya mātāpitusu pāṇḍitā  
idha c'eva (naṁ) pasāmsanti pecca sagge ca modati".

"na hi etehi yānehi" and "gaccheyya agatam disam": occur in Dhp 323 as follows:-

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19. Nyp has two examples i.e. *yāvan̄ c'idha* and *purimamjāti*.

"na hi etehi yānehi gaccheyya agatam disam  
yath' attanā sudantena danto dantena gacchati".

"paccessati" or "vicesatti": occurs in Dhp 44 as quoted under I.3.2 above.

**Rule 9:** "tās'āham santike": occurs in Vin IV 235, 28-29 as follows:- "tās'āham santike brāhmaṇacariyam carissāmi".

B<sub>1</sub> reads etam attham for etad attham, T, B<sub>1</sub> read vidiṭvāna for vidiṭvā, "etam attham vidiṭvā": occurs in Vin I 2, 1-2 as follows:- 'atha kho bhagavā etam attham vidiṭvā tāyam velāyam imam udānam udānesi". The reading etad attham or etam attham may be accepted. The niggahīta is retained as exception proved by this rule.<sup>20</sup>

**Rule 10:** "ariyasaccāna dassanam": occurs in Khp V 10 as follows:-

"tapo ca brahmācariyā̄ ca ariyasaccāna dassanam  
nibbānasacchikiriyā ca etam mañgalam uttamam".

"etam buddhāna sāsanam": occurs in Dhp 183 as follows:-

"sabbapāpassa akaraṇam kusalassa upasampadā  
sacittapariyodapanam etam buddhāna sāsanam".

"etam mañgalam uttamam": occurs in Khp V 2 as follows:-

20. See, I. 4. 5.

"asevanā ca balañam pañditanañ̄ ca sevanā  
pujā ca pujaneyyañam etam mañgalam uttamam".

T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read tam vo vadami, T reads bhadram vo, B<sub>1</sub> : bhaddan te for bhaddam vo, "tam vo vadami, bhaddam vo": occurs in Ja III 387, 21-22 as follows:-

"tam vo vadami bhaddam vo yañvant'ettha samagata  
~~ sabbe katannuno hotha ciram saggamhi thassatha".

The variant reading bhaddan te is also recorded. Here Senart omits tam before vo vadami, but tam should be prefixed to vo vadami, for, according to grammatical rule, the words te, me, vo, no are to be preceded by other words.<sup>21</sup> Therefore, the correction should be made as supported by many versions.

Rule 11: T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd read abhinandun ti for abhinandan ti, B<sub>1</sub> reads bhasitam in the place of subha-sitam and puts it before abhinandun ti, "bhasitam abhinandun ti": occurs in D I 46, 27-28 as follows:- "idam avoca bhagava, attamana te bhikkhu bhagavato bhasitam abhinandun ti". Senart's reading should be corrected by shifting semi-colon of uttam' va after subha-sitam. Further abhinandun ti should be accepted in the place of abhinandan ti. However, we find the reading abhinandan ti in some manuscripts.<sup>22</sup> Here the reading

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21. See II. 2. 28 and II. 2. 32.

22. Nyp also reads abhinandan ti. In D I 46 (v.l.) the reading abhinandun ti is found.

abhinandun ti or abhinandan ti proves the rule of the elision of the vowel preceded by the niggahita. But B<sub>1</sub> explains the canonical text more closely.

B<sub>1</sub> reads uttam'va; yathābijam'va; yathādhannam'va, T: uttam'va yathā bijam dhannam na rūhati seems to be a sentence composed by the vutti. S<sub>1</sub>, Senart: uttam'va; yathābijam'va dhannam, S<sub>2</sub>: uttam'va; yathābijam'va; dhannam'va. B<sub>1</sub>, S<sub>2</sub> give three examples which seem to be closer to the original.<sup>23</sup>

"etad ahosi": occurs in Vin III 12, 4-5 as follows:- "disvān'assa etad ahosi yam nūn āham pi dhammam suṇeyyan ti".

**Rule 12:** It may be noted here that keeping with visānnogo in the rule, the reading sānnogo found in T, S<sub>1</sub> would be accepted for the vutti where B<sub>1</sub> reads ssānnogo.

"evam'sa te āsavā": occurs in M I 10, 21-22 as follows:- "paṭisevato evam'sa te āsavā vighātapari-īha na honti". "puppham'sā uppajji": occurs in Vin III 18, 14-16 as follows:- "atha kho āyasmato sudinnassa purāṇadutiyikā na cirass'eva utuni ahosi, puppham' sā uppajji".

B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read evam assa in the place of evam

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23. Nyp also gives three examples.

assa vacaniyo. The reading vacaniyo should be corrected to vacanīyo, as discussed under I. 2.11. "evam assa" : occurs in Vin III 172, 33-34 as follows:- "so bhikkhu bhikkhūhi evam assa vacanīyo".

T reads agy āgāre for agy āgāram which occurs in Vin IV 109, 2-5 as follows:- "upasam̄kamitvā agy āgāram pavisitvā tiñasanthārakam̄ pannapetvā nisīdi pallakam̄ ābhujitvā ujum̄ kāyam̄ panidhāya parimukham̄ satim̄ upat̄thapetvā". The reading agy āgāram is closer to the original.<sup>24</sup>

B<sub>1</sub>, S<sub>2</sub> read pat̄isanthāravuty ass for vutv assa. "pat̄isanthāravuty assa": occurs in Dhp 370 as quoted under I.2.10 above.

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24. Nyp also reads agy āgāram.

[1] Go sare puthass'āgamo kvaci.

42

Putha icc etassa sare pare kvaci gakārāgamo hoti.  
Putthag eva. Kvaci ti kasma? putha eva.

(1) When a vowel follows, the sound g is sometimes augmented to putha.

The sound g is sometimes added to putha, when a vowel follows. For example 'puttag eva.' Why sometimes?: For, in the following occurrence, this change is not found : 'putha eva'.

[2] Pāssa c'anto rasso.

43

Pā icc etassa sare pare kvaci gakārāgamo hoti,  
anto ca saro rasso hoti. Pag eva vutty assa. Kvaci ti  
kasma? Pā eva vutty assa.

(2) The sound g is sometimes augmented (to the final of) pā (when a vowel follows); the final vowel in that case is shortened.

When a vowel follows, the sound g is sometimes added to pā, the final vowel (of pā) is shortened. For example 'pag eva vutty assa'. Why sometimes?: For, in the following occurrence, this change is not found: 'pā eva vutty assa'.

[3] Abbho abhi.

44

Abhi icc etassa sare pare abbho ādeso hoti.  
Abbūdīritam; abbhuggacchati.

(3) Abhi, followed by a vowel, is changed into abha.

When a vowel follows, abhi is changed into abha.  
For example 'abbūdīritam' 'abbūuggacchati'.

## [4] Ajjho adhi.

45

Adhi icc'etassa sare pare ajjho ādeso hoti.  
Ajjh'okāso; ajjh'agamā.

(4) Adhi, followed by a vowel, is changed into ajjha.

When a vowel follows, adhi is changed into ajjha.  
For example 'ajjh'okāso' 'ajjh'agamā'.

## [5] Te na vā i-vanne.

46

Te ca kho abhi adhi icc ete i-vanne pare abbho  
ajjho iti vuttarūpā na honti vā. Abh'icchitam; adh'i-  
ritam. Vā ti kasma? Abbh'i-ritam; ajjh'inamutto.

(5) When i or ī follows, the abhi and adhi may not  
be changed into abbha and ajjha.

Abhi and adhi, when followed by i or ī, may not  
optionally be changed into abbha and ajjha. For example  
abh'icchitam' 'adh'i-ritam'. Why optionally?: For in  
the following examples, this change is found : 'abbh'i-  
ritam' 'ajjh'inamutto'.

## [6] Atissa c'antassa.

47

Ati icc etassa antabhbūtassa tisaddassa i-vanne  
pare Sabbo cām ti ti (I. 2. 8) vuttarūpā na honti.  
Atisigano; atīritam. Ivanne kasma? Acc'antam.

(6) [When i or ī follows,] the final ti of ati is not  
changed into c.

The final ti of ati, when followed by i or ī, is  
not changed into c as was laid down in the rule 'Sabbo  
cām ti (I. 2. 8)'. For example 'atisigano' 'atīritam'.  
Why i or ī having followed?: For, this rule is not

applicable to the following example: 'acc'antam'.

[7] Kvaci pati patissa.

48

Pati icc etassa sare vā byañjane vā pare kvaci patiādeso hoti. Pat'aggi dñatabbo; patihannati. Kvaci ti kasma? Paccantimesu janapadesu; patiliyati; patirūpadesavāso ca.

(7) When a vowel or a consonant follows, pati is sometimes changed into pati.

Pati can sometimes be changed into pati, when a vowel or a consonant follows. For example 'pat'aggi dñatabbo' 'patihannati'. Why sometimes?: For in the following examples, this change is not found: 'paccantimesu janapadesu' 'patiliyati' 'patirūpadesavāso ca'.

[8] Puthass'u byañjane.

49

Putha icc etassa anto saro byañjane pare ukāro hoti. Puthu-jjano; puthu-bhūtam. Antaggahagena aputha-ssapi sare pare antassa ukāro hoti. Manunnam.

(8) The final vowel of putha, followed by a consonant, is changed into u.

When a consonant follows, the final vowel a of putha is changed into u. For example 'puthu-jjano' 'puthu-bhūtam'. By the word 'final', when a vowel follows, the final of words other than putha may also be changed into u. For example 'manunnam'.

[9] O avassa.

50

Ava icc etassa okārādeso hoti kvaci byañjane pare. Andhakārena onaddhā. Kvaci ti kasma? Avasussatu me

sarīre māgsalohitam.

(9) (Sometimes) the prefix ava, (followed by a consonant) is changed into o.

When a consonant follows, ava is sometimes changed into o. For example 'andhakārena onaddhā'. Why sometimes?: For, in the following example, this change is not found: 'avasussatu me sarīre māgsalohitam'.

[10] Anupadīṭṭhanam vuttayogato.

51

Anupadīṭṭhanam upasagganipātānam sarasandhihi  
byanjanasandhihi vuttasandhihi yathāyogaṃ yojetabbā.

Pāpanam; parāyanam; upāyanam; upāhanaṃ; nyāyogo; nirupadhi; duvupasantam; suvupasantam; dyañalayo; svālayo; durākhāto; svākhāto; udīritam; samuddīṭṭham; viyaggam; vijjhaggam; byaggam; avayāgamanam; anveti; anūpaghāto; anacchariyā; parisesanā; parāmāso; evam sare ca honti. Byanjane ca: Pariggaho; paggaho; pakkamo; parakkamo; nikkamo; nikkasāvo; nillayanam; dullayanam; dubbhikkham; dubbhuttaṃ; sandīṭṭham; duggaho; viggaho; suggaho; niggatam; evam byanjane ca honti. Sesā ca sabbe yojetabbā.

Iti sandhikappe pañcamo kāndo.

(10) The afore - mentioned rules of vowel-junction and consonantal junction are to be applied in a suitable manner to the prefixes and indeclinables not shown above.

Some prefixes and indeclinables are not shown above; the afore - mentioned rules of vowel - junction

and consonantal junction should be applied to them in a suitable manner. For example 'pāpanam' 'parāyanam'  
 'upāyanam' 'upāhanam' 'nyāyogo' 'nirupadhi'  
 'dūvupasantaṁ' 'suvupasantaṁ' 'dvalayo' 'svālayo' 'durā-  
 khāto' 'svākhāto' 'udīritam' 'samuddittham' 'viyaggam'  
 'vijjhaggam' 'byaggam' 'avayāgamanam' 'anveti' 'anūpa-  
 ghāto' 'anacchariyā' 'parisesana' 'paramāso'; these are  
 vowel junctions. 'Pariggaho' 'paggaho' 'pakkamo'  
 'parakkamo' 'nikkamo' 'nikkasāvo' 'nillayanam'  
 'dullayanam' 'dubbhikkham' 'dubbhuttam' 'sandittham'  
 'duggaho' 'viggaho' 'suggaho' 'niggatam'; these are  
 consonantal junctions. The remaining may also be applied  
 in the same way.

Here ends the fifth section in the chapter on the sandhi.

## Notes 1.5

This fifth section is devoted to all combinations and covers ten rules. In this section Kaccayana does not classify sandhi in three groups. Buddhappiya classifies them as follows:- the rules 1-6 under sarasandhi, 7,8,9 under byanjanasandhi. In the last rule dealing mainly with the inseparable prefixes and indeclinables etc., Kaccayana intends to indicate the extended application of his system over and above the Sandhi-kappa with reference to vowel-junctions as well as consonantal junctions.<sup>1</sup> Here Buddhappiya classifies the last rule under niggahitasandhi. There are different methods of classification of sandhi given by the grammarians as well as modern scholars, but in the entire discussion of Sandhi-kappa belonging to the present study, we prefer to follow the method of classification given by Buddhappiya. Prof. A.K. Warder remarks: "A detained study of sandhi in Pali would not yield any very definite criteria for textual criticism, since clearly the usage was very fluid in almost every

i. "idha avuttavisesānampi vuttanayātidesatthamatidesamāha" Rūp 36, 5.

case alternatives existed either of which might be used at will by the poet"<sup>2</sup>.

In this last kāṇḍa, there are ten rules. This kāṇḍa begins with the rule about a particular expression, similarly the next rule also. In the rule 43 two grammatical operations are combined with the use of ca. However, a particular expression only is proved. The rule 44 is more wide, similarly the rule 45 also; both deal with prefixes. The rule 46 deals with an exception. The expression na vā cancels kvaci; it means in the rules 44 and 45 kvaci was governing. However, in literature we do not find abhi and adhi without change when followed by a vowel other than ī. This indicates that kvaci should be applied only to the rules 42 and 43.

In the rule 47 the word ca stands for na vā. In the rule 48 kvaci cancels na vā which is applicable to a particular prefix. In the rule 49 the word <sup>~</sup>byāñjane cancels i-vāñge occurring in the rule 46. In the rule 48 according to the vutti both sare and <sup>~</sup>byāñjane are understood. This, however, is not keeping with the Kaccāyana's arrangement of the rules. Similarly in the rule 49 kvaci seems to be continued, because it is not cancelled even in the rule 50 which also is applicable

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2. PM p. 43.

to a particular prefix. The rule 51 closes this Sandhi-kappa and therefore, it covers all conjuncts which are not accomplished in the first kappa.

Regarding the arrangement of the rules F. Mason points out: "Kachchayano's treatise on Permutation is more unsatisfactory than any other part of his great work, because no rule is absolute. Nearly every rule has an opposite one to counteract it. Like the centripetal and centrifugal forces, they balance each other and the student is left in *statu quo*. One aphorism says: "When a vowel precedes a consonant, it remains unchanged sometimes;" another: "It is lengthened sometimes;" a third: "It is shortened sometimes;" and a fourth: "It is elided sometimes".<sup>3</sup> Even if the arrangement of some rules composed by Kaccayana is defective as pointed out by Mason, in the field of Pāli grammar Kaccayana-vyakarana is considered as the oldest one and very significant for one who wants to learn the Tipitaka in order to understand it perfectly.

**Rule 2 : T, S<sub>2</sub> read c'ānto for c'anto.**

"pageva": occurs in Ja III iii, 19-21 as follows:-

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3. PKG p. 9.

"evam eva manussesu yo hoti setthasammato  
so ce adhammam carati pag eva itarā paja  
sabbam rattham dukkham seti rājā ce hoti dhammadiko".

"pā eva": occurs in Vin II 281, 17-18 as follows:-

"ālīm bandheyya pā eva puna saddhammasaṅthiti  
upasampadetum ayyā yathāvuddhābhivādāna".

It may be noted here that B<sub>1</sub> has given the quotations from Jātaka, and Vinaya; they support the rule about pag eva and pā eva only. Pag eva vutty assa or pā eva vutty assa, seems to be a sentence composed by the vutti in order to give an example for this rule.

**Rule 3:** "abbh'uggacchati": occurs in M I 126, 10-11 as follows:- "atha kho bhikkhave vedehikāya gahapatāniyā aparena samayena evam pāpako kittisaddo abbh'uggañchi".

**Rule 4:** B<sub>1</sub> read ajjh'okāse for ajjh'okāso, T reads ajjh'aggamā B<sub>1</sub> :ajjh'āgama for ajjh'agamā. The changing of abhi into ajjhā has been proved, but the readings ajjh'okāse and ajjh'āgama seem to be closer to the original.<sup>4</sup> "ajjh'okāse": occurs in Vin IV 39, 14-17 as follows:- "tena kho pana samayena bhikkhū hemantike kāle ajjh'okāse senāsanam pannapetvā kāyam otapento kāle

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4. Nyp reads also ajjh'okāse and ajjh'āgama.

Ārocite tam pakkamantā n'eva uddharim̄su na uddharāpesum  
anāpucchā pakkamim̄su".

**Rule 5:** Cd, S<sub>1</sub>, S<sub>2</sub>, read abh'iijjhitam for abh'icchitam, both might be in use. But the reading abh'icchitam is better and seems to be closer to the original.<sup>5</sup> Here PED and CPD give abh'iijjhitam as variant reading.<sup>6</sup>

**Rule 6:** T, S<sub>2</sub> read c'āntassa for c'antassa.

"accantam": occurs in Sp I, 16-17 as follows:-

"icc evam accantanamassaneyyam  
namassamāno ratanattayam yam".

**Rule 7:** T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd, S<sup>a</sup> read dātabbo for dhātabbo, therefore, dhātabbo should be corrected to dātabbo. "pat'aggi dātabbo": occurs in Vin II 138, 22-23 as follows:- "anujānāmi bhikkhave davaḍāhe dayhamāne pat'aggim dātum parittam kātun ti". In the quotation we have pat'aggim dātum for which in the vutti we have pat'aggi dātabbo. Thus the quotation cannot be traced in the form as expected by the vutti. But the changing of pati into patī has been proved by this rule.

<sup>~~</sup>  
"patihannati": occurs in Vin II 147, 33 as quoted under I.3.3 above.

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5. Nyp also reads abh'icchitam.

6. PED and CPD, s.v. abh'icchitam.

"paccantime janapadesu": occurs in Vin I 197, 30-31 as follows:- "anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapāñcamena gāpena upasampadā". "patiliyati": occurs in A IV 48, 3-5 as quoted under I.3.3 above. "patirūpadesavāso ca" : occurs in Khp V 3 as follows:-

"patirūpadesavāso ca pubbe ca katapunnatā<sup>~~</sup>  
attasammāpanidhi ca etam mañgalam uttamam".

**Rule 8:** "puthu-jjano": occurs in D I 3, 31-33 as follows:- "appamattakam kho pan'etam bhikkhave oramattakam sīlamattakam yena puthu-jjano tathā-gatassa vāyyam vadamāno vadeyya". "puthu-bhūtam": occurs in D II 106, 8-10 as follows:- "na tāv'āham pāpima parinibbāyissāmi yāva me idam brahmacariyam na iddhan c'eva bhavissati phītan<sup>~</sup> ca vitthārikam bāhujanam puthu-bhūtam". "manunnam": occurs in Vv 1242 as follows:-

"adhiccaladdham<sup>~</sup> parināmajante  
sayam<sup>~</sup> kata<sup>~</sup> udāhu devehi dinnam<sup>~</sup>  
pucchanti tam vāñijā satthavāha  
katham<sup>~</sup> taya<sup>~</sup> laddham' idam manunnan ti".

**Rule 9:** "andhakārena onaddhā" : occurs in Dhp 146 as follows:-

"ko nu hāso kim ānando niccam<sup>~</sup> pajjalite sati  
andhakārena onaddhā padīpam na gavessatha".

"avasussatu me sari<sup>~</sup>re mamsalohitam": occurs in M I 481,

1-3 as follows:- "kāmam̄ tāco ca nāhāru ca atthī ca avasissatu sarīre upasussatu māmsalohitam̄". Even if in avasussatu the exception of the rule is proved, still the canonical expression to be proved is avasissatu as the quotation shows. However, both are applicable to the exception told by the vutti.

**Rule 10:** "pāpanam̄": occurs in Vibh-a 485, 12 as follows:- "pāpanā ti adāyakattassa avapñassa vā pāpanam̄".

B<sub>1</sub> reads parāyanam̄ for parāyanam̄. Here PED gives two forms,<sup>7</sup> but the reading parāyanam̄ is often found and therefore may be closer to the original.<sup>8</sup> "parāyanam̄": occurs in Sn 377 as follows:-

"tuvaṁ hi lokassa sadevakassa  
gatim̄ pajānāsi parāyanan̄ ca  
na t'atthi tulyo nipupatthadassi  
tuvaṁ hi buddham̄ pavaram̄ vadanti".

The reading parāyanam̄ seems to be Sanskritised form.<sup>9</sup> "upāhanam̄": occurs in Vin I 185, 14 as follows:- "anujā-nāmi te soṇa ekapalāsikam̄ upāhanam̄".

"nirupadhi": occurs in Ud 59, 33-34 as follows:-  
"disvā ādīnavam̄ loka ḥatvā dhammam̄ nirūpadhi  
ariyo na ramati pāpe pāpe na ramati suci".

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7. PED, s.v. parāyanam̄.

8. Nyp also reads parāyanam̄.

9. See MW, s.v. parāyanam̄.

T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd, S<sup>a</sup> add anubodho after nirupadhi. However, the reading anubodho is very significant and closer to the original,<sup>10</sup> for, it occurs in As 254, 5-6 (v.l.) as follows:- "anurūpato dhamme bujjhatī ti anubodho".

S<sup>a</sup>, T read durākhyāto, B<sub>1</sub>: durākhyātam, S<sub>1</sub>: durākkhātam, S<sub>2</sub>: durakkhātam for durākhāto. They all are applicable to the vowel-junction. Here the splitting dura + ākhyāto,[ākhyātam, akkhātam or ākhāto] may be accepted, but the reading durākhyātam is closer to the original.<sup>11</sup>

T, B<sub>1</sub>, read svākhyāto, S<sub>1</sub>, S<sub>2</sub>, Cd; svākkhāto, but the reading svākhyāto is closer to the original.<sup>12</sup> "udīritam": occurs in Ud 45, 28-31 as follows:-

"tudanti vācāya janā asaññata  
parehi saṅgāmagatam va kūñjaram  
sutvāna vākyam pharusam udīritam  
abhivāsaye bhikkhu adutṭhacitto".

"anveti" : occurs in Dhp 1 as quoted under I.3.i above.

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10. Nyp also has anubodho.

11. Nyp also reads durākhyātam.

12. Nyp also reads svākhyāto.

"anupaghāto" : occurs in Dhp 185 as follows:-

"anupavādo anupaghāto pātimokkhe ca saṃvara  
mattānūtā ca bhattasmīṃ pantāñ ca sayanāśanam  
adhicitte ca āyogo etāṃ buddhāna sāsanam".

B<sub>1</sub> reads anacchariyam, S<sub>1</sub>, S<sub>2</sub> :anacchariyo. The reading anacchariyā is closer to the original.<sup>13</sup> B<sub>1</sub> quotes anacchriyam occurring in Vin II 17, 31-33 as follows:- "anacchariyam kho pan'etāṃ bhante yām ayyo suddhammo punad eva macchikāsaṇḍam paccāgaccheyya".

The reading parisesanā should be corrected to pariyesanā. "pariyesanā": occurs in A II 247, 18 as follows:- "catasso imā bhikkhave anariyapariyesanā".

"parāmāso" : occurs in Dhs 381 as follows:-

"....gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattam titthāyatanaṃ vipariyesagāho".

"pariggaho": occurs in D II 58, 33-35 as follows:-

"vinicchayam paṭicca chandarāgo, chandarāgam paṭicca ajjhosānam, ajjhosānam paṭicca pariggaho, pariggaham paṭicca macchariyam". "paggaho" : occurs in Paṭis II 101, 13 as follows:- "paggaho upajjati". "parakkamo" and "nikkamo": occur in Dhs 376 as follows:- "yotasmīm samaye cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo....". "dubbhikkham":

occurs in Vin III 7, 6-8 as follows:- "etarahi bhante -----

13. Nyp also reads anacchariyā.

verāñjā dubbhikkhā dvīhitikā setatthikā salākāvuttā na  
sukarā unchena paggahena yāpetum".

B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd read dubbuttam<sup>a</sup> : dubbhūtam, T has two words, namely, dubbhūtam and dubbuttam. The reading dubbuttam is better and seems to be closer to the original.<sup>14</sup>

"sandittham": occurs in Vin III 87, 3-5 as follows:- "tena kho pana samayena sambahulā sanditthā sambhattā bhikkhū vaggumudāya nadiyā tīre vassap upagacchim̄su".

S<sub>1</sub>, S<sub>2</sub> add niggaho after duggaho, Cd reads niggaho in the place of viggaho and viggaho for suggaho. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> omit suggaho, B<sub>1</sub> reads niggato for niggatam, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add three examples, namely, abhikkamo, paṭikkamo and atikkamo in the vutti. T adds niggaho after niggatam. They all exemplify the consonantal-junction.

"viggaho": occurs in D I 236, 34-36 as follows:- "ettha bho gotama atth'eva viggaho, atti vivādo, atti nānāvādo ti". "niggato": occurs in Pj II 489, 17 as follows:- "niggamā ti niggato". "abhikkamo" and "paṭikkamo": occur in M III 259, 4-5 as follows:- "paṭikkamo'sānam<sup>~~</sup> pannayati no abhikkamo". "atikkamo": occurs in Ja VI 60, 2-4 as follows:-

"ko nu te bhagavā satthā kass'etam<sup>a</sup> vacanam<sup>a</sup> sucim<sup>a</sup>  
na hi kappaṃ vā vijjam<sup>a</sup> vā pacakkhaya rathesabha  
samaṇam<sup>a</sup> āhu vattantam<sup>a</sup> yathā dukkhass'atikkamo".

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14. Nyp also reads dubbuttam.

## Nāma-kappa

[1] Jinavacanayuttamhi.

52

Jinavacanayuttamhi icc etam adhikārattham vedi-  
tabbam.

(1) (The rules are applicable to the usages) in the discourse of Lord Buddha.

The rules of Pāli grammar are applicable to the discourse of Lord Buddha. It should be known that all of the preceding and following rules are applicable to the discourse of Lord Buddha.

[2] Liñgan̄ ca nipaccate.

53

Yathāyathā jinavacanayuttamhi tathātathā idha liñgan̄ ca nipaccate. Tam yathā: Eso no satthā, brahma, attā, sakha, rāja.

(2) The gender is fixed.

The gender is determined here just as it is applicable to the discourse of Lord Buddha. For example 'eso no satthā' 'brahma' 'attā' 'sakha' 'rāja'.

[3] Tato ca vibhattiyo.

54

Tato jinavacanayuttehi liñgehi vibhattiyo honti.

(3) Case-endings are added after the genders.

Case-endings are added after the genders which are applicable to the discourse of Lord Buddha.

[4] Si yo, am̄ yo, nā hi, sa nam̄, smā hi, sa nam̄, smip su.

55

Kā ca pana tā vibhattiyo? Si yo iti pañchama; am̄

yo iti dutiya; nā hi iti tatiyā; sa nam̄ iti catutthī;  
 smā hi iti pāñcamī; sa nam̄ iti chāttī; smim̄ su iti  
 sattamī. Vibhatti icc anena kv attho? Amhassa mam̄  
 savibhattissa se (II.2.1).

(4) Si yo, am̄ yo, nā hi, sa nam̄, smā hi, sa nam̄, smim̄ su  
 these are case-endings.

What are the case-endings? The case-endings are: nominative singular-si and plural - yo, accusative singular - am̄ and plural - yo, instrumental singular - nā and plural - hi, dative singular - sa and plural - nam̄, ablative singular - smā and plural - hi, genitive singular - sa and plural - nam̄, locative singular - smim̄ and plural - su. What is the use of the term case-ending? (It is useful) for, it will be used in the rule 'Amhassa mam̄ savibhattissa se (II.2.1)'.

#### [5] Tadanuparodhena.

56

Yathāyathā tesam̄ jinavacanānam̄ anuparodhena tathā-  
 tathā dha liṅgān̄ ca nipaccate.

(5) (The gender is fixed) according to the discourse of Lord Buddha.

The gender is determined here just as it is applicable to the discourse of Lord Buddha.

#### [6] Ālapane si gasanno.

57

Ālapanatthe si gasanno hoti. Bhoti ayye; bhoti  
 kanne; bhoti gharādiye. Ālapane ti kim attham? Sa ayyā.  
 Sī ti kim attham? Bhotiyo ayyāyo. Ga icc anena kv attho?  
 Ghate ca (II.1.63).

(6) In the vocative case the (suffix) si is called ga.

In the vocative case si is denominated as ga. For example 'bhoti ayye' 'bhoti <sup>~~</sup>kanne' 'bhoti gharādiye'. Why vocative case? For, in the following usage, this is not applicable: 'sā ayyā'. Why si case-ending? For, in the following usage, this is not applicable: 'bhotiyo ayyāyo'. What is the use of the term ga? (It is useful) for, it will be used in the rule 'Ghate ca (II.1.63)'.

[7] I-vann-u-vannā jha-la.

58

I-vann-u-vannā icc ete jha-lasanna <sup>~~</sup> honti yathā-saṅkhyam. Isino; dandino; aggino; gahapatino; setuno; bhikkhuno; sayambhuno. Jha-la icc anena kv attho? Jha-lato sassa no vā (II.1.66).

(7) The i-vanna (i and ī) and u-vanna (u and ū) are called jha and la.

The i-vanna (i and ī) and u-vanna (u and ū) (occurring at the end of masculine stems) are technically called jha and la respectively. For example 'isino' 'dandino' 'aggino' 'gahapatino' 'setuno' 'bhikkhuno' 'sayambhuno'. What is the use of the terms jha and la? (They are useful), for, they will be used in the rule 'Jha-lato sassa no vā (II.1.66)'.

[8] Te itthikhyā po.

59

Te i-vann-u-vannā yadā itthikhyā tada pasanna honti. Rattiya; itthiya; vadhuya; dhenuya; deviya. Itthikhyā ti kim attham? Isinā; bhikkhunā. Pa icc anena kv attho? Pato yā (II.1.61).

(8) These (two, the i-vanna and u-vanna) occurring at the end of feminine stems, are called pa.

These two, i-vanna and u-vanna when used as finals in the feminine gender are called pa. For example 'rattiyā' 'itthiyā' 'vadhuya' 'dhenuya' 'deviya'. Why in the feminine gender?: For, in the following usages, this is not applicable: 'isinā' 'bhikkhunā'. What is the use of the term pa? (It is useful) for, it will be used in the rule 'Pato ya' (II.1.61)'.

[9] Ā gho.

60

Ākāro yada itthikhyā tada ghasanno hoti. Sabbāya; kannāya; viñāya; gañgāya; disāya; sālāya; mālāya; tulāya; dolāya; pabhāya; sotāya; pannāya; karuṇāya; nāvāya; kapālāya. Ā iti kim attham? Rattiyā; itthiyā; deviyā; dhenuya. Itthikhyā ti kim attham? Satthāra desito ayam dhammo. Gha icc anena kv attho? Ghato nādi-nam (I.1.60).

(9) The sound ā (at the end of feminine stems) is called gha.

The sound ā in the feminine gender is technically called gha. For example 'sabbāya' 'kannāya' 'viñāya' 'gañgāya' 'disāya' 'sālāya' 'mālāya' 'tulāya' 'dolāya' 'pabhāya' 'sotāya' 'pannāya' 'karuṇāya' 'nāvāya' 'kapālāya'. Why ā? For, in the following usages, this is not applicable: 'rattiyā' 'itthiyā' 'deviyā' 'dhenuya'. Why in the feminine gender?: For, in the following usage, this is not applicable: 'satthāra desito ayam dhammo'.

What is the use of the term gha? (It is useful) for, it will be used in the rule 'Ghato nādinam (I.1.60)'.

[10] Sāgamo se. 61

Sakāragamo hoti se vibhattimhi. Purisassa; aggissa; dandissa; isissa; bhikkhussa; sayambhussa; abhibhussa. Se ti kim attham? Purisasmim.

(10) The sound sa is inserted, when the case-ending sa follows.

When the case-ending sa follows, the sound sa is augmented. For example 'purisassa' 'aggissa' 'dandissa' 'isissa' 'bhikkhussa' 'sayambhussa' 'abhibhussa'. Why when the case-ending sa follows? For, in the following example, this change is not found: 'purisasmim'.

[11] Sam-sāsv ekavacanesu ca. 62

Sam - sāsu ekavacanesu vibhattadesesu sakāragamo hoti. Etissam; etissā; imissam; imissa; tissam; tissa; tassam; tassa; yassam; yassa; amussam; amussā. Sam-sāsv iti kim attham? Aggina; pāpina. Ekavacanesv iti kim attham? Tāsam; sabbāsam. Vibhattadesesv iti kim attham? Manasa; vacasa; thāmasa.

(11) Also the sound sa is inserted, when sam or sā follows as a singular case-ending.

The letter sa is augmented, when the singular case-ending sam or sā follows. For example 'etissam' 'etissā' 'imissam' 'imissa' 'tissam' 'tissa' 'tassam'

'tassā' 'yassam' 'yassā' 'amussam' 'amussā'. Why sam and sā?: For, in the following examples this change is not found: 'agginā' 'pāpinā'. Why the singular case-ending?: For, in the following examples this change is not found: 'tāsam' 'sabbāsam'. Why case-ending?: For, in the following examples this change is not found: 'manasa' 'vacasa' 'thāmasa'.

## [12] Et'imasam i.

63

Eta-imā icc etesam anto saro ikāro hoti sam- sāsu ekavacanesu vibhattādesesu. Etissam; etissa; imissam; imissa. Sam-sāsv iti kim attham? Etaya; imaya. Ekavacanesv iti kim attham? Etasam; imasam.

(12) The final vowel of eta and imā is changed into i, (When sam and sā are singular case-endings).

The final vowel of eta and imā is changed into i, when the singular case-ending substitutes sam and sā follow. For example, 'etissam' 'etissa' 'imissam' 'imissa'. Why sam and sā?: For, in the following examples this change is not found: 'etaya' 'imaya'. Why singular?: For, in the following examples this change is not found: 'etasam' 'imasam'.

## [13] Tassā vā.

64

Tassā itthiyam vattamanāya akārassa ikāro hoti vā sam-sāsu ekavacanesu vibhattādesesu. Tissam; tissa; tassam; tassā.

(13) The vowel ā of the pronoun tā in the feminine gender is optionally changed into i, (When sam and sā are singular case-endings).

The vowel ā of the pronoun tā in the feminine gender is optionally changed into i, when the singular case-ending substitutes sam and sā follow. For example 'tissam' 'tissa' 'tassam' 'tassa'.

[14] Tato sassa ssaya.

65

Tato tā-eta-imāto sassa vibhattissa ssayādeso hoti  
vā anto ca saro ikāro hoti. Tissāya; tissa; etissāya;  
etissa; imissāya; imissa.

(14) The sa case-ending added to tā, eta and imā is (optionally) changed into ssaya.

The case-ending sa used after pronouns tā, eta and imā is optionally changed into ssaya and the final vowel of the pronouns becomes i. For example 'tissāya' 'tissa' 'etissāya' 'etissa' 'imissāya' 'imissa'.

[15] Gho rassam.

66

Gho rassam āpajjate sam-sāsu ekavacanesu vibhattā-  
desesu. Tassam; tassa; yassam; yassa; sabbassam;  
sabbassa. Sam-sāsv iti kim attham? Tāya; sabbāya.  
Ekavacanesv iti kim attham? Tāsam; sabbāsam.

(15) The vowel ā called gha is shortened, when sam and sā are singular case-endings.

When the singular case-ending substitutes sam and

sā follow, the final ā called gha is shortened. For example 'tassam' 'tassā' 'yassam' 'yassā' 'sabbassam' 'sabbassā'. Why sam and sā?: For, in the following examples this change is not found: 'tāya' 'sabbāya'. Why singular?: For, in the following examples this changes is not found: 'tāsam' 'sabbāsam'.

[16] No ca dvādito namhi.

67

Dvi icc evam ādito sañkhyāto nakañagamo hoti namhi vibhattimhi. Dvinnam; tinnam; catunnam; ^ pancannam; channam; sattannam; atthannam; navannam; dasannam. Dvādito ti kim attham? Sahassānam. Namīti kim attham? Dvīsu; tīsu. Casaddaggahāyena ssā cāgamo hoti. Catassannam itthinam; tissannam vedanānam.

(16) The sound na is added to numerals beginning with dvi, when the case-ending nam follows.

When the case-ending nam follows, the numerals beginning with dvi are augmented with na. For example 'dvinnam' 'tinnam' 'catunnam' '^pancannam' 'channam' 'sattannam' 'atthannam' 'navannam' 'dasannam'. Why beginning with dvi?: For, in the following example, this change is not found: 'sahassānam'. Why before nam?: For, in the following examples this change is not found: 'dvīsu' 'tīsu'. By the word ca (too) ssa may also be augmented. For example 'catassannam itthinam' 'tissannam vedanānam'.

[17] Am-ā pato smim-smānam vā.

68

Pa icc etasmā smim-smā icc etesam am-ā-ādesā honti

vā yathāsañkhyam. Matyam; matiyam; matyā; matiya; ratyam; ratiyam; ratyā; ratiya; nikatyam; nikatiyam; nikatyā; nikatiya; vikatyam; vikatiyam; vikatyā; vikatiya; viratyam; viratiyam; viratyā; viratiya; puthabyam; puthaviyam; puthabyā; puthaviyā; pavatyam; pavattiyam; pavatyā; pavattiya.

(17) The smim and smā case-endings added to the nouns called pa are optionally changed into am and ā.

The case-endings smim and smā after the nouns called pa are optionally changed into am and ā respectively. For example 'matyam' 'matiyam' 'matyā' 'matiya' 'ratyam' 'ratiyam' 'ratyā' 'ratiya' 'nikatyam' 'nikatiyam' 'nikatyā' 'nikatiya' 'vikatyam' 'vikatiyam' 'vikatyā' 'vikatiya' 'viratyam' 'viratiyam' 'viratyā' 'viratiya' 'puthabyam' 'puthaviyam' 'puthabyā' 'puthaviyā' 'pavatyam' 'pavattiyam' 'pavatyā' 'pavattiya'.

[18] Ādito o ca.

69

Ādi icc etasma smim-vacanassa am-o-adesa honti vā. Ādim; ādo. Vā ti kim attham? Ādismim, ādimhi nātham namassitvā. Casaddaggahānena annasmāpi smim-vacanassa ā-o-am-adesa honti vā. Divā ca ratto ca haranti ye balim; Barāpasim ahu rājā.

(18) The smim case-ending after ādi is changed into am or o.

The case-ending smim used after ādi is also optionally changed into am or o. For example 'ādim'

'ādo'. Why optionally?: For, in the following usage, this change is not found: 'ādismim, ādimhi nātham namassitvā'. By the word also (ca) smiṁ case-ending after other words is optionally changed into ā, o or am. For example, 'divā ca ratto ca haranti ye balim' 'Bāraṇasim ahu rājā'.

[19] Jha-lānam iy-uvā sare vā.

70

Jha-la icc etesam iya-uvā icc ete ādesā honti vā sare pare. Tiyantam; pacchiy āgāre; aggiy āgāre; bhikkhuv āsane nisidati; puthuv āsane. Sare ti kim attham? Timalam; tiphalam; tikacatukkam; tidandam; tilokam; tinayanam; tipāsam; tihamsam; tibharam; tibandhanam; tipiṭakam; tivedam; catuddisam; puthubhūtam. Vā ti kim attham? Pāñcah'aṅgehi, tīh'ākārehi; cakkh'āyatanam. Vā ti vikappanattham. Ikarassa ayādeso hoti: vatthuttayam.

(19) When a vowel follows, jha and la are optionally changed into iya and uva.

The i-vāṇṇa (jha) and u-vāṇṇa (la), when followed by a vowel, are optionally changed into iya and uva. For example 'tiyantam' 'pacchiy āgāre' 'aggiy āgāre' 'bhikkhuv āsane nisidati' 'puthuv āsane'. Why when a vowel follows?: For, in the following examples this change is not found: 'timalam' 'tiphalam' 'tikacatukkam' 'tidandam' 'tilokam' 'tinayanam' 'tipāsam' 'tihamsam' 'tibharam' 'tibandhanam' 'tipiṭakam' 'tivedam' 'catuddisam' 'puthubhūtam'. Why optionally? For, in

the following examples this change is not found: 'pancah̄ngēhi' 'tīh̄' akārehi' 'cakkh̄ayatanam'. The word 'optionally' is to signify alternative course; thus the sound i is changed into aya, for example 'vatthuttayam'.

[20] Ya-vakārā ca.

71

Jha-lānam yakāra-vakārādesā hoti vā sare pare.  
Agy āgare; cakkhv ayatanam; sv āgatam te mahāvīra.  
Casaddaggahaṇam sampingdanattham.

(20) (When a vowel follows, jha and la) are changed into ya and va.

The i-vanna (jha) and u-vanna (la), when followed by a vowel, are optionally changed into ya and va respectively. For example 'agy āgare' 'cakkhv ayatanam' 'sv āgatam te mahāvīra'. The word ca (also) is to signify alternation.

[21] Pasannassa ca.

72

Pasannassa ca vibhattādese sare pare yakārādeso hoti. Pathabyā; ratyā; matyā. Sare ti kim attham? Pathaviyam. Casaddaggahaṇam anukaddhanattham.

(21) The pa nouns are changed into ya.

When a vowel of the case-ending follows, the i-vanna and u-vanna (pa) are also changed into ya. For example 'pathabyā' 'ratyā' 'matyā'. Why before a vowel?: For, in the following example, this change is not found: 'pathaviyam'. The word ca (also) indicates the continuity of previous rule.

[22] Gāva se.

73

Go icc etassa akārassa āvādeso hoti se  
vibhattimhi. Gavassa.

(22) The word go, followed by the case-ending sa, is changed into gāva.

The vowel o is changed into āva, when the case-ending sa follows. Thus: 'gāvassa'.

[23] Yosu ca.

74

Go icc etassa okārassa āvādeso hoti yo icc etesu  
paresu. Gāvo gacchanti; gāvo passanti; gāvī gacchanti;  
gāvī passanti. Casaddaggahañam kim attham? Nā-smā-  
smimsu vacanesu āvādeso hoti. Gavena; gāvā; gave;  
gāvesu.

(23) [The word go], followed by the case-ending yo (in nominative and accusative plural) is also changed into āva.

When the case-ending yo (in nominative and accusative plural) follows, the vowel o is also changed into āva. Thus: 'gāvo gacchanti' 'gāvo passanti' 'gāvī gacchanti' 'gāvī passanti'. Why ca (also)?: For, when nā, smā and smim case-endings follow, the vowel o (of go) is also changed into āva. For example 'gāvena' 'gāvā' 'gave' 'gāvesu'.

[24] Avamhi ca.

75

Go icc etassa okārassa āvāvādesā honti amhi  
vibhattimhi. Gāvam; gavam. Casaddaggahañena sādisesesu

pubb'uttaravacanesu ca avādeso hoti. Gavassa; gavo;  
gavena; gava; gave; gavesu.

(24) When the case-ending  $\text{am}$  follows, [the vowel o (of go)] is changed into [ $\bar{\text{ava}}$ ] and ava.

The vowel o of go, when followed by the case-ending  $\text{am}$ , is changed into  $\bar{\text{ava}}$  and ava. Thus: 'gavam' 'gavam'. By the word ca (also) the vowel o of go is also changed into ava, when the case-endings  $\bar{nā}$ ,  $\bar{sma}$   $\bar{smim}$  and su follow. For example, 'gavassa' 'gavo' 'gavena' 'gava' 'gave' 'gavesu'.

[25] Āvass'u vā.

76

Āva icc etassa gavādesassa antasarassa ukārādeso hoti vā amhi vibhattimhi. Gāvum; gāvam. Āvass'eti kim attham? Gavam. Amhi ti kim attham? Gavo titthanti.

(25) When the case-ending  $\text{am}$  follows, the final vowel of  $\bar{\text{ava}}$  is optionally changed into u.

The final vowel of  $\bar{\text{ava}}$  (of  $\bar{\text{gava}}$ ) which takes place of the vowel o of go, when followed by the case-ending  $\text{am}$ , is optionally changed into u. Thus: 'gāvum' 'gāvam'. Why  $\bar{\text{ava}}$ ? For, in the following example, this change is not found: 'gavam'. Why the case-ending  $\text{am}$ ? For, in the following example, this change is not found: 'gavo titthanti'.

[26] Tato nām am patimh'ālutte ca samāse. 77

Tato gosaddato nām-vacanassa am-ādeso hoti go icc etassa okārassa avādeso hoti patimhi pare alutte ca

samāse. Gavampatissa therassa. Alutte ti kim attham? Gopati. Casaddaggahāgena asamāsepi nam-vacanassa am-ādeso hoti, go icc etassa okārassa avādeso ca hoti. Gavam.

(26) The case-ending nam after the word go is also changed into am and the o of go is changed into ava, if the word pati follows and if alutta-samasa is formed.

When the word pati follows and an alutta-samasa is formed, the case-ending nam after the word go is also changed into am and the vowel o of go is changed into ava. Thus: 'gavampatissa therassa'. Why alutta-samasa? For, in the following example, this change is not found: 'gopati'. By the word ca (also) even when there is no samasa, nam is also changed into am and the vowel o of go is changed into ava. Thus: 'gavam'.

[27] O sare ca.

78 .

Go icc etassa okārassa avādeso ca hoti samāse sare pare. Gavassakam; gavelakam; gavājinam. Casaddaggahāgena u-vanna icc evam antānam liñganam uva-ava-urādesa honti smim-yo icc etesu paresu kvaci. Bhuvi; pasavo; guravo; caturo. Sare ti kim attham? Godhano; govindo.

(27) When a vowel follows, the vowel (of go is changed into ava).

When a vowel belonging to a component part follows, the vowel o of go is also changed to ava. For example, 'gavassakam' 'gavelakam' 'gavājinam'. By the word ca (also) when smim or yo follow, u or ī, the final

vowels of bases, are sometimes changed into uva, ava and ura. For example 'bhūvi' 'pasavo' 'guravo' 'caturo'. Why the vowel follows?: For, in the following examples, this change is not found: 'godhano' 'govindo'.

[28] Tab biparīt'upapade byanjane ca. 79

Tassa avasaddassa yadā upapade titthamanassa tassa okārassa viparīto hoti byanjane pare. Uggate suriye; uggacchati; uggahetvā. Casaddaggahagena avadhāranattham. Avasāne; avakirane; avakiratim.

(28) When a consonant follows, (ava) standing as an upapada, also changed (into u).

When ava stands as an upapada, the original vowel o is also changed into u, if a consonant follows. For example 'uggate suriye' 'uggacchati' 'uggahetvā'. By the word ca (also) ava cannot be changed into u. For example 'avasāne' 'avakirane' 'avakiratim'.

[29] Gonā namhi vā. 80

Sabbassa gosaddassa gonādeso hoti vā namhi vibhattimhi. Gonānam sattannam. Vā ti kim attham? Gonāce taramānānam ujum gacchati puñgavo, sabba gavi ujum yanti nette ujum gate gonam. Yogavibhāgena annatthāpi gonādeso hoti. Gonabhūtanam.

(29) The entire word go, followed by the case-ending nam, is optionally changed into gona.

When the case-ending nam follows, the entire word go is optionally changed into gona. Thus: 'gonānam sattannam'. Why optionally?: For, (we have gonam)

for example 'goṇāñ ce taramāñāñam ujum gacchati puñgavo, sabba gāvī ujum yanti nette ujum gate goṇam'. Also elsewhere, by yogavibhāga, go can be changed into goṇa. For example 'goṇabhūtāñam'.

## [30] Su-hi-nāsu ca.

81

Su-hi-nā icc etesu ca sabbassa gosaddassa goṇādeso hoti vā. Gonesu; gonehi; goṇena. Vā ti kim attham? Gosu; gohi; gobhi; gavena. Casaddaggahañena syādisesesu pubb'uttaravacanesūpi goṇa-gu-gavayādesā honti. Goṇo; goṇā; goṇam; gone; goṇassa; goṇamhā; goṇasma; gunnam; gavayehi.

(30) The entire word go, followed by the case-endings su, hi and nā, is also optionally changed into goṇa.

When the case-endings su, hi and nā follow, the entire word go is also optionally changed into goṇa. For example 'gonesu' 'gonehi' 'goṇena'. Why optionally?: For, in the following examples, this change is not found: 'gosu' 'gohi' 'gobhi' 'gavena'. By the word ca (also) when the other case-endings beginning with si follow, go is changed into goṇa, gu, or gavaya. For example 'goṇo' 'goṇā' 'goṇam' 'goṇo' 'goṇassa' 'goṇamhā' 'goṇasma' 'gunnam' 'gavayehi'.

## [31] Am-mo niggahitam jha-la-pehi.

82

Am-vacanassa ca makārassa ca jha-la-pa icc etehi niggahitam hoti. Aggim; dandim; isim; mahesim; gahapatim; bhikkhum; sayambhum; abhibhum; itthim; rattim; vadhum; pullīngam; pumbhāvo; pumkokilo. Am-mo

ti kim attham? Aggina; rattiya; bhikkhuna; itthiya;  
vadhuya. Jha-la-pehi' ti kim attham? Sukham; dukham.  
Punarārambhaggahaṇam vibhāsanivattanattham. Aggim;  
vadhum; paṭum; bandhum; buddhim.

(31) Case-ending am and the sound ma after the bases ending in i-vappa and u-vappa are changed into niggahīta.

The case-ending am and the sound ma are changed into niggahīta, when the bases technically called jha, la or pa precede. For example 'aggim' 'dandim' 'isim'  
'mahesim' 'gahapatim' 'bhikkhum' 'sayambhum' 'abhibhum'  
'itthim' 'rattim' 'vadhum' 'pullīngam' 'pumbhāvo'  
'pumkokilo'. Why am and ma?: For, in the following examples, this change is not found: 'aggina' 'rattiya'  
'bhikkhuna' 'itthiya' 'vadhuya'. Why jha, la or pa?: For, in the following examples, this change is not found:  
'sukham' 'dukkham'. In this rule niggahīta is repeated for the prevention of optionality. For example  
'aggim' 'vadhum' 'paṭum' 'bandhum' 'buddhim'.

[32] Saralopo am'ādesappaccayādimhi saralope tu pakati. 83

Saralopo hoti am'ādesappaccayādimhi saralope tu pakati hoti. Purisam; purise; pāpam; pāpe; pāpiyo; pāpiṭṭho. Am'ādesappaccayādimhi ti kim attham? Appamādo amatapadam. Saralope ti kim attham? Purisassa;  
dandinam. Tusaddaggahaṇam avadhāranattham. Bhikkhuni;  
gahapatāni. Pakatiggahaṇasāmatthena puna sandhibhāvo ca

hoti. Seyyo; set̄tho; jeyyo; jet̄tho.

(32) The final vowel is elided, when the case-ending am, substitutes and suffixes follow; when the vowel is elided, the word remains in its base form.

The final vowel is elided before case-ending am, substitutes and suffixes; after the elision of the vowel, the word becomes the basic vocable. For example 'purisam' 'purise' 'pāpam' 'pāpe' 'pāpiyo' 'pāpit̄tho'. Why am case-ending, substitutes and suffixes?: For, in the following example this change is not found: 'appamādo amatapadam'. Why after elision of the vowel?: For, in the following examples this change is not applicable: 'purisassa' 'dāñdinam'. The word tu denotes the restriction of the rule to certain instances to the exclusion of others. For example 'bhikkhuni' 'gahapatāni'. By the force of the expression pakati sandhi can also take place. For example 'seyyo' 'set̄tho' 'jeyyo' 'jet̄tho'.

[33] Agho rassam ekavacana-yosv api ca. 84

Agho rassam āpajjate ekavacana-yo icc etesu ca. Itthim; itthiyo; itthiyā; vadhum; vadhuyo; vadhuā; dāñdinam; dāñdina; sayambhum; sayambhuvo; sayambhu-  
nā. Agho ti kim attham? Kannam; kannayo; kannaya. Ekavacana-yosv iti kim attham? Itthīhi; sayambhūhi. Casaddaggahaṇam avadhāraṇattham. Nadim; nadiyo; nadiyā. Apiggahaṇena na rassam āpajjate. Itthī; bhikkhuni.

(33) When the singular number (suffix) and the case-ending yo follow, the final long vowels (ā, ī and ū)

other than gha become short.

The final long vowels (ā, ī and ū) (of feminine stems) other than gha, when followed by the case-ending yo and in (all) singular numbers (suffixes) also become short. For example 'itthim' 'itthiyo' 'itthiya' 'vadhum' 'vadhuyo' 'vadhuya' 'dandinam' 'dandina' 'sayambhum' 'sayambhuvo' 'sayambhuna'. Why other than gha?: For, in the following examples this change is not found: <sup>~~</sup>'kannam' <sup>~~</sup>'kannayo' <sup>~~</sup>'kannaya'. Why in the singular number (suffix) and the case-ending yo?: For, in the following examples this change is not found: 'itthīhi' 'sayambhūhi'. The expression ca (also) is added to signify the restriction of the rule to certain instances to the exclusion of others. For example 'nadiṁ' 'nadiyo' 'nadiya'. The force of api (as well) is that the final long vowel does not become short in some cases. For example 'itthī' 'bhikkhuni'.

[34] Na sismim anapumsakāni.

85

Sismim anapumsakāni liṅgāni na rassam āpajjante. Itthī; dandī; sayambhū; vadhu; bhikkhuni. Sismin ti kim attham? Bhoti itthi; bho sayambhu; bhoti vadhu; bhoti dandini. Anapumsakāni ti kim attham? Sukhakāri dānam; sukhakāri sīlam; sīghagāyi cittam.

(34) When the case-ending si follows, (the final vowel of) a non-neuter word does not become short.

The final vowel of non-neuter words (masculine and feminine genders), when followed by si, case-ending does

not become short. For example 'itthī' 'dāñđī' 'sayambhū' 'vadhū' 'bhikkhuni'. Why si case-ending?: For, in the following examples this change is not found: 'bhoti itthī' 'bho sayambhu' 'bhoti vadhu' 'bhoti dāñđini'. Why non-neuter?: For, in the following examples this change is not found: 'sukhakāri dānam' 'sukhakāri silam' 'sīghagāyi cittam'.

[35] Ubhādito nam innam. 86

Ubha icc evam ādito nam-vacanassa innam hoti. Ubhinnam; duvinnam. Ubhādito ti kim attham? Ubhayesam.

(35) The case-ending nam used after ubha etc. is changed into innam.

The ubha etc. followed by nam case-ending should be changed into innam. For example 'ubhinnam' 'duvinnam'. Why after ubha etc.? For, in the following example, this change is not found: 'ubhayesam'.

[36] Innam innannam tīhi saṅkhyāhi. 87

Nam-vacanassa innam-innannam icc ete ādesā honti tīhi saṅkhyāhi. Tinnam; tinnannam. Tīhi ti kim attham? Dvinnam.

(36) The case-ending nam used after the numeral ti is changed into innam and innannam.

The case-ending nam is changed into innam and innannam after the numeral ti. For example 'tinnam' 'tinnannam'. Why after the numeral ti? For, in the following example, this change is not found: 'dvinnam'.

[37] Yosu katanikāralopesu dīgham. 88

Sabbe sara yosu katanikāralopesu dīgham āpajjante.

Aggi; bhikkhu; ratti; yagu; atthi; atthini; ayu; ayuni; sabbani; yani; tani; kani; etani; amuni; imani. Yosv iti kim attham? Aggi; bhikkhu; ratti; sabbo; yo; so; ko; amuko. Katanikaralopesv iti kim attham? Itthiyo; vadhuvo; sayambhuvo. Punararambhaggahapam kim attham? Niccadipanattham. Aggi; bhikkhu; ratti; yani; tani; katamani.

(37) The case-endings yo have been dropped or the ni letter have been substituted for them, the final vowels of stems become long.

All final vowels become long, when the case-endings yo (nominative and accusative plural) have been elided or ni letter has been substituted for them. For example 'aggi' 'bhikkhu' 'ratti' 'yagu' 'atthi' 'atthini' 'ayu' 'ayuni' 'sabbani' 'yani' 'tani' 'kani' 'etani' 'amuni' 'imani'. Why yo case-endings?: For, in the following examples this change is not found: 'aggi' 'bhikkhu' 'ratti' 'sabbo' 'yo' 'so' 'ko' 'amuko'. Why ni letter having been substituted for yo case-ending?: For, in the following examples this change is not found: 'itthiyo' 'vadhuvo' 'sayambhuvo'. Why is the repetition of yo made?: To show the invariability of the rule. For example 'aggi' 'bhikkhu' 'ratti' 'yani' 'tani' 'katamani'.

[38] Su-nam-hisu ca.

89

Su-nam-hi icc etesu ca sabbe sara digham apajjante. Aggisu; agginam; aggih; bhikkhusu; bhikkhunam; bhikkhihi; purisasu; purisanam; purisahi. Etesv iti kim

attham? Aggina; pānina. Casaddaggahañam avadhārana-ttham. Sukhettesu brahmacārisu dhammam akkhāsi bhagava; bhikkhūnam datvā sakehi pānehi.

(38) When the case-endings su, nam and hi are added, the final vowel of stems, also becomes long.

The final vowel of stems, when followed by su, nam and hi, also becomes long. For example 'aggisu' 'aggi-nam' 'aggihi' 'bhikkhusu' 'bhikkhūnam' 'bhikkhūhi' 'purisāsu' 'purisanam' 'purisāhi'. Why these case-endings?: For, in the following examples this change is not found: 'aggina' 'pānina' The word ca (also) is added to denote the restriction of the rule to certain instances. For example 'sukhettesu brahmacārisu dhammam akkhāsi bhagava' 'bhikkhūnam datvā sakehi pānehi'.

[39] Pāñcādinam attam.

90

Pāñcādinam saṅkhyānam anto attam āpajjate su-nam-hi icc etesu. Pāñcasu; pāñcannam; pāñcahi; chasu; channam; chahi; sattasu; sattahi; sattannam; atthannam; atthasu; atthahi; navasu; navannam; navahi; dasasu; dasannam; dasahi. Pāñcādinam iti kim attham? Dvīsu; dvinnam; dvīhi. Attam iti bhāvaniddeso: ubhayasāgamattattham, anto ukāro attam āpajjatte. Catassannam itthīnam; tissannam vedanānam.

(39) (When the case-endings su, nam and hi follow, the final vowel) of numerals, beginning with pānca, is substituted by the vowel a.

The final vowel of numerals beginning with <sup>~</sup>panca etc. when followed by case-endings su, nam and hi attains to the condition of the vowel a. For example 'pancasu' 'pancannam' 'pancahi' 'chasu' 'channam' 'chahi' 'sattasu' 'sattahi' 'sattannam' 'atthannam' 'atthasu' 'atthahi' 'navasu' 'navannam' 'navahi' 'dasasu' 'dasannam' 'dasahi'. Why the numerals beginning with <sup>~</sup>panca?: For, in the following examples, this change is not found: 'dvisu' 'dvinnam' 'dvihi'. The abstract form is used to signify that the rule is applicable even in the case of two s sounds occurring as augments and that the final vowel u becomes a. For examples 'catassannam itthinam' 'tissannam vedanānam'.

[40] Patiss'inimhi.

91

Patiss'anto attam āpajjate inimhi paccaye pare.  
Gahapatāni. Inimhi ti kim attham? Gahapati.

(40) When the suffix ini follows, the final vowel of pati becomes a.

The final vowel of pati, when followed by suffix ini, becomes the vowel a. For example 'gahapatāni'. Why suffix ini?: For, in the following example, this change is not found: 'gahapati'.

[41] Ntuss'anto yosu ca.

92

Ntuppaccayass'anto attam āpajjate su-nam-hi-yo icc etesu. Guṇavantesu; guṇavantānam; guṇavantehi; guṇavanta; guṇavante. Ntuss'eti kim attham? Isinam. Etesv iti kim attham? Guṇavā. Casaddaggahañena <sup>~~</sup>annesu ca

vacanesu attam hoti. Guṇavantasmim; gunavantena.  
Antaggahanena attān̄ ca hoti yonam ikāro ca. Guṇavanti.

(41) The final vowel of the suffix ntu, followed by the case-endings su, nam, hi and yo, is also changed into a.

When the case-endings, su, nam, hi and yo follow, the final vowel of suffix ntu, becomes a. For example 'guṇavantesu' 'guṇavantānam' 'guṇavantehi' 'guṇavanta' 'guṇavante'. Why the suffix ntu?: For, in the following example, this change is not found: 'isīnam'. Why these case-endings?: For, in the following example, this change is not found: 'guṇava'. By the force of ca (also) the final vowel of suffix ntu is changed into a even if other case-endings follow. For example 'guṇavantasmim' 'guṇavantena'. By the force of anta the final vowel of ntu is changed into a and case-ending yo is also changed into i. For example 'guṇavanti'.

[42] Sabbassa vā am-sesu.

93

Sabbass'eva ntuppaccayassa attam hoti vā am-sa icc etesu. Satimam bhikkhum satimantam bhikkhum vā; bandhumam rājanam bandhumantam rājanam vā; satimassa bhikkuno satimato bhikkuno vā; bandhumassa ranno bandhumato ranno vā. Etesv iti kim attham? Satimā bhikkhu; bandhumā rājā.

(42) The entire suffix ntu, when followed by the case-endings am and sa, is optionally changed into the vowel a.

When the case-endings am and sa follow, the entire suffix ntu is optionally changed into vowel a. For

example 'satimam̄ bhikkhum̄ satimantam̄ bhikkhum̄ vā' 'bandhumam̄ rājanam̄ bandhumantam̄ rājanam̄ vā' 'satimassa bhikkhuno satimato bhikkhuno vā' 'bandhumassa ranno bandhumato ranno vā'. Why these case-endings?: For, in the following examples this change is not found : 'satimā bhikkhu' 'bandhumā rāja'.

[43] Simhi vā.

94

Ntuppaccayass'antassa attam̄ hoti vā simhi vibhattimhi. Himavanto pabbato. Vā ti kim attham? Himava pabbato.

(43) (The final vowel of suffix ntu), when followed by the case-ending si, is optionally (changed into vowel a).

When the case-ending si follows, the final vowel of suffix ntu is optionally changed into vowel a. For example 'himavanto pabbato'. Why optionally?: For, in the following example, this change is not found: 'himava pabbato'.

[44] Aggiss'ini.

95

Aggiss'anto ini hoti vā simhi vibhattimhi. Purato aggini; pacchimato aggini; dakkhipato aggini; vāmato aggini. Vā ti kim attham? Aggi.

(44) The final vowel of aggi, (when followed by the case-ending si, is optionally) changed into ini.

When the case-ending si follows, the final vowel of aggi is optionally changed into ini. For example 'purato aggini' 'pacchimato aggini' 'dakkhipato aggini'

'vāmato aggini'. Why optionally?: For, in the following example, this change is not found: 'aggi'.

[45] Yosv akatarasso jho. 96

Yosu akatarasso jho attam̄ āpajjate. Aggayo; munayo; isayo. Yosv iti kim attham? Aggisu. Akatarasso ti kim attham? Dandino. Jho ti kim attham? Rattiyo.

(45) Before the case-endings yo, jha, if not shortened, is changed into a.

Jha (i or ī) which has not been shortened, when followed by yo case-ending, is changed into a. For example 'aggayo' 'munayo' 'isayo'. Why the case-endings yo?: For, in the following example, this change is not found: 'aggisu'. Why which has not been shortened?: For, in the following example, this change is not found: 'dandino'. Why jha?: For, in the following example, this change is not found: 'rattiyo'.

[46] Ve-vosu lo ca. 97

Ve-vo icc etesu akatarasso lo attam̄ āpajjate. Bhikkhave; bhikkhavo; hetave; hetavo. Akatarasso ti kim attham? Sayambhuvo; vessabhuvo; parābhhibhuvo. Ve-vosv iti kim attham? Hetunā; ketunā; setunā. Casaddaggahanam̄ attam̄ anukaddhanattham.

(46) Before ve and vo, la, if not shortened, is changed into a.

La (u or ī) which has not been shortened, when followed by ve and vo, is changed into a. For example 'bhikkhave' 'bhikkhavo' 'hetave' 'hetavo'. Why which

has not been shortened?: For, in the following examples this change is not found: 'sayambhuvo' 'vessabhuvo' 'parābhībhuvō'. Why ve and vo?: For, in the following examples this change is not found: 'hetunā' 'ketunā' 'setunā'. The force of ca (also) is that this rule is continued from the preceding rule; that is, the reference to the vowel a in this rule is arrived at from that mentioned in the preceding rule.

[47] Mātulādīnām ānattām īkāre. 98

Mātula icc evam ādīnām anto ānattām āpajjate īkārappaccaye pare. Mātulānī; ayyakānī; varuṇānī. īkāre ti kim attham? Bhikkhuni; jālinī; gahapatānī. Ānattaggahapena nadi icc etassa dīsaddassa jjo-jjā- jjā-ādesā honti saha vibhattiyā yo-nā-sa icc etesu. Tam yathā : najjo sandanti; najjā katam tarañgam; najjā neranjarāya tire.

(47) The final vowel of the words beginning with mātula etc., when followed by ī suffix, is changed into āna.

When the ī suffix follows, the final vowel of the words beginning with mātula etc. is also changed into āna. For example 'mātulānī' 'ayyakānī' 'varuṇānī'. Why ī suffix?: For, in the following examples this change is not found: 'bhikkhuni' 'jālinī' 'gahapatānī'. By the force of ānatta if yo, nā and sa follow, the dī (of nadi) together with the case-endings, is respectively changed into jjo and jjā, jjā. For example

'najjo sandanti' 'najjā kataṁ taraṅgam' 'najjā nerāñjarāya tīre'.

[48] Smā-hi-sminnam mha-bhi-mhi vā. 99

Sabbato smā-hi-smim icc etesam mha-bhi-mhi icc ete ādesā honti vā yathāsañkhyam. Purisamhā; purisasma; purisebhi; purisehi; purisamhi; purisasmim. Smā-hi-sminnam iti kim attham? vannavantam agandhakam; mahantam chattam.

(48) Smā, hi and smim are optionally changed into mha, bhi and mhi respectively.

Smā, hi and smim after all genders (masculine and feminine) are optionally changed into mha, bhi and mhi respectively. For example 'purisamhā' 'purisasma' 'purisebhi' 'purisehi' 'purisamhi' 'purisasmim'. Why smā, hi and smim case-endings?: For, in the following examples this change is not found: 'vannavantam agandhakam' 'mahantam chattam'.

[49] Na t'imehi katakārehi. 100

Ta-imā icc etehi katakārehi smā-sminnam mha-mhi icc ete ādesā na honti. Asmā; asmim; asmā; asmim. katakārehi ti kim attham? Tamhā; tamhi; imamhā; imamhi.

(49) The case-endings smā and smim do not become mha and mhi respectively, after a which is the substituted form of ta and ima.

The case-endings smā and smim after ta and ima (which have become a) are not changed into mha and mhi respectively. For example 'asmā' 'asmim' 'asmā' 'asmim'. Why after a, the substituted form?: For, in

in the following examples this change is not found: 'tamha'  
'tamhi' 'imamha' 'imamhi'.

## [50] Su-hīsv'akāro e.

101

Su-hi icc etesu akāro ettam āpajjate. Sabbesu;  
yesu; tesu; kesu; purisesu; imesu; kusalesu; tumhesu;  
amhesu; sabbehi; yehi; tehi; kehi; purisehi; imehi;  
kusalehi; tumhehi; amhehi.

(50) When the case-endings hi and su are added, the vowel a at the end of stems becomes e.

The vowel a at the end of stems, followed by hi and su case-endings, becomes e. For example 'sabbesu' 'yesu' 'tesu' 'kesu' 'purisesu' 'imesu' 'kusalesu' 'tumhesu' 'amhesu' 'sabbehi' 'yehi' 'tehi' 'kehi' 'purisehi' 'imehi' 'kusalehi' 'tumhehi' 'amhehi'.

## [51] Sabbanāmānam namhi ca.

102

Sabbesam sabbanāmānam akāro ettam āpajjate namhi vibhattimhi. Sabbesam; sabbesānam; yesam; yesānam;  
tesam; tesānam; kesam; kesānam; imesam; imesānam;  
itaresam; itaresānam; katamesam; katamesānam. Sabba-  
nāmānam iti kim attham? Buddhanām; bhagavantānam. Akār-  
ti kim attham? Amūsam; amūsanam. Casaddaggahañam  
eggahañam anukadḍhanattham.

(51) Before the case-ending nam. the final a of pronominal stems also becomes e.

The final a of all pronouns becomes e, when nam case-ending follows. For example 'sabbesam' 'sabbesā-  
nam' 'yesam' 'yesānam' 'tesam' 'tesānam' 'kesam' 'kesā-

nam' 'imesam' 'imesānam' 'itaresam' 'itaresānam'  
 'katamesam' 'katamesānam'. Why pronouns?: For, in the following examples this change is not found: 'buddhanam'  
 'bhagavantānam'. Why a? : For, in the following examples this change is not found: 'amusam' 'amusānam'. The force of ca (also) is to supply e from the preceding rule.

## [52] Ato n'ena.

103

Tasmā akārato nā-vacanassa enādeso hoti. Yena;  
 tena; kena; anena; purisena; rūpena. Ato ti kim attham?  
 Muninā; amunā; bhikkhunā. Nā ti kim attham? Tasmā.

(52) After stems ending in a, the case-ending nā becomes ena.

The case-ending nā after stems ending in a is also changed into ena. For example 'yena' 'tena' 'kena' 'anena' 'purisena' 'rūpena'. Why ending in a?: For, in the following examples this change is not found: 'muninā' 'amunā' 'bhikkhunā.' Why nā case-ending?: For, in the following example, this change is not found: 'tasmā'.

## [53] So.

104

Tasmā akārato si-vacanassa okārādeso hoti. Sabbo;  
 yo; so; ko; puriso. Sī ti kim attham? Purisānam. Ato ti kim attham? Sayambhū.

(53) (After stems ending in a,) the case-ending si becomes o.

The case-ending si after stems ending in a is also changed into o. For example 'sabbo' 'yo' 'so' 'ko' 'puriso'. Why si case-ending?: For, in the following

example, this change is not found: 'purisanām'. Why after stems ending in a?: For, in the following example this change is not found: 'sayambhū'.

[54] So vā.

105

Tasmaī akārato nā-vacanassa so-ādeso hoti vā.  
Atthaso; <sup>~</sup>byājanaso; suttaso; padaso; yasaso; upāyaso;  
sabbaso; thānaso; thāmaso. Vā ti kim attham? Pādena vā  
pādarahena vā atirekapādena vā atthena.

(54) (After stems ending in a, the case-ending nā) optionally becomes so.

The case-ending nā after stems ending in a optionally becomes so. For example 'atthaso' 'byājanaso' 'suttaso' 'padaso' 'yasaso' 'upāyaso' 'sabbaso' 'thānaso' 'thāmaso'. Why optionally?: For, in the following example, this change is not found: 'pādena vā pādarahena vā atirekapādena vā atthena'.

[55] Dīgh'orehi.

106

Dīgha-ora icc etehi smā-vacanassa so-ādeso hoti vā.  
Dīghaso, dīghamhā; oraso, oramhā. Dīgh'orehī ti kim attham? Amunaī; saramhā; vacanamhā.

(55) After dīgha and ora (the case-ending smā optionally becomes so).

The case-ending smā used after dīgha and ora is optionally changed into so. For example 'dīghaso, dīghamhā' 'oraso, oramhā'. Why after dīgha and ora?: For, in the following examples this change is not found: 'amunaī' 'saramhā' 'vacanamhā'.

## [56] Sabbayonīnam ā-e.

107

Tasmā akārato sabbesam̄ yonīnam̄ ā-e-ādesā honti vā yathāsañkhyam̄. Purisā; purise; rūpā; rūpe. Vā ti kim attham? Aggayo; munayo; isayo. Yonīnan ti kim attham? Purisassa; rūpassa. Akārato ti kim attham? Dāñdino; aṭṭhīni; aggi jalanti; munī caranti.

(56) The case-endings yo or their substitutes ni, coming after stems ending in a, optionally become ā, and e respectively.

After stems ending in a, the case-endings yo or their substitutes ni optionally become ā and e (in the nominative and accusative cases) respectively. For example 'purisā' 'purise' 'rūpā' 'rūpe'. Why optionally?: For, in the following examples this change is not found: 'aggayo' 'munayo' 'isayo'. Why the case-endings yo or their substitutes ni?: For, in the following examples this change is not found: 'purisassa' 'rūpassa'. Why after stems ending in a?: For, in the following examples this change is not found: 'dāñdino' 'aṭṭhīni' 'aggi jalanti' 'munī caranti'.

## [57] Smā-sminnam vā.

108

Tasmā akārato sabbesam̄ smā-smim̄ icc etesam̄ ā-e-ādesā honti vā yathāsañkhyam̄. Purisā; purisasmā; purise; purisasmim̄. Ato ti kim attham? Dāñdinā; dāñdismim̄; bhikkhunā; bhikkhusmim̄. Vā ti kim attham? Purisamhā; purisamhi.

(57) (After stems ending in a) the case-endings smā and smim̄, in all instances optionally (become ā and e

respectively).

The case-endings *sma* and *smim* in all instances are optionally changed into *a* and *e* respectively after stems ending in *a*. For example 'purisā' 'purisasma' 'purise' 'purisasmim'. Why after stems ending in *a*? For, in the following examples this change is not found: 'dandina' 'dandismim' 'bhikkhuna' 'bhikkhusmim'. Why optionally?: For, in the following examples this change is not found: 'purisamha' 'purisamhi'.

[58] Āya catutth'ekavacanassa tu.

109

Tasma akarato catutth'ekavacanassa āyādeso hoti vā. Atthāya hitāya sukhāya devamanussānam buddho loke uppajjati. Ato ti kim attham? Isissa. Catutthī ti kim attham? Purisassa sukham. Ekavacanass'eti kim attham? Purisānam dadāti. Vā ti kim attham? Dātā hoti samanassa vā brāhmaṇassa vā. Tusaddaggahāgena atthan̄ ca hoti. Attattham; hitattham; sukhattham.

(58) (After stems ending in *a*), the fourth case-ending in the singular number is optionally changed into *āya*.

The singular case-ending (*sa*) optionally becomes *āya* after stems ending in *a*. For example 'atthāya hitāya sukhāya devamanussānam buddho loke uppajjati'. Why after stems ending *a*? For, in the following example this change is not found: 'isissa'. Why the fourth case-ending?: For, in the following example this change is not found: 'purisassa sukham'. Why singular?: For, in the following example this change is not found:

'purisānam dadāti'. Why optionally?: For, in the following example, this change is not found: 'dātā hoti samanassa vā brāhmaṇassa vā'. By the force of 'too' (tu) the fourth case-ending can be changed into attham. For example 'attattham' 'hitattham' 'sukhattham'.

[59] Tayo n'eva ca sabbanāmehi. 110

Tehi sabbanāmehi akārantehi smā-smim-sa icc etesām ekavacanānam tayo ā-e-āya-ādesā n'eva honti. Sabbasmā; sabbasmim; sabbassa; yasma; yasmim; yassa; tasma; tasmim; tassa; kasma; kasmim; kassa; imasma; imasmim; imassa. Sabbanāmehī ti kim attham? Pāpā; pāpe; pāpāya. Casaddaggahaṇām atoggahaṇām anukaddhanattham.

(59) After (pronominal stems ending in a) the three (smā, smim and sa) are not changed (into ā, e and āya).

The three singular case-endings smā, smim and sa do not become ā, e and āya after all pronouns ending in a. For example 'sabbasmā' 'sabbasmim' 'sabbassa' 'yasma' 'yasmim' 'yassa' 'tasma' 'tasmim' 'tassa' 'kasma' 'kasmim' 'kassa' 'imasma' 'imasmim' 'imassa'. Why after pronouns?: For, in the following examples this change is not found: 'pāpā' 'pāpe' 'pāpāya'. The force of too (ca) is to supply a from the preceding rule, thus the pronouns mentioned in the present rule signify those ending in a.

[60] Ghato nādinām. 111

Tasma ghato nādinām ekavacanānam vibhattigaṇānam āyādeso hoti. Kannaya katam kammam; kannaya nissatam

vattham; kannaya pariggaho; kannaya patitthitam silam.  
 Ghato ti kim attham? Rattiyā; vadhuysā. Nadīnam iti kim attham? Kannam; vijjam; viñam; gañgam. Ekavacanānam iti kim attham? Sabbasu; yasu; tasu; kāsu; imasu; pabhāsu.  
 (60) After feminine stems ending in ā the case-endings nā etc. (in the singular number become āya).

The singular case-endings nā etc. (nā, sa, smā, sa and smim) become āya after gha (feminine stems ending in ā). For example 'kannaya katam kammam' 'kannaya nissatam vattham' 'kannaya pariggaho' 'kannaya patitthitam silam'. Why after gha?: For, in the following examples this change is not found: 'rattiyā' 'vadhuysā'. Why the case-endings nā etc.? For, in the following examples this change is not found: 'kannam' 'vijjam' 'viñam' 'gañgam'. Why singular?: For, in the following examples this change is not found: 'sabbasu' 'yāsu' 'tasu' 'kāsu' 'imasu' 'pabhāsu'.

[61] Pato yā.

112

Tasma pato nadīnam ekavacanānam vibhattigañanam yādeso hoti. Rattiyā; itthiyā; vadhuysā; dhenuya; deviyā. Nadīnam iti kim attham? Ratti; rattim; itthi; itthim. Pato ti kim attham? Kannaya; viñaya; gañaya; pabhāya. Ekavacanānam iti kim attham? Rattinam; itthinam.

(61) After pa (after stems ending in i, ī, u, ū), the case-endings nā etc. (nā, sa, smā, sa and smim) in the singular number become yā.

The singular case-endings beginning with nā (nā, sa, smā, sa and smim) are changed into yā, after that which is technically called pa (after feminine stems ending in i, ī, u and ū). For example 'rattiyā' 'itthiyā' 'vadhuya' 'dhenuya' 'deviya'. Why the case-endings nā etc.? For, in the following examples this change is not found: 'ratti' 'rattim' 'itthi' 'itthim'. Why after pa?: For, in the following examples this change is not found: 'kannaya' <sup>~~</sup>'vinaya' 'gañgaya' 'pabhaya'. Why singular?: For, in the following examples this change is not found: 'rattinam' 'itthinam'.

[62] Sakhāto gass'e vā.

113

Tasma sakhāto gassa akāra-ākāra-ikāra-īkāra-ekārādesā honti vā. Bho sakha; bho sakha; bho sakhi; bho sakhi; bho sakhe.

(62) After sakha the ga (vocative case-ending si) is optionally changed into a, ā, i, ī and e.

The vocative case-ending si (named ga) after sakha optionally becomes a, ā, i, ī and e respectively. Thus: 'bho sakha' 'bho sakha' 'bho sakhi' 'bho sakhi' 'bho sakhe'.

[63] Ghate ca.

114

Tasma ghato gassa ekāro hoti. Bhoti ayye; bhoti <sup>~~</sup>kanne; bhoti gharādiye.

(63) After stems ending in gha (feminine stems ending in ā) [the gha (vocative singular case-ending si)] is also changed into e.

The vocative singular case-ending si named ga also becomes e after gha (feminine stems ending in ā). For example 'bhoti ayye' 'bhoti kanne' 'bhoti gharādiye'.

## [64] Na ammādito.

115

Tato ammādito gassa na ekārattam hoti. Bhoti ammā; bhoti annā; bhoti ambā; bhoti tātā. Ammādito ti kim attham? Bhoti kanne.

(64) After ammā etc. the ga (vocative singular case-ending si) is not changed (into e).

The vocative singular case-ending si named ga does not become e after ammā etc. For example 'bhoti ammā' 'bhoti annā' 'bhoti ambā' 'bhoti tātā'. Why after ammā etc.? For, in the following example this is not applicable: 'bhoti kanne'.

## [65] Akatarassā lato yv'ālapanassa ve-vo. 116

Tasma akatarassā lato yv'ālapanassa ve-vo-ādesā honti. Bhikkhave; bhikkhavo; hetave; hetavo. Akatarassā ti kim attham? Sayambhuvo. Lato ti kim attham? Nāgiyo; aggayo; dhenuyo; yāguyo. Ālapanass'eti kim attham? Te hetavo; te bhikkhavo.

(65) After the stems ending in la (u, ū) which has not been shortened, the vocative case-ending yo is changed into ve and vo.

The vocative case-ending yo becomes ve and vo after la (u, ū endings) which has not been shortened.

For example 'bhikkhave' 'bhikkhavo' 'hetave' 'hetavo'. Why which has not been shortened?: For, in the following example this change is not found: 'sayambhuvo'. Why after la? For, in the following examples this change is not found: 'nāgiyo' 'aggayo' 'dhenuyo' 'yāguyo'. Why the vocative case-ending? For, in the following examples this change is not found: 'te hetavo' 'te bhikkhavo'.

[66] Jha-lato sassa no vā.

117

Tasma jha-lato sassa no hoti vā. Aggino; aggissa; sakhino; sakhissa; dandino; dandissa; bhikkhuno; bhikkhussa; sayambhuno; sayambhussa. Sass'eti kim attham? Isinā; bhikkhunā. jha-lato ti kim attham? Purisassa.

(66) After jha and la, the case-ending sa optionally becomes no.

The case-ending sa is optionally changed into no after (What are technically called) jha (i-vappa ending) and ta (u-vappa ending). For example 'aggino' 'aggissa' 'sakhino' 'sakhissa' 'dandino' 'dandissa' 'bhikkhuno' 'bhikkhussa' 'sayambhuno' 'sayambhussa'. Why the case-ending sa?: For, in the following examples this change is not found: 'isinā' 'bhikkhunā'. Why after jha and la?: For, in the following example this change is not found: 'purissa'.

[67] Gha-pato ca yonam lopo.

118

Tehi gha-pa-jha-la icc etehi yonam lopo hoti vā.  
Kanna; kannayo; ratti; rattiyo; itthī; itthiyo; vadhu;

vadhuyo; yāgū; yāguyo; aggī; aggayo; bhikkhū; bhikkhavo; sayambhū; sayambhuvo; atṭhī; atṭhīni; āyū; āyūni.

(67) After the stems ending in gha, pa, jha and la, the case-ending yo is also optionally dropped.

The case-ending yo is optionally elided after the bases which are technically called gha, pa, jha and la. For example 'kanna' 'kannayo' 'ratti' 'rattiyo' 'itthī' 'itthiyo' 'vadhū' 'vadhuyo' 'yāgū' 'yāguyo' 'aggī' 'aggayo' 'bhikkhū' 'bhikkhavo' 'sayambhū' 'sayambhuvo' 'atṭhī' 'atṭhīni' 'āyū' 'āyūni'.

[68] Lato vokāro ca.

119

Tasmaī lato yonam vokāro hoti vā. Bhikkhavo; bhikkhū; sayambhuvo; sayambhū. Kāraggahaṇam kim attham? Yonam no ca hoti. Jantuno. Casaddaggahaṇam avadhā-  
raṇattham. Amū purisa titthanti; amū purise passatha.

Iti nāmakappe pāṭhamo kāndo.

(68) After the la (bases) the case-ending yo optionally becomes also vo.

The case-ending yo is optionally changed into vo, after the bases which are technically called la. For example 'bhikkhavo' 'bhikkhū' 'sayambhuvo' 'sayambhū'. Why kāra is added?: For, yo is changed into no too. For example 'jantuno'. The word ca (also) is added to signify the restriction of the present rule to certain instances to the exclusion of others. For example 'amū purisa titthanti' 'amū purise passatha'.

The end of the first section in the chapter on the nāma (declension).

## Notes II.1.

This first section of *nāma* (noun) covers 68 rules.

*Aggavamsa* gives the meaning of the noun as: "The wise men say: 'which way (pada) makes the others to bring the meanings in itself or it tends towards the meaning by itself, thus it is called *nāma*".<sup>1</sup> *Buddhappiya* says : "It is called *nāma* due to tending towards the meaning and bringing the meaning in itself, i.e. the designation of matter".<sup>2</sup> Noun has been divided into five kinds as follows:- (1) *suddhanāma* or *nāmanāma* (simple nouns or substantives and proper nouns) (2) *sabbanāma* (pronouns) (3) *samāsanāma* (compound nouns) (4) *taddhitanāma* (derivatives from nouns or substantives) (5) *kitanāma* (verbal derivatives).<sup>3</sup> According to *Rūpasiddhi*, noun is twofold: (1) *anvatthanāma* (noun according to the sense or fact) (2) *rūlhināma* (noun grown by tradition or general acceptance); it is threefold: (1) masculine (2) feminine (3) neuter e.g. *rukko* (tree) *mālā* (garland) and *dhana* (wealth); it is fourfold: (1) *sāmāññāna* (common noun)

1. "yad'atthe' ttani nāmeti param, atthesu vā sayam  
namati ti tad āhamsu 'naman' iti vibhāvino"

Sadd 59, 31-32.

2. "atthābhīmukham namanato attani c'atthassa nāmanato  
nāmam; dabbābhīdhanam" Rūp 37, 3-4.

3. GPL p. 21, NPC I p. 48.

(2) *guṇanāma* (adjective noun) (3) *kiriyanāma* (the noun of the action) (4) *yadicchānāma* (the noun used according to one's own wish) e.g. *rukko* (tree), *nīlo* (blue), *pācako* (a cook), and *sirivaddho* (proper noun) etc. It is eightfold: *avannantapakatināma* (noun ending in a or ā), *ivannantapakatināma* (noun ending in i or ī), *uvannantapakatināma* (noun ending in u or ū), *okārantapakatināma* (noun ending in o) and *niggahitāntapakatināma* (noun ending in am).<sup>4</sup>

In the beginning Kaccayana states that the rules of Pali grammar are keeping with the discourses of Lord Buddha. Genders, case-endings and numbers are related to each other. In Pali grammar there are three genders (masculine, feminine, neuter) or two kinds of genders, namely: (1) *atthalīṅga* (the gender with respect to the sex) (2) *saddatthalīṅga* (the grammatical gender);<sup>5</sup> two numbers (singular and plural) and eight case-endings (the nominative, the accusative, the instrumental, the

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4. "tam pana duvidam anvattharuḥivasena; tividham pumitthīnapumṣakaliṅgavasena; yathā: rukko, mālā, dhanam. Catubbidham sāmāññaguṇakiriyāyadicchāvasena; yathā: rukko, nīlo, pācako, sirivaddho ti ādi. Āṭhavidham avaññ'ivaññ'uvaññ'okāra-niggahitāntapakati-bhedenā" Rūp 37, 5-9.

5. GPL p.22.

dative, the ablative, the genitive, the locative and the vocative). Kaccayana divides only seven cases and does not consider the vocative which he calls *ālapana* as an independent case but as included in the nominative. In the rule 55 he begins the declensions by giving the lists of case-endings for each number and every case. He gives one set of terminations, so according to his grammar, Pali has only one declension.<sup>6</sup>

In the rules 57, 113, 115 he has laid down the technical term *ga* which stands for si case-ending of vocative. In the rules 58, 70, 71, 82, 96, 97, 116, 117, 119 he deals with the technical terms *jha-* *la* which stand for i or u (short or long). In the rules 59, 68, 72, 82, 112, 118 he has laid down the technical term *pa* (of feminine) which stands for i or u (short or long). In the rules 60, 66, 111, 114, 118 he had laid down the technical term *gha* (of feminine) which stands for *ā*. In the rules 61-65, 83-85, 88, 89, 99, 100-104, 107-110 he deals with the declensions of nouns and pronouns in different endings. In the rules 67, 86, 87, 90 he deals with numeral adjectives. In the rules 73-81 he deals with the word *go* which has an irregular declension. In the rule 69 he adds the vowel o to signify the locative after the word *ādi* of an irregular form. In the rule 91 he adds the

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6. KPG p. 57.

suffix *ini* as a mark of feminine gender. In the rules 92-94 he deals with the possessive adjectives which have irregular declension. In the rule 95 he adds the word *ini* after *aggi* to indicate the nominative case. In the rule 98 he has laid down the suffix *i* which is changed into *āni* after a particular word. In the rule 105 he deals with the forms of the instrumental case as an exception. In the rule 106 he deals with the ablative case after a particular word.

In the first kanda, there are 68 rules. The first rule is governing rule which is made of two words where *hi* is *nipāta*. *Jinavacanayuttam* seems to be adjective of *akkharapadam* and *nipāta hi* seems to be connected with the kappa, according to *Nyāsapāṭha*. We may compare this with opening rule in *Ākhyāta-kappa* which begins with the word *atha* because the words *hi* and *atha* have no direct connection with the grammatical operation. In second rule we have the word *ca*. According to *Rūpasiddhi* the word *ca* indicates addition of *dhatu*.<sup>7</sup> According to the arrangement of *Kaccāyana* the word *ca* may stand for *jinavacanayuttam* occurring in the opening rule. In the third one again we have the word *ca*. *Nyāsapāṭha* and *Rūpasiddhi* have different interpretations

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7. "casaddena dhatavo ca ti" Rūp 38, 3.

of ca.<sup>8</sup>

In the rule 56 the words liñgam and nipaccate are understood and the word tam stands for jinavacanam. Thus the rules 52-3-4 and 56 are the general rules regarding the nominal declension according to Kaccayana. The rule 57 lays down a technical term; similarly the following rules up to 60 are concerned with technical terms. These general grammatical terms are included in this particular kappa because these are concerned with nominal formations. In the rule 62 the word ca stands for sagamo in the preceding rule. In the rule 65 the word tato stands for ta, eta, ima occurring in the rules 63-64. In the rule 67 the word ca occurs. According to Kaccayana's arrangement the word ca stands for the word agama occurring in the rule 61. In the rule 68 the word va is used again because the word va in the rule 64 is discontinued in the rule 66. In the rule 69 the word ca stands for am in the rule 68. However, the word a also should continue from the rule 68. In the rule 69 the word va also is understood from the rule 68. But in the

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8. "casaddo athavisesam dipeti; ayanh'etth'attho, tato ca vibhattiyo honti; ta ca pana caggahapena ekavacana-bahuvacana-pathama-dutiyā-tatiyā-catutthī-pāncamī-chattī-sattamīsannam labhanti ti" Nyp 71, 1-3, "casadda-ggahapena tave-tūn'adipaccayantnipatato pi" Rūp 38,9.

rule 70 again the word  $\bar{vā}$  occurs; it means  $\bar{vā}$  should not be understood in the rule 69. In the rule 71 the words  $\bar{vā}$  and sare are understood from the rule 70. However, in  $S_1$ ,  $B_1$ , Cd, T the word  $\bar{vā}$  is not understood. In the rule 70 there is the word  $\bar{vā}$ . In the rule 71 we have the word ca; it means that the word ca stands for sare and therefore the word  $\bar{vā}$  is not understood. But in the rule 72 we have the word ca again, this means the word ca may not be understood in the rule 71, and therefore in the Srilankan MSS of vutti the word ca is absent. According to the rule 72 only the y substitute is understood from the rule 71.

Thus the rules 71 and 72 become important from the point of view of the arrangement of the rules. In the rule 75 the word ca stands for addition to  $\bar{ava}$  occurring in the rule 73. In the rule 78 the word ca stands for  $\bar{ava}$  occurring in the rule 75. In the rule 79 the word ca occurs for the word o in the rule 78. In the rule 80 the word  $\bar{vā}$  occurs in the place of the word ca. However, the word go is understood from the rule 73 onwards. In the rule 81 the word ca stands for gopa occurring in the rule 80. From the rule 82 the word go discontinues. In the rule 83 the word tu is used to indicate additional information, that is pakatibhāva. In the rule 84 we have both the words api and ca. According to the vutti the word ca is for avadhāraṇa and the word api is for option. In the rule 85 it is used

for exception. In the rule 88 the grammatical operation is dīgham which cancels the word rassam occurring in the rule 84; the word sara is understood. In the rule 89 the word ca stands for dīgham. In the rule 92 we have the word ca which stands for attam in the rule 90, but this is also understood in the rule 91 in which the word ca is absent. This is not keeping with the usual style of Kaccayana. Similarly, in the rule 94 the word vā is used which should have been continued from the rule 93. In the rule 95 also the word vā is understood, but in the rule 96 it is discontinued.

In the rule 97 the word ca stands for attam from the rule 90. The rule 100 is exception for the rule 99. In the rule 102 the word ca occurs for e in the preceding rule. In the rule 105 the word nā vacanassa is understood which does not occur in the preceding rule. In the rules 106 and 107 the word vā seems to be understood. However in the rule 108 again the word vā is used. This seems to be not keeping with the general arrangement of the rules. In the rule 109 the word tu is used which seems to be for recording exception. It probably indicates that the word aya is used in a particular meaning. In the rule 110 the word ca stands for ato occurring in the rule 103. In the rule 114 the word ca stands for e and the word vā is cancelled. It is significant that in the rule 118 the word ca stands for jha-lato occurring in the preceding rule. In the

rule 119 the word ca stands for yonam occurring in the preceding rule.

**Rule 2:** yathāyathā and tathātathā in the entire discussion should be split in yathā yathā and tathā tathā as shown in all the versions. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add liṅgam after jinavacanayuttamhi.

**Rule 4:** T, B<sub>1</sub>, S<sup>b</sup> read tāyo for tā, both are in use, but the form tāyo is rarely found.<sup>9</sup> T adds syādayo dvisattam vibhattiyo nāma honti (There are 14 case-endings beginning with si) after tā vibhattiyo.

**Rule 5:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read anuparodho for anuparodhena, but Nyāsapāṭha states that the reading anuparodho in the vutti is the original.<sup>10</sup> Therefore B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> record it. The reading dha should be corrected to idha.

**Rule 6:** B<sub>1</sub>, S<sub>1</sub>, S<sup>b</sup>, T read kharādiye for gharādiye.

"ayye": occurs in Vin IV 216, 14-15 as follows:- "kyā ham ayye attano avanggam attano akittim attano ayasam attano alābhām paresam ārocessāmi". "kharādiye": occurs in Ja I 160, 3-4 as follows:-

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9. PGR p. 99, PG p. 98, CPG p. 56, SPL p. 88, NPC I p. 52, TPL p. 91, HP p. 43, EPG p. 80, GPL p. 95, PGP p. 121.

10. "vuttān̄ ca vuttiyam̄ 'yathā yathā tesam̄ jinavacanānam̄ anuparodho, tathā tathā idha liṅgān̄ ca nipaccate ti" Nyp 72, 30-73, 1-2, see also "yathā yathā tesam̄ jinavacanānam̄ uparodho na hoti, tathā tathā idha liṅgam̄, casaddenākhyātan̄ ca nipaccate" Rūp 39, 7-8.

"atṭhakharām kharādiye migām vāñkativāñkinām  
sattahi kālātikkantām na nām avadit' ussahe".

"ayyā": occurs in Vin IV 238, 17-18 as follows:-

"ayyā kho chandā pi gaccheyya dosā pi gaccheyya mohā pi  
gaccheyya bhaya pi gaccheyya". "ayyāyo": occurs in Vin  
IV 223, 1-2 as follows:- "ime kho pan'ayyāyo sattarasa  
sañghādisesā dhamma uddesām āgacchanti".

Rule: 7: T, B<sub>1</sub>, S<sub>2</sub> add ketuno after setuno. B<sub>1</sub> adds  
abhibhuno after syambhuno.

Rule 9: B<sub>1</sub>, S<sub>2</sub> read itthikhyo for itthikhyā as being an  
adjective of ākāro, the reading itthikhyo is better.<sup>11</sup>  
B<sub>1</sub>, T, S<sub>1</sub> read saddhāya<sup>12</sup> for sabbāya. B<sub>1</sub> reads sobhāya  
for sotāya and kapālikāya for kapālāya. The readings  
sotāya and kapālāya are not keeping with the rule.  
According to the rule, the ending ā (feminine gender) is  
required, but sotāya and kapālāya have masculine and  
neuter genders.<sup>13</sup> Therefore, B<sub>1</sub> reads sobhāya and kapā-  
likāya which have ā endings of feminine gender as  
expected by this rule.

Rule 11: S<sub>1</sub> adds dāñdinā after pāñinā.

Rule 13: akārassa should be corrected to ākārassa as  
shown in all the versions.

11. Nyp also reads itthikhyo.

12. Nyp also reads saddhāya.

13. See PED, s.vv. kapāla and sota.

Rule 17: S<sub>1</sub>, S<sub>2</sub>, Cd, S<sup>b</sup> read pavatiyam, pavatiyā for pavattiyam, pavattiyā. However, the double ta is generally found.<sup>14</sup> "matyā": occurs in Ja V 214, 4-7 as follows:-

"aham hi jānāmi jininda etam  
matyā ca petyā ca atho pi assā  
tath'eva so puriso bhūmipāla  
rattim̄divam̄ appamatto tav'atthe".

"nikatyā": occurs in Ja I 223, 26-27 as follows:-

"naccantam̄ nikkatippanno nikatyā sukham edhati  
āradhe nikatippanno bako kakkaṭakā-m-iva".

"nikatiyā": occurs in Pv-a 211, 20-22 as follows:-

"nikativāñcanāya cāti nikatiyā vāñcanāya ca, paṭi-  
rūpadassanena paresam̄ vikārena vāñcanāya ca". "ratyā":  
occurs in Ja VI 492, 7-8 as follows:-

"asmā ratyā vivasane suriyass'uggamanam̄ pati-  
samaggā sivayo hutvā ratṭhā pabbājayanti tam̄".

Rule 18: T adds brahmadatto after rāja. "divā ca ratto  
ca haranti ye balim̄": occurs in Khp VI 2 as follows:-

"tasmā hi bhūtā nisāmetha sabbe  
mettam̄ karotha mānusiyā pajāya  
divā ca ratto ca haranti ye balim̄  
tasmā hi ne rakkhatha appamattā".

"Bārañasim̄ ahu rāja": occurs in Ja V 68, 28-29 as  
follows:-

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14. See, PED s.v. pavatti.

"Barāṇassam̄ āhu rājā kāśinam̄ ratṭhavaddhano  
mittāmiccaparibbulho agamāsi migaciram̄".

It may be noted here that the reading Barāṇassam̄ or Barāṇasyam̄ (v.l.) is quoted by Ja V, but the vutti expects the reading Barāṇasim̄. However, the both are keeping with the rule.<sup>15</sup>

**Rule 19:** B<sub>1</sub> T add nisidati after puthuv āsane. B<sub>1</sub>, S<sub>1</sub> read ticatukkam̄ for tikacatukkam̄. S<sub>2</sub> reads tibhāsam̄ for tiham̄sam̄. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T read tibhavam̄ for tibharam̄. T, B<sub>1</sub> add tikkhandham̄ or tikhandham̄ in the vutti. S<sub>1</sub> reads tibandham̄ for tibandhanam̄. T, B<sub>1</sub> read tivedanam̄ in the place of tivedam̄. But S<sub>1</sub>, S<sub>2</sub> record both in the vutti. S<sub>1</sub>, S<sub>2</sub>, Cd, T add samannāgato after pañc'aṅgehi.

"pañc'aṅgehi": occurs in Vin V 197, 26-27 as quoted under I.2.10. "tih'ākarehi": occurs in Vin IV 2, 28-29 as follows:- "tih'ākarehi adittham̄ dittham̄ me'ti sampajānamusā bhaṇtantassa āpatti pācittiyassa".

"cakkh'āyatanam̄": occurs in Dhātuk 5,1-2 as follows:- "cakkh'āyatanam̄ katīhi khandhehi katīhā-yatanehi katīhi dhātūhi saṅgahitam?".

**Rule 20:** T, Cd, S<sub>1</sub>, B<sub>1</sub> do not have vā after honti. B<sub>1</sub> reads cakkh'āyatanam̄ for cakkhav āyatanam̄, however, the reading cakkhv āyatanam̄<sup>16</sup> is keeping with the rule in

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15.Cf. Sadd 644, 5-8.

16. Nyp also reads cakkhv āyatanam̄.

this context. "agy āgāram": occurs in Vin IV 109, 2-5 as quoted under I.4.12. "sv āgatam": occurs in Ja IV 356, 21-23 as follows:-

"tam devā paṭinandim̄su disvā rājanam āgatam  
sv āgatan te mahārāja atho te adurāgatam  
nisīda dāni rājisi devarājassa santike".

**Rule 21:** B<sub>1</sub> adds i-vanṇassa after pasannassa ca. S<sub>1</sub>, S<sub>2</sub> omit ca after pasannassa in the vutti.

"ratyā": occurs in Ja VI 492, 7-8 as quoted under II.1.17 above. "matyā": occurs in Ja V 214, 4-7 as quoted under II. 1.17 above.

**Rule 22:** akārassa should be corrected to okārassa as shown in all the versions and the following vutti.

**Rule 25:** gavādesassa should be corrected to gāvādesassa.

**Rule 26:** B<sub>1</sub> reads gavampati for gavampatissa therassa.

"gavampati": occurs in S V 436, 27-28 as follows:- "evam vutte āyasma gavampati there bhikkhū etad avoca".

**Rule 27:** "cатuro": occurs in Sn 84 as follows:-

"cатuro samāna na pāñcamo'tthi, cundā ti bhagavā te te āvikaromi sakkhipuṭṭho maggajino maggadesako ca magge jīvati yo ca maggadusī".

"govindo": occurs in D II 230, 23-24 as follows:-

"disampatissa ranno govindo nāma brāhmaṇo purohito ahosi".

**Rule 28:** S<sub>2</sub> reads u- viparīto for viparīto. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>

read avakirati for avakiratim. Avakirane should be corrected to avakirane.

**Rule 29:** T and S<sub>2</sub> add gonam after vā ti kim attham, but T does not record gonañ ca taramānām -pe- gate sati, S<sub>1</sub> does it. S<sub>2</sub> reads gavañ ce for gonañ ca, however, the reading gavañ ca is closer to the citation. The reading gonam after gate should be corrected to sati as shown in all the versions and quotation. "gonañ ca taramānānam -pe- gate sati" : occurs in Ja V 222, 26-27 as follows:-

"gavañ ce taramānānam ujum gacchati puñgavo  
sabba tā ujum gacchanti nette ujugate sati".

**Rule 30:** T, B<sub>1</sub>, S<sup>b</sup> add goñebhi after goñehi. T, S<sub>2</sub> read gavena for gavena, whatever reading we may accept, both are in use and found in the instrumental of go.<sup>17</sup> T, B<sub>1</sub> read gonamhi for gonasma.<sup>18</sup> S<sub>1</sub> reads gonamhi for gonamha and omits gonasma. B<sub>1</sub> adds gavayebhi after gavayehi.

**Rule 31:** T reads vessabhūm for abhibhūm. B<sub>1</sub> adds pañum after bhikkhum. S<sub>1</sub>, B<sub>1</sub> add pāñinā after agginā. S<sub>1</sub>, B<sub>1</sub>, T omit bandhum<sup>19</sup> after pañum.

**Rule 32:** "appamādo amatapadam": occurs in Dhp 21 as quoted under I.3.1. "seyyo": occurs in Dhp 106 as follows:-

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17. See kacc-v of II. 1. 23-24, KPG p.42, PG p. 81,

CPG p. 35, PGP p. 62, EPG p. 64, NPC II p.34, SPL p.74.

18. Nyp also reads gonamhi and omits gonasma.

19. Nyp also does not record bandhum.

"māse māse sahassena yo yajetha satamsamām  
 ekañ ca bhāvitattānām muhuttamapi pūjaye  
 sā yeva pūjanā seyyo yan̄ ce vassasatām hutām".

"setṭho": occurs in Vin III 4, 2-3 as follows:-

"sv āham brāhmaṇa jetṭho setṭho lokassa". "jetṭho": occurs in D II 15, 10-12 as follows:- "aggo'ham asmi lokassa, jetṭho'ham asmi lokassa, setṭho'ham asmi lokassa, ayam antīmā jāti, n'atthi' dāni punabbhavo".

**Rule 33:** T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add dāñdino<sup>20</sup> after dāñdinam. B<sub>1</sub> reads dāñdim for dāñdinam.<sup>21</sup> T adds syambhuno after syambhuvo. According to the rule II. 1.68 case-ending yo after the word la (u,ū) can be changed into no also. So the word syambhuno<sup>22</sup> can be accepted here. S<sub>2</sub> adds ~~\_ after kannām. T and S<sup>b</sup> omit nadim,<sup>23</sup> T adds nadiyam after nadiyo.

**Rule 34:** S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read bho dāñdi for bhoti dāñdini, but T has the both. Sighagāyi should be corrected to sīghayāyi<sup>24</sup> as shown in many versions.

**Rule 37:** B<sub>1</sub>, S<sub>2</sub> add katamāni after kāni. T, B<sub>1</sub>, S<sub>2</sub> add yāgu<sup>25</sup> after ratti, but S<sub>1</sub> reads itthi for yāgu. T

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20. Nyp also records dāñdino.

21. Nyp also reads dāñdinam.

22. Cf. note on II. 4.15.

23. Nyp also reads only nadiyo; nadiyā.

24. Nyp also reads sīghayāyi, see also Sadd 646, 24.

25. Nyp also records yāgu.

reads *at̄thi* for *ratti*.

**Rule 38:** T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd add *rattīsu*, *rattīnam*; *rattīhi* in the vutti. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read *purisānam* for *purisāsu*; *purisānam*; *purisāhi*. It may be noted here that the forms *purisāhi* and *purisāsu* given by Senart and T are irregular forms found in the declension of a masculine ending and not found anywhere else in use. Regular form should be *purisehi* and *purisesu* according to the rule II.1.50. However, KPG gives two forms of the instrumental and locative case in the plural i.e. *purisāhi*; *purisehi* and *purisāsu*; *purisesu*.<sup>26</sup> But the forms *purisehi*; *purisesu* are generally found.<sup>27</sup>

S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add *dāñdinā* after *pāñinā*. S<sub>1</sub>, S<sub>2</sub> have *dānam* before *datvā*. B<sub>1</sub> reads *pāñibhi*, T, S<sub>1</sub>, S<sub>2</sub>: *pāñihī* for *pāñehī* which is incorrect according to the vutti. *Brahmacārīsu*; *bhikkhūnam* and *pāñehī* should be corrected to *brahmacārisu*; *bhikkhunam*; *pāñihī* or *pāñibhi* respectively as shown by some versions; because they are an exception to this rule by the force of ca.

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26. KPG p. 34.

27. See SPL p. 66, HP p.29, PGP p.39, NPC I p.5, TPL p.87, GPL p. 60, EPG p.60, CPL p. 19, PGR p. 70, PG pp. 71-72, Sadd 87, 29-32.

So the lengthening is dropped here. According Nyāsa-pāṭha,<sup>28</sup> the short i and u are retained. "sukhettēsu brahmačārisu": occurs in A II 44, 4-5 as follows:-

"yānne vā yadi vā saddhe bhavyam katvā yathārahām  
pasannacitto yajati sukhette brahmačārisu".

"pāṇīhi": occurs in Vv 622 as follows:-

"atṭh'eva piñḍapātāni yaṁ dānam adadam pure  
dakkhiṇeyyassa saṅghassa pasannā sehi pāṇīhi".

**Rule 42:** B<sub>1</sub> adds suñkam after bandhumassa rānno. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add suñkam deti after bandhumato rānno vā.

"bandhumam rājanam": occurs in D II 16, 7-8 as follows:- "disvā bandhumam rājanam etad avoca".

"bandhumassa rānno": occurs in D II 7, 1-2 as follows:-

"bandhumassa rānno bandhumatī nāma nagaram rājadhanī ahosi". "bandhumato rānno": occurs in D II 16, 2 as follows:- "bandhumato rānno paṭivedesum". "bandhumā rājā": occurs in D II 6, 30-31 as follows:- "vipassissa bhikkhave bhagavato arahato sammasambuddhassa bandhumā nāma rājā pīta ahosi".

**Rule 43:** S<sub>1</sub>, S<sub>2</sub> add 'va<sup>29</sup>' after himavanto which seems to be closer to the citation. "himavanto pabbato":

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28. "tāni pana brahmačari-bhikkhū-pāṇīsaddehi paṭipāṭiya-su-nam-hivibhattiyo katvā idha caggahañena dhi-ghamasmin'akate rūpam" Nyp 112, 14-15, see also Sadd 647, 4-5.

29. See also Sadd 648, 5.

occurs in Dhp 304 as follows:-

"dūre santo pakāsentī himavanto va pabbato  
asant'ettha na dissanti rattikhittā yathā sarā".

S<sub>1</sub>, S<sub>2</sub>, Cd add himo yassa atthi tasmīm vā vijjati ti himavanto. This is the analysis of the word himavanto which has been interpolated into the text by a mistake. "himavā pabbato": occurs in As 298, 21-23 as follows:-

"yojanānam satān'ucco himavā pañca pabbato  
yojanānam sahassāni tīni āyatavittato  
caturāsīti sahassehi kūtehi pañimandito".

**Rule 44:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read pacchato for pacchimato.

"aggini": occurs in Ja III 320, 16-19 as follows:-

"odātamūlam sucivārisambhavam  
jātam yathā pokkharaṇīsu ambujam  
padumam yathā agginikāsiphālimam  
na kadamo na rajo na vāri limpati".

**Rule 45:** B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> add gahapatayo after isayo.

"munayo": occurs in Dhp 225 as follows:-

"ahimsakā ye munayo niccam kāyena samvutā  
te yanti accutam thānam yattha gantvā na socare".

"isayo": occurs in Vv 991 as follows:-

"isayo cā pi ye santā sannatattā tapassino  
sarīram te pi kālena vijahanti tapassino".

"gahapatayo": occurs in Ja VI 135, 5-7 as follows:-

"gahapatayo pi vedetha  
puṇṇamukham bhaddiyam siṅgalāñ ca  
vaddhanāñ cāpi gahapatim  
pasurā kira hotha yann'atthaya".

**Rule 47:** B<sub>1</sub>, S<sub>2</sub> add rājini after bhikkhuni. T adds madhupāyāsaṁ bhunjati bhodhisatto after tīre."mātulānī": occurs in It 36, 8-9 as follows:- "na-yi-dha pāṇā-yetha mātā ti vā mātuccchā ti vā mātulānī ti vā ācariyabhariyā ti vā garūnam dārā ti vā". "jālinī": occurs in Dhs 1059 as follows:- "eja māya janikā sanjanānī sibbinī jālinī saritā visattikā". "gahapatānī": occurs in Vin III 212, 36-37 as follows:- "gahapatānī nāma yā kāci agāram ajjhāvasati". "najjo sandanti": occurs in S III 217, 18-20 as follows:- "na vātā vāyanti na najjo sandanti na gabbhiniyo vijayanti na candimasuriyā udenti vā apenti vā esikatthayitthikā". "najjā neranjarāya tīre": occurs in Vin I 1,4-6 as follows:- "tena samayena buddho bhagavā uruvelāyam viharati najjā neranjarāya tīre bodhirukkhamūle paṭhamā-bhisambuddho".

**Rule 48:** S<sub>1</sub>, S<sub>2</sub> add verulhapuppham passasi, B<sub>1</sub>: verulhapuppham after agandhakam. B<sub>1</sub> reads mahantam chattam mahāchattam; mahantam dhajam mahādhajam for mahantam chattam. "vāṇṇavantam": occurs in Dhp 51 as follows:-

"yathā pi ruciram puppham vāṇṇavantam agandhakam evam subhāsitā vācā aphala hoti akubbato".

**Rule 49:** B<sub>1</sub>, S<sub>2</sub> add ṭhānā bhayam uppajjati after asmā and ṭhāne bhayam tiṭṭhati after asmim.

**Rule 50:** su-hisv'akāro should be corrected to su-hisv'akāro.

**Rule 51:** B<sub>1</sub> adds ācīṇṇasamācīnno after bhagavantānam. "buddhānam bhagavantānam ācīṇṇasamācīnno": occurs in Vin III 88, 30-32 as follows:- "ācīṇṇam kho pan'etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum". S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add Namhī ti kim attham? Sabbe ime (Why nam case-ending? For, in the following examples this change is not found: 'sabbe' 'ime') after amusānam.

**Rule 52:** S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T add sabbena before yena. T adds isinā after muninā. S<sub>2</sub> adds nasmā before tasma.

**Rule 53:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add amuko after ko.

**Rule 54:** B<sub>1</sub> has dhammam jānāti after atthaso, attham jānāti after byanjanaso and akkharaso before suttaso. T adds manaso after sabbaso. "suttaso": occurs in A III 237, 15-18 as follows:- "evam eva kho bho yato yato tassa bhotō gotamassa dhammam supāti yadi suttaso yadi geyyaso yadi veyyākaraṇaso yadi abbhūtadhammaso". "padaso": occurs in Vin IV 14, 16-18 as follows:- "tena kho pana samayena chabbaggiya bhikkhū upāsake padaso dhammam vācenti". "sabbaso": occurs in A I 41, 3-5 as follows:- "sabbaso rūpasannanām samatikkamma paṭighasannanām atthagamā nānatthasannanām amanasikārā ananto ākāso ti ākāsanāncāyatanaṁ upasampajja viharati". Pādarahena should be corrected to pādārahena. Cd, S<sub>1</sub>, S<sub>2</sub> read pādena vā pādārahena vā theyyacittena. T: pādena vā pādārahena vā atirekapādena vā yo bhikkhu theyyacittena parassa bhaṇḍam avaharati. B<sub>1</sub>: pādena vā pādārahena vā atirekapādena vā yo bhikkhu theyyacittena parassa

bhaṇḍam gaṇhāti, so bhikkhu pārājiko hoti asaṃvāso for  
pādena vā pādarahena vā atirekapādena vā atthena.

**Rule 55:** T and B<sub>1</sub> omit amunā, in this case, it may be noted that amunā is not related to the exception to this rule. Therefore amunā should be dropped here.

"dīghaso": occurs in Vin IV 173, 28-29 as follows:- "sugatacīvaraṇa nāma dīghaso nava vidatthiyo sugatavidatthiyā, tiriyā cha vidatthiyo".

**Rule 57:** S<sub>1</sub>, S<sub>2</sub>, Cd read purisasmīm for purisamhi. B<sub>1</sub>, T, S<sup>b</sup> omit vā ti kim attham? Purisamhā; purisamhi and T, S<sup>b</sup> add puna vaggahanena smā-smimnam am-oādeso honti. Saṃsāraṃ tāreti bhagavā; assamo titthati vessantaro rāja (by the force of vā the case-endings smā and smim are changed into am and o e.g. saṃsāraṃ tāreti bhagavā - the Enlightened One causes the people to cross the existence, assamo titthati vessantaro rāja - the king Vessantara stays in the hermitage).

**Rule 58:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read mukham for sukham, but the reading mukham is closer to the original.<sup>30</sup> S<sub>2</sub> adds dānam after purisānam. Attham should be corrected to ttham as shown in all the versions. "atthaya hitaya sukkhaya devamanussānam buddho loke uppajjati": occurs in A I 22, 2-5 as follows:- "ekapuggalo bhikkhave loke uppajjamāno uppajjati bahujanahitāya bahujanasukkhāya

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30. Nyp also reads mukham.

lokānukampāya atthāya hitāya sukhāya devamanussānam.

Katamo ekapuggalo? Tathāgato araham̄ sammāsambuddho".

**Rule 60:** B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> add <sup>~~~</sup>kannaya diyate after katam̄ kammam̄ but T adds dhanam̄ after diyate. T, S<sub>1</sub>, S<sub>2</sub> add dhenuyā, deviyā after vadhuyā and T adds itthiyo after rattiyā. B<sub>1</sub> adds itthiyo; denuyā after rattiyā. The reading itthiyo given by T is not keeping with the exception of this rule, so it should be corrected to itthiyō as B<sub>1</sub>.

**Rule 61:** B<sub>1</sub> adds yāguyā after dhenuyā and sobhāya after pabhāya.

**Rule 62:** B<sub>1</sub>, S<sub>2</sub> add caggahaṇam̄ avadhāraṇattham̄, sannītthānam̄ (the word ca is added to denote the restriction of the rule to certain instances, that is the fixation).

**Rule 66:** S<sub>2</sub> adds vīṇā̄, vīṇā̄yao after <sup>~~~</sup>kannayo. B<sub>1</sub> adds caggahaṇam̄'anukaddhanattham̄ (The word ca is to supply (jha-la) from the preceding rule) after ayūni.

[1] Amhassa mamam̄ savibhattissa se. 120  
 Sabbassa amhasaddassa savibhattissa mamam̄-ādeso  
 hoti se vibhattimhi. Mamam̄ diyate purisena; mamam̄  
 pariggaho.

(1) The stem amha, followed by the case-ending sa, is changed into mamam̄ together with the case-ending.

When the case-ending sa (dative or genitive singular) follows, the entire amha together with the case-ending becomes mamam̄. For example 'mamam̄ diyate purisena' 'mamam̄ pariggaho'.

[2] Mayam̄ yomhi pathame. 121  
 Sabbass'eva amhasaddassa savibhattissa mayam̄ - āde-  
 so hoti yomhi pathame. Mayam̄ gacchāma; mayam̄ dema.  
 Amhass'eti kim attham? Purisā titthanti. Yomhi ti kim  
 attham? Aham̄ gacchāmi. Pathame ti kim attham? Amhākam̄  
 passasi tvam̄.

(2) The stem amha, followed by the first case-ending yo, is changed into mayam̄ together with the case-ending.

When the first case-ending yo follows, the entire amha together with the case-ending becomes mayam̄. Thus: 'mayam̄ gacchāma' 'mayam̄ dema'. Why amha?: For, in the following example, this change is not found: 'purisā titthanti'. Why the case-ending yo?: For, in the following example, this change is not found: 'aham̄ gacchāmi'. Why the first case-ending?: For, in the following example, this change is not found: 'amhākam̄ passasi tvam̄'.

## [3] Ntussa nto.

122

Sabbass'eva ntuppaccayassa savibhattissa nto -  
 ādeso hoti yomhi pathame. Gupavanto titthanti. Ntuss'eti  
 kim attham? Sabbe sattā gacchanti. Pathame ti kim  
 attham? Gupavante passatha.

(3) When the suffix **ntu** is followed by the first case-ending **yo**, it is changed into **nto** together with the case-ending.

When the first case-ending **yo** follows, the entire **ntu** together with the case-ending becomes **nto**. For example 'guṇavanto titthanti'. Why **ntu** suffix?: For, in the following example, this change is not found: 'sabbe sattā gacchanti'. Why the first case-ending?: For, in the following example, this change is not found: 'gupavante passatha'.

## [4] Ntassa se vā.

123

Sabbass'eva ntuppaccayassa savibhattissa ntassādeso  
 hoti vā se vibhattimhi. Sīlavantassa jhāyino, sīlavato  
 jhāyino. Se ti kim attham? Sīlava titthati.

(4) When suffix **ntu** is followed by the case-ending **sa**, it is optionally changed into **ntassa** together with the case-ending.

When the case-ending **sa** follows, the entire suffix **ntu** together with the case-ending optionally becomes **ntassa**. Thus: 'sīlavantassa jhāyino, sīlavato jhāyino'. Why **sa** case-ending?: For, in the following example this change is not found: 'sīlava titthati'.

## [5] ā simhi.

124

Sabbass'eva ntuppaccayassa savibhattissa ā-ādeso hoti simhi vibhattimhi. GuṇavaṄ; pannavaṄ; sīlavaṄ; satimā; matimā. Ntuss'eti kim attham? Purisā titṭhanti. Simhi ti kim attham? Sīlavanto titṭhanti.

(5) When the (suffix ntu) is followed by the case-ending si, it is changed into ā (together with the case-ending).

When the case-ending si follows, the entire ntu together with the case-ending becomes ā. For example 'guṇavaṄ' 'pannavaṄ' 'sīlavaṄ' 'satimā' 'matimā'. Why the suffix ntu?: For, in the following example this change is not found: 'purisā titṭhanti'. Why the case-ending si?: For, in the following example, this change is not found: 'sīlavanto titṭhanti'.

## [6] am napumṣake.

125

Sabbass'eva ntuppaccayassa savibhattissa am hoti simhi vibhattimhi napumṣake vattamānassa liṅgassa. Guṇavam cittam titṭhati; rucimam puppham rocati. Simhi ti kim attham? Vāṇavantam agandhakam puppham passasi.

(6) (When the suffix ntu is followed by the case-ending si) in neuter gender, it is changed into am (together with the case-ending).

When the case-ending si in a neuter gender follows, the entire ntu together with the case-ending becomes am. For example 'guṇavam cittam titṭhati' 'rucimam puppham rocati'. Why the case-ending si?: For, in the following example this change is not found: 'vāṇavantam

agandhakampuppham passasi'.

[7] Avanñā ca ge.

126

Sabbass'eva ntuppaccayassa savibhattissa am-a-ā-  
ādesā honti ge pare. Bho gunavam; bho gunava; bho  
gunavā. Casaddaggahāñena am-gahāñānukaddhanattham.

(7) When the suffix ntu is followed by the case-ending ga, it is changed into am, a and ā together with the case-ending.

When the case-ending ga follows, the entire ntu together with the case-ending becomes am, a and ā. For example 'bho gunavam' 'bho gunava' 'bho gunavā'. The force of ca (also) consists in supplying am to this rule from the preceding one.

[8] To-ti-tā sa- smim-nāsu.

127

Sabbass'eva ntuppaccayassa savibhattissa to-ti-tā-  
ādesā honti vā sa-smim-nā icc etesu yathāñkhyam.  
Guṇavato, guṇavantassa; guṇavati, guṇavantasmim;  
guṇavata, guṇavantena; satimato, satimantassa; satimati,  
satimantasmim; satimata, satimantena. Etesv iti kim  
attham? Guṇava; satimā.

(8) When the suffix ntu is followed by the case-endings sa, smim and nā, it is optionally changed into to, ti and tā together with the case-ending respectively.

When the case-endings sa, smim and nā follow, the entire suffix ntu together with the case-ending optionally becomes to, ti and tā respectively. For example 'guṇavato, guṇavantassa' 'guṇavati,

guṇavantasmīm' 'guṇavatā, guṇavantena' 'satimato,  
 satimantassa' 'satimati, satimantasmīm' 'satimatā,  
 satimantena'. Why these case-endings?: For, in the  
 following examples this change is not found: 'guṇava'  
 'satimā'.

[9] Namhi tam vā.

128

Sabbass'eva ntuppaccayassa savibhattissa tam-adeso  
 hoti vā namhi vibhattimhi. Guṇavatam, guṇavantānam;  
 satimatam, satimantānam. Namhi ti kim attham? Guṇavanto  
 titṭhanti; titṭhanti satimanto.

(9) (When the suffix ntu) is followed by the case-ending  
 nam, it is optionally changed into tam (together with  
 the case-ending).

When the case-ending nam follows, the entire ntu  
 with the case-ending optionally becomes tam. For  
 example 'guṇavatam, guṇavantānam' 'satimatam, satimantā-  
 nam'. Why the case-ending nam?: For, in the following  
 examples this change is not found: 'guṇavanto  
 titṭhanti' 'titṭhanti satimanto'.

[10] Imass'idam am-sisu napumṣake.

129

Sabbass'eva imasaddassa savibhattissa idam hoti vā  
 am-sisu napumṣake vattamānassa liṅgassa. Idam cittam  
 titṭhati; idam cittam passasi. Vā ti kim attham? Imam  
 cittam titṭhati. Napumṣake ti kim attham? Imam purisam  
 passasi; ayam puriso titṭhati.

(10) When the word ima is followed by the case-endings  
 am and si, it is optionally changed into idam together

with the case-ending in the neuter gender.

When the case-endings *am* and *si* follow, the entire word *ima* together with the case-ending becomes optionally *idam* in the neuter gender. For example 'idam cittam titthati' 'idam cittam passasi'. Why optionally?: For, in the following example this change is not found: 'imam cittam titthati'. Why in the neuter gender?: For, in the following examples this change is not found: 'imam purisam passasi' 'yam puriso titthati'.

[11] Amuss'adum.

130

Sabbass'eva amusaddassa savibhattissa adum hoti am-sisu napumsake vattamanassa lingassa. Adum puppham passasi; adum puppham virocati. Napumsake ti kim attham? Amum rājanam passasi; amu rāja titthati.

(11) When the word *amu* is followed by the case-endings *am* and *si*, it is changed into *adum* (in the neuter gender together with the case-ending).

When the case-endings *am* and *si* follow, the entire word *amu* together with the case-ending becomes *adum* in the neuter gender. For example 'adum puppham passasi' 'adum puppham virocati'. Why in the neuter gender?: For in the following examples this change is not found: 'amum rājanam passasi' 'amu rāja titthati'.

[12] Itthi-puma-napumsakasañkhyam.

131

Itthi-puma-napumsakasañkhyam icc etam adhikārattham veditabbam.

(12) According to the numerals having feminine, masculine and neuter genders.

The rules about the numerals are to be applied according to the feminine, masculine and neuter genders.

[13] Yosu dvinnam dve ca. 132

Dvinnam sañkhyānam itthi-puma-napum̄sake vatta-mānānam savibhattinam dve hoti yo icc etesu. Dve itthiyo; dve dhamma; dve rūpāni. Yosv iti kim attham? Dvisu. Casaddaggahañena dvisaddassa duve dvaya ubha ubhaya duvi ca honti yo-nā-am- nam icc etesu. Duve samanā; duve brāhmañā; duve janā; dvayena; dvayam; ubhinnam; ubhayesam; duvinnam.

(13) The numeral dvi followed by the case-ending yo is also changed into dve in the three genders (feminine, masculine and neuter) together with the case-ending.

When the case-ending yo follows, the numeral dvi together with the case-ending becomes dve in the feminine dve

masculine and neuter genders. Thus: 'dve itthiyo' 'dve dhamma' 'dve rūpāni'. Why the case-ending yo?: For, in the following example this change is not found: 'dvisu'. By the force of the word ca (also) the word dvi also is changed into duve, dvaya, ubha, ubhaya and duvi, if the case-endings yo, nā, am and nam follow. For example 'duve samanā' 'duve brāhmañā' 'duve janā' 'dvayena' 'dvayam' 'ubhinnam' 'ubhayesam' 'duvinnam'.

[14] Ti-catunnam tisso catasso tayo cattāro tīni cattāri. 133

Ti-catunnam sañkhyānam itthi-puma-napum̄sake vatta-

mānānam savibhattinam tisso-catasso-tayo-cattāro-tīpi-cattāri icc ete ādesā honti yathāsañkhyam yo icc etesu. Tisso vedanā; catasso disā; tayo janā; cattāro purisā; tīpi āsanāni; cattāri ariyasaccāni. Yosv iti kim attham? Tīsu; catusu.

(14) (The numerals) ti and catu (followed by the case-ending yo) (together with the case-ending) are changed into tisso, catasso, tayo, cattāro, tīpi, cattāri (in the three genders respectively).

When the case-ending yo follows, the numerals ti and catu together with the case-ending become tisso, catasso, tayo, cattāro, tīpi, cattāri in the feminine, masculine and neuter genders respectively. For example 'tisso vedanā' 'catasso disā' 'tayo janā' 'cattāro purisā' 'tīpi āsanāni' 'cattāri ariyasaccāni'. Why the case-ending yo?: For, in the following examples this change is not found: 'tīsu' 'catusu'.

[15] <sup>~</sup>Pancādinam akāro. 134

<sup>~</sup>Pancādinam sañkhyānam itthi-puma-napumsake vattamā-nānam savibhattissa antasarassa akāro hoti yo icc etesu. <sup>~</sup>Panca itthī; <sup>~</sup>Panca janā; <sup>~</sup>Panca rūpā; cha, cha; satta, satta; attha, attha; nava, nava; dasa, dasa. <sup>~</sup>Pancādinam iti kim attham? Dve; tayo; cattāri.

(15) (The final vowel) of numeral beginning with <sup>~</sup>Panca, (followed by the case-ending yo, together with the case-ending) is changed into a (in the three genders).

When the case-ending yo follows, the final vowel of numerals beginning with <sup>~</sup>Panca together with the case-

ending becomes a in the feminine, masculine and neuter genders. For example 'pañca itthī' 'pañca janā' 'pañca rūpā' 'cha, cha' 'satta, satta' 'attha, attha' 'nava, nava' 'dasa, dasa'. Why beginning with pañca?: For, in the following examples this change is not found: 'dve' 'tayo' 'cattāri'.

[16] <sup>~~</sup>Rājassa <sup>~~</sup>ranno <sup>~~</sup>rājino se. 135

Sabbass'eva rājasaddassa savibhattissa <sup>~~</sup>ranno <sup>~~</sup>rājino icc ete adesa honti se vibhattimhi. <sup>~~</sup>Ranno; <sup>~~</sup>rājino. Se ti kim attham? <sup>~~</sup>Rannam.

(16) The word rāja, followed by the case-ending sa, is changed into <sup>~~</sup>ranno, <sup>~~</sup>rājino (together with the case-ending).

When the case-ending sa follows, the entire word rāja is changed into <sup>~~</sup>ranno, <sup>~~</sup>rājino together with the case-ending. Thus: '<sup>~~</sup>ranno' '<sup>~~</sup>rājino'. Why the case-ending sa?: For, in the following example this change is not found: '<sup>~~</sup>rannam'.

[17] <sup>~~</sup>Rannam namhi vā. 136

Sabbass'eva rājasaddassa savibhattissa <sup>~~</sup>rannam-adeso hoti vā namhi vibhattimhi. <sup>~~</sup>Rannam, <sup>~~</sup>rājunam.

(17) (The word rāja), followed by the case-ending nam, is optionally changed into <sup>~~</sup>rannam (together with the case-ending).

When the case-ending nam follows, the entire word rāja with the case-ending optionally becomes <sup>~~</sup>rannam. Thus: '<sup>~~</sup>rannam, <sup>~~</sup>rājunam'.

[18] Nāmhi rānna vā.

137

Sabbass'eva rājasaddassa savibhattissa rānnā-  
ādeso hoti vā nāmhi vibhattimhi. Tena rānna katam  
kammam; rājena. Nāmhi ti kim attham? Rānno santikam.  
(18) (The word rāja), followed by the case-ending nā, is  
optionally changed into rānna (together with the case-  
ending).

When the case-ending nā follows, the entire word  
rāja with the case-ending optionally becomes rānna. For  
example 'tena rānna katam kammam, rājena'. Why the  
case-ending nā?: For, in the following example this  
change is not found: 'rānno santikam'.

[19] Smimhi rānne rājini.

138

Sabbass'eva rājasaddassa savibhattissa rānne-  
rājini icc ete ādesā honti smimhi vibhattimhi. Rānne;  
rājini.

(19) (The word rāja), followed by the case-ending smim,  
is changed into rānne, rājini (together with the case-  
ending).

When the case-ending smim follows, the entire word  
rāja with the case-ending becomes rānne, rājini. Thus:  
'rānne' 'rājini'.

[20] Tumh'āmhākam tayi mayi.

139

Sabbesam tumha-amhasaddānam savibhattinam tayi-mayi  
icc ete ādesā honti yathāsañkhyam smimhi vibhattimhi.  
Tayi; mayi. Smimhi ti kim attham? Tvam bhavasi; ahām  
bhavāmi.

(20) The words tumha and amha, (followed by the case-

ending **smim**), are changed into **tayi**, **mayi** respectively (together with the case-ending).

When the case-ending **smim** follows, the entire words **tumha** and **amha** with the case-ending become **tayi**, **mayi** respectively. Thus: '**tayi**' '**mayi**'. Why the case-ending **smim**? For, in the following examples this change is not found: '**tvam** **bhavasi**' '**aham** **bhavāmi**'.

[21] **Tvam aham simhi ca.** 140

**Sabbesam** **tumha-amhasaddānam** **savibhattinam** **tvam-aham** **icc ete adesa** **honti yathāsañkhyam** **simhi vibhattimhi.** **Tvam;aham.** **Casaddaggahanena tuvam ca hoti.** **Tuvam sattha.**

(21) (The words **tumha** and **amha**), followed by the case-ending **si**, are changed into **tvam**, **aham** respectively (together with the case-ending) too.

When the case-ending **si** follows, the entire words **tumha** and **amha** with the case-ending become **tvam** and **aham** respectively. Thus: '**tvam**' '**aham**'. By the force of the word **ca** (too) **tumha** also becomes **tuvam**. For example '**tuvam sattha**'.

[22] **Tava mama se.** 141

**Sabbesam** **tumha-amhasaddānam** **savibhattinam** **tava-mama** **icc ete adesa** **honti yathāsañkhyam** **se vibhattimhi.** **Tava;** **mama.** **Se ti kim attham?** **Tayi; mayi.**

(22) (The words **tumha** and **amha**), followed by the case-ending **sa**, is changed into **tava** and **mama** respectively (together with the case-ending).

When the case-ending **sa** follows, the entire words

tumha and amha with the case-endings become tava and mama respectively. Thus: 'tava' 'mama'. Why the case-ending sa?: For, in the following examples this change is not found: 'tayi' 'mayi'.

## [23] Tuyham mayham ca.

142

Sabbesam tumha-amhasaddānam savibhattinam tuyham-mayham icc ete ādesā honti yathāsañkhyam se vibhattimhi. Tuyham; mayham. Se ti kim attham? Taya; maya. Casaddaggahañam se-ggahañam anukaddhanattham.

(23) (The words tumha and amha, followed by the case-ending sa) are changed into tuyham and mayham respectively (together with the case-ending) too.

When the case-ending sa follows, the entire words tumha and amha with the case-ending become tuyham and mayham respectively. Thus: 'tuyham' 'mayham'. Why the case-ending sa?: For, in the following examples, this change is not found: 'taya' 'maya'. The word ca (too) is added to signify that the case-ending sa is to be supplied here from the preceding rule.

## [24] Tam mam amhi.

143

Sabbesam tumha-amhasaddānam savibhattinam tam-mam icc ete ādesā honti yathāsañkhyam amhi vibhattimhi. Tam; mam. Amhi ti kim attham? Taya; maya.

(24) (The words tumha and amha), followed by the case-ending am, are changed into tam and mam respectively (together with the case-ending).

When the case-ending *am* follows, the entire words *tumha* and *amha* with the case-ending become *tam* and *mam* respectively. Thus: 'tam' 'mam'. Why the case-ending *am*? For, in the following examples, this change is not found: 'taya' 'maya'.

[25] *Tavam mamam ca na va*. 144

*Sabbesam tumha-amhasaddānam savibhattinam tavam-*  
*mamam* *icc ete adesā honti na va yathāsañkhyam amhi*  
*vibhattimhi. Tavam; mamam. Navā ti kim attham? Tam, mam*  
*passasi. Casaddaggahaṇam am-gahaṇānukaddhanattham.*

(25) (The words *tumha* and *amha*, followed by the case-ending *am*) are not optionally changed into *tavam* and *mamam* respectively.

When the case-ending *am* follows, the entire words *tumha* and *amha* with the case-ending optionally do not become *tavam* and *mamam* respectively. Thus: 'tavam' 'mamam'. Why may not?: For, in the following examples this change is not found: 'tam, mam passasi'. By the force of the word *ca* (too) *am* is to be supplied here from the preceding rule.

[26] *Namhi taya maya*. 145

*Sabbesam tumha-amhasaddānam savibhattinam taya-maya*  
*icc ete adesā honti yathāsañkhyam nāmhi vibhattimhi.*  
*Taya; maya. Nāmhi ti kim attham? Tumhehi; amhehi.*

(26) (The words *tumha* and *amha*), followed by the case-ending *na*, are changed into *taya* and *maya* respectively (together with the case-ending).

When the case-ending *na* follows, the entire words *tumha* and *amha* with the case-ending become *taya* and *maya* respectively. Thus: 'taya' 'maya'. Why the case-ending *na*? For, in the following examples, this change is not found: 'tumhehi' 'amhehi'.

[27] Tumhassa tuvam tvam amhi.

146

Sabbassa tumhasaddassa savibhattissa tuvam- tvam  
icc ete adesa honti amhi vibhattimhi. Kalingarassa  
tuvam manne; katthassa tuvam manne.

(27) The word *tumha*, followed by the case-ending *am*, is changed into *tuvam* and *tvam* (together with the case-ending).

When the case-ending *am* follows, the entire word *tumha* with the case-ending becomes *tuvam* and *tvam*. For example 'kalingarassa tuvam manne' 'katthassa tvam manne'.

[28] Padato dutiyā-catutthī-chatthīsu vo-no. 147

Sabbesam tumha-amhasaddānam savibhattinam yadā padasma paresam vo-no-adesa honti yathasañkhyam dutiyā-  
catutthī-chatthī icc etesu na vā. Pahaya vo bhikkhave gamissāmi; mā no ajja vikantisu; dhammam vo bhikkhave desissāmi; samvibhajetha no rajjena; tuttho'smi vo pakatiyā; satthā no bhagava anuppatto. Navā ti kim attham? Eso amhakam satthā. Tumhām hākam iti kim attham? Ete isayo passasi. Padato ti kim attham? Tumhākam satthā. Etesv iti kim attham? Gacchatha tumhe.

(28) (The words *tumha* and *amha*), followed by the 2nd,

4th and 6th case-endings, may or may not become vo and no (respectively) (together with the case-ending) after a pada.

When the 2nd, 4th and 6th case-endings follow, the entire words tumha and amha together with the case-ending, used after a pada, may or may not become vo and no respectively. For example 'pahāya vo bhikkhave gamissāmi' 'mā no aija vikantīsu' 'dhammam vo bhikkhave desissāmi' 'samvibhajetha no rajjena' 'tuṭṭho'smi vo pakatiyā' 'satthā no bhagavā anuppatto'. Why may not become?: For, in the following example, this change is not found: 'eso amhākamp satthā'. Why the words tumha and amha?: For, in the following example, this change is not found: 'ete isayo passasi'. Why after a pada?: For, in the following example, this change is not found: 'tumhākamp satthā'. Why in these cases?: For, in the following example, this change is not found: 'gacchatha tumhe'.

[29] Te m'ekavacane.

148

Sabbesam tumha-amhasaddānam savibhattīnam yada padasma paresam te-me-ādesā honti yathāsañkhyāp catutthī-chaṭṭhī icc etesu ekavacanesu. Dadāmi te gāmavarāni ^panca; dadāhi me gāmavarāp; idāp te ratthāp; ayāp me putto. Padato ti kim atthāp? Tava ^nāti; mama ^nāti.

(29) (The words tumha and amha), followed by 4th and 6th case-endings in singular number, are changed into te and me (respectively) (with the case-ending after a

pada).

When the 4th and 6th case-endings in singular number follow, the entire words tumha and amha with the case-ending, used after a pada become te and me respectively. For example 'dadāmi te gāmavarāni pāñca' 'dadāhi me gāmavaram' 'idam te rattham' 'ayam me putto'. Why after a pada?: For, in the following examples, this change is not found: 'tava nāti' 'mama nāti'.

[30] Nāmhi.

149

Sabbesam tumha-amhasaddānam savibhattinam yadā padasma paresam te-me-adesa na honti amhi vibhattimhi. Passeya tam vassasatam arogam; so mam abruvi.

(30) (The words tumha and amha), followed by the case-ending am, are not changed into (te and me together with the case-ending after a pada).

When the case-ending am follows, the entire words tumha and amha with the case-ending, used after a pada, do not become te and me. For example 'passeya tam vassasatam arogam' 'so mam abruvi'.

[31] Vā tatiye ca.

150

Sabbesam tumha-amhasaddānam savibhattinam yadā padasma paresam te-me-adesa honti vā yathāsañkhyam tatiy'ekavacane pare. Katam te pāpam, katam taya pāpam; katam me pāpam, katam mayā pāpam. Padato ti kim attham? Taya katam; mayā katam. Casaddaggahañam te-me-ggahañam anukaddhanattham.

(31) (The words tumha and amha), followed by the third case-ending in singular number optionally (are changed into te and me respectively).

When the third case-ending in singular number follows, the entire words tumha and amha together with the case-ending used after pada-s optionally become te and me respectively. For example 'katam te pāpam, katam tayā pāpam' 'katam me pāpam, katam mayā pāpam'. Why after a pada?: For, in the following examples this change is not found: 'tayā katam' 'mayā katam'. By the force of the word ca (also) the words te and me are continued from the preceding rule.

[32] Bahuvacanesu vo-no.

151

Sabbesam tumha-amhasaddānam savibhattinam yadā padasmā paresam vo-no-ādesā honti yathāsañkhyam tatiye bahuvacane pare. Katam vo kammam; katam no kammam. Padato ti kim attham? Tumhehi katam; amhehi katam. Bahuvacanaggahanena yomhi pañhame vo-no-ādesā honti. Gāmam vo gaccheyatha; gāmam no gaccheyāma.

(32) (The words tumha and amha, followed by the third case-ending) in plural number, are changed into vo and no (respectively).

When the third case-ending in plural number follows, the entire words tumha and amha together with the case-ending become vo and no respectively, when they are used after a pada. For example 'katam vo kammam' 'katam no kammam'. Why after a pada?: For, in the following examples this change is not found:

'tumhehi katam' 'amhehi katam'. By the force of the word bahuvacana the words tuhma and amha, followed by the case-ending yo, are also changed into vo and no. For example 'gāmām̄ vo gaccheyatha' 'gāmām̄ no gaccheyāma'.

[33] Pumantassā simhi.

152

Puma icc evam antassa savibhattissa ā-ādeso hoti simhi vibhattimhi. Pumā titthati. Simhī ti kim attham? Pumāno titthanti. Antaggahanena maghava-yuva icc evam ādīnam liṅgānam antassa savibhattissa ā-ādeso hoti simhi vibhattimhi. Maghava; yuva.

(33) The final vowel of puma, followed by the case-ending si, is changed into ā.

When the case-ending si follows, the final vowel of puma together with the case-ending becomes ā. Thus: 'pumā titthati'. Why the case-ending si ?: For, in the following example this change is not found: 'pumāno titthanti'. By the force of the word anta, the final of the stems maghava and yuva etc. is also changed into ā together with the case-ending. For example 'maghava' 'yuva'.

[34] Am̄ Ālapanekavacane.

153

Puma icc evam antassa savibhattissa am̄ hoti Ālapanekavacane pare. He pumam̄. Ālapane ti kim attham? Pumā titthati. Ekavacane ti kim attham? He pumāno.

(34) (The final vowel of the word puma), followed by the vocative in singular number, is changed into am̄.

When the vocative in singular number follows, the

final vowel of the word puma becomes  $\bar{a}$ . Thus: 'he pumam'. Why the vocative?: For, in the following example, this change is not found: 'pumā titthati'. Why singular number?: For, in the following example, this change is not found: 'he pumāno'.

[35] Samāse ca vibhāsa.

154

Puma icc evam antassa samāse ca  $\bar{a}$ -adeso hoti vibhāsa. Itthī ca pumā ca napumsakanā̄ ca, itthī-pumannapumsakanām̄ samūho, itthīpumannapumsakasamūho. Vibhāsa ti kim attham? Itthī pumanapumsakanī. Casaddaggahañam̄  $\bar{a}$ -gahañanukaddhanattham̄.

(35) In samāsa (compound) (the final vowel of the word puma) is optionally changed (into  $\bar{a}$ ).

The final vowel of the word puma, when samāsa has been done, optionally becomes  $\bar{a}$ . For example 'itthī ca pumā ca napumsakanā̄ ca, itthīpumannapumsakanām̄ samūho, itthīpumannapumsakasamūho'. Why optionally?: For, in the following example, this change is not found: 'itthī pumanapumsakanī'. By the force of ca (also)  $\bar{a}$  here is supplied from the preceding rule.

[36] Yosv āno.

155

Puma icc evam antassa savibhattissa āno-adeso hoti yosv vibhattisu. Pumāno; he pumāno. Yosv iti kim attham? Pumā.

(36) (The final vowel of the word puma), followed by the case-ending yo, is changed into āno.

When the case-ending yo follows, the final vowel of the word puma together with the case-ending

becomes āno. Thus: 'pumāno' 'he pumāno'. Why the case-ending yo?: For, in the following example this change is not found: 'pumā'.

[37] Āne smimhi vā.

156

Puma icc evam antassa savibhattissa āne- ādeso hoti vā smimhi vibhattimhi. Pumāne pume vā.

(37) (The final vowel of the word puma), followed by the case-ending smim, is optionally changed into āne.

When the case-ending smim follows, the final vowel of the word puma together with the case-ending becomes optionally āne. Thus: 'pumāne' or 'pume'.

[38] Hivibhattimhi ca.

157

Puma icc evam antassa hivibhattimhi ca āne-ādeso hoti. Pumānehi; pumānebhi. Punavibhattiggahāṇam kim attham? Savibhattiggahāṇanivattanattham. Casaddaggahāṇena maghava-yuva icc evam ādīnām antassa āna-ādeso hoti si-yo-ām-yo icc etāsu vibhattīsu puma-kamma-thāmantassa ca ukāro hoti sa-smāsu vibhattīsu. Yuvāno; yuvānam; yuvāne; maghavāno; maghavānam; maghavāne; pumuno; pumunā; kammuno; kammunā; thāmuno; thāmunā.

(38) Also (the final vowel of the word puma) followed by the case-ending hi.

When the case-ending hi follows, the final vowel of the word puma becomes āne. Thus: 'pumānehi' 'pumānebhi'. Why does the word vibhatti (case-ending) occur again? So that 'non-inclusion of case-ending' may be prevented. By the force of the word ca (also), the final

vowel of the words *maghava* and *yuva* etc. followed by the case-endings *si*, *yo*, *am* and *yo*, is changed into *āna*; and when the case-endings *sa* and *sma* follow, the final vowel of the words *puma*, *kamma* and *thāma* is also changed into *u*. For example '*yuvāno*' '*yuvānam*' '*yuvāne*' '*maghavāno*' '*maghavānam*' '*maghavāne*' '*pumuno*' '*pumuna*' '*kammuno*' '*kammuna*' '*thāmuno*' '*thāmuna*'.

[39] *Susmim ā vā.*

158

*Puma* *icc evam antassa suvibhattimhi ā-ādeso hoti vā.*  
*Pumāsu pumesu vā.*

(39) (The final vowel of the word *puma*), followed by the case-ending *su*, is optionally changed into *ā*.

When the case-ending *su* follows, the final vowel of the word *puma* optionally becomes *ā*. Thus: '*pumāsu*' or '*pumesu*'.

[40] *U nāmhi ca.*

159

*Puma* *icc evam antassa ā-u-ādesā honti vā nāmhi vibhattimhi.* *Pumānā;* *pumunā;* *pumena vā.*

(40) (The final vowel of the word *puma*), followed by the case-ending *nā*, is also changed into *u*.

When the case-ending *nā* follows, the final vowel of the word *puma* optionally becomes *ā* and *u*. Thus: '*pumānā*' '*pumunā*' or '*pumena*'.

[41] *A kammantassa ca.*

160

*Kamma* *icc evam antassa ca a-u-ādesā honti vā nāmhi vibhattimhi.* *Kammanā;* *kammunā;* *kammena vā.*  
*Casaddaggahañena maghava-yuva* *icc evam ādīnam* *antassa*

ā-ādeso hoti kvaci nā-su icc etesu. Maghavānā; magha-  
vāsu; maghavena vā; yuvānā; yuvāsu; yuvena vā.

Iti nāmakappe dutiyo kāndo.

41. The final vowel of the word **kamma** is changed also into a.

When the case-ending nā follows, the final vowel of the word **kamma** optionally becomes a and u. Thus: 'kammanā' 'kammunā' or 'kammena'. By the force of the word ca (also) the final vowel of the words **maghava**, **yuga** etc., followed by the case-ending nā and su, is sometimes changed into ā. Thus: 'maghavānā' 'maghavāsu' or 'maghavena'; 'yuvānā' 'yuvāsu' or 'yuvena'.

The end of the second section in the chapter on the nāma.

### Notes II.2

This second section of nāma (noun) covers 41 rules. In the rules 120, 121, 129, 130, 139, 140-151 the grammarian deals with the declensions of pronouns in different forms. In the rules 122-128 he has laid down the suffix ntū to form the possessive adjective. In the rules 131-134 he deals with the numeral adjectives. In the rules 135-138, 152-159 he deals with irregular nouns of different forms. In the rule 160 he deals with the word kamma which has irregular forms with u and a in the instrumental case singular.

In this second kāṇḍa, there are 41 rules. In the opening rule the word sabbassa is understood which we may take from the rule 107 from the preceding kāṇḍa. This sabbassa is continued up to 130. The word ntussa is continued from the rule 122 up to 128. In the rule 126 the word ca stands for am occurring in the preceding rule. In the rule 129 the word vā is understood from the preceding rule. The word napum̄sake is discontinued from the rule 126 up to 128 and therefore it is again introduced in the rule 129 which is continued in the rule 130 also. The rule 131 is governing rule because up to the rule 134 the numerals are treated. In the rule 132 Kaccāyana uses the word ca. This ca is interpreted in the vutti in order to suit other expressions. In the rule 134 the word antasarassa is

understood by implication of the expression akāro. From the rule 135 Kaccāyana treats the forms of a particular noun. In the rule 137 the word vā is used by Kaccāyana even if it was available in the preceding rule. This is not keeping with the general arrangement of Kaccāyana's rules. However, we may say that this indicates that option is not applicable to the rule 138. In the rule 140 Kaccāyana uses the word ca which according to the vutti indicates tuvam. However, according to Kaccāyana's arrangement, the word ca stands for tumh'āmhākam occurring in the preceding rule, but the word tumh'āmhākam is understood up to 145. Therefore the word ca is not necessary in the rule 140.

In the rule 142 the word ca stands for se in the preceding rule. In the rule 144 the word ca stands for amhi occurring in the preceding rule. The word padato occurring in the rule 147 is understood up to 151. In rule 148 the word va given by B<sub>1</sub> stands for catutthī-chatthī from the rule 147. In the rule 150 the word ca stands for te, me occurring in the rule 148. In the rule 150 the word ca cancels na in the preceding rule. From the rule 152 up to 159 Kaccāyana deals with a particular noun and the last rule of the kanda accomplishes the forms of the word kamma. In the rule 160 the word ca stands for u occurring in previous rule, whereas the word ca in the rule 159 stands for ā in the preceding rule, therefore, Kaccāyana uses the word ca in both 159 and 160.

Rule 1: T, S<sup>b</sup> add amhasse ti kim attham? Purisassa diyate. Se ti kim attham? Aham gacchāmi, mayam gacchāma (why the word amhassa?: For, in the following example this change is not found: 'purisassa diyate'. Why the case-ending sa?: For, in the following examples this change is not found: 'aham gacchāmi; mayam gacchāma) after pariggaho.

Rule 3: T reads passasi S<sub>1</sub>, S<sub>2</sub>: passanti B<sub>1</sub>: passanti janā for passatha, whatever reading we may accept, the reading passanti seems to be closer to the original.<sup>1</sup>

Rule 4: B<sub>1</sub>, T add vā after sīlavato jhāyino which seems to be significant, that is, either sīlavantassa or sīlavato is found. "sīlavantassa": occurs in Dhp 110 as follows:-

"yo ca vassasataṁ jīve dussilo asamāhito  
ekāham jīvitam seyyo sīlavantassa jhāyino".

Rule 5: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T add balavā and B<sub>1</sub> adds dhanava-, dhitiṁā in the vutti. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> read puriso titthati for purisa titthanti. The reading puriso titthati is closer to the original.<sup>2</sup> "satimā": occurs in M I 56, 3-5 as follows:- "idha bhikkhave bhikkhu kāye kāyanupassi viharati atāpi sampajāno satimā vineyya loke abhijjhādomanassa". "dhitiṁā": occurs in

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1. Nyp also reads passanti.

2. Nyp also reads puriso.

S I 168, 9-12 as follows:-

"mā jātim puccha caranyā ca puccha  
 katthā have jāyati jātavedo  
 nīcakulīno pi muni dhitimā  
 ājāniyo hoti hirinisedho".

**Rule 8:** "satimā": occurs in M I 56, 3-5 as quoted under II. 2.5 above.

**Rule 10:** S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read imam cittam passasi imam cittam tiṭṭhati vā but B<sub>1</sub> omits vā after tiṭṭhati for vā ti kim attham? Imam cittam tiṭṭhati. T reads it as Senart, but T adds imam cittam passasi.

**Rule 11:** amu should be corrected to asu<sup>3</sup> as shown in all the versions. "adum": occurs in Ja I 500, 18-19 as follows:-

"na idam dukkham adum dukkham yam mam tudati vāyaso  
 yam sāma puppharattena kattikam nānubhossati".

"amum": occurs in M I 155, 16-18 as follows:- "te amum nivāpam nivuttam mahatīhi dandavākarāhi samanta sappadesam anuparivāresum". "asu": occurs in D II 200, 6-7 as follows:- 'asu amutra uppanno, asu amutra uppanno'.

**Rule 13:** T reads rājāno for janā and adds samanena, samanam, samanānam after dvayena, dvayam, ubhinnam, ubhayesam, duvinnam. "duve": occurs in Sv I 59, 7-8 as follows:-

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3. Nyp also reads asu.

"duve puthujjanā vuttā buddhen'ādiccabandhunā  
andho puthujjano eko kalyāñ'eko puthujjano".

"dvayam": occurs in Vin III 21, 1-4 as follows:- "tattha  
nāma tvam moghapurisa yañ tvam asaddhammam gāmadhammam  
vasadhammam duṭṭhullam odakantikam rahassa dvayam  
dvayasamāpattim samāpajjissasi". "ubhinnam": occurs in Ja  
I 353, 13-14 as follows:-

"ubho khanjā ubho kuñī ubho visamacakkhukā  
ubhinnam piñakā jātā n'āham passāmi illisam".

Rule 14: T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read āyatanāni for āsavāni."tisso  
vedanā": occurs in D III 216, 20-21 as follows:- "tisso  
vedanā. Sukhā vedanā, dukkha vedanā, adukkha-m-asukhā  
vedanā". "tayo janā": occurs in Ja III 528, 15-18 as  
follows:-

"kuto nu āgacchatha bho tayo janā  
sv āgatam ettha nisidatth'āsane  
kacci'ttha bhonto kusalam anāmayam  
cirassam abbhāgamanam hi vo idha".

"cattāri ariyasaccāni": occurs in Khp IV 2, 16 as  
follows:- "cattāri nāma kim. Cattāri ariysaccāni".

Rule 16: T adds idam rattham after rājino and omits se  
ti kim attham? Rannam. B<sub>1</sub> reads ranna for rannam.  
"rājino": occurs in Sn 299 as follows:-

"tesam āsi vipallāso disvāna aguto agum  
rājino ca viy'ākāram nariyo ca samalamkatā".

**Rule 17:**  $B_1$  adds *idam rattham* after *rājūnam* which occurs in Ud 11, 2-4 as follows:- "ko nu kho āvuso imesam dvinnam rājūnam mahaddhanataro vā mahābhogataro vā....".

**Rule 18:**  $B_1$ , T add *vā katam*,  $S_1$ ,  $S_2$ : *vā katam kammam* after *rājena*.  $B_1$ ,  $S_1$ ,  $S_2$ , T read *santakam* for *santikam*.

**Rule 21:**  $B_1$ ,  $S_1$ ,  $S_2$  add *simhī ti kim attham?* *Tayi*, *mayi* (why the case-ending *si?*) For, in the following examples this change is not found: 'tayi' 'mayi') after *tvam*, *aham*. "tuvaṁ sattha": occurs in Sn 571 as follows:-

"tuvaṁ buddho tuvaṁ sattha  
tuvaṁ mārābhībhū muni  
tuvaṁ anusaye chetvā  
tiṇṇo tāres'īmam pajam".

**Rule 28:** All the versions record *yadā* (the rules 29-32 also) before *padasma*. In this case, we may remark that the reading *yadā* is not keeping with the context of the vutti, because the words *ya* and *ta* are always related to each other in a sentence. However, in this context even *Nyāsapāṭha*,<sup>4</sup> *Rūpasiddhi*<sup>4</sup> and *Saddanīti*<sup>4</sup> omit it. Therefore, the reading *yadā* should be cancelled. If we retain the reading *yadā* in the vutti, *tadā* should be added before *vo-no-ādesa* honti as suggested by *Suttaniddesapāṭha*.<sup>5</sup>  $S_1$ ,  $S_2$ , T omit *bhikkhave* after

4. See, Nyp 139, 20-22, Rūp 108, 7-8, Sadd 656, 26-29.

5. See, Sdp 62, 27-28.

pahāya vo, even the citation omits it. "pahāya vo bhikkhave gamissāmi": occurs in Ap 584, 19-20 as follows:-

"paripakko vayo mayham  
parittam atha jīvitam  
pahāya vo gamissāmi  
katam me saranam attano".

vikantīsu should be corrected to vikantimsu as shown in all the versions. "mā no ajja vikantimsu": occurs in Ja V 368, 15-16 as follows:-

"mā no ajja vikantimsu  
~~ ranno sūdā mahānase  
tathā hi vanṇo pattaṇam  
phalam velum va tam vadhi".

B<sub>1</sub>, T add ranno sūdā mahānase after vikantimsu. In this case, we may remark that the additional reading given by B<sub>1</sub>, T is not concerned with the example expected by the vutti, but B<sub>1</sub>, T give it in order to make the meaning complete as shown in the citation. B<sub>1</sub> adds evam dutiy'atthe (thus, it is used in the sense of the accusative case). "dhammam vo bhikkhave desissāmi": occurs in M III 280, 18-20 as follows:- "dhammam vo bhikkhave desissāmi adikalyāṇam majjhe kalyāṇam pariyo-sāṇakalyāṇam sāttham sabyanjanam kevalaparipūṇṇam parisuddham brahmacariyam pakasissāmi". "saṃvibhajetha no rajjena": occurs in D II 233, 13-14 as follows:- "sace bhavam renu rajjam labhetha, saṃvibhajetha no

rajjena". B<sub>1</sub> adds evam catutthy'atthe (thus, it is used in the sense of the dative case). "tuṭṭho'smi vo pakatiyā": occurs in Ja V 351, 27-28 as follows:-

"tuṭṭho'smi vo pakatiyā  
vākayena madhurena ca  
eso cā pi mama chando  
ciram passeyya vo ubho".

"sattha no bhagava anuppatto": occurs in M I 205, 26-27 as follows:- "māvuso dāyapāla bhagavantam vāresi, sattha no bhagava anuppatto". B<sub>1</sub> adds evam chatthi'atthe (thus, it is used in the sense of the genitive case).

**Rule 29:** T and B<sub>1</sub> read te-m'ekavacanesu for te-m'ekavacane but B<sub>1</sub> adds ca after it in the rule which Suttaniddesapāṭha intrepertes as "supplying the word catutthi'-chatthi' from the preceding rule".<sup>6</sup> "dadāmi te gāmavarāni pānca": occurs in Ja IV 99, 3-6 as follows:-

"dadāmi te gāmavarāni pānca  
dāsīsatam satta gavam satāni  
parosahassān ca suvaṇṇanikkhe  
bhariyā ca te sādisī dve dadāmi".

"dadāhi me gāmavaram": occurs in Ja IV 97, 25-28 as follows:-

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6. "cā ti anukaddhana" Sdp 63, 8.

"dadāhi me gāmavarāni pañca  
dāśisatam̄ satta gavam̄ satāni  
~ parosahassan̄ ca suvāññanikkhe  
bhariyā ca me sādisī dve dadāhi".

"idam̄ te ratṭham̄": occurs in Ja V 289, 19-22 as follows:-

"idan te ratṭham̄ sadhanam̄ sayoggam̄  
sakāyuram̄ sabbakāmūpapannam̄  
idan te raijam̄ anusāsa amma  
gacchāham̄ yattha piyā pabhāvati".

Rule 30: passeyya should be corrected to passeyya as shown in many versions. "passeyya tam̄ vassasataṁ arogyam̄": occurs in Ja V 495, 27-30 as follows:-

"ariyassa ariyena sameti sakkhi  
~~ ~~~ pannassa pannagavatā sameti  
passeyya tam̄ vassasataṁ arogam̄  
etam̄ varānam̄ pathamam̄ varāmi".

The reading abruvi should be corrected to bravīti as shown in B<sub>1</sub>, T. We need to construct this example in the past tense as suggested by Senart. We find the form abravi [not abruvi] in the Saddanīti (dhātumālā).<sup>7</sup> In this case, B<sub>2</sub> has constructed the example in the past tense i.e. so mam'abravi. We may correct abruvi into abravi as B<sub>2</sub>. Rule 32: T reads pāpam̄ for kammam̄. The readings gaccheyatha and gaccheyāma should be corrected to

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7. Sadd 422, 25.

gaccheyyātha and gaccheyyāma respectively as shown in all the versions.

**Rule 35:** The reading itthipumannapumṣakāni should be added after napumṣakām as shown in some versions. The reading itthīpuma- should be shortened as itthipuma, because in the compound the long ī is shortened except m.c.<sup>8</sup>.

**Rule 38:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd add pumānehi T: pumānebhi after -nivattanatthām. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub>, Cd add yuvānā<sup>9</sup> after yuvāno. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> add maghavānā after maghavāno.

**Rule 40:** S<sub>1</sub>, S<sub>2</sub> add casaddaggahanām āya-ggahañā-nukaddhanatthām (the word ca is to supply the word ā from the preceding rule). B<sub>1</sub> adds caggahanām' anukaddhanatthām after pumena vā.

**Rule 41:** "kammunā": occurs in Sn (v.1.) 136 as follows:-

"na jacca vasalo hoti na jacca hoti brāhmaṇo  
kammunā vasalo hoti kammunā hoti brāhmaṇo".

"kammanā": occurs in Sn 596 as follows:-

"tesan no jātivadasmiṃ vivādo atthi gotama:  
'jātiyā brāhmaṇo hoti' bhāradvājo iti bhāsati  
ahañ ca kammanā brūmi evam jānāhi cakkhuma".

B<sub>1</sub> adds maghavesu, yuvesu after maghavāsu and yuvāsu respectively.

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8. PGR p.6 and p. 7 fn. 3.

9. Nyp also records yuvānā .

[1] Tumh'āmhehi nam̄ ākam̄.

161

Tehi tumh'āmhehi nam̄-vacanassa ākam̄ hoti. Tumhākam̄; amhākam̄. Nam̄ iti kim attham̄? Tumhehi; amhehi.

(1) The words tumha and amha, followed by the case-ending nam̄, are changed into ākam̄.

The case-ending nam̄ following the words tumha and amha becomes ākam̄. Thus: 'tumhākam̄' 'amhākam̄'. Why the case-ending nam̄?: For, in the following examples this change is not found: 'tumhehi' 'amhehi'.

[2] Vā yvappatthamo.

162

Tehi tumh'āmhehi yo appatthamo ākam̄ hoti vā. Tumhākam̄ passasi; tumhe passasi vā; amhākam̄ passasi; amhe passasi vā. Yo ti kim attham̄? Tumhehi; amhehi. Appatthamo ti kim attham̄? Gacchatha tumhe; gacchāma mayam̄. Vā ti vikappanattham̄. Yonam̄ am-ānam̄-ādesā honti. Tumham̄; tumhānām̄; amham̄; amhānām̄.

(2) (The case-ending) yo, other than the nominative, optionally (changes into ākam̄).

The ending yo of the second case following the words tumha and amha optionally becomes ākam̄. Thus: 'tumhākam̄ passasi' or 'tumhe passasi' 'amhākam̄ passasi' or 'amhe passasi'. Why the case-ending yo?: For, in the following examples this change is not found: 'tumhehi' 'amhehi'. Why the 2nd case-ending?: For, in the following examples this change is not found: 'gacchatha tumhe' 'gacchāma mayam̄'. The word vā (optionally) is used to signify an alternative course.

The case-ending yo is also changed into am and ānam.

For example 'tumham' 'tumhānam' 'amham' 'amhānam'.

[3] Sassa'm.

163

Tehi tumhāmhehi sassa vibhattissa am-ādeso hoti vā.  
 Tumham dīyate; tava dīyate; tumham pariggaho; tava  
 pariggaho; amham dīyate; mama dīyate; amham pariggaho;  
 mama pariggaho; mayham dīyate; mama dīyate; mayham  
 pariggaho; mama pariggaho. Sass'eti kim attham?  
 Tumhesu; amhesu.

(3) The case-ending sa is changed into am.

The case-ending sa following the words tumha and amha optionally becomes am. Thus: 'tumham dīyate' 'tava  
 dīyate' 'tumham pariggaho' 'tava pariggaho' 'amham  
 dīyate' 'mama dīyate' 'amham pariggaho' 'mama pariggaho'  
 'mayham dīyate' 'mama dīyate' 'mayham pariggaho' 'mama  
 pariggaho'. Why the case-ending sa? : For, in the  
 following examples this change is not found: 'tumhesu'  
 'amhesu'.

[4] Sabbanām'ākārato pāthamo.

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Sabbesam sabbanāmānam akārato yo pāthamo ettam  
 āpajjate. Sabbe; ye; te; ke; tumhe; amhe; ime. Sabbanā-  
 mānam iti kim attham? Devā; asurā; nāgā; gandhabbā.  
 Akārato ti kim attham? Amū purisā. Yo ti kim attham?  
 Sabbo; yo; ko; ayam. Pāthamaggahānam uttarasuttattham.  
 Kataro ca katamo ca katarakatame katarakatamā vā.

(4) After pronouns ending in a, the first case-ending yo  
 is changed into e.

The first case-ending yo used after a of all pronouns becomes e. For example 'sabbe' 'ye' 'te' 'ke' 'tumhe' 'amhe' 'ime'. Why the pronouns? For, in the following examples this change is not found: 'devā' 'asura' 'nāga' 'gandhabba'. Why used after a?: For, in the following example this change is not found: 'amū purisā'. Why the case-ending yo?: For, in the following examples this change is not found: 'sabbo' 'yo' 'ko' 'ayam'. The word pāthamo is used in view of the following rule. Thus: 'kataro ca katamo ca: katarakatame or katarakatama'.

## [5] Dvandaṭṭhā vā.

165

Tasmā sabbanāmānam akārato dvandaṭṭhā yo pāthamo ettam āpajjate vā. Katarakatame; katarakatama. Sabbanāmānam iti kim attham? Devāsuranāgagandhabbamānussā. Dvandaṭṭhā ti kim attham? Te sabbe.

(5) After pronouns in copulative compound (the first case-ending yo) optionally (changes into e).

The first case-ending yo used after a of pronouns in copulative compound optionally becomes e. For example 'katarakatame' 'katarakatama'. Why the pronouns? For, in the following example this change is not found: 'devāsuranāgagandhabbamānussā'. Why in copulative compound?: For, in the following example this change is not found: 'te sabbe'.

[6] Nannām <sup>~~</sup>sabbanāmikam.

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<sup>~~</sup>Sabbanāmikavidhānam dvandaṭṭhe nannām kāriyām hoti. Pubbo ca aparo ca: pubbāparānam; pubbo ca uttaro ca:

pubbottarānam; adharo ca uttaro ca: adharottarānam.

(6) The other rules relating to pronouns do not hold good.

The rules of case-endings relating to pronouns should not be applied to copulative compounds. Thus: 'pubbo ca aparo ca: pubbāparānam' 'pubbo ca uttaro ca: pubbottarānam' 'adharo ca uttaro ca: adharottarānam'.

[7] Bahubbihimhi ca.

167

Bahubbihimhi ca samāse sabbanāmikavidhānam nannam kāriyam hoti. Piyo pubbo yassa: piyapubbāya, piya-pubbānam, piyapubbe, piyapubbasa. C'eti kim attham? Sabbanāmikavidhānam ca hoti. Dakkhinapubbassam; dakkhinapubbassā; uttarapubbassam; uttarapubbassa.

(7) In the relative compounds too.

The rules of case-ending relating to pronouns should not be applied also to the relative compounds. For example 'piyo pubbo yassa: piyapubbāya, piyapubbānam, piyapubbe, piyapubbassa'. Why too (ca)? (Sometimes) the rules of case-ending relating to pronouns are also applied. For example 'dakkhinapubbassam' 'dakkhinapubbassā' 'uttarapubbassam' 'uttarabubbassā'.

[8] Sabbato nam sam-sānam.

168

Sabbato sabbanāmato nam-vacanassa sam-sānam icc ete ādesā honti. Sabbesam; sabbesānam; sabbāsam; sabbānam; yesam; yesānam; yāsam; yāsānam; tesam; tesānam;

tāsam; tāsanam; kesam; kesanam; kāsam; kāsanam; imesam; imesanam; imāsam; imāsanam; amūsam; amūsanam. Nan ti kim attham? Sabbassa; yassa; tassa. Evam sabbattha.

(8) After all (pronouns) the (case-ending) nam is changed into sam and sanam.

The case-ending nam used after all pronouns becomes sam and sanam. For example 'sabbesam' 'sabbesanam' 'sabbasam' 'sabbasanam' 'yesam' 'yesanam' 'yāsam' 'yāsanam' 'tesam' 'tesanam' 'tāsam' 'tāsanam' 'kesam' 'kesanam' 'kāsam' 'kāsanam' 'imesam' 'imesanam' 'imāsam' 'imāsanam' 'amūsam' 'amūsanam'. Why nam?: For, in the following examples this change is not found: 'sabbassa' 'yassa' 'tassa'. It should be done in all words in the same way.

[9] Rājassa rāju su-nam-hisu ca. 169

Sabbassa rājasaddassa rāju-ādeso hoti su-nam-hi  
icc etesu. Rājusu; rājunam; rājuhi; rājubhi. Su-nam-  
hisu ti kim attham? Rāja. Casaddaggahapam avadha-  
rapattham? Rājesu; rājanam; rajehi; rajebhi.

(9) The word rāja, followed by su, nam and hi, is also changed into rāju.

When the case-endings su, nam and hi follow, the entire word rāja becomes rāju. Thus: 'rājusu' 'rājunam' 'rājuhi' 'rājubhi'. Why su, nam and hi?: For, in the following examples this change is not found: 'rāja'. The word too (ca) is added to signify the restriction of the rule to certain instances to the exclusion of others. For example 'rājesu' 'rājanam' 'rajehi'

'rājebhi'.

[10] Sabbass'imas'se vā.

170

Sabbassa imasaddassa ekāro hoti vā su-nam-hi icc etesu. Esu, imesu; esam, imesam; ehi, imehi. Imas'seti kim attham? Etesu; etesam; etehi.

(10) The word ima is optionally changed into e.

When the case-endings su, nam and hi follow, the entire word ima optionally becomes e. Thus: 'esu, imesu' 'esam, imesam' 'ehi, imehi'. Why ima?: For, in the following examples this change is not found: 'etesu' 'etesam' 'tehi'.

(11) An'imi nāmhi ca.

171

Imasaddassa sabbass'eva ana-imī-ādesā honti nāmhi vibhattimhi. Anena dhammadānena sukhitā honti sā paja; iminā buddhapūjena patvāna amatam padam. Namhī ti kim attham? Imesu; imesam; imehi. Caggahānam vā-gahānamivattanattham.

(11) (The word ima) followed by the case-ending nā is changed into ana and imi.

When the case-ending nā follows, the entire word ima becomes ana or imi. Thus: 'anena dhammadānena sukhitā honti sā paja' 'iminā buddhapūjena patvāna amatam padam'. Why nā ?: For, in the following examples this change is not found: 'imesu' 'imesam' 'imehi'. The word ca (too) is added in order that vā (optionally) may not follow here from the preceding rule.

[12] Anapumsakass'āyam simhi.

172

Imasaddassa sabbass'eva anapumsakassa ayam-ādeso hoti simhi vibhattimhi. Ayam puriso; ayam itthī.

Anapūmsakass'eti kim attham? Idam cittam. Simhi ti kim attham? Imam purisam passasi.

(12) (The word ima) in the non-neuter gender, followed by the case-ending si, is changed into ayam.

When the case-ending si follows, the entire word ima in the non-neuter gender becomes ayam. Thus: 'ayam puriso' 'ayam itthi'. Why the non-neuter gender?: For, in the following examples this change is not found: 'idam cittam'. Why si?: For, in the following example this change is not found: 'imam purisam passasi'.

[13] Amussa mo sam.

173

Amusaddassa anapūmsakassa makāro sakāram āpajjate vā simhi vibhattimhi. Asu rāja; amuko rāja; asu itthi; amuka itthi. Anapūmsakass'eti kim attham? Adum puppham virocati. Amuss'eti kim attham? Ayam puriso. Simhi ti kim attham? Amum purisam passasi.

(13) The sound m of the word amu is changed into s.

When the case-ending si follows, the sound m of the word amu in the non-neuter gender optionally becomes s. Thus: 'asu rāja' 'amuko rāja' 'asu itthi' 'amuka itthi'. Why the non-neuter gender? For, in the following examples this change is not found: 'adum puppham virocati'. Why amu ?: For, in the following example, this change is not found: 'ayam puriso'. Why si?: For, in the following example this change is not found: 'amum purisam passasi'.

[14] Eta-tesam to.

174

Eta-ta icc etesam anapūmsakanam takāro sakāram

āpajjate simhi vibhattimhi. Eso puriso; esā itthī; so puriso; sā itthī. Etesv iti kim attham? Itaro puriso; itarā itthī. Anapumsakass'eti kim attham? Etam cittam; tam cittam; etam rūpam; tam rūpam.

(14) The sound ta of the words eta and ta (is changed into sa).

When the case-ending si follows, the sound ta of the words eta and ta in the non-neuter gender becomes sa. Thus: 'eso puriso' 'esā itthī' 'so puriso' 'sā itthī'. Why eta and ta?: For, in the following examples this change is not found: 'itaro puriso' 'itarā itthī'. Why the non-neuter gender ?: For, in the following examples, this change is not found: 'etam cittam' 'tam cittam' 'etam rūpam' 'tam rūpam'.

(15) Tassa vā nattam sabbattha.

175

Tassa sabbanāmassa takārassa nattam hoti vā sabbattha liñgesu. Nāya, tāya; nam, tam; ne, te; nesu, tesu; namhi, tamhi; nāhi, tāhi.

(15) The t in all genders is optionally changed into n.

In all genders, the t of the pronouns optionally becomes n. For example 'nāya, tāya' 'nam, tam' 'ne, te' 'nesu, tesu' 'namhi, tamhi' 'nāhi, tāhi'.

[16] Sa-smā-smim-sam-sāsv attam.

176

Tassa sabbanāmassa takārassa sabbass'eva attam hoti vā sa-smā-smim-sam-sā icc etesu sabbattha liñgesu. Assa, tassa; asmā, tasma; asmim, tasmim; assam, tassam; assā, tassā. Takārass' eti kim attham? Amussam; amussā.

Etesv iti kim attham? Tesu; nesu.

(16) (The t) followed by sa, smā, smim, sam and sā is changed into a.

When the case-endings sa, smā, smim, sam and sā in all genders follow, the entire ta of the pronoun optionally becomes a. Thus: 'assa, tassa' 'asma, tasma' 'asmim, tasmim' 'assam, tassam' 'assā, tassā'. Why ta?: For, in the following examples this change is not found: 'amussam' 'amussā'. Why these case-endings?: For, in the following examples this change is not found: 'tesu' 'nesu'.

[17] Imasaddassa ca.

177

Imasaddassa sabbass'eva attam hoti vā sa-smā-smim-sam-sā icc etesu sabbattha liñgesu. Assa, imassa; asma, imasma; asmim, imasmim; assam, imissam; assā, imissa. Imasaddass' eti kim attham? Etissam; etissa. Casaddaggahañam attam anukaddhanattham.

(17) Also the word ima (is changed into a).

When the case-endings sa, smā, smim, sam and sā in all genders follow, the entire word ima optionally becomes a. Thus: 'assa, imassa' 'asma, imasma' 'asmim, imasmim' 'assam, imissam' 'assā, imissa'. Why the word ima?: For, in the following examples, this change is not found: 'etissam' 'etissa'. The word ca (too) is to supply a here from the preceding rule.

[18] Sabbato ko.

178

Sabbato sabbanāmato kakārāgamo hoti vā. Sabbako; yako; sako; amuko; asuko. Vā ti kim attham? Sabbo; yo;

so; ko. Sabbanāmato ti kim attham? Puriso.  
 Punasabbatoggahagena <sup>~~</sup>annasmāpi kakāragamo hoti.  
 Hinako; potako.

(18) Ka is added to the pronouns.

After pronouns, ka is optionally augmented. For example 'sabbako' 'yako' 'sako' 'amuko' 'asuko'. Why optionally?: For, in the following examples this change is not found: 'sabbo' 'yo' 'so' 'ko'. Why pronouns?: For, in the following example, this change is not found: 'puriso'. By the force of the repetition of the word sabbato, ka is augmented to other words as well. For example 'hinako' 'potako'.

[19] Gha-pato smim-sānam sam-sā.

179

Sabbato sabbanāmato gha-pasannāto <sup>~~</sup>smim-sa icc etesam sam-sā-adesa honti vā yathāsañkhyam. Sabbassam, sabbayam; sabbassa, sabbaya; imissam, imāyam; imissa, imāya; amussam, amuyam; amussā, amuya. Sabbanāmato ti kim attham? Itthiyam; itthiya. Smim-sānam iti kim attham? Amuyo.

(19) After (the pronouns of) gha-type and pa-type the case-endings smim and sa are changed into sam and sā.

The case-endings smim and sa after the pronouns of gha and pa types optionally become sam and sā respectively. For example 'sabbassam, sabbayam' 'sabbassa, sabbaya' 'immissam, imāyam' 'imissa, imāya' 'amussam, amuyam' 'amussā, amuya'. Why after pronouns?: For, in the following examples this change is not found: 'itthiyam' 'itthiya'. Why the case-endings smim and

sa?: For, in the following example, this change is not found: 'amuyo'.

[20] Netāhi smim̄ āya-yā.

180

Etāhi sabbanāmāhi gha-pasannato <sup>~~~</sup>smim̄-vacanassa n'eva āya-yā-ādesā honti. Etissam̄, etāyam̄; imissam̄, imāyam̄; amussam̄, amuyam̄. Smin̄ ti kim attham̄? Tāya itthiyā mukham̄. Etāhī ti kim attham̄? Kannaya; gañgāya; vīñāya; saddhāya.

(20) After these the case-ending smim̄ is not changed into āya and yā.

The case-ending smim̄ after the gha and pa pronouns does not become āya and yā. For example 'etissam̄, etāyam̄' 'imissam̄, imāyam̄' 'amussam̄, amuyam̄'. Why the case-ending smim̄?: For, in the following examples those substitutes are found: 'tāya itthiyā mukham̄'. Why after pronouns?: For, in the following examples the said substitutes are found : 'kannaya' <sup>~~~</sup>'gañgāya' 'vīñāya' 'saddhāya'.

[21] Manogāñadito smim̄-nānam̄ i-ā.

181

Tasma manogāñadito smim̄-nā icc etesam̄ ikāra-ākarādesā honti vā yathāsañkhyam̄. Manasi, manasmim̄; sirasi, sirasmim̄; manasa, manena; vacasa, vacena; sirasa, sirena; tapasa, tapena; vayasa, vayena; yasasa, yasena; tejasā, tejena; urasa, urena; tamasa, tamena. Smim̄-nānam̄ iti kim attham̄? Mano; siro; tapo; tamo; tejo. Ādiggahapena anñehīpi <sup>~~~</sup>smim̄-nānam̄ ikāra-ākarādesā honti. Bilasi; bilasa; padasi; padasa.

(21) After the words of the mano group etc. The case-

endings *smim* and *nā* are changed into *i* and *ā*.

The case-endings *smim* and *nā* used after the words of the *mano* group etc. optionally become *i* and *ā* respectively. For example 'manasi, manasmim' 'sirasi, sirasmim' 'manasā, manena' 'vacasā, vacena' 'sirasā, sirena' 'tapasā, tapena' 'vayasā, vayena' 'yasasā, yasena' 'tejasa, tejena' 'urasa, urena' 'tamasā, tamena'. Why the case-endings *smim* and *nā*? For, in the following examples this change is not found: 'mano' 'siro' 'tapo' 'tamo' 'tejo'. By the force of *ādi*, the case-endings *smim* and *nā* become *i* and *ā*, after other words also. For example 'bilasi' 'bilasa' 'padasi' 'padasa'.

## [22] Sassa c'o

182

Tasma manogāñadito sassa ca okāro hoti. Manaso; tapaso.

(22) The case-ending *sa* is changed into *o*.

The case-ending *sa* used after the word of *mano* group etc. becomes *o*. For example 'manaso' 'tapaso'.

## [23] Etesam o lope.

183

Etesam manogāñadīnam anto ottam āpajjate vibhattilope kate. Manomaya<sup>m</sup>; ayomaya<sup>m</sup>; tejosamena; tapogunena; siroruho. Ādiggahānena <sup>~</sup>annesam anto ottam āpajjate. Āposamena; vāyosamena. Lope ti kim attham? Padasa; tapasa; yasasa; vacasa; manasa. Evam <sup>~</sup>annepi yojetabba.

(23) When the case-endings are elided, (the final vowel) of these words is changed into *o*.

The final vowel of the words belonging to the mano group etc. if the case-endings have been elided, becomes o. For example 'manomayam' 'ayomayam' 'tejosamena' 'tapogupena' 'siroruho'. By the force of ādi the final vowel of other words also is changed into o. For example 'āposamena' 'vāyosamena'. Why after elision?: For in the following examples this change is not found: 'padasā' 'tapasā' 'yasasā' 'vacasā' 'manasā'. Other examples may be given in the same way.

## [24] Sa sare vāgamo.

184

Eteh'eva manogañādīhi vibhattādese sare pare sakārāgamo hoti vā. Manasā; vacasa; manasi; vacasi. Vā ti kim attham? Madena; tejena; yasena. Sare ti kim attham? Mano; tejo; yaso. Pun'ādiggahapena annasmim pi sare paccaye sakārāgamo hoti. Mānasikam; vācasikam.

(24) When a vowel of the case-ending substitute follows, s is optionally augmented.

S is optionally added to the words of the mano group etc. if a vowel of the case-ending substitute follows. For example 'manasā' 'vacasa' 'manasi' 'vacasi'. Why optionally?: For, in the following examples this change is not found: 'madena' 'tejena' 'yasena'. Why before a vowel?: For, in the following examples this change is not found: 'mano' 'tejo' 'yaso'. By the force of ādi, again s is augmented even if vowels of other suffixes follow. For example 'mānasikam' 'vācasikam'.

[25] Santasaddassa so bhe bo c'ante. 185

Sabbass'eva santasaddassa sakārādeso hoti bhakāre  
pare ante ca bakārāgamo hoti. Subbhī eva samāsetha;  
sabbhi kubbetha nāsabbhi; sabbhi pavedayanti; sabbhato;  
sabbhāvo. Bhe ti kim attham? Santehi pūjito bhagavā.  
Casaddaggahapām kvaci sakārassara pasiddhattham.  
Sakkāro; sakkato.

(25) The word *santa*, followed by *bh*, is changed into *sa*, and *ba* is also augmented at the end of it.

When *bh* follows, the entire word *santa* becomes *sa*, and at the end of it *b* is added. For example 'sabbhir eva samāsetha' 'sabbhi kubbetha nāsabbhi' 'sabbhi pavedayanti' 'sabbhato' 'sabbhāvo'. Why *bh*? For, in the following examples this change is not found: 'santehi pūjito bhagavā'. By the force of the word *ca* (also) *sa* is sometimes substituted (in a compound). For example 'sakkāro' 'sakkato'.

[26] Simhi gacchantādīnām antasaddo am. 186

Simhi gacchantādīnām antasaddo am āpajjate vā.  
Gaccham, gacchanto; maham, mahanto; caram, caranto;  
tittham, titthanto; khadam, khadanto. Gacchantādīnām iti  
kim attham? Anto; danto; vanto; santo.

(26) The word *anta* belonging to the words *gacchanta* etc. followed by the case-ending *si* is optionally changed into *am*.

When the case-ending *si* follows, the word *anta* belonging to *gacchanta* etc. optionally becomes *am*. For

example 'gaccham, gacchanto' 'maham, mahanto' 'caram, caranto' 'tittham, titthanto' 'khadam, khadanto'. Why belonging to gacchanta?: For, in the following examples this change is not found: 'anto' 'danto' 'vanto' 'santo'.

## [27] Sesesu ntu va.

187

Gacchantadīnam antasaddo ntuppaccayo va datthabbo sesesu vibhattipaccayesu. Gacchato; mahato; gacchati; mahati; gacchata; mahata. Sesesv iti kim attham? Gaccham; maham; khadam.

(27) The word anta of gacchanta etc., followed by the other (suffixes), is to be treated as ntu.

When the other case-endings and suffixes follow, the word anta belonging to gacchanta etc. is to be treated as a word ending in the suffix ntu. For example 'gacchato' 'mahato' 'gacchati' 'mahati' 'gacchata' 'mahata'. Why the other case-endings and suffixes?: For, in the following examples this change is not found: 'gaccham' 'maham' 'khadam'.

## [28] Brahma-atta-sakha-rājādito am ānam. 188

Brahma-atta-sakha-rāja icc evam ādito am-vacanassa ānam-ādeso hoti vā. Brahmānam, brahma; attānam, attam; sakhanam, sakham; rājanam, rājam. Am iti kim attham? Rājā.

(28) The case-ending am used after brahma, atta, sakha and rāja etc. is changed into ānam.

The case-ending am optionally becomes ānam after brahma, atta, sakha and rāja etc. For example 'brahma-

nam, brahmam' 'attānam, attam' 'sakhanam, sakham' 'rājānam, rājam'. Why the case-ending am?: For, in the following example, this change is not found: 'rājā'.

[29] Sy ā ca.

189

Brahma-atta-sakha-rāja icc evam ādīhi si-vacanassa ā hoti. Brahmā; attā; sakhā; rājā; ātumā.

(29) The case-ending si is changed into ā.

The case-ending si becomes ā after brahma, atta, sakha and rāja etc. For example 'brahmā' 'attā' 'sakhā' 'rājā' 'ātumā'.

[30] Yonam āno.

190

Brahma-atta-sakha-rāja icc evam ādīhi yonam āno-ādeso hoti. Brahmāno; attāno; sakhāno; rājāno; ātumāno.

(30) The case-ending yo is changed into āno.

The case-ending yo becomes āno after brahma, atta, sakha and rāja etc. For example 'brahmāno' 'attāno' 'sakhāno' 'rājāno' 'ātumāno'.

[31] Sakhāto c'āyo no.

191

Tasmai sakhāto ca yonam āyo-no-ādesā honti.

Sakhāyo; sakhino. Yonam iti kim attham? Sakhā.

(31) And used after sakha it is changed into āyo and no.

The case-ending yo becomes āyo and no after sakha. Thus: 'sakhāyo' 'sakhino'. Why the case-ending yo?: For, in the following example, this change is not found: 'sakha'.

[32] *Smim e.*

192

Tasmā sakhāto smim-vacanassa ekāro hoti. Sakhe.

- (32) (The case-ending) *smim* is changed into *e*.

The case-ending *smim* becomes *e* after *sakha*. Thus: 'sakhe'.

[33] *Brahmato gassa ca.*

193

Tasmā brahmato gassa ca ekāro hoti. He brahme.

- (33) The *ga* (vocative case-ending *si*) too used after *brahma*.

The *ga* (vocative case-ending *si*) too becomes *e* after *brahma*. Thus: 'he brahme'.

[34] *Sakhāntass'i no-nā-nam-sesu.*

194

Tassa sakhāntassa ikārādeso hoti no-nā-nam-sa icc etesu. Sakhino; sakhinā; sakhinam; sakhissa. Etesv iti kim attham? Sakharehi; sakhehi.

- (34) The final vowel of the word *sakha*, followed by the case-endings *no*, *nā*, *nam* and *sa* is changed into *i*.

When the case-endings *no*, *nā*, *nam* and *sa* follow, the final vowel of *sakha* becomes *i*. Thus: 'sakhino' 'sakhinā' 'sakhinam' 'sakhissa'. Why these case-endings? : For, in the following example, this change is not found: 'sakharehi' 'sakhehi'.

[35] *Āro himhi vā.*

195

Tassa sakhāntassa āro hoti vā himhi vibhattimhi. Sakharehi, sakhehi.

- (35) (The final vowel of the word *sakha*), followed by

the case-ending hi, is optionally changed into āra.

When the case-ending hi follows, the final vowel of the word sakha optionally becomes āra. Thus: 'sakhārehi, sakhehi'.

[36] Su-nam-amsu vā.

196

Tassa sakhāntassa āro hoti vā su-nam-am̄ icc etesu. Sakhāresu, sakhesu; sakhārānam̄, sakhīnam̄; sakhāram̄, sakhām̄.

(36) (The final vowel of the word sakha), followed by the case-endings su, nam̄ and am̄, is optionally (changed into āra).

When the case-endings su, nam̄ and am̄ follow, the final vowel of the word sakha becomes āra optionally. Thus: 'sakhāresu, sakhesu' 'sakhārānam̄, sakhīnam̄' 'sakhāram̄, sakhām̄'.

[37] Brahmāto tu smim̄ ni.

197

Tasmai brahmāto smim̄-vacanassa ni-ādeso hoti. Brahmani. Tusaddaggahagena abrahmāto pi smim̄-vacanassa ni hoti. Kammani; cammani; muddhani.

(37) The case-ending smim̄, however, used after brahma is changed into ni.

The case-ending smim̄ becomes ni after brahma. Thus: 'brahmani'. By the force of tu the case-ending smim̄ is changed into ni, even after words other than brahma. For example 'kammani' 'cammani' 'muddhani'.

[38] Uttam̄ sa-nāsu.

198

Tassa brahmasaddassa anto uttam̄ āpajjate sa-nā icc

etesu. Brahmuno; brahmunā. Sa-nāsv iti kim attham? Brahmā. Uttam̄ iti bhāvaniddesena katthaci abhāvam̄ dasseti. Brahmassa.

(38) (The final vowel of the word brahma), followed by the case-endings sa and nā, is changed into u.

When the case-endings sa and nā follow, the final vowel of the word brahma becomes u. Thus: 'brahmuno' 'brahmunā'. Why the case-endings sa and nā?: For, in the following examples this change is not found: 'brahmā'. By the force of the abstraction of u, sometimes the said substitute does not take place. For example 'brahmassa'.

[39] Satthu-pit'ādīnam̄ ā sismim̄ silopo ca. 199

Satthu-pitu icc evam̄ ādīnam̄ anto āttam̄ āpajjate sismim̄ silopo ca. Satthā; pitā; mātā; bhātā; kattā. Sismim̄ ti kim attham? Satthussa; pitussa; bhātussa; kattussa.

(39) (The final vowel of) the words satthu and pitu etc., followed by the case-ending si, is changed into ā and the case-ending si is elided.

When the case-ending si follows, the final vowel of the words satthu and pitu etc. becomes ā and also the case-ending si is elided. For example 'satthā' 'pitā' 'mātā' 'bhātā' 'kattā'. Why the case-ending si?: For, in the following examples this change is not found: 'satthussa' 'pitussa' 'bhātussa' 'kattussa'.

[40] ~nāsv ārattam̄.

Satthu-pit'ādinam̄ anto si-vacanato <sup>~~</sup> annesu vacanesu  
 ārattam̄ āpajjate. Satthāram̄; pitaram̄; mātarām̄; bhātarām̄;  
 satthārehi; pitarehi; mātarehi; bhātarehi. <sup>~~</sup> Annēsv iti  
 kim attham? Satthā; pītā; mātā; bhātā. Ārattaggahanena  
 katthaci niyamam̄ dasseti. Satthussa; pitussa; mātussa;  
 bhātussa.

(40) (The final vowel of the words satthu and pitu etc.), followed by the case-endings other than si, is changed into āra.

When the case-endings other than si follow, the final vowel of the words satthu and pitu etc. becomes āra. For example 'satthāram̄' 'pitaram̄' 'mātarām̄' 'bhātarām̄' 'satthārehi' 'pitarehi' 'mātarehi' 'bhātarehi'. Why the case-endings other than si?: For, in the following examples this change is not found: 'satthā' 'pītā' 'mātā' 'bhātā'. By the force of the abstraction of āra the rule holds good in some cases only. For example 'satthussa' 'pitussa' 'mātussa' 'bhātussa'.

[41] Vā namhi.

201

Satthupit'ādinam̄ anto ārattam̄ āpajjate namhi vibhattimhi vā. Satthārānam̄; pitārānam̄; mātarānam̄; bhātarānam̄. Vā ti kim attham? Satthūnam̄; pitūnam̄; mātūnam̄; bhātūnam̄.

(41) (The final vowel of the words satthu and pitu etc.), followed by the case-ending nam, is optionally changed.

When the case-ending nam follows, the final vowel of the word satthu and pitu etc. optionally becomes āra.

For example 'satthārānam' 'pitārānam' 'mātarānam' 'bhātarānam'. Why optionally?: For, in the following examples this change is not found: 'satthūnām' 'pitūnām' 'mātūnām' 'bhātūnām'.

[42] Satthun'āttān ca.

202

Tassa satthusaddassa āttām hoti vā namhi vibhattimhi. Satthānam; pitānam; mātānam; bhātānam; dhitānam; kattānam. Vā ti kim atthām? Satthārānam; pitūnām; mātūnām; dhitūnām.

(42) The word satthu, followed by the case-ending nām, is optionally changed into ā.

When the case-ending nām follows, the (final of the) word satthu optionally becomes ā. For example 'satthānam' 'pitānam' 'mātānam' 'bhātānam' 'dhitānam' 'kattānam'. Why optionally?: For, in the following examples this change is not found: 'satthārānam' 'pitūnām' 'mātūnām' 'dhitūnām'.

[43] U sasmim salopo ca.

203

Satthu-pitu icc evam ādīnām antassa uttām hoti vā sasmim salopo ca. Satthu, satthussa, satthuno dīyate pariggaho vā; pitu, pitussa, pituno dīyate pariggaho vā; bhātu, bhātussa, bhātuno dīyate pariggaho vā.

(43) (The final vowel of the words satthu and pitu etc.), followed by the case-ending sa, which is elided, is optionally changed into u.

When the case-ending sa follows, the final vowel of the words satthu and pitu etc. optionally becomes u and

also the case-ending sa is elided. For example 'satthu, satthussa, satthuno dīyate pariggaho vā' 'pitu, pitussa, pituno dīyate pariggaho vā' 'bhātu, bhātussa, bhātuno dīyate pariggaho vā'.

[44] Sakkamandhāt̄ādīnāñ ca. 204

Sakkamandhātu icc evam ādīnam uttam hoti sasmim salopo ca. Sakkamandhātu iva assa rājino vibhavo; evam: kattu; gantu; dhātu icc evam ādi.

(44) And of the words sakkamandhātu etc.

When the case-ending sa follows, the final vowel of the words sakkamandhātu etc. becomes u and also the case-ending sa is elided. Thus: 'sakkamandhātu iva assa rājino vibhavo'; thus: 'kattu' 'gantu' 'dhātu' etc.

[45] Tato yonam o tu. 205

Tato ārādesato sabbesam yonam okārādeso hoti. Satthāro; pitaro; mātarō; bhātarō; kattāro; vattāro. Tusaddaggahāgena annasmāpi yonam okārādeso hoti. Caturo janitāro; ubho purisā.

(45) The case-ending yo, however, is changed into o after that.

The case-ending yo, after the substitute āra, becomes o. For example 'satthāro' 'pitaro' 'mātarō' 'bhātarō' 'kattāro' 'vattāro'. By the force of the word tu the case-ending yo is changed into o in other instances as well. For example 'caturo janitāro' 'ubho purisā'.

[46] Tato smim i. 206

Tato ārādesato smim-vacanassa ikārādeso hoti.

Satthari; pitari; mātari; bhātari; kattari; dhitari;  
 vattari. Punatatogahāñena annasmāpi smīm-vacanassa ikārā  
 -deso hoti. Bhuvi.

(46) The case-ending smīm is changed into i after that.

The case-ending smīm after the substitute āra becomes i. For example 'satthari' 'pitari' 'mātari' 'bhātari' 'kattari' 'dhitari' 'vattari'. By the force of the repeated word tato in this rule, the case-ending smīm becomes i in other instances as well. For example 'bhuvi'.

[47] Nā ā.

207

Tato ārādesato nā-vacanassa ākārādeso hoti. Sat-thārā; pitārā; mātārā; bhātārā; dhitārā; kattārā; vattārā.

(47) The case-ending nā is changed into ā after that.

The case-ending nā after the substitute āra becomes ā. For example 'satthārā' 'pitārā' 'mātārā' 'bhātārā' 'dhitārā' 'kattārā' 'vattārā'.

[48] Āro rassam ikāre.

208

Ārādeso rassam āpajjate ikāre pare. Satthari; pitari; mātari; bhātari; dhitari.

(48) The substitute āra, followed by i, is shortened.

When i follows, the substitute āra becomes shortened. For example 'satthari' 'pitari' 'mātari' 'bhātari' 'dhitari'.

[49] Pit'ādinam asimhi.

209

Pit'ādinam ārādeso rassam āpajjate asimhi ca.

Pitaraā; mātarā; bhātarā; dhitaraā; pitaro; mātaro; bhātaro; dhitaro. Asimhiggahapām tomhi ikārādesa-sannāpanattham. Mātito; pitito; bhātito; duhitito.

(49) (The substitute āra) of pitu etc. (is shortened) before case-endings other than the case-ending si.

When the case-endings other than the case-ending si follow, the substitute āra of pitu etc. becomes short. For example 'pitaraā' 'mātarā' 'bhātarā' 'dhitaraā' 'pitaro' 'mātaro' 'bhātaro' 'dhitaro'. By the force of the phrase other than the case-ending si (the final vowel of pitu etc.) becomes i, when the suffix to follows. For example 'mātito' 'pitito' 'bhātito' 'duhitito'.

[50] Tayā-tayinām takāro tvattam vā. 210

Tayā-tayi icc etesām takāro tvattam āpajjate vā. Tvayaā, tayaā; tvayi, tayi. Etesan ti kim attham? Tuvam; tvam.

Iti nāmakappe tatiyo kāndo.

(50) The sound ta of tayaā and tayi is optionally changed into tva.

The sound ta of tayaā and tayi optionally becomes tva. For example 'tvayaā, tayaā' 'tvayi, tayi'. Why tayaā and tayi?: For, in the following examples this change is not found: 'tuvam' tvam'.

The end of the third section in the chapter on the nama.

### Notes II.3

This third section of *nāma* (noun) covers 50 rules. In the rules 161-164, 168, 170-180, 210 the grammarian deals with the pronouns of different forms. In the rules 165-167 he has treated the particular compounds. In the rules 169, 188-198 he deals with the declensions of irregular nouns. In the rules 181-184 he deals with the declensions of nouns (the group of *mana* etc.) by adding *sa* augment. In the rule 185 he deals with a particular word *santa*. In the rules 186-187 he deals with the declensions of present participles. In the rules 199-209 he deals with the declensions of nouns by adding *ra*.

In this third kanda, there are 50 rules. The kanda begins with pronominal derivation. In the rule 164 the word *sabbanāma* is used which is governing up to 168. The rule 166 is a general rule laid down for prohibition of certain grammatical process which is applicable to the rule 167 also. The word *ca* occurring in the rule 167 is significant according to the arrangement of the rules. The word *ca* here is expected to indicate the prohibition of certain grammatical process. However, there is not a particular single word which may be substituted by the word *ca* and therefore the vutti takes this *ca* to indicate the word *vā*, but it is not keeping with the literary style of Pāli grammatical sutta-s.

In the rule 168 the word **sabbato** seems to be adjective of the word **sabbanāmato** which may be taken from the rule 164. However, in the rule 164 also the word **sabbato** is implied and therefore the word **sabbato** occurring again in the rule 168 becomes significant. In the rule 169 single noun is treated. This rule also has the word **ca** which stands for **sabbassa** from the word **sabbato** in the preceding rule. From the rule 170 up to 172 the pronoun **ima** is treated. In the rule 170 the word **sabbassa** is used. It means it was not available in the preceding rule and therefore, the word **ca** in the rule 169 may not be taken for **sabbassa**. And therefore in the vutti under the rule 169 the word **ca** is taken for **avadhārana**. Similarly, the vutti under the rule 171 takes the word **ca** for **vā-ggahapanivattana**. According to the style of Kaccāyana the word **ca** in the rule 171 may stand for **imassa** in the preceding rule. It also at the same time cancels the word **vā** in the preceding rule.

In the rule 175 the word **sabbattha** indicates all the genders as against the word **anapumsakassa** occurring in the rule 172. However, the word **sabbattha** may better be taken in the sense of all cases, because in the rule 176 particular cases only are referred to as against the word **sabbattha**. From the rule 181 a particular word **gopa** is treated up to 184. In the rule 182 the word **ca** is used which indicates according to the vutti inclusion of some other cases. However, according to general

arrangement of the rules the word ca may represent the word manogāṇḍito occurring in the preceding rule. In the rule 185 the word ca indicates additional grammatical operation. In this rule, the word sadda is used in the sense of the word sabbassa which is significant. Kaccāyana here refers to the word saddassa because in the preceding rule the word sabbassa is not understood. The following two rules are composed to treat other gāpa-s. In the rule 186 again the word sadda is used to indicate particular portion of a word. The use of the word sadda is significant.

In the rule 188 up to 198 another group of words is treated. In the rule 189 the word ca stands for brahma-atta-sakha-rājādito occurring in the preceding rule. The vutti does not explain this ca. Nyāsapāṭha indicates the stylistic sense and cancels the word vā from the previous rule.<sup>1</sup> Again in the rule 191 the word ca is used to indicate the word yonam occurring in the preceding rule. In the rule 193 the word ca stands for e in the preceding rule. In the treatment of the word sakhā, the treatment of the word brahma seems to be mixed up. This is due to the arrangement of the rules

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1. "caggahaṇam vācasilitthaththam. Vā-ggahaṇanivattnatthan̄ ca" Nyp 164, 11-12.

based on brevity. In the rule 195 we have the word  $\bar{vā}$  which is repeated in the next rule which is significant according to the general arrangement of the rules. The word  $\bar{vā}$  was not necessary in the rule 196. Even the rules 195 and 196 could have been merged into a single rule.

In the rule 197 the word *tu* is used which cancels the word  $\bar{vā}$  in the preceding rule. In the rule 198 the word *antassa* is understood from the rule 194. From the rules 199 to 203 another group of nouns is treated. In the rule 199 the word *ca* indicates additional grammatical operation. The word *anto* is continued from the previous treatment. In the rule 202 the word *ca* stands for *namhi* in the preceding rule. In the rule 203 the word *ca* indicates additional grammatical operation. In the rule 204 another group of nouns is treated where the word *ca* stands for both the grammatical operations told in the previous rule. In the rule 205 the word *tato* means after the substitute  $\bar{a}$  told in the rule 195 which is also understood up to 207. This reference to  $\bar{a}$  is made after the group *sakamandhātu* etc. Therefore, the word *tu* is used to cancel the word *ca* in the previous rule. But it is difficult to explain why the word *tato* is repeated in the rule 206. The rule 210 seems to be added after the main arrangement of the third kanda because it deals with a particular form of a pronoun.

**Rule 4:** T reads *nara* for *nāgā*. *B<sub>1</sub>* adds *manussā* after *gandhabba*. *B<sub>1</sub>*, T add *tiṭṭhanti* after *purisa*. *S<sub>1</sub>*, *S<sub>2</sub>*, *B<sub>1</sub>*, T add <sup>2</sup>so after yo.

**Rule 5:** *S<sub>1</sub>* adds *kataro ca katamo ca* before *katarakatamo*. *Vā* should be added after *katarakatama* as shown in all the versions. T reads *devāsuranaragarudanāgagandhabba* for *devāsuranāgagandhabbamanussā*.

**Rule 6:** *nannam* (in the vutti of the following rule also) should be corrected to *nānnaṁ* as shown in all the versions. *S<sub>1</sub>*, *S<sub>2</sub>*, Cd read *pubbā ca aparā ca*<sup>3</sup> and *pubbā ca uttarā ca* for *pubbo ca aparo ca* and *pubbo ca uttaro ca*. *B<sub>1</sub>*, *S<sub>1</sub>*, *S<sub>2</sub>*, T read *pubbuttarānam* for *pubbottarānam*. *B<sub>1</sub>*, *S<sub>1</sub>*, *S<sub>2</sub>* read *adharuttarānam* for *adharottarānam*.

**Rule 7:** *S<sub>1</sub>*, *S<sub>2</sub>* read *yassa sā* for *yassa*, whatever reading we may accept, however, after *yassa* the reading *so*, *sā* or *tam* should be added as the usual analysis of Bahubhi compound. Hence the pronoun can be declined in three genders as an adjective according to the gender of the dominating noun.

**Rule 8:** All the versions add *kassa* in the vutti.

**Rule 10:** *B<sub>1</sub>* adds *ebhi*, *imebhi*, *etebhi* after *ehi*, *imehi*, *etehi* respectively.

2. Nyp also records so.

3. Nyp also reads the same.

**Rule 11:** The reading hoti should be corrected to hotu as shown in all the versions, because the subject (sa paJa) is a singular, so the verb should agree with the subject. T reads buddhatejena for buddhapūjena. B<sub>1</sub> adds imebhi after imehi.

**Rule 12:** T adds ayam rāja after puriso. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add titthati<sup>4</sup> after cittam.

**Rule 13:** "asu": occurs in D II 200, 6-7 as quoted under II. 2. 11. "adum": occurs in Ja I 500, 18-19 as quoted under II.2.11. "amum": occurs in M I 155, 16-18 as quoted under II.2.11.

**Rule 14:** etesv iti should be corrected to eta-tesam' iti as shown in all the versions. Anapumsakass'eti should be corrected to anapumsakanam'iti as shown in the vutti itself and other versions.

**Rule 15:** S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> add nābhi<sup>5</sup> after tābhi in the vutti. "nam": occurs in Sn 199 as follows:-

"ath'assa susiram sīsam matthaluñgassa pūritam  
subhato nam mannati bālo avijjāya purakkhato".

"ne": occurs in Vin IV 44, 9 as follows:- 'handa ne vuttāpessāma'.

**Rule 18:** B<sub>1</sub>, S<sub>2</sub> add simhi vibhattimhi (when the si case-ending follows) after hoti vā. "asuko": occurs in A I 73, 3-74, 1 as follows:- "asuko bhikkhu ubhatobhā-  
gavimutto asuko pannavimutto asuko kāyasakkhī...".

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4. Nyp also records titthati.

5. Nyp also records nābhi.

**Rule 19:** "imissā": occurs in vibh 245, 27-28 as follows:- "idhā ti: imissā ditthiyā imissā khantiyā imissā ruciya imasmīm ādaye...". "amussā": occurs in M II 224, 4-6 as follows:-

"aham kho amussā itthiyā sāratto  
paṭibaddhacitto tibbacchando tibbāpekkho".

**Rule 21:** S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add sarasā, sarena after sirena. "manasi": occurs in D I 13, 11-14 as follows:- "idha bhikkhave ekacco samano vā brāhmaṇo vā atappam anvāya padhānam anvāya anuyogam anvāya appamādām anvāya samma-manasikāram anvāya tathārūpam cetosamādhīm phusati". "sirasmīm": occurs in M II 75, 4-5 as follows:- "yadā me samma kappaka passeyyāsi sirasmīm phalitāni jātāni atha me āroceyyāsi". "manasa": occurs in Dhp 1 as quoted under I. 3. 1. "vacasa": occurs in A II 185, 5-7 as follows:- "sotānugatānam bhikkhave dhammānam vacasā paricitānam manasānupekkhitānam ditthiyā suppaṭividdhānam cattāro ānisamsā pāṭikañkha". "sirasa": occurs in M II 195, 18 as follows:- "so bhagavato pade sirasa vadanti". "tapasa": occurs in Pv 8 as follows:-

"samano aham pāpo'tidutīthavāco  
tapassirūpo mukhasā ~~ asannato  
laddhā ca me tapasa vāgnadhatu  
mukhan ca me pesupiyena pūti".

"vayasā": occurs in D II 151 follows:-

"ekūnatimso vayasā subhadda  
yam pabbajim kiṃkusalañuesi  
yassāni pannasasamādhikāni

yato aham pabbajito subhadda  
 ~nayassa dhammassa padesavatti  
 ito bahiddha samano pi n'atthi".

"yasasa": occurs in Vv 852 as follows:-

"ko me vadanti padani iddhiyaya yasasa jalam  
 abhikkantena vannena sabba obhasayam disa".

"tejas": occurs in Pv 71 as follows:-

"tassa ayomaya bhumi jalita tejas yutta  
 samanta yojanasatam pharitva titthati sabbada".

"uras": occurs in Sn 609 as follows:-

"na givaya na amsehi na udarena na pitthiya  
 na soniyaya na urasana sambadhe na methune".

"thamas": occurs in M I 257, 2-5 as follows:- "evam pi  
 kho sati bhikkhu kevattaputto tehi bhikkhuhi samanu-  
 yunjiyamano samanugahiyamano samanubhasiyamano tad eva  
 papakam ditthigatam thamas paramassa abhinivissa  
 voharati".

Rule 22: S<sub>2</sub>, B<sub>1</sub> add thamaso in the vutti. S<sub>1</sub> adds casaddaggahanena abyaggamanaso naro'ti adisu manasaddato siss'okaradeso hoti; evam yamhi yamhi kate yam yam sijjhati, tam tam idha casaddena katabbam. Abyaggam manam yassa so abyaggamanaso. But S<sub>2</sub> reads sissso for siss'okaradeso and adds manasa pakatam manomayam; sesakaradeso hoti after abyaggamanaso. It may be noted here that by the force of the word ca, si case-ending used after the word mana can be changed into e.g. abyaggamanaso naro (the man whose mind is not confused), that is, the nominative case singular of mana

is sometimes made manaso<sup>6</sup> (mana + si > manaso, s augment has been added according to the rule II. 3. 24). This proves the exception of this rule. The additional vutti is according to Nyāsapāṭha<sup>7</sup> which has been followed by S<sub>2</sub>. "manaso": occurs in Vv 107 as follows:-

"tena m'etādiso vanno tena me idha-m-iijjhati  
uppajjanti ca me bhogā ye keci manaso piyā".

**Rule 23:** B<sub>1</sub>, S<sub>2</sub> read siroruhena for siroruho, S<sub>1</sub> adds keso after siroruho. The reading siroruhena is closer to the original.<sup>8</sup> "manomayam": occurs in D I 77, 6-9 as follows:- "so evam samāhite citte parisuddhe pariyoḍatē anañgane vigat'ūpakkilese mudubhūte kammaniye ṭhite ānejjappatte manomayam kāyam abhinimmi-nāya cittam abhiniharati abhininnāmeti". "ayomayam": occurs in Sn 669 as follows:-

"jalena ca onahiyānā  
tattha hananti ayomayakūṭehi  
andham va timisam āyanti  
tam vitatam hi yathā mahikāyo".

"tapasa": occurs in Pv 8 as quoted under II. 3. 21. "yasasa": occurs in Vv 852 as quoted under II. 3. 21 above. "vacasa": occurs in A II 185, 5-7 as quoted under

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6. See Sadd 163, 22, Sdp 71, 10-11.

7. See Nyp 160, 10-13.

8. Nyp also reads siroruhena.

II. 3. 21 above. "manasa": occurs in Dhp 1 as quoted under I.3.1.

**Rule 24:** madena should be corrected to manena as shown in all the versions. S<sub>1</sub>, S<sub>2</sub> prefix manasa pakatam kammam before manasikam and vacasa pakatam kammam before vacasikam which occurs in Vibh 246, 10-11 as follows:- "kāyiko avītikkamo vācasiko avītikkamo kāyikavācasiko avītikkamo".

**Rule 25:** nāsabbhi should be corrected to santhavam as shown clearly in some versions and in the citation. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add

"sataṁ saddhamm' annaya  
seyyo hoti na pāpiyo"

in order to quote the full form occurring in S I 17, 3-4 as quoted under I. 4.6. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> have

"jīranti ve rājarathā sucittā  
atho sarīrampi jaram upeti  
satan̄ ca dhammo na jaram upeti

santo have... before sabbhi pavedayanti in order to quote the full form occurring in Dhp 151 as follows:-

"jīranti ve rājarathā sucittā  
atho sarīrampi jaram upeti  
satan̄ ca dhammo na jaram upeti  
santo have sabbhi pavedayanti".

Sabbhato should be corrected to sabbhuto.<sup>9</sup> S<sub>1</sub>, S<sub>2</sub> have

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9. Nyp also reads sabbhūto.

**satam** **bhuto** and **satam** **bhavo** before **sabbhuto** and **sabbhavo** respectively. **S<sub>1</sub>**, **S<sub>2</sub>** have **satam** **kāro** and **satam** **kato** before **sakkāro** and **sakkato** respectively. **Sakārassara** should be corrected to **sakarass'eva**.

**Rule 26:** The reading **antasaddo** (of the following **vutti** also) should be corrected to **ntasaddo** as shown in all the versions.

**Rule 27:** **S<sub>1</sub>**, **S<sub>2</sub>**, **B<sub>1</sub>** add **caram** after **maham**.

**Rule 31:** **sakhāto** should be corrected to **sakhato** i.e. the lengthening should be shortened in the entire discussion. **S<sub>1</sub>**, **S<sub>2</sub>** add **casaddaggahanam** **yo-ggahanam'** **anukaddhanattam** (the force of the word ca is to supply yo from the preceding rule) in the **vutti**.

**Rule 33:** **brahmāto** should be corrected to **brahmato**. **S<sub>1</sub>**, **S<sub>2</sub>** add **casaddaggahanam** **ekāram'****anukaddhanattham** (the force of the word ca is to supply **ekāra** from the preceding rule) in the **vuti**.

**Rule 39:** **S<sub>1</sub>**, **S<sub>2</sub>**, **T**, **B<sub>1</sub>** add **mātussa** after **pitussa**. **S<sub>1</sub>**, **S<sub>2</sub>** add **casaddaggahanam** **dutiyattha-sampindanattham** (the force of the word ca is for including the aditional meaning of silopo) after **kattussa**.

**Rule 40:** **B<sub>1</sub>** adds **kattāram**, **kattārehi** after **bhātarām**, **bhātarehi** respectively and **kattā** after **bhātā**. **Niyamam** should be corrected to **aniyamam** (uncertainty) as shown in **T**, **S<sub>1</sub>**, **S<sub>2</sub>**.<sup>10</sup> It may be noted here that this

10. "ārattam'iti bhāvaniddesena katthaci aniyamam dasseti" Rūp 69, 4.

expression should be translated as uncertainty, because the word *āratta* is to indicate uncertainty of the changing of the word *āra* in some case-endings e.g. *satthussa*, *pitussa* etc. That is, the changing of the word *āra* does not take place in the examples as stated above. T adds *kattussa* after *bhātussa*.

**Rule 41:** *B<sub>1</sub>*, T, *S<sup>C</sup>* read *satthānam* for *satthūnam*. The reading *satthānam* is closer to the original.<sup>11</sup> However, according to some modern Pāli grammarians' works, the two forms [either *satthānam* or *satthūnam*] of dat. gen. pl. are found.<sup>12</sup> T adds *kattarānam* after *bhātarānam* and *kattūnam* after *bhātūnam*.

**Rule 42:** *S<sub>1</sub>*, *S<sub>2</sub>*, *B<sub>1</sub>* read *pitarānam* for *pitūnam*, *mātarānam* for *mātūnam*, *dhītarānam* for *dhītūnam* and add *bhātarānam* after *mātarānam*. *B<sub>1</sub>*, *S<sub>1</sub>*, *S<sub>2</sub>* add *casaddaggahanam* <sup>~~</sup> *anñesampi sañgahanattham* (the word ca is used to indicate other words e.g. *pitu*, *mātu* etc.) and *S<sub>1</sub>*, *S<sub>2</sub>* add *satthusaddato* <sup>~~</sup> *anñesam* *pit'ādisaddānam* *sañgahanattham* *casaddaggahanam* *katam* (the word ca should be used in order to take other words beginning with *pitu* in addition to the word *satthu*).

**Rule 43:** T adds *dhītu*, *dhītussa*, *dhītuno* *dīyate*

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11. Nyp also reads *satthānam*, see also Sadd 137, 27.

12. PGR p. 82, HP p. 34, CPG p. 32, SPL p. 92, KPG

p. 41, PGP p. 71, PG p. 82, GPL p. 74.

pariggaho vā; kattu, kattussa, kattuno dīyate pariggaho vā in the vutti. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add casaddaggahanam dutiyattha-sampindanattham (the word ca is for including the additional meaning of salopo). B<sub>1</sub> reads - dutiya - for - dutiyattha-.

**Rule 44:** T, B<sub>1</sub> reads saka- for sakka-. B<sub>1</sub>. S<sub>1</sub>, S<sub>2</sub>, T, S<sup>c</sup> read āpajjate for hoti. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read dātu for dhātu. However, Rūpasiddhi retains both forms (dātu, dhātu), and declines them as kattu.<sup>13</sup> S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add punarārambaggahanam kim attham? Niccadīpanattham. Sakkamandhātu. Casaddaggahanam dutiyattha-lopasampinda-nattham (why this sutta is specially laid down?: For, it indicates the nicca operation; that is, the forms sakkamandhātuno and sakkamandhātussa are not found; the form sakkamandhātu only is found. The word ca is for including the additional meaning of the elision of sa from the preceding rule), B<sub>1</sub> reads dutiya - for dutiyattha-lopa-.

**Rule 45:** T adds dhītaro after bhātaro. When Senart was deciphering the manuscripts, the words janā and janitāro were possibly joined together; perhaps he could not distinguish it, therefore, he has read two words into single one. The reading janitāro should be corrected to janā; gāvo as supported by the following versions.

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13. Rūp 71, 5-6, see also PG p. 82, GPL p. 75.

B<sub>1</sub>, T add gāvo<sup>14</sup> after janā, but S<sub>1</sub>, S<sub>2</sub> add najjo, gāvo after ubho purisā. "caturo janā": occurs in Ap 207, 6-7 as follows:-

"sattavīse ito kappe ahesum caturo janā  
samantavarunā nāma cakkavatti mahabbalā".

**Rule 46:** dhitari should be corrected to dhītari i.e. i of dhi - should be always lengthened in the entire discussion. S<sub>2</sub> adds bhattari after vattari.

**Rule 47:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read kattārā, vattārā for kattarā, vattarā. According to some modern Pāli grammarians' works, the words kattu, vattu are declined as satthu<sup>15</sup> which has three forms i.e. satthārā, satthara, satthuna in the instr. But according to Saddanīti only the form satthārā in the instr. is found.<sup>16</sup>

**Rule 48:** S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add vattari, kattari after dhītari.

**Rule 49:** "mātito" and "pitito": occur in D I 113, 25-27 as follows:- "bhavam hi sonadāndo ubhato ujāto mātito ca pitito ca samsuddhagahañiko yāva sattama pitimohayuga akkhitto anupakkuttho jātivādena".

**Rule 50:** tayinam should be corrected to - tayīnam. Tvam should be corrected to tavam as shown in all the versions, because it proves the exception to this rule. Therefore, the reading tavam is correct.

14. Nyp also records gāvo.

15. PGR p. 82, HP p. 34, SPL p. 82, PGP p.71.

16. Sadd 137, 25-26, see also Rūp 70, 19.

## [1] Attanto hismim anattam.

211

Tassa attano anto anattam āpajjate hismim vibhattimhi. Attanehi; attanebhi. Attanto ti kim attham? Gajjehi; gajjebhi. Hismin ti kim attham? Attanā. Anattam iti bhāvaniddesena attasaddassa sakārādeso hoti sabbāsu vibhattīsu. Sako; saka; sake.

(1) The final vowel of the word **atta**, followed by the case-ending **hi**, is changed into **ana**.

When the case-ending **hi** follows, the final vowel of the word **atta** becomes **ana**. Thus: 'attanehi' 'attanebhi'. Why the word **atta?**: For, in the following examples this change is not found: 'gajjehi' 'gajjebhi'. Why the case-ending **hi?**: For, in the following example this change is not found: 'attanā'. By the force of the abstract form **anatta**, the word **atta** is changed into **sa** before all case-endings. For example 'sako' 'saka' 'sake'.

## [2] Tato smim ni.

212

Tato attato smim-vacanassa ni hoti. Attani. Tatoggahanāyām avadhāraṇattham. Sake petavisaye.

(2) The case-ending **smim** following that, is changed into **ni**.

The case-ending **smim** becomes **ni** after the word **atta**. Thus: 'attani'. The force of the word **tato** consists in signifying the restriction of the rule to certain instances only. So, 'sake petavisaye'.

## [3] Sassa no.

213

Tato attato sassa vibhattissa no hoti. Attano.

(3) **Sa** is changed into **no**.

The case-ending *sa* becomes *no* after the word *atta*.  
Thus: 'attano'.

[4] *Sma* nā. 214

Tato attasaddato smā-vacanassa nā hoti. Attanā.  
Punatatogahapena tassa attano takārassa rakāro hoti  
sabbesu vacanesu. Atrajo; atrajam.

(4) *Sma* is changed into *nā*.

The case-ending *sma* becomes *nā* after the word *atta*.  
For example 'attanā'. By the force of the repetition of  
the word *tato*, the *t* of *atta* is changed into *r* before  
all case-endings. For example 'atralo' 'atrajam'.

[5] *Jha-lato ca.* 215

Jha-la icc etehi smā-vacanassa nā hoti. Agginā;  
pāpinā; dandinā; bhikkhunā; sayambhunā. Smā ti kim  
attham? Aggayo; munayo; isayo.

(5) Also after *jha* and *la*.

The case-ending *sma* becomes *nā* after *jha* and *la*  
bases. For example 'agginā' 'pāpinā' 'dandinā'  
'bhikkhunā' 'sayambhunā'. Why the case-ending *sma*?:

For, in the following examples this change is not  
found: 'aggayo' 'munayo' 'isayo'.

[6] *Gha-pato smim yam vā.* 216

Tasma gha-pato smim-vacanassa yam hoti vā. Kannā-  
yam, kannaya; gañgāyam, gañgāya; rattiyam, rattiyā;  
itthiyam, itthiyā; vadhuym, vadhuys; yāguyam, yāguya.

(6) After *gha* and *pa*, *smim* is sometimes changed into  
*yam*.

The case-ending *smin* becomes *yam* after *gha* and *pa*. For example 'kannayam, kannaya' 'gañgāyam, gañgāya' 'rattiyam, rattiyā' 'itthiyam, itthiyā' 'vadhuyam, vadhu�ā' 'yāguyam, yāguya'.

[7] *Yonam ni napumsakehi.* 217

Sabbesam yonam ni hoti vā napumsakehi liñgehi. Atthīni, atthī; ayūni, ayū. Evam dutiyāyam. Napumsakehi ti kim attham? Itthiyo.

(7) After the neuter gender, the case-ending *yo* is changed into *ni*.

The case-ending *yo* optionally becomes *ni* after the neuter gender. For example "atthīni, atthī" 'ayūni, ayū'. Similar forms are found: in the accusative case. Why the neuter gender?: For, in the following example, this change is not found: 'itthiyo'.

[8] *Ato niccam.* 218

Akarantehi napumsakaliñgehi yonam niccam ni hoti. Yāni; yāni; tāni; tāni; kāni; kāni; bhayāni; bhayāni; rūpāni; rūpāni.

(8) After the neuter gender ending in *a*, (it is) universal.

The case-ending *yo* used after the neuter gender ending in *a*, *yo* universally becomes *ni*. For example 'yāni' 'yāni' 'tāni' 'tāni' 'kāni' 'kāni' 'bhayāni' 'bhayāni' 'rūpāni' 'rūpāni'.

[9] *Sim.* 219

Akarantehi napumsakaliñgehi si-vacanassa am hoti niccam. Sabbam; yam; kam; tam; cittam; rūpam.

(9) The case-ending si is changed into am.

The case-ending si used after the neuter gender ending in a, always becomes am. For example 'sabbam' 'yam' 'kam' 'tam' 'cittam' 'rupam'.

[10] Sesato lopam ga-sipi.

220

Tato nidiṭṭhehi sesato ga-si icc ete lopam āpajjante. Bhoti itthi, sā itthī; bho dandī, so dandī; bho sattha, so satthā; bho rāja, so rājā. Sesato ti kim attham? Puriso gacchati. Ga-sipi ti kim attham? Itthiyā; satthussa.

(10) After the remaining bases the nominative and vocative case-ending si is elided.

The nominative and vocative case-ending si used after the remaining bases is elided. For example 'bhoti itthi, sā itthī' 'bho dandī, so dandī' 'bho sattha, so satthā' 'bho rāja, so rājā'. Why the remaining bases? For, in the following example, this change is not found: 'puriso gacchati'. Why the nominative and vocative case-ending si?: For, in the following examples this change is not found: 'itthiya' 'satthussa'.

[11] Sabbāsam āvuso-upasagga-nipātādīhi ca. 221

Sabbāsam vibhattinam ekavacanānam bahuvacanānam pathamā-dutiyā-tatiyā-catutthī-pāncamī-chatthī-sattamīnam lepo hoti āvuso-upasagga-nipāta icc evam ādīhi. Tvaṁ panāvuso; tumhe panāvuso; padaso dhammam vāceyya; vihāram sve upagacchissati. Pa parā ni nī u du sam vi ava anu pari adhi abhi pati su ā ati api apa upa:

pahāro; parābhavo; nihāro; nīhāro; uhāro; duhāro;  
 samhāro; vihāro; avahāro; anuhāro; parihāro; adhihāro;  
 abhihāro; patihāro; suhāro; āhāro; atihāro; apihāro;  
 apahāro; upahāro - evam visati upasaggehi ca; yathā  
 tathā khalu kho yatra tatra atho atha hi tu ca vā ve ham  
 ahām evam ho aho he ahe re are - evam adīhi nipātehi ca  
 yojetabbam.

(11) And after āvuso, prepositions and conjunctions etc., all case-endings are elided.

All case-endings of the first, second, third, fourth, fifth, sixth, and seventh cases of the singular and plural numbers used after āvuso, prepositions and conjunctions etc., are elided. For example 'tvam pan'āvuso' 'tumhe pan'āvuso' 'padaso dhammam vaceyya' 'vihāram sve upagacchissati'. The twenty prepositions are: 'pa' 'parā' 'ni' 'nī' 'u' 'du'  
 'sam' 'vi' 'ava' 'anu' 'pari' 'adhi' 'abhi' 'pati' 'su'  
 'ā' 'ati' 'api' 'apa' 'upa' for example, 'pahāro' 'parābhavo' 'nihāro' 'nīhāro' 'uhāro' 'duhāro' 'samhāro'  
 'vihāro' 'avahāro' 'anuhāro' 'parihāro' 'adhihāro'  
 'abhihāro' 'patihāro' 'suhāro' 'āhāro' 'atihāro'  
 'apihāro' 'apahāro' 'upahāro'. The conjunctions are:  
 'yathā' 'tathā' 'khalu' 'kho' 'yatra' 'tatra' 'atho'  
 'atha' 'hi' 'tu' 'ca' 'vā' 've' 'ham' 'ahām' 'evam' 'ho'  
 'aho' 'he' 'ahe' 're' 'are'.

[12] Pumassa liñg'ādīsu samāsesu.

222

Puma icc etassa anto lopam āpajjate liñg'ādīsu  
 parapadesu samāsesu. Pulliñgam; pumbhāvo; puñkokilo.

Pumass'eti kim attham? Itthīliṅgam; napumṣakaliṅgam.  
Liṅgadisū ti kim attham? Pumitthī. Samāsesū ti kim  
attham? Pumassa liṅgam.

(12) The final vowel of the word puma, followed in the compounds by the words liṅga etc., is elided.

When the word puma is combined with the words liṅga etc. to form a compound, the final vowel of the word puma is elided. For example 'pulliṅgam' 'pumbhāvo' 'puñkokilo'. Why the word puma?: For, in the following examples this change is not found: 'itthīliṅgam' 'napumṣakaliṅgam'. Why the words liṅga etc.? For, in the following example, this change is not found: 'pumitthī'. Why in compounds?: For, in the following example, this change is not found: 'pumassa liṅgam'.

[13] Am̄ yam̄ īto pasannāto. 223

Am̄-vacanassa yam̄ hoti vā īto pasannāto. Itthiyam̄, itthim̄. Pasannāto ti kim attham? Dandinam̄; bhoginam̄. Am̄ iti kim attham? Itthīhi.

(13) After the ī-ending pa words, am̄ becomes yam̄.

The case-ending am̄, used after the words ending in ī which are technically called pa, becomes yam̄. For example 'itthiyam̄, itthim̄'. Why pa ?: For, in the following examples this change is not found: 'dandinam̄' 'bhoginam̄'. Why the case-ending am̄ ?: For, in the following example, this change is not found: 'itthīhi'.

## [14] Nam jhato katarassā.

224

Tasma ā jhato katarassā ām-vacanassa nam hoti.  
 Dandinam; bhoginam. Jhato ti kim attham? Vessabhum.  
 Katarassā ti kim attham? Kucchim.

(14) After shortened jha words, it becomes nam.

The case-ending ām, used after jha words which have been shortened, becomes nam. For example 'dandinam' 'bhoginam'. Why jha ?: For, in the following example, this change is not found: 'vessabhum'. Why shortened ?: For, in the following example, this change is not found: 'kucchim'.

## [15] Yonam no.

225

Sabbesam yonam jhato katarassā no hoti. Dandino;  
 bhogino; he dandino; he bhogino. Katarassā ti kim attham? Aggayo; munayo; isayo. Jhato ti kim attham? Sayambhuvo. Yonan ti kim attham? Dandinā; bhoginā.

(15) The case-ending yo is changed into no.

The case-ending yo, used after jha words which have been shortened, becomes no. For example 'dandino' 'bhogino' 'he dandino' 'he bhogino'. Why shortened ?: For, in the following examples this change is not found: 'aggayo' 'munayo' 'isayo'. Why jha ?: For, in the following example this change is not found: 'sayambhuvo'. Why the case-ending yo ?: For, in the following examples this change is not found: 'dandinā' 'bhoginā'.

## [16] Smim ni.

226

Tasma ā jhato katarassā smim-vacanassa ni hoti.

Dandini; bhogini. Katarassā ti kim attham? Byādhimhi.

(16) The case-ending **smim** is changed into **ni**.

The case-ending **smim**, used after jha words which have been shortened, becomes **ni**. For example 'dandini' 'bhogini'. Why shortened?: For, in the following example, this change is not found: 'byādhimhi'.

(17) Kissā ka ve ca.

227

Kim icc etassa ko hoti vappaccaye pare. Kva gato'si devānampiyatissa? Casaddaggahapena avappaccaye pare pi ko hoti. Katham bodhesi tvam dhammam? Ve ti kim attham? Kuto āgato'si tvam.

(17) And the word **kim**, followed by **va**, is changed into **ka**.

When the suffix **va** follows, the word **kim** becomes **ka**. Thus: 'kva gato'si devānampiyatissa?'. By the force of **ca**, even before suffixes other than **va** the word **kim** is changed into **ka**. For example 'katham bodhesi tvam dhammam?'. Why the suffix **va**? For, in the following example, this change is not found: 'kuto āgato'si tvam'.

[18] Ku him-hamsu ca.

228

Kim icc etassa ku hoti him-ham icc etesu. Kuhim gacchasi; kuham gacchasi. Casaddaggahapena hincanam-dacanam - paccayesu ku hoti. Kuhincanam; kudacanam.

(18) And (the word **kim**), followed by **him** and **ham**, is changed into **ku**.

When **him** and **ham** follow, the word **kim** becomes **ku**.

Thus: 'kuhim gacchasi' 'kuham gacchasi'. By the force of ca the word kim, even followed by hincanam and dācanam, is changed into ku. Thus: 'kuhincanam' 'kudācanam'.

## [19] Sesusu ca.

229

Kim icc etassa ko hoti sesusu vibhattippaccayesu paresu. Ko pakāro, katham; kam pakāram, katham. Casaddaggahanam kakār'ānukaddhanattam.

(19) And kim followed by the remaining suffixes.

When the remaining case-endings and suffixes follow, the word kim becomes ka. For example 'ko pakāro, katham' 'kim pakāram, katham'. The word ca is added to supply ka here from the preceding rule.

## [20] Tra-to-thesu ca.

230

Kim icc etassa ku hoti tra-tho-tha' icc etesu. Kutra; kuto; kuttha. Casaddaggahanam kimsadd'ā-nukaddhanattham.

(20) (And the word kim) followed by tra, to and tha.

When the suffixes tra, to and tha follow, the word kim becomes ku. Thus: 'kutra' 'kuto' 'kuttha'. The word ca is added to supply kim here from the preceding rule.

## [21] sabbass'etass'akāro vā.

231

Sabbassa etasaddassa akāro hoti vā to-tha icc etesu. Ato, attha; etto, ettha.

(21) The entire word eta is optionally changed into a.

When the suffixes to and tha follow, the entire word eta optionally becomes a. Thus: 'ato, attha'

'etto, ettha'.

[22] Tre niccam.

232

Sabbassa etasaddassa akāro hoti niccam trappaccaye pare. Atra.

(22) (The word eta), followed by tra suffix, is always (changed into a).

When the suffix tra follows, the entire word eta always becomes a. Thus: 'atra'.

[23] E to-thesu vā.

233

Sabbass'eva etasaddassa ekāro hoti vā to-tha icc etesu. Etto, ato; ettha, attha.

(23) (The word eta), followed by to and tha, is optionally changed into e.

When the suffixes to and tha follow, the entire word eta optionally becomes e. Thus: 'etto, ato' 'ettha, attha'.

[24] Imass'i ttham-dāni-ha-to-dhesu ca.

234

Sabbass'eva imasaddassa ikāro hoti ttham-dāni-ha-to-dha icc etesu. Ittham; idāni; iha; ito; idha. Casaddaggahaṇam avadhāraṇattham.

(24) And the word ima followed by ttham, dāni, ha, to and dha, is changed into i.

When the suffixes ttham, dāni, ha, to and dha follow, the entire word ima becomes i. So, 'ittham' 'idāni' 'iha' 'ito' 'idha'. The word ca is to signify the restriction of the rule to certain instances to the

exclusion of others.

[25] A dhunāmhi ca.

235

Sabbass'eva imasaddassa akāro hoti dhunā icc etamhi. Adhunā. Casaddaggahaṇam̄ avadhāraṇattham̄.

(25) And (the word ima), followed by dhunā, is changed into a.

When the suffix dhunā follows, the entire word ima becomes a. Thus: 'adhunā'. The word ca is to signify the restriction of the rule to certain instances to the exclusion of others.

[26] Eta rahimhi.

236

Sabbass'eva imasaddassa etādeso hoti rahimhi paccaye pare. Etarahi.

(26) (The word ima), followed by rahi, is changed into eta.

When the suffix rahi follows, the entire word ima becomes eta. So, 'etarahi'.

[27] Itthiyam̄ ato āpaccayo.

237

Itthiyam̄ vattamānāya akārato āpaccayo hoti. Sabba; sa; ya; kā; kanna.

(27) After words ending in a, the suffix ā is used in the feminine gender.

The suffix ā is applied to the feminine gender after words ending in a. For example 'sabba' 'sa' 'ya' 'kā' 'kanna'.

[28] Nadādito vā ī.

238

Nadādito vā anadādito vā itthiyam̄ vattamānāya

akārato īpaccayo hoti. Nadi; mahī; kumāri; karuṇī; vāruṇī; sakhi; hatthī; itthī.

(28) After the words of *nada* group or others, the suffix ī is applied.

The suffix ī is applied in the feminine gender after the words ending in a of the *nada* group or other than the *nada* group. For example 'nadi' 'mahī' 'kumāri' 'karuṇī' 'vāruṇī' 'sakhi' 'hatthī' 'itthī'.

[29] *Nava-ñika-ñeyya-ña-ntuhi.*

239

*Nava-ñika-ñeyya-ña-ntu* icc etehi itthiyam vattamañehi īpaccayo hoti. Mānavī; pāñdavī; nāviki; veñateyyī; kunteyyī; gotamī; gunavatī; sāmavatī.

(29) After the (words) ending in the suffixes *nava*, *ñika*, *ñeyya*, *ña* and *ntu*.

The suffix ī is applied in the feminine gender after the words ending in the suffixes *nava*, *ñika*, *ñeyya*, *ña*, and *ntu*. For example 'mānavī' 'pāñdavī' 'nāviki' 'veñateyyī' 'kunteyyī' 'gotamī' 'gunavatī' 'sāmavatī'.

[30] *Pati-bhikkhu-rāj'īkarantehi ini.*

240

*Pati-bhikkhu-rāj'īkarantehi* itthiyam vattamañehi inīpaccayo hoti. Gahapatāñī; bhikkhuni; rājinī; hatthini; dandini; medhāvini; tapassini.

(30) After (the words) ending in *pati*, *bhikkhu*, *rāja*, and *ī*, the suffix *ini* is used.

The suffix *ini* is applied in the feminine gender after the words ending in *pati*, *bhikkhu*, *rāja* and *ī*.

For example 'gahapatāni' 'bhikkhuni' 'rājini' 'hatthini' 'dandini' 'medhāvini' 'tapassini'.

[31] Ntussa tam īkāre.

241

Sabbass'eva ntuppaccayassa to hoti vā īkāre pare. Gunavati; gunavanti; kulavati; kulavanti; satimati; satimanti; mahati; mahanti; gomati; gomanti.

(31) The suffix *ntu*, followed by ī, is changed into *ta*.

When the suffix ī follows, the entire *ntu* optionally becomes *ta*. For example 'gunavati' 'guna-vanti' 'kulavati' 'kulavanti' 'satimati' 'satimanti' 'mahati' 'mahanti' 'gomati' 'gomanti'.

[32] Bhavato bhoto.

242

Sabbass'eva bhavantasaddassa bhotādeso hoti īkāre itthīkate pare. Bhoti ayye; bhoti kanne; bhoti gharādiye.

(32) The word *bhavanta* changed into *bhota*.

When the feminine suffix ī follows, the entire word *bhavanta* becomes *bhota*. Thus: 'bhoti ayye' 'bhoti kanne' 'bhoti gharādiye'.

[33] Bho ge tu.

243

Sabbass'eva bhavantasaddassa bho hoti ge pare. Bho purisa; bho aggi; bho rāja; bho sattha; bho dāñdi; bho sayambhu. Ge ti kim attham? Bhavata; bhavam. Tusaddaggahapena annasmimpi vacane sabbassa bhavantasaddassa bhonta-bhonte-bhonto-bhotā-bhoto iccete ādesā honti. Bhonta; bhonte; bhonto; bhadde; bhotā; bhoto gotamassa.

(33) But (the word *bhavanta*), followed by *ga*, is changed

into bho.

When the ga: vocative case-ending si follows, the entire word bhavanta becomes bho. Thus: 'bho purisa' 'bho aggi' 'bho rāja' 'bho sattha' 'bho dandi' 'bho sayambhu'. Why ga (vocative case-ending si)?: For, in the following example this change is not found: 'bhavata' 'bhavam'. By the force of tu, bhavanta even followed by other case-endings is changed into bhonta, bhonte, bhonto, bhota and bphoto. For example 'bhonta' 'bhonte' 'bhonto' 'bhadde' 'bhota' 'bphoto gotamassa'.

[34] Obhāvo kvaci yosu vakārassa. 244

Bhavanta icc etassa vakārassa obhāvo hoti kvaci yo  
icc etesu. Imam bhonto nisāmetha, bhavanto vā.

(34) The letter va, followed by the case-ending yo, is sometimes changed into o.

When the case-ending yo follows, va of bhavanta sometimes becomes o. Thus: 'imam bhonto nisāmetha' or 'bhavanto'.

[35] Bhadantassa bhaddanta-bhante. 245

Sabbass'eva bhadantasaddassa bhaddanta-bhante icc  
ete ādesā honti kvaci ge pare yosu ca. He bhaddanta;  
bhante, bhadanta vā.

(35) The word bhadanta is changed into bhaddanta and bhante.

When ga (vocative case-ending si) and yo case-endings follow, the entire word bhadanta sometimes becomes bhaddanta and bhante. So 'he bhaddanta' or 'bhante, bhadanta'.

## [36] Akāra-pit'ādy antānam ā.

246

Akāro ca pit'ādinam anto ca akārattam āpajjate ge pare. Bho purisā; bho pītā; bho mātā; bho satthā.

(36) The vowel a and the final vowel of pitu etc. are changed into ā.

When ga (vocative case-ending si) follows, the vowel a and the final vowel of pitu etc. become a. For example 'bho purisā' 'bho pītā' 'bho mātā' 'bho satthā'.

## [37] Jha-la-pā rassam.

247

Jha-la icc ete rassam āpajjante ge pare. Bho dāngi; bho sayambhu; bhoti itthi; bhoti vadhu.

(37) The bases Jha, la and pa are shortened.

When ga (vocative case-ending si) follows, the bases jha, la and pa become short. For example 'bho dāngi' 'bho sayambhu' 'bhoti itthi' 'bhoti vadhu'.

## [38] Akāro vā.

248

Akāro rassam āpajjate vā ge pare. Bho rāja, bho rājā; bho atta, bho attā; bho sakha, bho sakhā; bho sattha, bho satthā.

Iti nāmakappe catuttho kāndo.

(38) The vowel a is optionally (shortened).

When ga (vocative case-ending si) follows, the vowel a optionally becomes short. For example 'bho rāja, bho rājā' 'bho atta, bho attā' 'bho sakha, bho sakhā' 'bho sattha, bho satthā'.

The end of the fourth section in the chapter on the nāma.

## Notes II.4

This fourth section of *nāma* (noun) covers 38 rules. In the rules 211-214 he deals with an irregular noun regarding the declensions of different forms. In the rules 215, 216, 223-226, 245 he has laid down the technical terms *gha*, *pa*, *jha*, *la* again to indicate different forms of the declensions. In the rules 217-219 he deals with the neuter gender. Number 220 is a particular rule. In the rule 221 the grammarian deals with the prefixes and indeclinables. In the rule 222 he deals with an irregular noun used in the compound. In the rules 227-236 he deals with the pronouns in the context of adding the suffixes to them. In the rules 237-239 Kaccayana has laid down the suffixes *ā* and *ī* which stand for feminine gender, as also in the 240 the suffix *ini*. In the rule 241 he deals with possessive adjectives in the feminine forms. In the rules 242-244 he deals with the word *bhavanta*, as also in 245 the word *bhaddanta*. In the rules 243, 246-248 he has referred to the technical term *ga* again in the context of nominal declensions.

There are 38 rules in this *kanda*. The rules 211 up to 214 deal with the noun *attā*. The rules 215 and 216 have wider scope. In the rule 215 the word *ca* stands for *nā* in the preceding rule. In the rule 216 the word *vā* cancels *ca* in the preceding rule. In the rule 218

the word *niccam* cancels *vā* which must be understood in the preceding rule. In the rule 220 the word *sesato* cancels *nāpumṣakehi* occurring in the rule 217. According to Rūpasiddhi the word *api* stands for *dutiy'attha-sampindanam*<sup>1</sup>.

In the rule 221 the word *ca* stands for *lopam* in the preceding rule. In this rule *upasagga* and *nipata* also are treated. In the rule 223 a particular noun is treated as a part of compound. In the rule 227 the word *ca* occurs which is considered in the *vutti* so as to include some other suffixes. Under the rule 228 the word *ca* is similarly treated in the *vutti*; however, in the rule 228 the word *ca* may stand for *kissa* occurring in the preceding rule. In the rule 229 the word *ca* is taken for the word *ka* occurring in the rule 227; however, in the rule 230 the word *ca* is taken to represent *u* from the rule 228. This arrangement of the rule is not keeping with the usual arrangement of the rules composed by Kaccāyana. In the rule 232 the word *niccam* cancels *vā* in the preceding rule. In the rule 223 the word *vā* cancels the word *niccam* occurring in the preceding rule. If the word *vā* in the rule 233 is replaced by the word *ca* as shown in B<sub>1</sub>, T, the forms *ato* and *attho* would be ungrammatical. Further in the

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1. "apiggahanam dutiy'attha-sampindanattham" Rūp 42, 18  
see also Nyp 174, 30.

rule 234 also the word ca is used; this ca can cancel the previous word vā or it may stand for vā. According to the vutti this ca is for avadhārana, it means the word vā is cancelled. Similarly in the rule 235 the word ca is taken for avadhārana. However, according to the general scheme of Kaccāyana the word ca may stand for kimassa occurring in the preceding rule. From the rule 231 the word sabbassa is understood up to 236. The rule 237 is a general rule for feminine nominal forms. Similar is the next rule also which refers to a particular group of feminine words. In the rule 240 a particular group of words is treated. In the rule 243 the word tu is significant, according to the vutti, the word tu indicates other cases also; however the rule 243 seems to be an exception to the wider rule (242). Moreover, the word tu also indicates the gender other than feminine which is understood in the rule 242. In the rule 245 according to the vutti the word kvaci is understood. The word ge is understood onwards. In the rule 246 Kaccāyana uses the word vā in the sense of optional operation.

Rule 1: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read rājehi, rājebhi for gajjehi, gajjebhi T: gajehi, gajebhi. The reading rājehi,<sup>2</sup> rājebhi should be accepted here. B<sub>1</sub> reads attano<sup>3</sup> for

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2. See Sdp 75, 22.

3. Sdp also reads attano.

attanā. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add sakam after sakā.

Rule 2: S<sub>2</sub> reads pettivisaye S<sub>1</sub>: pettike visaye<sup>4</sup> for petavisaye, the reading given by S<sub>1</sub> is closer to the context of the vutti.

Rule 5: S<sub>1</sub>, S<sub>2</sub> add casaddaggahañam smā-nā-ggahañ--ānukaddhanattham (the word ca is to supply smā, nā from the preceding rule), S<sub>2</sub> omits smā before nā-ggahañ--.

Rule 8: S<sub>1</sub>, S<sub>2</sub> add sabbāni before yāni. T, B<sub>1</sub> repeat yāni, tāni, kāni, bhayāni, rūpani two times in the vutti.

Rule 11: B<sub>1</sub> reads upagaccheyya for upagacchissati. S<sub>1</sub>, S<sub>2</sub> add casaddaggahañam'avadhārañattham (the word ca is added for denoting the restriction of the rule to certain instances), but B<sub>1</sub> adds it after yojetabbāni in which S<sub>1</sub>, S<sub>2</sub>, T, S<sup>C</sup> read yojetabba for yojetabbam. However yojetabba or yojetabbāni is better reading according to the context of the vutti. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add evam before khalu, but T reads eva for evam. All of the versions read vo for ve. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add alam after aham. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read eva for evam. S<sub>1</sub>, S<sub>2</sub> read bho for ho. T, S<sub>1</sub>, S<sub>2</sub> add hare in the vutti. "tvam pan'āvuso": occurs in Vin IV 1, 20-21 as follows: - "saccam kira tvam āvuso hatthaka titthiyehi saddhim sallapento avajānitvā paṭijānāsi". "tumhe pan'āvuso": occurs

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4. "gocare bhikkhave caratha sake pettike visaye"

in Vin IV 123, 2-3 as follows:- "bhikkhū evam āhamṣu 'kissa tumhe āvuso rodathā'ti". "padaso dhammam vāceyya": occurs in Vin IV 14, 30-31 as follows:- "yo pana bhikkhu anupasampannam padaso dhammam vāceyya, pacittiyaṃ".

**Rule 15:** B<sub>1</sub>, S<sub>1</sub> read syambhuno for syambhuvo. Both are correct and can be accepted, because they prove the exception of this rule. It may be noted here that according to II. 1.68 yo case-ending used after the word la (u, ū) can be changed into either vo or no i.e. syambhū + yo > symbhuvo or syambhuno. Also Nyāsapāṭha supports it.<sup>5</sup> However, Saddanīti gives only syambhuvo.<sup>6</sup>

**Rule 17:** S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> add ko<sup>7</sup> ninditum aharati which occurs in Dhp 230 as follows:-

"nekham jambonadassa ko tam nanditum arahati devā pi nam pasāmsanti brahmunā pi pasāmsito".

**Rule 20:** -tho- in the vutti should be corrected to -to-.

5. "syambhuno'ti pi kim'udāharapam. Tassa pana symbhusaddato yo-vacanam katvā vuttanayena lasannam katvā agho rassam'ekavacanayosv api ce (II.1.3) ti rassam katvā satipi katarassā lato yo-vacane ghass'abha-va iminā desam akatvā lato vokāro ce (II. 1.68) ti ettha caggahaṇena yo-vacanassa no-adese kate rūpam" Nyp 178, 15-19, see also KPG p. 36 which gives two forms i.e. syambhuvo, syambhuno cf. HP p. 32.

6. See the declension of syambhū in Sadd 191, 8-14.

7. Nyp also records ko.

**Rule 23:** B<sub>1</sub>, T read ca for vā in the vutti to cancel vā from the previous rule. Suttaniddesapāṭha interprets ca as avadhāraṇā<sup>8</sup> which supports B<sub>1</sub>, T. According to Nyāsapāṭha, this rule is unnecessary and may not be the original one composed by Kaccayāna, because the example i.e. etto, ettha can be applied to or accomplished by the rule II. 1.32.<sup>9</sup> But Rūpasiddhi remarks that it is the original, because the examples i.e. etto, ettha can be applied to or accomplished by this rule only,<sup>10</sup> not by the rule II. 1.32 as stated in Nyp. However, Kaccayana-vāṇṇanā records both the views.<sup>11</sup>

**Rule 24:** tthām should be corrected to thām as shown in all the versions.

**Rule 27:** S<sub>1</sub>, S<sub>2</sub> add tā, T, B<sub>1</sub> add katara in the vutti.

**Rule 28:** karuṇī should be corrected to taruṇī as shown in all the versions. The reading hatthī given by Senart, S<sub>1</sub>, S<sub>2</sub> and T has masculine gender. It may be

8. See Sdp 80, 11.

9. "etto ty adīni udāharanām. Tāni hetthāvuttān'eva. Hetthāvuttanayena sijhanato niratthakam'evidam. Na c'eso purimapāṭho" Nyp 183, 26-28.

10. See Rūp, rule 264.

11. "idam suttam hi saralopo pakati (II. 1.32) ti suttena sijhanato Nyāse patikkhittam. Rūpasiddhiyam pana mūlapāṭhavasena āgato" Kvn 179, 10-12.

noted here that B. Clough declines *hatthī* as *nadi* and remarks "hatthī, when it signifies, a female elephant",<sup>12</sup> but PED gives the form *hatthini* to signify a she-elephant.<sup>13</sup> However, the form *hatthī* is not keeping with the rule here and should be cancelled. So B<sub>1</sub> omits it.

**Rule 29:** -ntuhi should be corrected to ntūhi. Venateyyī should be corrected to venateyyī. PED also reads venateyya which is derived from vinata.<sup>14</sup> S<sub>1</sub>, S<sub>2</sub>, T, read somavatī for samavatī.

**Rule 31:** B<sub>1</sub>, S<sub>2</sub> read gottamī, gottamantī, T: gotamī, gotamati for gomati, gomanti.

**Rule 32:** "ayye": occurs in Vin IV 216, 14-15 as quoted under II. 1.6. "kharādiye": occurs in Ja I 160, 3-4 as quoted under II. 1.6.

**Rule 33:** bhonte should be corrected to bhante as shown in all the versions. Bhadde should be added after bhonto in the vutti as shown in all the versions and also in the citations.

**Rule 36:** B<sub>1</sub> adds bho rājā in the vutti.

**Rule 37:** pa should be added after jha- la in the vutti as shown in all the versions.

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12. See, CPG p. 40, also GPL p. 26.

13. PED, s.v. *hatthin*, see also Sadd 188, 18.

14. PED, s.v. *venateyya*.

[1] *Tv ādayo vibhattisannayo.*

249

To ādi yesam paccayānam te honti tv ādayo. Te  
 paccayaā tv ādayo vibhattisannā va datthabbaā. Sabbato;  
 yato; tato; kuto; ato; ito; sabbadaā; yadaā; tadaā; idha;  
 idāni.

(1) The suffixes to etc. are considered as the case-endings.

The suffixes to etc. are included under the designation vibhatti. For example 'sabbato' 'yato' 'tato' 'kuto' 'ato' 'ito' 'sabbadaā' 'yadaā' 'tadaā' 'idha' 'idāni'.

[2] *Kvaci to pañcamy'atthe.*

250

Kvaci to paccayo hoti pañcamy'atthe. Sabbato; yato;  
 tato; kuto; ato; ito. Kvaci ti kim atham? Sabbasmaā.

(2) The suffix to is sometimes used in the sense of the fifth case.

The suffix to is sometimes applied as the ending of the fifth case. For example 'sabbato' 'yato' 'tato' 'kuto' 'ato' 'ito'. Why sometimes?: For, in the following example this is not found : 'sabbasmaā'.

[3] *Tra tha sattamiyā sabbanamehi.*

251

Tra-tha icc ete paccayaā honti sattamy'atthe sabbanaā-mehi. Sabbatra; sabbattha; yatra; yattha; tatra;  
 tattha.

(3) After the pronouns, tra and tha are used in the sense of the locative case.

The suffixes tra and tha used after the pronouns are in the sense of the locative case. For example

'sabbatra'    'sabbattha'    'yatra'    'yattha'    'tatra'  
 'tattha'.

[4] **Sabbato dhi.**

252

Sabba    icc    etasma<sup>~</sup>    dhippaccayo    hoti    kvaci  
 sattamy'atthe.    Sabbadhi; sabbasmim.

(4) After the word **sabba**, the suffix **dhi** is applied.

Sometimes the suffix **dhi** is used after the word **sabba** in the sense of the locative case. Thus:  
 'sabbadhi' 'sabbasmim'.

[5] **Kisma vo.**

253

Kim    icc    etasma<sup>~</sup>    vappaccayo    hoti    sattamy'atthe.    Kva  
 gato'si tvam devānampiyatissa.

(5) After the word **kim** the suffix **va** is used.

The suffix **va** is used after the word **kim** in the sense of the locative case. Thus: 'kva gato'si tvam  
 devānampiyatissa'.

[6] **Him ham hincanam<sup>~</sup>.**

254

Kim    icc    etasma<sup>~</sup>    him-ham-hincanam<sup>~</sup>    icc    ete    paccaya<sup>~</sup>  
 honti    sattamy'atthe.    Kuhim<sup>~</sup>; kuham<sup>~</sup>; kuhincanam<sup>~</sup>.

(6) (After the word **kim**) the suffixes **him**, **ham** and **hincanam<sup>~</sup>** are applied.

The suffixes **him**, **ham** and **hincanam<sup>~</sup>** are used after the word **kim** in the sense of the locative case. Thus:  
 'kuhim<sup>~</sup>' 'kuham<sup>~</sup>' 'kuhincanam<sup>~</sup>'.

[7] **Tamha ca.**

255

Tamha<sup>~</sup>    ca    him-ham    icc    ete    paccaya<sup>~</sup>    honti  
 sattamy'atthe.    Tahim<sup>~</sup>; taham<sup>~</sup>. Casaddaggahañam<sup>~</sup> hincanam<sup>~</sup>

gahayanivattanattham.

(7) Also after the word ta.

The suffixes him and ham used after the word ta are applied in the sense of the locative case. So, 'tahim' 'taham'. The word ca is added in order to exclude the suffix hincanam.

[8] Imasmā ha-dhā ca.

256

Imasmā ha-dhā icc ete paccayā hoti sattamy'atthe.  
Iha; idha. Casaddaggahayan̄ avadhāranyattham.

(8) And after the word ima the suffixes ha and dha are applied.

The suffixes ha and dha after the word ima are applied in the sense of the locative case. Thus: 'iha' 'idha'. The word ca is added to signify the restriction of the rule to certain instances to the exclusion of others.

[9] Yato him.

257

Tasmā yato himpaccayo hoti sattamy'atthe. Yahim.

(9) After the word ya, the suffix him is applied.

The suffix him after the word ya is applied in the sense of the locative case. Thus: 'yahim'.

[10] Kāle.

258

Kāle icc etam adhikārattham veditabbam.

(10) In the sense of time.

Kāle is the governing rule.

[11] *Kim-sabb' ann' eka-ya-kuhi dā-dācanam* 259

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kiṁ-sabba-anna-eka-ya-ku icc etehi dā-dācanam icc  
ete paccayaā honti kāle sattamy'atthe. Kadaā; sabbadaā;  
annadaā; ekadaā; yadaā; kudācanam.

(11) After the words *kim*, *sabba*, *anna*, *eka*, *ya* and *ku* the suffixes *dā* and *dācanam* are applied.

The suffixes *dā* and *dācanam* used after the words *kim*, *sabba*, *anna*, *eka* *ya* and *ku* are applied in the sense of the locative case and time. Thus: 'kadaā' 'sabbadaā' 'annadaā' 'ekadaā' 'yadaā' 'kudācanam'.

[12] *Tamhā dāni ca.*

260

Ta icc etasmaā dāni-dā icc ete paccayaā honti kāle sattamy'atthe. Tadāni; tadaā. Casaddaggahānaṁ dāpaccay'ānukaddhanattham.

(12) After the word *ta* also the suffix *dāni* is used.

The suffixes *dāni* and *dā* used after the word *ta* are applied in the sense of the locative case and time. Thus: 'tadāni' 'tadaā'. The word *ca* is added to supply *dā* here from the preceding rule.

[13] *Imasmaā rahi dhunā dāni ca.*

261

Imasmaā rahi-dhunā-dāni icc ete paccayaā honti kāle sattamy'atthe. Etarahi; adhunā; idāni. Casaddaggahānaṁ dāpaccay'ānukaddhanattham.

(13) And after the word *ima*, the suffixes *rahi*, *dhunā* and *dāni* are used.

The suffixes *rahi*, *dhunā* and *dhāni* used after the word *ima* are applied in the sense of the locative case and time. Thus: 'etarahi' 'adhunā' 'idāni'. The word *ca* is added to supply the suffix *dā* here from the preceding rule.

[14] *Sabbassa so dāmhi vā.* 262

*Sabba icc etassa sakārādeso hoti vā dāmhippacaye pare. Sada, sabbada.*

(14) The word *sabba*, followed by the suffix *dā*, is optionally changed into *sa*.

When the suffix *dā* follows, the word *sabba* optionally becomes *sa*. Thus: 'sada, sabbada'.

[15] *A-vanno ye lopāñ ca.* 263

*A-vanno ye paccaye pare lopam āpajjate. Bāhusaccam; pandiccam; vepullam; kārunnām; kosallam; sāmannām; sohajjam. Casaddaggahañam vā-gahañanivattanattham.*

(15) And the *a-vanna* (*a* or *ā*), followed by the suffix *ya*, is elided.

When the suffix *ya* follows, the *a-vanna* is elided. For example 'bāhusaccam' 'pandiccam' 'vepullam' 'kārunnām' 'kosallam' 'sāmannām' 'sohajjam'. The force of *ca* consists in preventing the supply of *vā* here (optionally) from the preceding rule.

[16] *Vuddhassa jo iy'itthesu.* 264

*Sabbassa vuddhasaddassa jo-ādeso hoti iya-ittha icc etesu paccayesu. Sabbe ime vuddhā, ayam imesam visesena vuddho ti jeyyo; sabbe ime vuddhā, ayam etesam visesena*

vuddho ti jettha.

(16) The word vuddha, followed by iya and ittha, is changed into ja.

When the suffixes iya and ittha follow, the entire word vuddha becomes ja. Thus: 'sabbe ime vuddha, ayam imesam visesena vuddho ti jeyyo' 'sabbe ime vuddha, ayam etesam visesena vuddho ti jettha'.

[17] Pasatthassa so ca.

265

Sabbassa pasatthasaddassa so-adeso hoti ja-adeso ca iya-ittha icc etesu paccayesu paresu. Sabbe ime pasatthā, ayam imesam visesena pasattho ti seyyo; sabbe ime pasatthā, ayam imesam visesena pasattho ti settho; jeyyo, jettha. Casaddaggahanam dutiy' adesasampindanatham.

(17) And the word pasatthā is changed into sa.

When the suffixes iya and ittha follow, the entire word pasatthā becomes sa and ja. Thus: 'sabbe ime pasatthā, ayam imesam visesena pasattho ti seyyo' 'sabbe ime pasatthā, ayam imesam visesena pasattho ti settho, jeyyo, jettha'. The word ca is added in order to supply here ja from the preceding rule.

[18] Antikassa nedo.

266

Sabbassa antikasaddassa nedadeso hoti iya-ittha icc etesu paresu. Nediyo; nedittha.

(18) The word antika is changed into neda.

When the suffixes iya and ittha follow, the entire word antika becomes neda. So: 'nediyo' 'nedittha'.

[19] Bālhassa sādhā,

267

Sabbassa bālhassaddassa sādhadeso hoti iya-ittha icc etesu paccayesu paresu. Sādhiyo; sādhittho.

(19) The word bālha is changed into sādha.

When the suffixes iya and ittha follow, the entire word bālha becomes sādha. Thus: 'sādhiyo' 'sādhittho'.

[20] Appassa kāyā.

268

Sabbassa appasaddassa kāyādeso hoti iya-ittha icc etesu paccayesu paresu. Kāyiyo; kānittho.

(20) The word appa is changed into kāya.

When the suffixes iya and ittha follow, the entire word appa becomes kāya. Thus: 'kāyiyo' 'kānittho'.

[21] Yuvānan̄ ca.

269

Sabbassa yuvasaddassa kāyādeso hoti iya-ittha icc etesu paccayesu paresu. Kāyiyo; kānittho.  
Casaddaggahanām kāya-ggahānanukaddhanattham.

(21) And of the word yuva.

When the suffixes iya and ittha follow, the entire word yuva becomes kāya. Thus: 'kāyiyo' 'kānittho'. The word ca is added to supply kāya here from the preceding rule.

[22] Vantu-mantu-vīnān̄ ca lopo.

270

Vantu-mantu-vīnam icc etesam paccayānam lopo hoti iya-ittha icc etesu paccayesu paresu. Guṇiyo; guṇittho; satiyo; satittho; medhiyo; medhittho.

(22) The suffixes vantu, mantu and vī are elided.

When the suffixes iya and ittha follow, the

suffixes *vantu*, *mantu* and *vi* are elided. For example '*guṇiyo*' '*guṇitṭho*' '*satiyo*' '*satiṭṭho*' '*medhiyo*' '*medhitṭho*'.

[23] Yavatam̄ ta-la-na-dakārānam̄ byanjanāni  
ca-la-ñā-jakārattam̄.

271

Yavatam̄ ta-la-na-dakārānam̄ byanjanāni ca-la-ñā-jakārattam̄ āppajjante yathāsañkhyam̄. Bāhusaccam̄; pandiccam̄; vepullam̄; nepunnam̄; sāmannam̄; sohajjam̄. Yavatam̄ iti kim attham̄? Tiñadalam̄. Ta-la-na-dakārānam̄ iti kim attham̄? Ālasyam̄; Ārogyam̄. Byanjanāni ti kim attham̄? Maccunañ. Kāra-ggahāpan ti kim attham̄? Yakārassa sakāra-bhakāra-makārādesam̄ sannāpanattham̄. Purisassa bhāvo: porissam̄; usabhassa bhāvo: osabbham̄; upamassa bhāvo: opammam̄.

(23) The consonants *ta*, *la*, *na* and *da* before *ya*, are changed into *ca*, *la*, *ñā* and *ja*.

The consonants *ta*, *la*, *na* and *da* followed by *ya* become *ca*, *la*, *ñā* and *ja* respectively. For example '*bāhusaccam̄*' '*pandiccam̄*' '*vepullam̄*' '*nepunnam̄*' '*sāmannam̄*' '*sohajjam̄*'. Why before *ya*? For, in the following example, this change is not found: '*tiñadalam̄*'. Why *ta*, *la*, *na* and *da*? For, in the following examples this change is not found: '*ālasyam̄*' '*ārogyam̄*'. Why the consonants? For, in the following example, this change is not found: '*maccunañ*'. Why is the word *kāra* used? The *ya* is also changed into *sa*, *bha* and *ma*. For example '*purisassa bhāvo: porissam̄*' '*usabhassa bhāvo: osabbham̄*' '*upamassa bhāvo: opammam̄*'.

[24] Amha-tumha-ntu-rāja-brahm'atta-sakha-satthu-pit'ādīhi smā nāva. 272

Amha-tumha-ntu-rāja-brahm'atta-sakha-satthu-pitu  
icc evam ādīhi smā nāva datṭhabbā. Mayā; taya; guṇavata;  
rānna; brahmuna; attana; sakhina; satthāra; pitara;  
mātara; bhātarā; dhitarā. Etehī ti kim attham? Purisa.

Iti nāmakappe pañcamo kāndo.

(24) After the words amha, tumha, ntu, rāja, brahma, atta, sakha, satthu and pitu etc. the case-ending smā is to be known as nā.

The case-ending smā used after the words amha, tumha, ntu, rāja, brahma, atta, sakha, satthu and pitu etc. is to be known as nā. For example 'maya' 'taya' 'guṇavata' 'rānna' 'brahmuna' 'attana' 'sakhina' 'satthāra' 'pitara' 'mātara' 'bhātarā' 'dhitarā'. Why after these?: For, in the following example, this change is not found: 'purisa'.

The end of the fifth section in the chapter on the nāma.

## Notes II.5

This fifth section of *nāma* (noun) covers 24 rules. In the rules 249-262 the grammarian deals with the pronouns by adding the various [case-] suffixes to them in order to indicate different meanings according to the context. In the rules 263-271 he deals with the suffixes of taddhita to indicate an abstract noun and the degree of comparision. In the rule 272, he deals with the suffix *sma* in the context of particular words.

In the calophon of Rūpasiddhi's Nāma-kanda, Buddhappiya classifies the formation of the noun as fivefold: (1) *pulliṅga* (masculine) (2) *itthiliṅga* (feminine) (3) *napuṁsakaliṅga* (neuter) (4) *tiliṅga* (having three genders) (5) *aliṅga* (non-gender).<sup>1</sup> In this context he re-arranges Kaccāyana's rules according to the classification of the usages so that a student can understand it with ease.<sup>2</sup> But Kaccāyana does not follow such method; he mixes the declensions of the nouns, pronouns, irregular nouns etc. of different genders.

In this kanda, there are 24 rules. At the beginn-

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1. "pulliṅgam itthiliṅgan̄ ca napuṁsakam athāparam̄  
tiliṅgan̄ ca aliṅgan̄ ca nāmikam̄ pañcadhā ṭhitam̄"  
Rūp 128, 18-19.

2. See, the classification ibid., pp. 37-128.

ing the technical term vibhatti is applied to to etc. In the rules where the word ca as shown in S<sup>c</sup> and S<sub>1</sub>, it is taken to indicate kvaci occurring in the rule 250; however, this reading ca for kvaci does not suit the Kaccāyana's general arrangement of the rules; therefore other versions omit it. The word sattamiyā is understood up to 257. In the rule 255 the word ca stands for him and ham from the preceding rule, according to the vutti; however, the word ca indicates generally a particular grammatical operation and not exclusion as in the vutti. In this case the vutti says that the word ca indicates the exclusion of hincana.

In the rule 256 the word ca is taken in the sense of avadharana. From the rule 258 the word kāle is governing. In the rule 260 the word ca, according to the vutti, stands for dā from the previous rule. Similarly, in the rule 261 the word ca indicates dā. However, this ca is explained differently in the different manuscripts. Therefore the word ca in the rule 261 may be taken in the sense of sattamiyā (251) or kāle (258). In this case, we may note that all the versions read the rule 261 as imasmā rahi-dhuna-dāni ca. In this rule, the word ca is not necessary, because the word dāni occurs in the rule. Therefore the original rule should be imasmā rahi - dhunā ca as supported by Rūpasiddhi-tīkā.<sup>3</sup> In the rule 263 the word ca cancels

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3. "casaddo dānipaccaya-sampinḍyanattho" Rūp-t 74, 20-21.

the word *vā* in the preceding rule. In the rule 265 the word *ca* indicates *iy'itthesu* of the preceding rule. The word *iy'itthesu* continues up to 270. In the rule 269 the word *ca* stands for *kaṇam*. In the rule 272 particular words are enlisted as exception for *sma*. Generally such type of list occurs at the end of a *kanda*.

**Rule 1:** *S<sub>1</sub>*, *S<sub>2</sub>*, *T*, *B<sub>1</sub>* add *kada*<sup>-4</sup> after *tadā*.

**Rule 2:** *B<sub>1</sub>*, *S<sub>2</sub>* add *imasma* in the *vutti*.

**Rule 5:** *S<sup>c</sup>*, *S<sub>2</sub>* add *ca* which stands for *kvaci* from the preceding rule after *vo* in the rule. *S<sub>2</sub>*, *T* add *kvaci* (sometimes) in the *vutti* and *T* puts *kasmim gato'si* after *devānampiyatissa*, but *S<sub>2</sub>* adds *kvaci ti kim attham?* *Kasmim gato'si* (why sometimes?: For, the following example is found: 'kasmim gato'si') - which seems to be necessary to make the *vutti* completed. *T* and *S<sub>2</sub>* add *kvaci* in the *vutti* to indicate that the form *kasmim* can be used or substituted i.e. it is used in the same sense of *kva* (the locative case).

**Rule 8:** *dha* in the *vutti* should be corrected to *dha* as shown in all the versions.

**Rule 13:** *S<sub>1</sub>* reads *dānipaccayam'anukaddhanattham* for *dāpacay'anukaddhanattham*, *S<sub>2</sub>* and *B<sub>1</sub>* read the same but omit either *dāni-* or *dā-*. *T* omits this sentence. If we read *dāni-* as suggested by *S<sub>1</sub>*, it would be repeated and *ca* in the rule would not be necessary as remarked above.

4. Nyp also records *kada*.

Even Suttaniddesapāṭha supports S<sub>1</sub> but still records dāni in the rule.<sup>5</sup>

**Rule 15:** "bāhusaccam": occurs in Khp V 4 as follows:-

"bāhusaccān ca sippān ca vinayo ca susikkhito  
subhāsitā ca yā vācā etam mañgalam uttamam".

"pañciccam, kosallam, nepunnam": occurs in Pp 25, 23-24 as follows:- "upalakkhaṇā puccupalakkhaṇā pañciccam  
kosallam nepunnam vebhavyā". "vepullam": occurs in Vibh 213, 21 as follows:- "yo bhiyyobhāvo tam vepullam".  
"kārunnam": occurs in Ja VI 82, 27-28 as follows:-

"sa rājā parideyesi bahum kārunnasamphitam  
ajaramaro'ham āsimi aji'etam nāmi no pure".

"sāmānnam": occurs in S V 25, 3-4 as follows:-

"sāmānnan ca vo bhikkhave desissāmi sāmānnaphalāni ca  
tam supātha".

**Rule 17:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read pasatthassa for passatt-hassa, whatever reading we may accept, even PED gives two forms.<sup>6</sup> "seyyo": occurs in Dhp 106 as quoted under II. 1. 32. "settho": occurs in Vin III 4, 2-3 as quoted under II. 1. 32. "jettho": occurs in D II 15, 10-12 as quoted under II. 1. 32.

**Rule 19:** T, S<sub>2</sub> read sādo for sadho.

5. "tipadam'idam. Imasma ti avadhi. Rahi- dhuna-dāni ti visayī. Cā ti anukaddhana. Sanna pe- vidhisuttan ti datthabbam. Anuvattamānadāpaccaiyam nivattetum idha anuvattamāne siddhe pi dānipaccayo gahito. Caggahaṇam kāle sattamay'atthe saddānam anukaddhanattham" Sdp 84, 8-12.

6. PED, s.v. pasattha.

Rule 20: B<sub>1</sub> reads *kañ*<sup>7</sup> for *kañam*.

Rule 22: S<sub>2</sub>, Cd add *gañiyo*, *ganitt̄ho* after *gunitt̄ho*.

S<sub>2</sub> add *casaddaggahañam* iya - *itt̄ha-ggahañam'anukaddha-nattham* (the word ca is to supply the suffixes *iya* and *itt̄ha* from previous rule) S<sub>1</sub> reads the same but omits *iya - itt̄ha-ggahañam*.

Rule 23: S<sub>1</sub>, S<sub>2</sub> add *kārunñam*, B<sub>1</sub> adds *kārunñam*, *kosallam* in the vutti, - *desam sannapanattham* should be joined as - *desasannapanattham* which seems to be better sentence.

"bāhusaccam": occurs in Khp V 4 as quoted under II.

5. 15. "pāñdiccam, kosallam, nepunñam": occurs in Pp 25, 23-24 as quoted under II. 5.15. "vepullam": occurs in Vibh 213, 21 as quoted under II. 5.15. "kārunñam": occurs in Ja VI 82, 27-28 as quoted under II. 5.15. "sa-mannam": occurs in S V 25, 3-4 as quoted under II. 5. 15. "ālasyam": occurs in A V 136, 6 (v.l.) as follows: - "ālasyam anuttānam bhogānam paripantho". "ārogyam": occurs in Sn 749 as follows:-

"ārogyam samma-d-annaya āsavānam parikkhaya  
samkhaya sevi dhammattho samkhā na upeti".

Upamassa should be corrected to upamāya as shown in S<sub>1</sub>, S<sub>2</sub>, because upamā has feminine gender;<sup>8</sup> the genitive form should be upamāya. "opammam": occurs in M I 378, 27-28 as follows:- "purimen' evāham bhante opammena bhagavato attano abhiraddho".

Rule 24: B<sub>1</sub> adds *kattārā*, *vattārā* in the vutti.

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7. Nyp also reads *kañ*.

8. See PED, s.v. *upama*.

### Kāraka-kappa

[1] Yasmādapeti bhayam ādatte vā tad apādānam. 273

Yasmā vā apeti yasmā vā bhayam jāyate yasmā vā ādatte tam kārakam apādānasannam hoti. Gāma āpenti munayo; nagara niggato rājā; pāpā cittam nivāraye; corā bhayam jāyate; acariyupajjhāyehi sikkham gāhāti sиссо. Apādānam icc anena kv attho? Apādāne pañcamī (III. 25).

(1) That from which one goes out, fear arises, or something is received, is called apādāna.

That case-relation is called apādāna from which goes out, fear arises, or something is received. For example 'gāma āpenti munayo' 'nagara niggato rājā' 'pāpā cittam nivāraye' 'corā bhayam jāyate' 'acariyupajjhāyehi sikkham gāhāti sиссо'. What is the use of the term apādāna (ablative)?: (It is useful) for, it will be used in the rule 'Apādāne pañcamī (III. 25).

[2] Dhātunāmānam upasaggayogādīsv api ca. 274

Dhātunāmānam payoge ca upasaggayogādīsv api ca tam kārakam apādānasannam hoti. Dhātūnam payoge tāvā; icc etassa dhātussa parāpubbassa payoge yo asayho so apādānasanno hoti; tam yathā: buddhasmā parājenti annatitthiyā; bhū icc etassa dhātussa papubbassa payoge yato acchinnappabhavo so apādānasanno hoti; tam yathā: himavantā pabbavanti pañca mahānadiyo; anavatattamhā pabbavanti mahāsara; aciravatiyā pabbavanti kunadiyo. Nāmappayoge pi tam kārakam apādānasannam hoti; tam

yathā: urasma ājatoutto; bhūmito niggato raso; ubhato  
 sujātoutto. Upasaggayogādīsv api ca tam kārakam apād-  
 ānasannam hoti; tam yathā: apa sālāya āyanti vāñijā;  
 ā brahma-lokā saddo abbh'uggacchati; upari pabbatā devo  
 vassati; buddhasmā pati sāriputto dhammadesanāya  
 alapati; temāsam ghaṭam assa telasmā pati dadāti; uppalaṁ  
 assa padumasmā pati dadāti; kanakam assa hirannāsmā pati  
 dadāti. Ādiggahaṇena kārakamajjhēpi pañcamī vibhatti  
 hoti; tam yathā: pakkhasmā vijjhati migam; kosā vijjhati  
 kuñjaram; māsasmā bhunjati bhojanam. Apiggahaṇena nipa-  
 tappayogepi pañcamī vibhatti hoti dutiyā ca tatiyā ca:  
 rahitā mātuja punnam katvā phalam deti, rahitā mātujam,  
 rahitā mātujena vā; rite saddhammā kuto sukham labhati,  
 rite saddhammam, rite saddhammena vā; te bhikkhū nānā  
 kula pabbajita, nānā kulam, nānā kulena vā; vinā  
 saddhammā natth'anno koci nātho loke vijjati, vinā  
 saddhammam, vinā saddhammena vā; vinā buddhasmā, vinā  
 buddham, vinā buddhena vā. Casaddaggahaṇena annatthāpi  
 pañcamī vibhatti hoti. Yato'ham bhagini ariyāya jātiyā  
 jāto; yato sarāmi attānam, yato patto'smi vinnutam;  
 yatvādhikaranam enam abhijjhādomanassā pāpaka akusalā  
 dhammā anvassaveyyum.

(2) And in connection with the roots, nouns and prepositions etc. also.

The case-relation is called apādāna also in connection with the roots, nouns and prepositions etc. In connection with the use of roots as follows:- The root ji being used with the prefix para, the subduer

is called apādāna. For example 'buddhasmā parājenti  
 ~nātithiyā'. The root bhū being used with the prefix pa, that from which something continues becomes apādāna. For example 'himavantā pabhavanti pāñca māhā-  
 nadiyo' 'anavatattamhā pabhavanti mahāsarā' 'aciravatiyā  
 pabhavanti kunadiyo'. The case-relation is called apā-  
 dāna in connection with the nouns. For example 'urasmā  
 jāto putto' 'bhūmito niggato raso' 'ubhato sujāto  
 putto'. The case-relation is termed apādāna also in  
 connection with prepositions, etc. For example 'apa sā-  
 lāya āyanti vāñijā' 'ā brahma-lokā saddo  
 abbh'uggacchati' 'upari pabbata devo vassati'.  
 'buddhasmā pati sāriputto dhammadesanāya ālapati' 'tem-  
 āsam ghaṭam assa telasmā pati dadāti' 'uppalam assa  
 padumasmā pati dadāti' 'kanakam assa hirannasmā pati  
 dadāti'. By the force of ādi the ablative case is used  
 even in the case of other case-relations. For example  
 'pakkhasmā vijjhati migam' 'kosā vijjhati kūñjaram'  
 'māsasmā bhunjati bhojanam'. By the force of api even  
 in connection with the indeclinables, the ablative case  
 is used as well as accusative and instrumental. For  
 example 'rahitā mātuja punnam katvā phalam deti, rahitā  
 mātujam, rahitā mātujena vā' 'rite saddhammā kuto sukham  
 labhati, rite saddhammam, rite saddhammena vā'  
 'te bhikkhū nānā kula pabbajita, nānā kulam, nānā  
 kulena vā' 'vinā saddhammā natth'anno koci nātho loke  
 vijjati, vinā saddhammam, vinā saddhammena vā' 'vinā

buddhasmā, vinā buddham, vinā buddhena vā'. By the force of ca the ablative case is used also elsewhere. For example 'yato'ham bhagini ariyāya jatiyā jato' 'yato sarami attanam, yato patto'smi vinnutam' 'yatvā-dhikaranam enam abhijjhādomanassā pāpaka akusalā dhamma-anvassaveyyum'.

[3] Rakkhanatthanam icchitam.

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Rakkhanatthanam dhātunam payoge yam icchitam tam kārakam apādānasannam hoti. Kake rakkhanti tāndula, yava patisedhenti gāvo.

(3) The desired object in connection with the roots meaning protection.

In connection with the roots denoting protection the object desired becomes apādāna kāraka. For example 'kake rakkhanti tāndula' 'yava patisedhenti gāvo'.

[4] Yena vā'dassanam.

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Yena vā adassanam icchitam tam kārakam apādānasannam hoti. Upajjhāyā antaradhāyati sissō; mātarā ca pitarā ca antaradhāyati putto. Vā ti kim attham? Sattamīvibhattyattham. Jetavane antaradhāyati bhagava; jetavane antarahito bhagava.

(4) Or, one from whom disappearance (is desired).

That from whom disappearance is intended becomes apādāna kāraka optionally. For example 'upajjhāyā antaradhāyati sissō' 'mātarā ca pitarā ca antara-dhāyati putto'. Why optionally?: The locative case is

also used. For example 'jetavane antaradhadayati bhagava' 'jetavane antarahito bhagava'.

[5] Dūr'antik'addhakālanimmāna-tvālopa-disayoga-vibhatt'ārappayoga-suddha'ppamocana-hetu-vivitta'ppama-na-pubbayoga-bandhana-guṇavacana-pañha-kathana-thok' akattūsu ca.

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Dūratthe antikatthe addhakālanimmāne tvālope disayoge vibhatte ārappayoge suddhatthe pamocanatthe hetvatthe vivittatthe pamāne pubbayoge bandhane guṇavacane pañhe kathane thoke akattari icc etesv atthesu payogesu ca tam kārakam apādānasannam hoti.

Dūratthappayoge tāva: kīvadūro ito naļakāragāmo; dūrato vāgamma; ārakā te moghapurisa imasma dhammavinaya. Dutiyā ca tatiyā ca: dūram gāmam āgato dūrena gāmena vā, ārakā imam vinayam anena dhammavinayena vā; icc evam ādi. Antikatthe: antikam gāma; āsannam gāma; samīpam gāma; samīpam saddhamma. Dutiyā ca tatiyā ca: antikam gāmam gāmena vā; āsannam gāmam gāmena vā; samīpam gāmam gāmena vā; samīpam saddhammam saddhammena vā; icc evam ādi. Addhakālanimmāne: ito madhurāya catūsu yojanesu sañkassanagaram atthi, tattha bahū janā vasanti; ito bhikkhave ekanavutikappe vipassi nāma sammāsambuddho loke uppajji; ito tiṇṇam māsanam accayena parinibbāyissāmi, icc evam ādi. Tvālope kammādhikarāgesu: pāsa-dā sañkameyya pāsādam abhiruyhitvā vā, pabbatā sañkam-eyya pabbatam abhiruyhitvā vā; hatthikkhandā sañkameyya hatthikkhandam abhiruyhitvā vā; āsanā vutt̄haheyya āsane

*nisiditvā vā; icc evam ādi.*

*Disāyoge: avīcito upari bhavaggam antare; yato khemam tato bhayam; puratthimato, dakkhiṇato, pacchimato, uttarato; yato assosum bhagavato kittisaddam; uddham pādatalā; adho kesamatthakā; icc evam ādi. Vibhatte: yato pañitataro vā visitthataro vā natthi. Chatthī ca: channavutinam pāsanḍanam dhammānam pavaram yad idam sugatavinayam; icc evam ādi. Ara-ppayoge: gāmadhammā vasaladhammā asaddhammā ārati virati pativirati, pāñatipātā veramañī; icc evam ādi. Suddhatthe: lobhaniyehi dhammehi suddho; mātito capitito ca suddho, asaṃsattho, anupakuttho, agarahito; icc evam ādi. Pamocanatthe: parimutto dukkhasmā ti vadāmi; mutto'smi marabandhanā; tato muccanti maccunā; icc evam ādi. Hetvatthe: kasmā hetunā; kasmā tumhe daharā na miyyatha; kasmā idh'eva marañam bhavissati; icc evam ādi. Vivittatthe: vivitto pāpaka dhamma; vivicca'eva kāmehi; vivicca akusalehi dhammehi; icc evam ādi. Pamanatthe: dīghaso navavidatthiyo sugatavida-thiyā pamāṇikā kāretabbā sugatasāṅghāti; majjhimassa purisassa addhatelasahattha; icc evam ādi. Pubbayoge: pubb'eva me bhikkhave sambodhā, icc evam ādi. Bandhanatthe: satasmā bandho naro. Tatiyā ca: satena vā bandho; icc evam ādi. Guṇavacane: pannaya sugatim yanti; cāgāya vipulam dhanam; pannaya vimuttamano issariyā janam rakkhati rājā; icc evam ādi. Pañhe tvālope kammādhikaraṇesu: abhidhammā pucchanti. Dutiyā ca tatiyā ca: abhidhammam abhidhammena vā; Vinayā*

pucchanti, vinayam vinayena vā; evam: sutta gāthā udāna itivuttakā jātakā abbhutadhamma vedalla; icc evam ādi. Kathane tvalope kammādhikarapesu: abhidhamma kathayanti. Dutiyā ca tatiyā ca: abhidhammam abhidhammena vā; vinaya kathayanti, vinayam vinayena vā; evam: sutta gāthā udāna itivuttakā jātakā abbhutadhamma vedalla, icc evam ādi. Thokatthe: thoka muccati; appamattakā muccati, kicchā muccati. Dutiyā ca tatiyā ca: thokam thokena vā; appamattakam appamattakena vā; kiccham kicchena vā; icc evam ādi. Akattari: katattā upacitattā ussannattā vipulattā uppānam cakkhuvinnañānam. Casaddaggahāgena sesesvapi ye mayā nopadīttha apādānappayogikā te payogavicakkhañehi yojetabba.

(5) And in the following context: distance, proximity, a limit in space and time, the suffix *tva* being elided, in connection with direction, classification, connection with abstinence, purity, freedom, reason, separation, measure, connection with the word denoting 'before', binding, qualities, question, telling, littleness, not signifying the agent.

An in the following context the case-relation is called apādāna, distance, vicinity, a limit in space and time, the suffix *tva* being elided, denoting direction, classification, abstinence, purity, freedom, reason, separation, measure, denoting 'before', binding, qualities, question, telling, littleness, not

signifying the agent. Distance:- 'kīvadūro ito nañakāragāmo' 'dūrato vāgama' 'ārakā te moghapurisa imasma dhammavinaya'. (In the sense of distance) the accusative and instrumental cases are also used, for example 'dūram gāmam āgato dūrena gāmena vā' 'ārakā imam vinayam anena dhammavinayena vā', and so on in the same manner. Vicinity:- 'antikam gāma' 'āsannam gāma' 'samīpam gāma' 'samīpam saddhamma'. (In the sense of vicinity) the accusative and instrumental cases are also used, for example 'antikam gāmam gāmena vā' 'āsannam gāmam gāmena vā' 'samīpam gāmam gāmena vā' 'samīpam saddhammam saddhammena vā', and so on in the same manner. Limit in space and time:- 'ito madhurāya catusu yojanesu sañkassanagaram atthi, tattha bahū janā vasanti' 'ito bhikkhave ekanavutikappe vipassi nāma sammāsambuddho loke uppajji' 'ito tippam māsanam accayena parinibbāyissāmi', and so on in the same manner. In the sense of the accusative and the locative cases, if the suffix tvā is elided:- 'pāsāda sañkameyya pāsādam abhiruyhitvā vā' 'pabbata sañkameyya pabbatam abhiruyhitvā vā' 'hatthikkhandā sañkameyya hatthikkhandam abhiruyhitvā vā' 'āsana vutthaheyya āsane nisiditvā vā' and so on in the same manner. In the sense of direction:- 'avīcito upari bhavaggam antare' 'yato khemam tato bhayam' 'puratthimato, dakkhinato, pacchimato, uttarato' 'yato assosum bhagavato kittisaddam' 'uddham pādatala' 'adho kesamatthakā', and so on in the same manner. In the

sense of classification:- 'yato pāṇītataro vā visatthataro vā natthi'. (In the sense of classification) the dative case is also used, for example 'channavutinam pāsanḍanam dhammānam pavaram yad idam sugatavinayam', and so on in the same manner. In the sense of abstinence:- 'gāmadhamma vasaladhamma asaddhamma ārati virati pativirati' 'pāṇītipāṇī veramapī', and so on in the same manner. In the sense of purity:- 'lobhānīyehi dhammehi suddho' 'mātito ca pitito ca suddho, asamsattho, anupakuttho, agarahito', and so on in the same manner. In the sense of freedom: 'parimutto dukkhasmā ti vadāmi' 'mutto'smi mārabandhanā' 'tato muccanti maccuna', and so on in the same manner. In the sense of reason:- 'kasmā hetunā' 'kasmā tumhe dahara na miyyatha' 'kasmā idh'eva maranam bhavissati', and so on in the same manner. In the sense of seperation:- 'vivitto pāpaka dhamma' vivicca'eva kamehi' 'vivicca akusalehi dhammehi', and so on in the same manner. In the sense of measure:- 'dīghaso navavidatthiyo sugatavidatthiyā pamāṇikā kāretabba sugatasāṅghāṭī' 'majjhimassa purisassa addhatelasahattha', and so on in the same manner.

In the sense of 'before':- 'pubb'eva me bhikkhave sambodha', and so on in the same manner. In the sense of binding:- 'satasma bandho naro'. (In the sense of binding) the instrumental case is also used, for example 'satena vā bandho', and so on in the same

manner. In the sense of quality:- 'pannaya sugatim<sup>~~-</sup> yanti' 'cāgāya vipulam<sup>~~-</sup> dhanam' 'pannaya vimuttamano issariyā janam<sup>~~-</sup> rakkhati rājā', and so on in the same manner. In the sense of question, when the suffix tva is elided, the accusative and locative cases are used in the sense of the ablative case, for example 'abhidhammā pucchanti'. The accusative and instrumental cases are also used, for example 'abhidhammam abhidhammena vā' 'vinaya pucchanti, vinayam vinayena vā'; similarly: 'sutta gāthā udāna itivuttaka jātakā abbhutadhammā vedalla', and so on in the same manner. In the sense of 'telling' when the suffix tva is elided, the accusative and instrumental cases are used in the sense of the ablative case, for example 'abhidhammā kathayanti'. The accusative and instrumental cases are also used, for example 'abhidhammam abhidhammena vā' 'vinaya kathayanti, vinayam vinayena vā'; similarly: 'sutta gāthā udāna itivuttaka jātakā abbhutadhammā vedalla', and so on in the same manner. In the sense of littleness:- 'thokā muccati' 'appamattaka muccati' 'kicchā muccati'. (In the sense of littleness), the accusative and instrumental cases are also used, for example 'thokam thokena vā' 'appamattakam appamattakena vā' 'kiccham kicchena vā', and so on in the same manner. In the sense of 'not signifying the agent,' for example: 'katatta upacitatta ussannatta vipulatta uppannam cakkhuvinnanam'. By the force of ca the ablative

case is used elsewhere also which is to be fixed by scholars in the subject.

[6] Yassa dātukāmo rocate vā dhārayate vā tam sampadānam.

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Yassa vā dātukāmo yassa vā rocate yassa vā dhārayate tam kārakam sampadānasannam hoti. Samanassa cīvaraṁ dadāti; samanassa rocate saccam; devadattassa suvappachattam dhārayate yannadatto. Sampadānam icc anena kv attho? Sampadāne catutthī (III. 23). Vā ti vikappanattham. Dhātunāmanam payoge vā upasaggappayoge vā nipatappayoge vā sati attavikappanattham vāsaddam payujjati.

(6) One to whom something is desired to be given, or one who entertains for something or one from whom something is borne, is called sampadāna.

That to whom something is desired to be given, or who entertains for something or from whom something is borne becomes designated by the term sampadāna. For example 'samanassa cīvaraṁ dadāti' 'samanassa rocate saccam' 'devadattassa suvappachattam dhārayate yannadatto'. What is the use of the term sampadāna? (It is useful) for, it will be used in the next rule 'Sampadāne catutthī (III. 23). The word vā is used to signify optionality. Thus in connection with roots, nouns, prepositions or indeclinables, the word vā (optionality) is used.

[7] Silāgha-hanu' ṭṭhā-sapa-dhāra-piha-kudha-duh'-  
 iss' āsuyya-rādh' ikkha' ppacc' ā-suṇa-anu-pati-gīṇa-pubba-  
 katt' ārocanattha-tadattha-tumatth' ālamattha-mann' anā-  
 dar' appāñini gatyatthakammani āsimṣattha-sammuti-  
 bhiyya-sattamyatthesu ca. 279

Silāgha - hanu - ṭṭhā - sapa - dhāra - piha - kudha  
 - duha - issa icc etesam dhatūnam payoge usuyyatthanān  
 ca payoge rādh' ikkhap payoge pacc' ā - suṇa - anu -  
 pati - gīṇānam pubba - kattari ca ārocanatthe tadatthe  
 tumatthe alamatthe mannatippayoge anādare appāñini  
 gatyatthānam kammani āsimṣatthe sammuti bhiyya-  
 sattamyatthesu ca tam kārakam sampadānasannām hoti.  
 Silāghappayoge tāva: buddhassa silāghate; dhammassa  
 silāghate; saṅghassa silāghate; sakaupajjhāyassa silā-  
 ghate; tava silāghate; mama silāghate; icc evam ādi.  
 Hanuppayoge: hanute mayham eva; hanute tuyham eva; icc  
 evam ādi. ḍhāpayoge: upatiṭṭheyya sakyaputtānam  
 vaddhaki; bhikkhussa bhūnjamānassa pāniyena vā vidhū-  
 pena vā upatiṭṭheyya; icc evam ādi. Sapappayoge:  
 mayham sapate; tuyham sapate; icc evam ādi. Dhār-  
 appayoge: suvannām te dhārayate; suvannām me dhārayate;  
 icc evam ādi. Piḥappayoge: buddhassa ānnatitthiyā  
 pihayanti; devā dassanakāmā te; yato icchāmi bhaddam  
 tassa; samiddhānam pihayanti daliddā; icc evam ādi.  
 kudha-duha-issa-usuyyappayoge: kodhayati devadattassa;  
 tassa kujjha mahāvīra; duhayati disānam meghe; titthiyā  
 samanānam issayanti; titthiyā samanānam usuyyanti;

labhagiddhena dujjana<sup>ā</sup> guṇavantānam<sup>ā</sup> usuyyanti;  
 guṇavadḍhena kā usuyyā vijānatam<sup>ā</sup>. Rādhā - ikkha icc  
 etesam<sup>ā</sup> dhatūnam<sup>ā</sup> payoge yassa akathitassa  
 punavipucchanam<sup>ā</sup> kammavikhyāpanattham<sup>ā</sup> tam<sup>ā</sup> karakam<sup>ā</sup>  
 sampadānasannam<sup>ā</sup> hoti dutiyā ca: ārādho me ranno; ārādho  
 me rājānam<sup>ā</sup>; ky āham<sup>ā</sup> ayyānam<sup>ā</sup> aparajjhāmi; cakkhum<sup>ā</sup>  
 janassa dassanāya tam<sup>ā</sup> viya manne; āyasmato upāli-  
 therassa upasampadāpekkho upatisso āyasmantam<sup>ā</sup> vā.  
 Paccā- suna - anu - pati - gīānam<sup>ā</sup> pubba - kattari ca;  
 sunotissa dhātussa paccāyoge yassa kammano pubbassa yo  
 kattā so sampadānasanno hoti; tam<sup>ā</sup> yathā: bhagava<sup>ā</sup>  
 bhikkhū etad avoca. Bhikkhū ti akathitakammam<sup>ā</sup>, etam<sup>ā</sup> ti  
 kathitakammam<sup>ā</sup>, yassa kammano pubbassa yo kattā so  
 bhagava<sup>ā</sup>, Yo karoti sa kattā ti (III.11) suttavacanena;  
 evam<sup>ā</sup> yassa kammano pubbassa yo kattā so sampadānasanno  
 hoti; tam<sup>ā</sup> yathā: bhagavato paccassosum<sup>ā</sup> te bhikkhū;  
 āsuṇanti buddhassa bhikkhū. Gīāssa dhātussa anu -  
 patiyoge yassa kammano pubbassa yo kattā so sampadā-  
 nasanno hoti; tam<sup>ā</sup> yathā: bhikkhu janam<sup>ā</sup> dhammam<sup>ā</sup> sāveti;  
 tassa bhikkhuno jano anugīāti; tassa bhikkhuno  
 patigīāti. Yo vādeti sa kattā, yam<sup>ā</sup> vuttam<sup>ā</sup> kamman ti  
 vuccati; yo paṭiggāhako tassa sampadānam<sup>ā</sup> vijāniyam<sup>ā</sup>.  
 Ārocanatthe: ārocayāmi vo bhikkhave; āmantayāmi vo  
 bhikkhave; paṭivedayāmi vo bhikkhave; ārocayāmi te  
 mahārāja; paṭivedayāmi te mahārāja. Tadatthe: ūnassa  
 paripuriyā, buddhassa atthāya, dhammassa atthāya,  
 saṅghassa atthāya jīvitam<sup>ā</sup> pariccajāmi. Tumatthe: lokā-  
 nukampāya atthāya hitāya sukhāya; bhikkhūnam<sup>ā</sup> phāsuvi-

hārāya; icc evam ādi. Alamatthe: alam iti arahati ca paṭikkhitte ca. Alam me buddho; alam me raijam; alam bhikkhupattassa; alam me mallo mallassa, evam arahati; alam te rūpam karaṇiyam; alam me hirannasuvanñehi, evam paṭikkhitte.

Mann'anādar'appāñini; <sup>~~</sup>mannatippayoge anādare appāñini; katthassa tuvam manne; kalinagarassa tuvam manne. Anādare ti kim attham? Suvanñam tam manne. Appāñini ti kim attham? Gadrabham tuvam manne. Gatyatthakammani: gāmassa pādena gato; nagarassa pādena gato; appo saggāya gacchati saggassa gamanena vā; mūlāya paṭikasseyya saṅgho. Dutiya ca: gāmam pādena gato; nagaram pādena gato; appo saggam gacchati saggam gamanena vā; mūlam paṭikasseyya saṅgho. Āsimsatthe: āyasmato dīghāyu hoti; bhaddam bhavato hotu; kusalam bhavato hotu; anāmayam bhavato hotu; sukham bhavato hotu; svāgatam bhavato hotu; icc evam ādi. Sammutippayoge: annatra saṅghasammutiya bhikkhussa vippavatthum na vat̄tati; sadhu sammuti me tassa bhagavato dassanāya. Bhiyyappayoge: bhiyyo somattāya; icc evam ādi. Sattamyatthe: tuyhancassa āvikaromi; tassa me sakko pātur ahosi; icc evam ādi. Atthaggahapena bahūsu akkharappayogesu dissati; tam yathā: upamam te karissāmi; dhammam vo bhikkhave desissāmi; icc evam ādi. Saratthe ca: desetu bhante bhagava dhammam bhikkhūnam; tassa phāsu; tassa pahiṇeyya; yathā no bhagava byākareyya tathāpi tesam byākarissāma; kappati sama-

ñānam āyogo; amhākam mañinā attho; kim attho me buddhena; seyyo me attho; bahūpakārā bhante mahāpajāpatī gotamī bhagavato; bahūpakārā bhikkhave mātāpitaro puttānam; icc evam ādi. Akkharappayogesu <sup>~~</sup> annepi payoga payogavicakkhaṇehi yojetabba. Casaddaggahañam

vikappanattham vā-gahañānukadḍhanattham. Ye keci sampadānappayogikā mayā nopadiṭṭhā tesam gahanattham iti vikappayati; tam yathā: bhikkhusaṅghassa pabhūayam bhagava; desassa pabhū ayam rājā; khettassa pabhūayam gahapati; arannassa pabhū ayam luddhako; icc evam ādi. Kvaci dutiya-tatiya-chatṭhi-sattamyatthesu ca.

(7) (Sampadāna is laid down) also in the following contexts, connection with the roots silāgha (to praise, to boast of) hanu (to hide from), thā (to stand), sapa (to curse, to swear; to make an oath), dhāra (to owe) piha (to yearn for; desire; envy), kudha (to be angry with), duha (to injure), issa (to envy; not tolerate), ussuyya (to find fault with; to feel resentment), radha (to satisfy) and ikkha (to see) denoting 'that which was previously the subject' (but has been used as the object) of the roots suna (to hear) with the prefix pati or ā, gipa (to sing) with the prefix anu or pati, the sense of an announcing, the sense of for the purpose of it, the sense of tum (the infinitive suffix), the sense of alam (enough), connection with the root mana (to think; to consider), if it denotes disrespect, and if its object be inanimate, denoting 'the object (of action denoted by a

verb) with the sense of movement', the sense of benediction, connection with the words sammuti (approval; consent), and bhiyya (more; abundant) and the sense of the locative case.

The case-relation is called sampadāna also in the context of the following conditions:- connection with the roots, silāgha (to praise; to boast of), hanu (to hide from), tha (to stand), sapa (to curse; to swear; to make an oath), dhāra (to owe), piha (to yearn for; desire; envy), kudha (to be angry with), duha (to injure), issa (to envy; not tolerate), ussuyya, (to find fault with; to feel resentment), radha (to satisfy) and ikkha (to see), denoting 'that which was previously the subject' (but has been used as the object) of the roots suna (to hear), with the prefix pati or ā, gina (to sing) with the prefix anu or pati, the sense of announcing, the sense of for the purpose of it, the sense of tum (the infinitive suffix) the sense of alam (enough), connection with the verb <sup>~~</sup>mannati (thinks; considers), and if it denotes disrespect, if its object be inanimate, denoting 'the object of a verb which signifies motion', the sense of benediction, connection with the words sammuti (approval; consent), and bhiyya (more; abundant) and the sense of the locative case. In connection with the root silāgha (to boast of, to praise):- 'buddhassa silāghate' 'dhammassa silāghate' 'saṅghassa silāghate'

'sakaupajjhāyassa silāghate' 'tava silāghate' 'mama silāghate'; and so on in the same manner. In connection with the root hanu (to hide from):- 'hanute mayham eva' 'hanute tuyham eva'; and so on in the same manner. In connection with the root thā (to stand):- 'upatitt̄theyya sakyaputtānam vaddhaki' 'bhikkhussa bhūnjamānassa pāniyena vā vidhūpena vā upatitt̄theyya'; and so on in the same manner. In connection with the root sapa (to curse; to swear; to make an oath):- 'mayham sapate' 'tuyham sapate'; and so on in the same manner. In connection with the root dhāra (to owe):- 'suvannam te dharayate' 'suvannam me dharayate'; and so on in the same manner. In connection with the root piha (to long for; to desire):- 'buddhassa annatitthiye pihayanti' 'devā dassanakāmā te' 'yato icchāmi bhaddam tassa' 'samiddhānam pihayanti daliddā'; and so on in the same manner. In connection with the roots kudha (to be angry with), duha (to injure), issa (to envy; not tolerate) and ussuxya (to find fault with, to feel resentment):- 'kodhayati devadattassa' 'tassa kujha mahāvīra' 'duhayati disānam meghe' 'titthiya samanānam issayanti' 'titthiya samanānam usuyyanti' 'labhagiddhena dujjana gunavantānam usuyyanti' 'gunavaddhena kā usuyyā vijānatam'. In connection with the roots rādha (to be pleased) and ikkha (to see), that of whom some queries are made with a view to celebrate his actions, is called sampadāna and also the accusative

case is used; for example 'ārādho me rānno' 'ārādho me rājanām' 'ky āham ayyānām aparajjhāmi' 'cakkhum janassa dassanāya tam viya manne' 'āyasmato upālitherassa upasampadāpekkho upatisso āyasmantam vā'. In denoting 'that which was previously the subject' but has been used as the object of the verb from the root suna (to hear) with the prefix pati or ā, or of the verb from the root gīga (to sing) with the prefix anu or pati; in connection with the root suna, with the prefix pati or ā that which was previously the subject of action is called the sampadāna kāraka; for example "bhagavā bhikkhū etad avoca". The word bhikkhū is indirect object; etam is direct object; the agent of earlier action is bhagavā, according to the rule 'one who performs is agent (III. 11)'; thus that which was previously an agent is called sampadāna; as:- 'bhagavato paccassosum te bhikkhū' 'āsupanti buddhassa bhikkhū'. In connection with the root gīga with the prefix anu or pati that which was previously an agent of action becomes sampadāna; for example 'bhikkhu janām dhammām sāveti' 'tassa bhikkhuno janō anugīgāti' 'tassa bhikkhuno patigīgāti'. He who speaks is called kattā that which is spoken is called the object; one who is receiver should be known as sampadāna. In the sense of announcing:- 'ārocayāmi vo bhikkhave' 'āmantayāmi vo bhikkhave' 'pativedayāmi vo bhikkhave' 'ārocayāmi te mahārāja' 'pativedayāmi te mahārāja'. In the sense of for the purpose of it: - 'ūnassa

paripuriyā' 'buddhassa atthāya, dhammassa atthāya,  
 saṅghassa atthāya jīvitam pariccajāmi'. In the sense  
 of the infinitive:- 'lokānukampāya atthāya hitāya  
 sukhāya' 'bhikkhūnam phasuvihārāya'; and so on in the  
 same manner. In the sense of alam (enough); the word  
 alam is used in the sense of araha 'capable of; worthy  
 of; fit for' and paṭikkhitta 'rejected; enough  
 of'. For example 'alam me buddho', 'alam me raijam'  
 'alam bhikkhupattassa' 'alam me mallo mallassa'; thus  
 it is used in the sense of araha, 'alam te rūpam kara-  
 piyam' 'alam me hirannasuvannehi'; thus it is used in  
 the sense of paṭikkhitta. If the object of the verb  
 from manna is not an animate being and denotes  
 disrespect:- 'katthassa tuvam manne' 'kalingarassa  
 tuvam manne'. Why disrespect? : For, in the following  
 example, sampadāna is not found 'suvaṇṇam tam manne'.  
 Why 'not an animate being'? : For, in the following  
 example, sampadāna is not found: 'gadrabham tuvam  
 manne'. In connection with the object of (action  
 denoted by a verb) with the sense of movement:-  
 'gāmassa pādena gato' 'nagarassa pādena gato' 'appo  
 saggāya gacchati saggassa gamanena vā' 'mūlāya  
 paṭikasseyya saṅgho'. Also the accusative case is  
 used:- 'gāmam pādena gato' 'nagaram pādena gato' 'appo  
 saggam gacchati saggam gamanena vā' 'mūlam paṭikasseyya  
 saṅgho'. In the sense of benediction:- 'ayasmato dīghāyu  
 hoti' 'bhaddam bhavato hotu' 'kusalam bhavato hotu'

'anāmayam bhavato hotu' 'sukham bhavato hotu' 'svāgatam bhavato hotu'; and so on in the same manner. In connection with the word **sammuti** (consent, approval):- 'annatra saṅghasammutiyā bhikkhussa vippavatthum na vattati' 'sādhu sammuti me tassa bhagavato dassanāya'. In connection with the word **bhiyya** (more, abundant):- 'bhiyyo somattāya'; and so on in the same manner. In the sense of the locative case:- 'tuyhanā cassa āvikaromi' 'tassa me sakko pātūr ahosi'; and so on in the same manner. By the force of the word **attha sampadāna** is used in many other usages also; thus: 'upamam te karissāmi' 'dhammam vo bhikkhave desissāmi'. In the sense of **sāra** (most excellent bit):- 'desetu bhante bhagava dhammam bhikkhūnam' 'tassa phāsu' 'tassa pahīpeyya' 'yathā no bhagava byākareyya tathāpi tesam byākarissāma' 'kappati samanānam āyogo' 'amhākam mañinā attho' 'kim attho me buddhena' 'seyyo me attho' 'bahūpakārā bhante mahāpajāpatī gotamī bhagavato' 'bahūpakārā bhikkhave mātāpitaro puttānam'; and so on in the same manner. The experts should find out **sampadāna** in many other usages. The force of the word **ca** (too) indicates here the word **vā** (optionality) from the preceding rule. Those examples of the dative case which I have not mentioned here are indicated by the term **vā**; for example 'bhikkhusaṅghassa pabhu ayam bhagava' 'desassa pabhu ayam rāja' 'khettassa pabhu ayam gahapati' 'arāṇnassa pabhu ayam luddhako'; and so on in the same manner. Sometimes **sampadāna** is used in

the sense of the accusative, instrumental, genitive, and locative cases too.

(8) Yo dhāro tam okāsam. 280

Yo ādhāro tam okāsasannam hoti. Svādhāro catubbidho; byāpiko opasilesiko vesayiko sāmīpiko ti. Tattha byāpiko tāva: jalesu khīram; tilesu telam; ucchūsu raso. Opasilesiko: pariyañke rājā seti; āsane upavittho sañgho. Vesayiko: bhūmīsu manussā; antarikkhe vāyū; ākāse sakunā. Sāmīpiko: vane hatthino; gañgāyam ghoso; vaje gāvīm duhanti; sāvatthiyam viharati jetavane. Okāsa icc anena kv attho? Okāse sattamī (III. 32).

(8) That which is the site is called okāsa.

The site is called okāsa (location). The site is of four kinds as follows:- (1) byāpika (pervading; in absolute contact) (2) opasilesika (caused by (close) contact) (3) vesayika (belonging to a (particular) domain) (4) sāmīpika (caused by nearness). Among them, byāpika should be known as follows:- 'jalesu khīram' 'tilesu telam' 'ucchūsu raso'. Opasilesika:- 'pariyañke rājā seti' 'āsane upavittho sañgho'. Vesayika:- 'bhūmīsu manussā' 'antarikkhe vāyū' 'ākāse sakunā'. Sāmīpika:- 'vane hatthino' 'gañgāyam ghoso' 'vaje gāvīm duhanti' 'sāvatthiyam viharati jetavane'. What is the use of the term okāsa (location)? (It is useful) for, it will be used in the rule 'Okāse sattamī (III. 32).

## [9] Yena vā kayiratē tam karāṇam.

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Yena vā kayiratē yena vā passati yena vā sunāti tam kārakam karāṇasannām hoti. Dattēna vīhiṁ lunāti; vāsiyā rukkham tacchati; pharasunā rukkham chindati; kuddalena rukkham khaṇati; hatthena kammam karoti; cakkhunā rūpam passati; sotēna saddam sunāti. Karāṇa icc anena kv attho? Karāṇe tatiyā (III. 16).

(9) That by means of which an action has been done is called an instrument.

That by means of which an action has been done, seen or heard is called instrument. For example 'dattēna vīhiṁ lunāti' 'vāsiyā rukkham tacchati' 'pharasunā rukkham chindati' 'kuddalena rukkham khaṇati' 'hatthena kammam karoti' 'cakkhunā rūpam passati' 'sotēna saddam sunāti'. What is the use of the term karāṇa? : (It is useful) for, it will be used in the rule 'Karāṇe tatiyā (III. 16)'.

## [10] Yam karoti tam kammam.

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Yam vā karoti yam vā passati yam vā sunāti tam kārakam kammasannām hoti. Ratham karoti; chattam karoti; dhajam karoti; rūpam passati; saddam sunāti; kāntakam maddati; visam gilati. Kamma icc anena kv attho? Kammatthe dutiyā (III. 27).

(10) That which (the agent) does is called an object.

That, which one does, sees or hears, is called an object. For example 'ratham karoti' 'chattam karoti' 'dhajam karoti' 'rūpam passati' 'saddam sunāti' 'kāntakam maddati' 'visam gilati'. What is the use of

the term kamma?: (It is useful) for, it will be used in the rule 'Kammatthe dutiya' (III. 27)'.

[11] Yo karoti sa kattā.

283

Yo karoti so kattusanno hoti. Ahinā dattho naro; garuṇena hato nāgo; buddhena jito māro; upaguttēna bandho māro. Kattu icc anena kv attho? Kattari ca (III. 18).

(11) He who does is called kattā.

One who does an action is called an agent. For example 'ahinā dattho naro' 'garuṇena hato nāgo' 'buddhena jito māro' 'upaguttēna bandho māro'. What is the use of the term kattu?: (It is useful) for, it will be used in the rule 'Kattari ca (III. 18)'.

[12] Yo kāreti sa hetu.

284

Yo kattaram kāreti so hetusanno hoti kattusanno ca. So puriso tam purisam kammam kāreti; so puriso tena purisena kammam kāreti; so puriso tassa purisassa kammam kāreti; evam vihāreti, pāleti, pātheti, dhāreti, paceti, nāyeti. Hetu icc anena kv attho? Dhātūhi ne-naya-ñape-ñapaya kāritāni hetv atthe (VI. 2.7).

(12) One who makes the agent do is called hetu.

One who makes the agent do an action is called hetu as well as kattu. For example 'so puriso tam purisam kammam kāreti' 'so puriso tena purisena kammam kāreti' 'so puriso tassa purisassa kammam kāreti' (and) these examples are also used in the same way:- 'vihā-

reti' 'paleti' 'paṭheti' 'dhāreti' 'paceti' 'nāyeti'. What is the use of the term **hetu** (a cause)?: (It is useful), for, it will be used in the rule 'Dhātūhi ne-naya-ŋape-ŋāpaya kāritāni hetav atthe (VI. 2.7)'.

[13] Yassa vā pariggaho tam sāmī. 285

Yassa vā pariggaho tam sāmisannam hoti. Attano mukham; tassa bhikkhuno paṭivisam; tassa bhikkhuno pattam; tassa bhikkhuno cīvaraṁ. Sāmī icc anena kv attho? Sāmismim chatthī (III. 31).

(13) One to whom something belongs, is called sāmī.

One to whom some property belongs, is called sāmī (owner). For example 'attano mukham' 'tassa bhikkhuno paṭivisam' 'tassa bhikkhuno pattam' 'tassa bhikkhuno cīvaraṁ'. What is the use of the term sāmī (an owner)?: (It is useful) for, it will be used in the rule 'Sāmismim chatthī (III. 31)'.

[14] Liṅgatthe pathamā. 286

Liṅgatthābhidhānamatte pathamā vibhatti hoti. Puriso; purisā; eko; dve; ca; vā; hi; aham; hare; are.

(14) The nominative case is used in the sense of the gender.

When just the gender is to be indicated, the nominative case is used. For example 'puriso' 'purisā' 'eko' 'dve' 'ca' 'vā' 'hi' 'aham' 'hare' 'are'.

[15] Ālapane ca. 287

Ālapanatthādhike liṅgatthābhidhānamatte ca pathamā vibhatti hoti. Bho purisa; bhavanto purisā; bho rāja; bhavanto rājāno; he sakha; he sakhino.

Casaddaggahanam pañhamaggahanānukaddhanattham.

(15) Also in addressing.

The nominative case is used just a gender as well as to express additional sense of address. For example 'bho purisa' 'bhavanto purisa' 'bho rāja' 'bhavanto rājāno' 'he sakha' 'he sakhino'. The word ca (also) indicates here the word pañhamā (the nominative case) from the preceding rule.

[16] Karanya tatiyā.

288

Karaṇakārake tatiyā vibhatti hoti. Aggina kūṭīm jhāpeti; manasa ce padutthena; manasa ce pasannena; kāyena kammam karoti.

(16) The third case-ending is used in the karanya case-relation.

The instrumental case is laid down for karanya case-relation. For example 'aggina kūṭīm jhāpeti' 'manasa ce padutthena' 'manasa ce pasannena' 'kāyena kammam karoti'.

[17] Sahādiyoge ca.

289

Sahādiyogatthe ca tatiyā vibhatti hoti. Sahāpi gaggena saṅgho uposatham kareyya; mahata bhikkhusaṅghena saddhiṁ; sahassena samam mita.

(17) Also when the words saha etc. are used.

In connection with the words saha etc. the third case-ending is also used. For example 'sahāpi gaggena saṅgho uposatham kareyya' 'mahata bhikkhusaṅghena saddhiṁ' 'sahassena samam mita'.

## [18] Kattari ca.

290

Kattari ca kārake tatiyā vibhatti hoti. Rānna hato poso; yakkhena dinno varo; ahinā dattho naro.

(18) Also in denoting the agent.

The third case-ending is also used in the case-relation of agent. For example 'rānna hato poso' 'yakkhena dinno varo' 'ahinā dattho naro'.

## [19] Hetv atthe ca.

291

Hetv atthe ca tatiyā vibhatti hoti. Annena vasati; dhammena vasati; vijjāya vasati; sakkārena vasati.

(19) Also in the sense of a cause.

The third case-ending is also used in denoting a cause or purpose. For example 'annena vasati' 'dhammena vasati' 'vijjāya vasati' 'sakkārena vasati'.

## [20] Sattamy atthe ca.

292

Sattamy atthe ca tatiyā vibhatti hoti. Tena kālena; tena samayena; tena kho pana samayena.

(20) Also in the sense of the locative case.

In the sense of the locative case the third case-ending is also used. For example 'tena kālena' 'tena samayena' 'tena kho pana samayena'.

## [21] Yen'añgavikāro.

293

Yena byādhimatañgena añgino vikāro lakkhate tattha tatiyā vibhatti hoti. Akkhinā kāño; hatthena kuñi; kāñam passatu nettena; pādena khanjo; pitthiyā khujjo.

(21) In denoting a limb of the body the disease of which changes the bodily appearance.

The third case-ending is used after the word denoting that diseased limb of the body by which a change of appearance is taken place. For example 'akkhinañ kāño' 'hatthena kūñi' 'kāñam passatu nettena' 'pāñena khanjo' 'pitthiyā khujjo'.

## [22] Visesane ca.

294

Visesanatthe ca tatiyā vibhatti hoti. Gottena gotamo nātho; suvannena abhirūpo; tapasañ uttamo.

(22) Also in denoting a distinguishing attribute.

The third case is also used in the sense of an adjective. For example 'gottena gotamo nātho' 'suvannena abhirūpo' 'tapasañ uttamo'.

## [23] Sampadāne catutthī.

295

Sampadānakārake catutthī vibhatti hoti. Buddhassa vā dhammassa vā sañghassa vā dānam deti; dātā hoti samanasssa vā brāhmaṇasssa vā.

(23) The fourth case-ending is used in the sampadāna case-relation.

The fourth case-ending is used after a word denoting the recipient. For example "buddhassa vā dhammassa vā sañghassa vā dānam deti" 'dātā hoti samanasssa vā brāhmaṇasssa vā'.

## [24] Namoyogādisv api ca.

296

Namoyogādisv api ca catutthī vibhatti hoti. Namo te buddhaviratthu; sotthi pajānam; namo karohi nāgassa; svāgatā te mahārāja. Casaddaggahañam catutthīgahañā-nukaddhanattham.

(24) Also when the words *namo* etc. are used.

In connection with the words *namo* etc. the fourth case-ending is used. For example 'namo te buddha-viratthu' 'sotthi pajānam' 'namo karohi nāgassa' 'sv āgatam te mahārāja'. The word *ca* (also) indicates here the word *catutthī* (the fourth case-ending) from the preceding rule.

[25] *Apādāne pāñcamī*.

297

*Apādānakārake pāñcamī vibhatti hoti. Pāpā cittam nivāraye; abbhā mutto va candimā; bhaya muccati so naro.*

(25) The fifth case-ending is used in the *apādāna* case-relation.

Ablative case is laid down in denoting *apādāna*. For example 'pāpā cittam nivāraye' 'abbhā mutto va candimā' 'bhaya muccati so naro'.

[26] *Karaṇatthe ca*.

298

*Karaṇatthe ca pāñcamī vibhatti hoti. Ananubodhā appativedhā catunnam ariyasaccānam yathābhūtamadassanā. Casaddaggahanām pāñcamīgahānānukaddhanatthām.*

(26) Also in the sense of being a cause.

The fifth case-ending is used in denoting the state of a cause. For example 'ananubodhā appativedhā catunnam ariyasaccānam yathābhūtamadassanā'. The word *ca* (also) indicates here the word *pāñcamī* (the fifth case-ending) from the preceding rule.

## [27] Kammatthe dutiya.

299

Kammatthe dutiya vibhatti hoti. Katam karoti; ratham karoti; chattam karoti; dhammam sunati; buddham pujeti; vacam bhasati; tandulam pacati; coram ghateti; gavam hanati; vihayo lunati.

(27) The second case-ending is used in the sense of being object.

The second case-ending is used in denoting the state of the object. For example 'katam karoti' 'ratham karoti' 'chattam karoti' 'dhammam sunati' 'buddham pujeti' 'vacam bhasati' 'tandulam pacati' 'coram ghateti' 'gavam hanati' 'vihayo lunati'.

## [28] Kaladdhanam accantasamyoge.

300

Kaladdhanam accantasamyoge dutiya vibhatti hoti. Masam adhite; yojanam kalaham karonto gacchati. Accantasamyoge ti kim attham? Samvacchare bhunjati.

(28) Also in close proximity of time or space.

The second case-ending is used after the word denoting immediate proximity of time or space. For example 'masam adhite' 'yojanam kalaham karonto gacchati'. Why 'immediate proximity'? For, to the following example this rule is not applicable: 'samvacchare bhunjati'.

## [29] Kammappavacaniyayutte.

301

Kammappavacaniyayutte dutiya vibhatti hoti. Tam kho pana bhagavantam gotamam evam kalyano kittisaddo abbhuggato; pabbajitam anupabbajimsu.

(29) Also when kamma-ppavacaniya-s are employed.

The second case-ending is used in connection with the words employed for the definition of an action (that is, in connection with certain prepositions and indeclinables). For example 'taṁ kho pana bhagavantam gotamam evam kalyāno kittisaddo abbh'uggato' 'pabbajitam anupabbajimsu'.

[30] Gati-buddhi-bhuja-paṭha-hara-kara-sayādinam

karite vā.

302

Gati-buddhi-bhuja-paṭha-hara-kara-sayādinam dha-tunam payoge karite sati dutiya vibhatti hoti vā. Puriso purisam gāmam gāmayati, puriso purisena vā, puriso purisassa vā; evam: bodhayati; bhojayati; paṭhayati; hārayati; karayati; sāyayati; evam sabbattha karite.

(30) The second case-ending is optionally used in the causal sense in connection with verbs implying gati (motion) and buddhi (knowing) and with the roots bhuja (to eat), paṭha (to read), hara (to take), kara (to do), and si (to lie down) etc.

In the sense of causal the second case-ending is optionally used in connection with the verbs implying gati (motion) and buddhi (knowing) and with the roots bhuja (to eat), paṭha (to read), hara (to take), kara (to do) and si (to lie down) etc. For example 'puriso purisam gāmam gāmayati, puriso purisena vā, puriso purisassa vā', the other usages are indicated

in the same way such as 'bhodhayati', 'bhojayati' 'pāthayati' 'hārayati' 'kārayati' 'sāyayati'. In all instances (the third case-ending) is inserted in the causal sense as stated before.

[31] Sāmismim̄ chatthī.

303

Sāmismim̄ chatthī vibhatti hoti. Tassa bhikkhuno paṭivisam; tassa bhikkhuno mukham; tassa bhikkhuno pattacīvaram.

(31) The sixth case-ending is used in the sense of an owner.

The sixth case-ending is used in denoting an owner. For example 'tassa bhikkhuno paṭivisam' 'tassa bhikkhuno mukham' 'tassa bhikkhuno pattacīvaram'.

[32] Okāse sattamī.

304

Okāsakārake sattamī vibhatti hoti. Gambhīre odakañgave; pāpasmim̄ ramati mano; bhagavati brahmacariyam vasati kulaputto.

(32) The seventh case-ending is used in the sense of okāsa.

The seventh case-ending is used in denoting location or occasion. For example 'gambhīre odakañgave' 'pāpasmim̄ ramati mano' 'bhagavati brahmacariyam vasati kulaputto'.

[33] Sām'issar'ādhipati-dāyāda-sakkhi ppatibhū-pasūta-kusalehi ca.

305

Sāmi-issara - adhipati - dāyāda - sakkhi - patibhū - pasūta - kusala icc etehi yoge sati chatthī vibhatti hoti sattamī ca. Gopānam sāmī; gopesu issaro;

goñānam adhipati; goñesu adhipati; goñānam dāyādo;  
goñesu dāyādo; goñānam sakkhi; goñesu sakkhi; goñānam  
patibhū; goñesu patibhū; goñānam pasūto; goñesu pasūto;  
goñānam kusalo; goñesu kusalo.

(33) Also in connection with the words sāmī (owner),  
issara (chief), adhipati (ruler), dāyāda (heir),  
sakkhi (witness), patibhū (master), pasūta (produced;  
having born) and kusala (expert).

The sixth as well as seventh case-ending is used  
in connection with the words sāmī (owner), issara  
(chief), adhipati (ruler), dāyāda (heir), sakkhi  
(witness), patibhū (master), pasūta (produced;  
having born) and kusala (expert). For example 'goñānam sāmī'  
'goñesu issaro' 'goñānam adhipati' 'goñesu adhipati'  
'goñānam dāyādo' 'goñesu dāyādo' 'goñānam sakkhi'  
'goñesu sakkhi' 'goñānam patibhū' 'goñesu patibhū'  
'goñānam pasūto' 'goñesu pasūto' 'goñānam kusalo'  
'goñesu kusalo'.

(34) Niddhāraṇe ca.

306

Niddhāraṇe ca chaṭṭhī vibhatti hoti sattamī ca.  
Kañhā gāvīnam sampannakhīratamā; kañhā gāvīsu  
sampannakhīratamā; sāmā nārīnam dassanīyatamā; sāmā  
nārīsu dassanīyatamā; manussānam khattiyo sūratamo;  
manussesa khattiyo sūratamo; pathikānam dhavanto  
sīghatamo; pathikesu dhavanto sīghatamo.

(34) Also in denoting specification.

The sixth case-ending as well as the seventh case-

ending is also used in denoting specification. For example 'kañha gāvīnam sampannakhīratamā' 'kañha gāvīsu sampannakhīratamā' 'sāmā nārīnam dassanīyatamā' 'sāmā nārīsu dassanīyatamā' 'manussānam khattiyo sūratamo' 'manussesu khattiyo sūratamo' 'pathikānam dhavanto sīghatamo' 'pathikesu dhavanto sīghatamo'.

## [35] Anādare ca.

307

Anādare chatthī vibhatti hoti sattamī ca. Rudato dārakassa pabbaji; rudantasmim dārake pabbaji. Casaddaggahaṇam chatthī-sattamīgahanānukadḍhanattham.

(35) Also in denoting disregard.

The sixth case-ending as well as the seventh case-ending is used in denoting disregard. For example 'rudato dārakassa pabbaji' 'rudantasmim dārake pabbaji'. The word ca (also) indicates here the words chatthī (the sixth case-ending) and sattamī (the seventh case-ending) from the preceding rules.

## [36] Kvaci dutiyā chatthīnam atthe.

308

Chatthīnam atthe kvaci dutiyā vibhatti hoti. Apissu mām aggivessāna tisso upamāyo paṭibhamsu.

(36) Sometimes the second case-ending is used in the sense of the sixth case-ending.

The second case-ending is sometimes used in denoting the sense of the sixth case-ending. For example 'apissu mām aggivessāna tisso upamāyo paṭibhamsu'.

## [37] Tatiyā-sattamīnam ca.

309

Tatiyā-sattamīnam atthe kvaci dutiyā vibhatti

hoti. Sace <sup>~</sup>mam samano gotamo n'ālapissati; tvañ ca mam  
n'ābhībhāsasi; evam tatiyatthe; pubbañhasamayañ nivā-  
setvā; ekam samayañ bhagavā, evam sattamy atthe.

(37) Also in (the sense of) the third and seventh cases.

The second case-ending is used in denoting the sense of the third and seventh cases. For example 'sace <sup>~</sup>mam samano gotamo n'ālapissati' 'tvañ ca mam n'ābhībhāsasi' here second case-ending is used in the sense of the third case-ending; 'pubbañhasamayañ nivā-setvā' 'ekam samayañ bhagavā'; here second case-ending is used in the sense of the seventh case-ending.

[38] Chatthī ca.

310

Tatiyā-sattamīnam atthe kvaci chatthī vibhatti hoti. Katam me kalyāñam; katam me pāpam, evam tatiyatthe. Kusalā naccagītassa susikkhitā caturitthiyo; kusalo tvam rathassa aṅgapaccāṅgānam, evam sattamy atthe. Kvaci ti kim attham? Desito ānanda mayā dhammo; ānando atthesu vicakkhaṇo.

(38) Also the sixth case-ending.

The sixth case-ending is sometimes used in denoting the sense of the third and seventh cases. For example 'katam me kalyāñam' 'katam me pāpam'; here sixth case-ending is used in the sense of the third case-ending. 'Kusalā naccagītassa susikkhitā caturitthiyo' 'kusalo tvam rathassa aṅgapaccāṅgānam'; here sixth case-ending is used in the sense of the seventh case-

ending. Why sometimes?: For, to the following example, this is not applicable: 'desito ānanda mayā dhammo' 'ānando atthesu vicakkhaṇo'.

[39] Dutiyā-pañcamīnāñ ca.

311

Dutiyā-pañcamīnam atthe kvaci chatthī vibhatti hoti. Tassa bhavanti vattāro; tassa kammassa kattāro, evam dutiyatthe; assa vanatādhammassa parihāyanti; kiñ nu kho aham tassa bhasayāmi; sabbe tasanti dandassa; sabbe bhāyanti maccuno; bhīto catunnam āsi-visānam nāgānam; bhāyāmi ghoravisassa nāgassa; evam pañcamy atthe.

(39) Also in the sense of the second and fifth cases.

The sixth case-ending is sometimes used in denoting the sense of the second and fifth cases. For example 'tassa bhavanti vattāro' 'tassa kammassa kattāro'; here the sixth case-ending is used in the sense of the second case-ending; 'assa vanatādhammassa parihāyanti' 'kiñ nu kho aham tassa bhasayāmi' 'sabbe tasanti dandassa' 'sabbe bhāyanti maccuno' 'bhīto catunnam āsi-visānam nāgānam' 'bhāyāmi ghoravisassa nāgassa'; here sixth case-ending is used in the sense of the fifth case-ending.

[40] Kamma-karanya-nimittatthesu sattamī. 312

Kamma-karanya-nimittatthesu sattamī vibhatti hoti. Sundarāvuso ime ājivikā bhikkhusu abhivādenti, evam kammatthe; hatthesu piñdaya caranti; pattesu piñdaya caranti; pathesu caranti, evam karapatthe; dīpi cammesu hānñate; kunjaro dantesu hānñate; evam nimittatthe.

(40) The seventh case-ending is used in the sense of *kamma, karana* as well as in denoting a motive.

The seventh case-ending is used in denoting the sense of the object, instrument as well as in signifying a motive. For example 'sundar'āvuso īme ājī-vikā bhikkhusu abhivādenti'; here seventh case-ending is used in the sense of the accusative case; 'hatthesu pingāya caranti' 'pattesu pingāya caranti' 'pathesu caranti'; here seventh case-ending is used in the sense of the instrumental case; 'dīpī cammesu hānñate' 'kūñjaro dantesu hānñate'; here seventh case-ending is used in the sense of denoting a motive.

[41] Sampadāne ca.

313

Sampadāne ca sattamī vibhatti hoti. Sañghe dinnam̄ mahapphalam̄; sañghe gotami dehi; sañghe dinne ahāñc'eva pūjito bhavissāmi.

(41) Also in the sense of sampadāna.

The seventh case-ending is used in denoting the sampadāna. For example 'sañghe dinnam̄ mahapphalam̄' 'sañghe gotami dehi' 'sañghe dinne ahāñc'eva pūjito bhavissāmi'.

[42] Pancamy atthe ca.

314

Pancamy atthe ca sattamī vibhatti hoti. Kadaliśu gaje rakkhanti.

(42) Also in the sense of the ablative case.

The seventh case-ending is used in denoting the sense of the ablative case. For example 'kadaliśu gaje

rakkanti'.

[43] Kāla-bhāvesu ca.

315

Kāla-bhāvesu ca kattari payujjamāne sattamī vibhatti hoti. Pubbañhasamaye gato, sāyanñhasamaye āgato; bhikkhusaṅghesu bhojiyamānesu gato, bhuttesu āgato; gosu duyhamānāsu gato, duddhāsu āgato.

(43) Also in denoting a certain point of time and the absolute sense.

The seventh case-ending is used in denoting a certain point of time and the absolute sense, when the agent has been used. For example 'pubbañhasamaye gato, sāyanñhasamaye āgato' 'bhikkhusaṅghesu bhojiyamānesu gato, bhuttesu āgato' 'gosu duyhamānāsu gato, duddhāsu āgato'.

[44] Up'ādhy adhik'issaravacane.

316

Upa-adhi icc etesam payoge adhik'issaravacane sattamī vibhatti hoti. Upa khāriyam doño; upa nikke kahāpanam; adhi nacce gotamī; adhi brahmadatte pāñcālā; adhi devesu buddho.

(44) In denoting adhika and issaravacana as expressed by the prefixes upa and adhi.

The seventh case-ending is used in connection with the prefixes upa and adhi (respectively) to denote excess and superiority. For example 'upa khāriyam doño' 'upa nikke kahāpanam' 'adhi nacce gotamī' 'adhi brahmadatte pāñcālā' 'dhi devesu buddho'.

[45] *Mandit'ussukesu tatiyā ca.*

317

*Mandit'ussuka*      icc      etesv      atthesu      ca      tatiyā  
*vibhatti*      hoti      sattamī ca.      <sup>~</sup>*nānena*      pasīdito;      <sup>~</sup>*nānasmiṃ*  
*pasīdito*;      <sup>~</sup>*nānena*      ussuko;      <sup>~</sup>*nānasmiṃ*      ussuko      tathāgagato vā  
 tathāgatagotto vā.

(45) Also the third case-ending is used in the sense of *mandita* and *ussuka*.

The third case-ending as well as the seventh case-ending is used in denoting *mandita* (adorned) and *ussuka* (eager; active). For example '<sup>~</sup>*nānena* pasīdito' '<sup>~</sup>*nānasmiṃ* pasīdito' '<sup>~</sup>*nānena* ussuko' '<sup>~</sup>*nānasmiṃ* ussuko tathāgagato vā tathāgatagotto vā'.

The end of the sixth section in the chapter on the kāraka.

### Notes III

This chapter of kāraka covers 45 rules. Aggavāmsa gives the meaning of kāraka as follows: "A kāraka is the cause of action. That which something is the cause of the accomplishment of the action by force of its being primary or secondary one due to the real nature of accomplishment, that is called kāraka. It does the action by force of being primary or secondary one, this is called kāraka".<sup>1</sup> Buddhappiya explains it as: "That which does; changes or attains the meaning with the action, is called kāraka; (this is) the cause of the actions beginning with coming forth".<sup>2</sup> B. Clough explains it as: "The kāraka, is so called, from its being used in pointing out the means by which an act is performed".<sup>3</sup> C. Duroiselle explains it as follows:- "The term 'kāraka' expresses the relation between the noun

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1. "kiriyanimittam kārakam. Yam sādhanasabhāvattāmu-khyavasena vā upacāravasena vā kiriya-abhinipphattiyā-nimittam, tam vatthu kārakam nāma bhavati; mukhyopacāravasena hi kiriyaṁ karoti ti kārakam" Sadd 691, 1-4, cf.ES p.28.

2. "yam vā attham karoti nibbatteti; vikaroti vikāram ā-pādiyati; yam vā kriyāya pāpuñāti, tam kārakam nibbattanādikriyānimittam" Rūp-t 92, 22-24.

3. CPG p. 123.

and the verb; so that any relation existing between words not connected with a verb cannot be called a kāraka".<sup>4</sup> According to Suttaniddesapāṭha the meaning is twofold:- (1) kāraka (2) akāraka.<sup>5</sup> The Pāli grammarians do not consider the Genitive as kāraka, for it has no relation with the verb; it is generally concerned with the relationship between substantives. They also do not consider the Vocative as a separate case for the same reason. Therefore, they are called akāraka (non-kāraka).<sup>6</sup> Buddhappiya and Aggavāmsa have divided the kāraka into six kinds:- (1) kattu (2) kamma

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4. PGP p. 300.

5. "tattha attho nām'esa duvidho kārako, akārako ti" Sdp 87, 5-6.

6. "tattha akārako nāma ālapanasāmy atthādi" ibid., 87, 6-7. ".... āmantanasamaye kiriyyayogābhāvato idam kārakavohāram na labhati" Rūp 130, 20, "kiriyyābhisambandhābhāvā na kārakatā sambhavati" ibid., 154, 17, "yathā āmantanasamkhāto attho kārakasānno na hoti, tathā chatthiyā vihito attho kārakasānno na hoti" Sadd 711, 24-26, "kiriyyābhisambandhābhāvā n'esa kārakatā sambhavati" ibid., 712, 7-8, "... āmantanasamaye kiriyyayogābhāvato n'etam kārakavohāram labhati" ibid., 713, 17-18.

(3) *karanya* (4) *sampadāna* (5) *apādāna* (6) *okāsa*.<sup>7</sup>

However, Kaccayana gives the order of the karaka-s as follows:-

(1) *apādāna* (2) *sampadāna* (3) *okāsa* (4) *karanya* (5) *kamma* (6) *kattu*, plus the *hetu* or causal agent as a subdivision of *kattu*. He has taken the *apādāna* as the first because it is the most extensive.<sup>8</sup> F. Mason

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7. "tam pana karakam chabb'idham kammam kattā karanya sampadānam' apādānam' okāso cā ti" Rūp 131, 15-16, "tam chabb'idham kattu-kamma-karanya-sampadān' apādāna-okāsava-sena" Sadd 691, 4-5, see also "karako pana chabb'ido kattukarako kammakarako karaṇakarako sampadānakarako apādānakarako okāsakarako ti. Vuttan̄ ca

kattu-kammañ ca karanyañ sampadānam ath' aparam  
apādānam̄ ca okāsam̄ chabb'idham̄ karakam̄ matan̄ ti"

Sdp 87, 7-11.

8. See "karakesu ca bahuvisayattā paṭhamamapādānam̄ vuttam" Kvn 192, 10-11, "nanu ca apādānādayo visesasanna nāma. Tārakasanna pana sabbasādhāraṇattā sāmānnasanna nāma. Tasmañ nāmānam̄ samāso yutattho (IV. 1) ti viya paṭhamam̄ sāmānnasanna na vihitā ti ce?. Parasamanna payoge (I.1.9) ti suttena sijjhānato, anvatthavasena pākaṭattā ca. Evam̄ hotu, vibhattikkamena vā 'kattu-kammañ ca karanyañ ti ādinā vuttānam̄ karakanam̄ kamena vā kattusanna paṭhamam̄ vattabbañ ti ce?. Mahāvisayattā apādānasanna vā paṭhamam̄ vuttā ti" Sdp 90, 13-19.

remarks: "The first case taken up by Kachchayano is the ablative, because, says the commentator, it is the most extensive; but it is not pursued at once to a conclusion".<sup>9</sup> In the chapter on the declensions, the kāraka-s have been shown by their vibhatti-s of which the Nominative or Vocative ending, in many instances, are alike and the different case-endings mark the different cases. However, in this chapter the cases are designated by appropriate names and they are referred to numerically according to the number of the case-endings connected with it as stated below:-

- (1) **kattu** - pathamāvibhatti (Nominative case) which occurs in the rules 283, 284, 286.
  - (2) **kamma** - dutiyāvibhatti (Accusative case) which occurs in the rules 282, 299-302, 308, 309.
  - (3) **karaya** - tatiyāvibhatti (Instrumental case) which occurs in the rules 281, 288-294, 317.
  - (4) **sampadāna** - catutthīvibhatti (Dative case) which occurs in the rules 278, 279, 295, 296.
  - (5) **apādāna** - <sup>~</sup>pancamīvibhatti (Ablative case) which occurs in the rules 273-277, 297, 298.
  - (6) **sāmī** - chatthīvibhatti (Genitive case) which occurs in the rules 285, 303, 305-7, 310, 311.
  - (7) **okāsa** - sattamīvibhatti (Locative case) which occurs
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9. PKG p. 36.

in the rules 280, 304-7, 312-7.

(8) *ālapana* – Vocative case which occurs in the rule 287.

First of all, Kaccayana gives definition of each *kāraka* and then the usages of each vibhatti-s according to their functions. He treats the *kāraka*-s as a part of vibhatti-s, therefore he combines the *kāraka*-s and vibhatti-s together in this chapter. However, not all vibhatti-s are *kāraka*-s; but all *kāraka*-s are vibhatti-s.

There are 45 rules in the sixth kanda. First definition of *apādāna* is provided and the word *apādānam* is indicated by the word *ca* in the next rule. The word *api* extends the technical term *apādāna* in the context of a particular word. In the rule 276 the word *vā* makes the *apādāna* optional for *adhikaraya*, it means that in the rule 275 *apādāna* is obligatory. In the rule 277 the word *ca* cancels the word *vā* in the preceding rule. In the rule 278 the word *vā* indicates *atthavikappana*. However, according to the construction of this rule Kaccayana wants to indicate different meaning in which *sampadāna* can be applied. In the rule 279 the word *ca* stands for *sampadāna* occurring in the rule 278. In the rule 281 the word *vā* stands for *passati*; *supati* according to the vutti.

Similarly, in the rule 284 the word *vā* is understood. In the rule 285 the word *vā* occurs, it means it is not understood in the rules 283 and 284. In the rule 287 the word *ca* stands for *pathamā* occurring in the preceding rule. In the rule 289 the word *ca* stands for *tatiyā* occurring in the preceding rule. Similarly, in the rules 290, 291 and 292 also, the word *ca* occurs for *pathamā*. But in *Sī*, *Cd* MSS the word *ca* is not found in the vutti under the rule 289. Again in the rule 293 the word *ca* is not found, but it is found in the rule 294. According to *Kaccayana-vannanā* the word *ca* stands for *samuccayattha*.<sup>10</sup> In the rule 296 the word *ca* stands for *catutthī* which occurs in the preceding rule. In the rule 296 the word *api* occurs which is significant. In the rule 298 the word *ca* stands for *pañcamī* occurring in the preceding rule. In the rule 300 the word *dutiyā* is understood, but *Kaccayana* does not use the word *ca* or *api* as he has used in the rule 296.

Therefore, it is significant that in the rule 301 *S2* reads the word *ca*. In the rule 305 the word *ca*

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10. "caggahaṇassa samuccayatthattā dabba- gotta-nāma - jāti - sippa - vaya - gunabhāvena visesanam vā pakati yebhuyyena doṇādikam vā sabbam gaṇhati" Kvn 212, 17-19, see also "cā ti anukaddhana; samuccayaniddeso vā" Sdp 130, 7.

stands for *sattamī* occurring in the preceding rule. Similarly, in the rules 306 and 307 the word *ca* is used. However, *S<sub>1</sub>* does not read the word *ca* in the *vutti* under the rule 306 and *B<sub>1</sub>, T, S<sub>1</sub>, Senart* under the rule 307. In the rule 309 the word *ca* stands for *dutiyā* occurring in the preceding rule. However, in the rule 310 the word *ca* stands for *tatiyā-sattamīnam* occurring in the rule 309. In *Senart, T, S<sub>1</sub>* MSS the word *ca* is not found in the *vutti* under the rule 310, similarly, under the rule 311 also. In the rule 313 the word *ca* stands for *sattamī* in the preceding rule. Similarly, in the following two rules also the word *ca* stands for *sattamī* occurring in the rule 312. However, in the rule 316 the word *ca* is not used by *Kaccayana*. Again in the last rule in this *kanda* the word *ca* is used for *sattamī* occurring in the rule 312.

**Rule 2:** *himavantā* should be corrected to *himavata*<sup>11</sup> as shown in all the versions. *T, K* add *satta* before *mahā-sarā*. *Kunadiyo* should be corrected to *kunnadiyo*. *B<sub>1</sub> S<sub>1</sub>* add *mātito ca pitito ca* after *sujāto putto*. *B<sub>1</sub>* reads *pari* for *upari*.<sup>12</sup> *B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T* add *bhikkhū* after *dhammadesanāya*. The semi-colon after *ālapati* should be shifted to *temasam*. *Ghatam* (bowl) should be

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11. Nyp also reads *himavata*.

12. Nyp also reads *upari*.

corrected to *ghatam* (ghee) which is keeping with the context of the sentence. *B<sub>1</sub>*, *S<sub>2</sub>* add *ito* before *pakkhasmā*. *B<sub>1</sub>*, *S<sub>1</sub>*, *S<sub>2</sub>* add *luddako* after *migam*. *S<sub>2</sub>* adds *ito* before *kosā*. *B<sub>1</sub>*, *S<sub>2</sub>* read *dānam* for *phalam*. *S<sub>2</sub>* reads *bhavati* for *labhati*. *B<sub>1</sub>*, *S<sub>1</sub>*, *S<sub>2</sub>*, *Cd* omit *nānā kulam*, *nānā kulena vā* after *pabbajitā*. *T*, *K* add *n'ābhijānāmi sāncicca pāṇam jīvitā voropetā* after *jātiyā jāto*. *B<sub>1</sub>*, *K*, *T* add *cakkhundriyam asaṃvutam viharantam* after *yatvādhikarayam enam*. *Anvassaveyyum* should be corrected to *anvāssaveyyum*. "himavatā pabhavanti pāñca mahānadiyo": occurs in *Ps III 37, 12-13* as follows:- "evam etam pāñca mahānadiyo himavantato pabhavanti". "ubhato sujāto putto mātito ca pitito ca": occurs in *D I 113, 25-26* as quoted under I.3.49. "ā brahmañloka saddo abbh'uggacchati": occurs in *Vin III 19, 4-5* as follows:- "iti' ha tena khañena tena muhuttena yāva brahmañloka saddo abbh'uggañchi". It may be noted here that *B<sub>1</sub>* quotes *Vin III 19* where we have the word *yāva* in the place of *ā*. According to the *vutti* we need *upasagga* (*ā*) as the example of governing *apādāna*, but *B<sub>1</sub>* quotes *nipāta* (*yāva*) which is not keeping with the *vutti* expected here. However, *Rūpasiddhi* and *Saddanīti* have two examples i.e. *ā brahmañloka saddo abbh'uggacchati* which has been taken over from *Kacc-v* and *yāva brahmañloka saddo abbh'uggacchati* (*abbh'uggañchi*) composed by them which is not available

in Kacc-v to indicate the examples of upasagga (ā) and nipāta (yāva). Therefore, Bī's quotation is keeping with yāva composed by Rūp and Sadd. "te bhikkhū nānā kula pabbajitā": occurs in Vin III 8, 9-12 as follows:- "tesam buddhanam bhagavantānam antaradhanena buddha-nubuddhanam savakanam antaradhanena ye te pacchimā savakā nānanāma nānāgottā nānājaccā nānakulā pabbajitā". It may be noted here that according to the quotation given by Bī the word nānā used in the sense of an adjective here means "various, of all kinds".<sup>13</sup> Therefore nānakulā here would be rendered as: "various families; all kinds of family" which is not keeping with the vutti expected by the grammarian, because he wants to indicate the word nānā used in the sense of an adverb which means "without; except; different from" to which the word vinā is equal.<sup>14</sup> Therefore nānā kula would be rendered as 'without; except; different from

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13. PED s.v. nānā.

14. "te bhikkhū nānā kula ti ettha vivajjanatthavacakena nānā ti nipātena yogattā te bhikkhū kulam vajjetvā pabbajitā ty attho" Kvn 196, 3-4, "kula ti nānānipātayogasaddatth'āpādānam. Nānā ti nānā hutvā ti attho. Kulā ti vā kammappavacanīyayogadutiyāpasaṅke nipātayogasadd'āpādānam. Kulam nānā vajjetvā ti attho" Sdp 96, 25-28, see also, ES pp. 143-144.

the family' which the grammarian expects here. "yato'ham bhagini ariyāya jātiyā jāto": occurs in M II 103, 19-20 as follows:- "yato ahām bhagini ariyāya jātiyā jāto n'abhijanāmi sañcicca pāṇam jīvita voropetā; tena saccena sotthi te hotu sotthi gabbhassa". "yato sarāmi attānam" and "yato patto'smi vinnutam": occur in Ja VI 79, 3-4 as follows:-

"yato sarāmi attānam yato patto'smi vinnutam  
na mām migā uttasānti arāne sapadānipi".  
"yatvādhikaraṇam enām cakkhundriyam asamvutam viharantam abhijjhādomanassā pāpaka akusalā dhamma anvāssaveyyum": occurs in D I 70, 8-12 as follows:- "idha mahārāja bhikkhu cakkhunā rūpam disvā na nimittaggahī hoti nānuvyājanaggahī. Yatvādhikaraṇam enām cakkhundriyam asamvutam viharantam abhijjhādosamanassā pāpaka akusalā dhamma anvāssaveyyum".

**Rule 4:** B<sub>1</sub> reads jetavane antaradhāyati bhagava, T: jetavane antarahito; veluvane antarahito, S<sub>1</sub>: jetavane antaradhāyati; veluvane antaradhāyati bhagava, S<sub>2</sub>: jetavane antarahito; veluvane antarahito bhagava, however, Nyāsapāṭha and Rūpasiddhi record only jetavane antarahito.

**Rule 5:** - ppamāna- of the following vutti also should be corrected to - ppamāṇa-, - pañha- of the following vutti also should be corrected to - pañha-. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>,

T, K add  $\bar{a}$ gato after  $\bar{g}amena$   $\bar{v}a$ . Vinayam should be corrected to dhammadvinayam. T, K read antika $\bar{g}ama$ ;  $\bar{as}anna\bar{g}ama$ ; samipa $\bar{g}ama$ ; samipa $\bar{s}addhamma$  for antikam  $\bar{g}ama$ ;  $\bar{as}annam$   $\bar{g}ama$ ; samipam  $\bar{g}ama$ ; samipam  $\bar{s}addhamma$ . T, K read antikam  $\bar{g}amam$  antikena  $\bar{g}amena$   $\bar{v}a$ ;  $\bar{as}annam$   $\bar{g}amam$   $\bar{as}annena$   $\bar{g}amena$   $\bar{v}a$ ; samipam  $\bar{g}amam$  samipena  $\bar{g}amena$   $\bar{v}a$ ; samipam  $\bar{s}addhammam$  samipena  $\bar{s}addhammena$   $\bar{v}a$ ; B<sub>1</sub>, S<sub>2</sub>: antikam  $\bar{g}amam$ , antikam  $\bar{g}amena$   $\bar{v}a$ ;  $\bar{as}annam$   $\bar{g}amam$ ,  $\bar{as}annam$   $\bar{g}amena$   $\bar{v}a$ ; samipam  $\bar{g}amam$  samipam  $\bar{g}amena$   $\bar{v}a$ ; samipam  $\bar{s}addhammam$ , samipam  $\bar{s}addhammena$   $\bar{v}a$  for antikam  $\bar{g}amam$   $\bar{g}amena$   $\bar{v}a$ ;  $\bar{as}annam$   $\bar{g}amam$   $\bar{g}amena$   $\bar{v}a$ ; samipam  $\bar{g}amam$   $\bar{g}amena$   $\bar{v}a$ ; samipam  $\bar{s}addhammam$   $\bar{s}addhammena$   $\bar{v}a$ . T adds vo S<sub>1</sub>, S<sub>2</sub>: kho before ito. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read bhagava $\bar{v}$  for sammasambuddho. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, K read udapadi for upajji. "ito bhikkhave ekanavutikappe vipassi nama bhagava $\bar{v}$  loke udapadi": occurs in D II 2, 15-16 as follows:- "ito so bhikkhave ekanavuto kappo yam vipassi bhagava $\bar{v}$  araham sammasambuddho loke udapadi". It may be noted here that we find the variant reading ekanavutikappe in D II 2 also. B<sub>1</sub> reads parinibba-yissati for parinibbayissami which is closer to the citation. "ito tippam masanam accayena parinibbayissati": occurs in D II 106, 18-20 as follows:- "apposukko tvam papima hoti, na ciram tathagatassa parinibbanam bhavissati, ito tippam masanam accayena tathagato parinibbayissati". Hatthikkhandā

or - *kkhandam* should be corrected to *hatthikkhandha* or - *kkhandham*. "pāsādā sañkameyya" and "hatthikkhandha sañkameyya": occur in S I 95, 28-32 as follows:- "seyyathāpi mahārāja puriso pallāñkā vā pallāñkam sañkameyya, assapitṭhiyā vā assapitṭhim sañkameyya, hatthikkhandha vā hatthikkhandham sañkameyya, pāsādā vā pāsādam sañkameyya, tath'ūpam'āham mahārāja imam puggalam vadāmi". S<sub>2</sub>, B<sub>1</sub> add yāva after avīcito. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add bahū sattanikāyā vasanti after antare, but S<sub>1</sub>, S<sub>2</sub> join it together as bahusattanikāyā. B<sub>1</sub> adds aggi pajjalanti, S<sub>2</sub>: aggi pajjalati after uttarato. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd read *bhagavantam*<sup>15</sup> for *bhagavato kittisaddam*. "yato khemam tato bhayam": occurs in Ja III 513, 20-21 as follows:-

"supantu me jānapadā negamā ca samagata  
yat'odakam tadādittam yato khemam tato bhayam".

T adds tacapariyantam purannānappakārassa asucino paccavekkhati after kesamatthaka. "uddham padatalā; atho kesamatthaka": occurs in D II 293, 10-12 as follows:- "puna ca param bhikkhave bhikkhu imam eva kāyam uddham padatalā adho kesamatthaka tacapariyantam pūram nānappakārassa asucino paccavekkhati". B<sub>1</sub> reads *sugatavinayo*<sup>16</sup> for *sugatavinayam*.<sup>17</sup>

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15. Sadd also reads *bhagavantam*.

16. Rūp and Sadd read *sugatavinayo*.

17. Nyp also reads *sugatavinayam*.

"gāmadhammā vasaladhammā asaddhammā ārati virati pativirati": occurs in Nidd De 45, 1-3 as follows:- "brahmacariyam vuccati asaddhammasamāpattiya ārati virati pativirati veramañī akiriya akarapam anajjhāpatti velāanatikkamo". In this context, it may be noted here that gāmadhammā, vasaladhammā and asaddhammā are not found in the quotation expected by the vutti, but we find asaddhammasamāpattiya only. However, it can be used in the sense of apādāna with the word āra expected by the vutti. "pāṇātipātā veramañī": occurs in Vin I 83, 31-33 as follows:- "anujānāmi bhikkhave sāmanerānam dasa sikkhāpadāni, tesu ca sāmanerehi sikkhitum pāṇātipātā veramañī adinnādāna...". S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub>, add asamsattho<sup>18</sup> after suddho. "lobhaniyehi dhammehi suddho asamsattho": occurs in M II 172, 2-4 as follows:- "atthi nu kho imassa āyasmato tathārūpā lobhaniyā dhammā yathārūpehi lobhaniyehi dhammehi pariyādinnacitto ajānam vā vadeyya jānāmi". In this context, we may remark that B<sub>1</sub> quotes M II 172 as an example which is not keeping with the context expected by the vutti, because the vutti wants to explain the word suddha 'pure' used with apādāna. But we find pariyādinnacitto (having exhausted mind) instead.

18. Rūp and Sadd also record asamsattho.

Therefore the quotation given by B<sub>1</sub> is wrongly quoted here."mātito ca pitito ca suddho asamsattho anupakuttho agarahito": occurs in D I 113, 25-27 as quoted under I.3.49. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T read na te<sup>19</sup> for tato. "parimutto dukkhasmā ti vadāmi": occurs in S III 31, 22-23 as follows:- "yo ca kho bhikkhave rūpam n'abhinandati dukham so n'abhinandati parimutto so dukkhasmā ti vadāmi". K reads hetu for hetunā. B<sub>1</sub>, S<sub>2</sub> add kena hetunā, kissa hetunā after kasmā hetunā.<sup>20</sup> "kissa hetunā": occurs in M I 1, 17-18 as follows:- "paṭhavim me ti manṇati, paṭhavim abhinandati; tam kissa hetu?". T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add nu<sup>21</sup> before tumhe. B<sub>1</sub> reads tumham<sup>22</sup> for tumhe. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read miyare<sup>23</sup> for miyyatha. "kasmā tumham daharā na miyare": occurs in Ja IV 52, 28-31 as follows:-

"kim te vatam kim pana brahmacariyam  
kissa sucinṇassa ayam vipāko  
akkhāhi me brāhmaṇa etam attham  
kasmā hi tuyham daharā na miyare".

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19. Rūp and Sadd also record na te.

20. Rūp and Sadd record only kasmā hetunā.

21. Rūp and Sadd also record nu.

22. Rūp and Sadd also read tumham.

23. Rūp and Sadd also read miyare.

In this case, we may remark that B<sub>1</sub> is closer to the citation. "vivecc'eva kāmehi vivicca akusalehi dhammehi": occurs in Vin III 4, 6-8 as follows:- "so kho aham brāhmaṇa vivicca kāmehi vivicca akusalehi dhammehi savitakkam̄ savicāram̄ vivekajam̄ pītisukham̄ paṭhamam̄ jānam̄ upasampajja vihāsim̄". B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T, Cd omit sugatasāṅghati<sup>24</sup> after kāretabbā. "dhīghaso navavidatthiyo sugatavidatthiyā pamāṇikā kāretabbā": occurs in Vin IV 173, 23-26 as follows:- "tatr' idam̄ sugatassa sugatacīvaraṇappamāṇam̄: dīghaso navavidatthiyo sugatavid<sup>25</sup> atthiya, tiriyaṁ cha vidatthiyo, idam̄ sugatassa sugatacīvaraṇappamāṇam̄". S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read - telasa - for - telasa - .T, B<sub>1</sub> omit me bhikkhave before pubb'eva. "pubb'eva sambodhā": occurs in M I 163, 9-11 as follows:- "aham pi sudam̄ bhikkhave  
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- pubb'eva sambodhā anabhisambuddho bodhisatto va samano attanā jātidhammo samāno jātidhammaññeva pariyesāmi". S<sub>1</sub>, S<sub>2</sub> read baddho for bandho. S<sub>2</sub> adds ranna ipatthena after satasma bandho naro. T adds naro, S<sub>1</sub>, B<sub>1</sub>: naro ~~~ ranna ipatthena, S<sub>2</sub>: naro ranna after satena vā bandho. In this context Saddanīti reads as -----

24. Rūp and Sadd also omit sugatasāṅghati.

25. Rūp and Sadd record me bhikkhave.

satasmā baddho naro rānna; tatiyā ca: satena baddho naro rānna.<sup>26</sup> However, according to the context, the reading baddho is better.<sup>27</sup> B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read punnaya before sugatim yanti for pannaya. According to the context of the sentence, the reading punnaya is better.<sup>28</sup> B<sub>1</sub> reads vimuttimano,<sup>29</sup> S<sub>1</sub>, S<sub>2</sub> : mutto mano for vimuttamano. B<sub>1</sub> reads issariyāya for issariya.<sup>30</sup> S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add abhidhammā sutvā vā, abhidhamme ṭhatvā vā; vinayā pucchanti, vinayam sutvā, vinaye ṭhatvā vā after abhidhammā pucchanti and omit vinayā pucchanti after abhidhammena vā. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add geyya<sup>31</sup> after suttā; gāthā should be corrected to gāthāya. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add veyyakaranya<sup>31</sup> after gāthāya. However, the addition is very significant, because it is called navañga - satthusasana (the nine divisions of

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26. Sadd 707, 26-27, see also Rūp 153, 9-10.

27. PED s.v. baddho.

28. "punnaya sugatim yanti; cāgāya vipulam dhanam; punnaya vimuttimano; issariyāya janam rakkhati rājā ti guṇavacanayoge" Kvn 200, 4-5.

29. Sadd also reads vimuttimano.

30. Sadd also reads issariyā [ya].

31. Sadd also records geyya and veyyakaranya.

canonical scripture).<sup>32</sup> "suttā geyyā gāthāya veyyākaraṇā udānā itivuttakā jātakā abhutadhammā vedallam": occurs in Vin III 8, 6-8 as follows:- "... apakan̄ ca nesam ahosi suttam̄ geyyam̄ veyyākaraṇam̄ gāthā udānam̄ itivuttakam̄ jātakam̄ abhutadhammam̄ vedallam". It may be noted here that according to the vutti, the apādāna is required here, but we find the nominative forms i.e. suttam̄ geyyam̄ etc. quoted from Vin III 8 [by B<sub>1</sub>] which is not keeping with the vutti expected here. B<sub>1</sub> adds abhidhammam̄ sutvā, abhidhamme ṭhatvā vā. Vinayā kathayanti, vinayam̄ sutvā vinaye ṭhatvā vā after abhidhammā kathayanti and omits vinayā kathayanti after abhidhammena vā. S<sub>1</sub> reads abhidhammam̄ kathetvā abhidhamme ṭhatvā vā vinayā kathayanti vinayam̄ ākaddhitvā vinaye ṭhatvā vā, S<sub>2</sub>: abhidhammam̄ abhidhammenava; vinayam̄ ākaddhitvā vinayā kathayanti, vinayam̄ vinayena vā for dutiyā ca tatiyā ca: abhidhammam̄ abhidhammena vā; vinayā kathayanti, vinayam̄ vinayena vā for dutiyā ca tatiyā ca: abhidhammam̄ abhidhammena vā; vinayā kathayanti, vinayam̄ vinayena vā. B<sub>1</sub> reads muccanti for muccati. T reads kiccena for kicchena. All the versions omit dutiyā ca, thokam̄, appamattakam̄; kiccham̄

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32. PED s.v. nava.<sup>1</sup>

which is not keeping with the context of the vutti here. The vutti expects the sense of littleness to indicate apādāna and by the force of ca the Instrumental case is used in the sense of Ablative case.<sup>33</sup> The fifth or third case suffix only is applicable to the sense of littleness here,<sup>34</sup> not Accusative case as stated by Senart. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add kammassa<sup>35</sup> before katattā. B<sub>1</sub> reads cakkhuvinnañam uppnam hoti for uppnam cakkhuvinnañam which should be corrected to - vinnanam. "kammassa katattā upacitattā ussannattā vipullattā cakkhuvinnañam uppnam hoti": occurs in Dhs 431 as follows:- "yasmim samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākam cakkhuvinnañam uppnam hoti upekkha-sahagatam rūparammanam".

**Rule 6:** S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> omit vā after rocate in the rule, but T reads it as yassa vā dātukāmo rocate dhāriyate tam sampadānam. Suvaññachattam should be corrected to

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33. "thokatthe apādānasanna hoti. Pāñcāmy atthe tatiyā ca hotī ti ettha casaddena pāñcamivibhattim apekkhati" Sdp 102, 12-13, "thokena kicchenā ti idha casaddaggahapena tatiyā" Kvn 200, 20-21.

34. See, ES p. 183.

35. Rūp also records kammassa.

*suvāṇṇacchattam*. T adds *na vā payoge*, K, S<sub>1</sub>: *nappayoge vā*, S<sub>2</sub>: *navāyoge vā* after *nipātappayoge vā*. S<sub>2</sub> reads *vā saddo*, S<sub>1</sub>, B<sub>1</sub>: *vā ti padam* for *vāsaddam*. However, the reading *vā ti padam* is better and closer to the original.<sup>36</sup>

Rule 7: - *duh'issā* should be corrected to - *duh'isso* -. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read - *suya* -, T - *suya* -, for - *suyya* -, - *mānnanādara* - should be corrected to - *mānnanādara* -. T reads - *mānnat'ānādara* -. - *kammani* should be corrected to - *kammani*-. S<sub>1</sub>, S<sub>2</sub> add *lābhām* after *tuyham'eva*. "bhikkhussa bhūñjantassa pāniyena vā vidhūpanena vā upatiṭṭheyya": occurs in Vin IV 263, 25-26 as follows:- "yā pana bhikkhunī bhikkhussa bhūñjantassa pāniyena vā vidhūpanena vā upatiṭṭheyya, pācittiyam". B<sub>1</sub> reads *bhūñjantassa* for *bhūñjamānassa* which is closer to the citation. *Vidhūpanena* should be corrected to *vidhūpanena*. T adds *tāvatimśā sah'indaka* after *te* to make the sentence complete. *Bhaddam tassa* should be joined as *bhaddantassa*. "devā dassanakāma te": occurs in Ja -----

36. "dhātunāmānam - pe - sati attavikappanattham sampadānatthavikappanatthāya vā ti padam payujjati, vāsaddam payujjati ti pathanti, tan na sundaram" Sdp 104, 12-14.

VI 104, 4-6 as follows:-

"eh' imam̄ ratham̄ āruyha rājasetṭha disampati  
devā dassanakāmā te tāvatimṣā saindakā  
saramānā hi te devā sudhammāyam̄ samacchare".

S<sub>2</sub> adds mā before kujjha. T, B<sub>1</sub> add mā ratṭham̄ vinassa idam̄, T reads vinasā for vinassa after mahāvīra. "tassa kujjha mahāvīra, mā ratṭham̄ vinasā idam̄": occurs in Ja III 42, 6-7 as follows:-

"yo te hatthe ca pāde ca kaṇṇanāsan̄ ca chedayi  
tassa kujjha mahāvīra mā ratṭham̄ vinasā idam̄".

It may be noted here that we find the variant reading vinassa in Ja III 42 also. B<sub>1</sub> reads titthiyā samanānam̄ issayanti guṇagiddhena, S<sub>1</sub>, S<sub>2</sub>: titthiyā issayanti samanānam̄ guṇagiddhena for titthiyā samanānam̄ issayanti. The semi-colon after usuyyanti should be shifted to labhagiddhena, B<sub>1</sub> reads issayanti, S<sub>1</sub> S<sub>2</sub>: usūyanti for usuyyanti. The semi-colon after usuyyanti should be shifted to guṇavaddhena, for which B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read guṇagiddhene. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read usūyanti for usuyyanti. "kā usuyyā vijānatam̄": occurs in Vin I 43, 27-28 as follows:-

"nayanti ve mahāvīra saddhammena tathāgata  
dhammena nayamānānam̄ kā usuyyā vijānatam̄".

B<sub>1</sub> reads ārādho'ham̄ ranno; ārādho'ham̄ rājanam̄<sup>37</sup>  
for ārādho me ranno; ārādho me rājanam̄. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd

37. Sadd also reads the same.

add *ky āham ayye aparajjhāmi*<sup>38</sup> after *ky āham ayyānam* *aparajjhāmi* which occurs in Vin III 162, 10-12 as follows:- "tatiyam pi kho mettiyabhummajakā bhikkhū n'ālapim̄su. Ky āham ayyānam aparajjhāmi, kissa mamp ayyā n'ālapanti". Kammano should be corrected to kammuno.

All the versions record *yassa* before *kammuno*. The reading *yassa*<sup>39</sup> here seems to be unnecessary, because wherever the word *ya* occurs, also the word *ta* should be there. Therefore, in the foot-note B<sub>1</sub> remarks: "yassā ti padam adhikan ti manne, anantaravākye tassambandhatasaddassa abhāvā, tadassa ca idha anicchitattā. Padarūpasiddhiyam tam natthi". S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add *ti* (*iti*) after *bhagava*. B<sub>1</sub> adds *kattusanno* after *suttavacanena*. "te bhikkhū bhagavato paccassosum": occurs in D II 11, 9-10 as follows:- "evam bhante ti kho te bhikkhū bhagavato paccassosum". B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add *jano*<sup>40</sup> before *patigīnāti*. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, Cd read *vadeti* for *vādeti*. All the versions add *ti* (*iti*) after *kattā*. All the versions read *vijāniya*<sup>41</sup> for *vijāniyam*. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> add *āmantayāmi* *te maha-*

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38. Rūp and Sadd record the same.

39. Rūp also does not record *yassa*.

40. Rūp and Sadd also record *jano*.

41. Rūp also reads *vijāniyā*.

rāja<sup>42</sup> after ārocayāmi te mahārāja.

"ārocayāmi vo bhikkhave" and "paṭivedayāmi vo bhikkhave": occur in M I 271, 27-29 as follows:- "ārocayāmi vo bhikkhave paṭivedayāmi vo bhikkhave, mā vo sāmañnatthikānam satam sāmañnattho pariḥāyi sati uttarim karapīye". "āmantayāmi vo bhikkhave": occurs in D II 156, 1-2 as follows:- "handa dāni bhikkhave āmantayāmi vo: vayadhammā saṃkhārā, appamādena sampādetha". "ārocayāmi te mahārāja" and "paṭivedayāmi te mahārāja": occur in S I 101, 20-21 as follows:- "arocemi kho te mahārāja paṭivedayāmi kho te mahārāja, adhivattati kho tam mahārāja jarāmarañam". Paripuriyā should be corrected to pāripūriyā. B<sub>1</sub> adds tam cīvaraṃ nikhipitabbam, S<sub>2</sub>: vattham nikhipitabbam after pāripūriyā to make the sentence complete. "ūnassa pāripūriyā tam cīvaraṃ nikhipitabbam": occurs in Vin III 203, 35-37 as follows:- "no c'assa pūripuri māsaparamanta bhikkhunā tam cīvaraṃ nikhipitabbam ūnassa pāripūriyā satiyā paccasāya". B<sub>1</sub> adds devamanussānam buddho loke uppajjati after sukhāya. "lokānukampāya atthāya hitāya sukhāya devamanussānam buddho": occurs in D II 222, 13-16 as follows:- "yāva c'assa so bhagavā bahujanahitāya paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam".

B<sub>1</sub> adds vinayo pānnatto after phāsuvihārāya.

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42. Rūp also records the same.

"bhikkhūnam phāsuvihārāya": occurs in Vin III 21, 15-22 as follows:- "tena hi bhikkhave bhikkhūnam sikkhāpadam pannapessāmi dasa atthavase paṭicca: saṅghasutṭhutāya saṅghaphasutāya dummañkūnam puggalānam niggahāya pesa- lānam bhikkhūnam phāsuvihārāya ditṭhadhammikānam āsa- vānam samvarāya samparāyikānam āsavānam paṭighātāya appasamānam pasādaya pasannānam bhiyyobhāvāya saddhammatthitiyā vinayānuggahāya". Bhikkhupattassa should be split as bhikkhu pattassa. B<sub>1</sub>, S<sub>1</sub> add arahati mallo mallassa<sup>43</sup> after mallassa. "alam me buddho": occurs in Vin III 27, 10-12 as follows:- "athava pana ukkaṇṭhito anabhirato..... asakyaputtiyabhāvam patthayamāno alam me buddhenā ti vadati vinnapeti". "alam me rajjam": occurs in Ja VI 15, 21-22 as follows:-

"alam me tena rajjena natakehi dhanena vā  
yam me adhammacariyāya rajjam labhetha sārathi".

In this context, we may remark that according to the quotation, alam is used in the sense of patikkhepa 'rejection of; enough', but here it is used in the sense of araha 'capable of; worthy of; fit for'.<sup>44</sup> Therefore, B<sub>1</sub> quotes Vin III and Ja VI which are not

43. Rūp and Sadd record the same.

44. See, ES pp. 94-96.

keeping with the context expected by the vutti. All the versions read <sup>~~</sup>hirannasuvannena<sup>45</sup> for hirannasuva-  
nnehi. B<sub>1</sub> reads suvannam viya tam manne, S<sub>1</sub>, S<sub>2</sub>: suvannam tvam manne for suvannam tam manne.<sup>46</sup> "appo saggaya gacchati": occurs in Dhp 174 as quoted under I. 4.7. "saggassa gamanena va": occurs in Dhp 178 as follows:-

"pathavyā ekarajjena saggassa gamanena  
va sabbalokādhipaccena sotāpattiphalam varam".  
"mūlāya paṭikasseyya sañgho": occurs in Vin I 320, 32-33 as follows:- "parivāsikacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya". B<sub>2</sub>, T read dīghayuko<sup>47</sup> for dīghayu.<sup>48</sup> Hoti should be corrected to hotu as shown in all the versions. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add attham bhavato hotu; hitam bhavato hotu<sup>49</sup> after svāgatam bhavato hotu, B<sub>1</sub> reads attho for attham. T, K read vippavuttham for vippavatthum.

B<sub>1</sub>, T read bhiyyoso mattāya, K: bhiyyo so mattāya for bhiyyo somattāya. In this case, we may remark that

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45. Rūp and Sadd also read <sup>~~</sup>hirannasuvannena.

46. Rūp and Sadd also read the same.

47. Rūp also reads dīghayuko.

48. Sadd also reads dīghayu.

49. Rūp records the same.

according to the vutti, the word bhiyya governs the dative case as stated by B. Clough: "bhiyo, much, governs a noun in the fourth case; as, bhiyoso mattaya, in great measure".<sup>50</sup> However, we find the readings bhiyyoso mattaya; bhiyyo so mattaya; bhiyyo somattaya, but somattaya should be split as so mattaya. Saddanīti takes bhiyyoso as synonymous with the word bhiyyo.<sup>51</sup> But Kaccāyana-vāṇṇanā splits it into two words bhiyyo and so and takes bhiyyo as an adjective synonymous with the word atirekataro.<sup>52</sup> However, Suttaniddesapāṭha takes both the views,<sup>53</sup> but Aggavamsa does not agree with the view of splitting it as "so puggalo mattaya madanataya bhiyyo" and

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50. CPG p. 137.

51. "tattha bhiyyo-so ti idam bhiyyosaddena atirekatthavācakena nipātena samānattham nipātapadam" Sadd 697, 20-22.

52. "bhiyyo so mattaya ti bhiyyoppayogo; so ti kukkuro; mattaya ti pamañato; bhiyyo ti atirekataro; cañdo ti attho" Kvn 204, 14-16.

53. "so kukkuro mattaya pamañato atirekato cañdikko ti attho ... bhiyyoso ti vā atirekatthavācako nipāto" Sdp 111, 9-13.

criticises it.<sup>54</sup> "bhiyyoso mattāya": occurs in Vin II 188, 4-5 as follows:- "evam hi so bhikkhave kukkuro bhiyyosomattāya cādataro assa". It may be noted here that generally we find the reading bhiyyosomattāya<sup>55</sup> which is joined together, however, in order to keep with the vutti the splitting bhiyyoso mattāya is required here. "upamam te karissāmi": occurs in D II 324, 3 as follows:- "tena hi rājanna upaman te karissāmi". "dhammam vo bhikkhave desissāmi": occurs in M III 280, 18-20 as quoted under II. 2.28. "desetu bhante bhagavā dhammam bhikkhūnam": occurs in Vin I 5, 23-26 as follows:- ".... ten'ānjalim pañāmetvā bhagavantam etad voca "desetu bhante bhagavā dhammam, desetu sugato dhammam, santi sattā apparajakkha-jatikā assavanata dhammassa parihayanti,

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54. "keci pana 'bhiyyoso mattaya'ti ettha 'so puggalo mattaya madanataya bhiyo'ti attham vadanti. Tam sasane pahāradānasadisam ativiya na yujjati" Sadd 698, 14-17, see also ES pp. 107-109.

55. See, PED, PTC s.v. bhiyyoso.

*bhavissanti dhammassa annatāro*". It may be noted here that according to the vutti, the dative case i.e. *bhikkhūnam* is required here, but the quotation does not have it. Therefore, it is not keeping with the context expected by the vutti.

*S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>* add *hoti* after *pāsu*. *B<sub>1</sub>* adds *vihārāya* after *pāsu*. *S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>* read *etassa<sup>56</sup>* for *tassa*. "amhākām mañinā attho": occurs in Vin III 146, 18-19 as follows:- "tena hi tvām bho tam nāgam mañim yāca, 'mañim me bho dehi, mañinā me attho' ti". "bhahupakāra bhante mahāpajāpatī gotamī bhagavato": occurs in M III 253, 19-21 as follows:- "bahūpakāra bhante mahāpajāpatī gotamī bhagavato mātuccchā āpādikā posikā khīrassa dāyikā bhagavantam janettiyā kālakatāya thannām pāyesi". "bahūpakāra bhikkhave mātāpitaro puttānam": occurs in A I 132, 10-11 as follows:- "tam kissa hetu? Bahupakāra bhikkhave mātāpitaro puttānam āpādakā posakā immassa lokassa dassetāro ti". T, B<sub>1</sub>, K add *saddā* after *ye*

56. Sadd also reads *etassa*.

keci. B<sub>1</sub> reads idha vikappiyati  $\bar{v}$ asaddo in the place of iti vikappayati. B<sub>1</sub> adds  $\tilde{p}ancamī$  after dutiyā - tatiyā. Rule 8: yo dhāro in the rule should be corrected to yo'dhāro as shown in all the versions. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add caranti<sup>57</sup> after manussā. Antarikkhe should be corrected to antalikkhe. T reads vāyu vāyati, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: vāyū vāyanti for vāyū. T adds yanti, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>: pakkhandanti after sakunā. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add caranti after hatthino. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add titthati after ghoso. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read gāvo, T: gāvī for gāvīm. "sāvatthiyam viharati jetavane": occurs in A I 1, 5-6 as follows:- "ekam samayam bhagava sāvatthiyam viharati jetavane anāthapindikassa ārāme".

Rule 9: S<sub>1</sub>, S<sub>2</sub>, T, K read kariyate<sup>58</sup> for kayirate. Dattena should be corrected to dattena.<sup>59</sup> S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add vāhim<sup>60</sup> after dattena. B<sub>1</sub> reads kattham after vasiyā for rukkham. S<sub>1</sub>, S<sub>2</sub> read āvātam, B<sub>1</sub>: pathavim after kuddalena for rukkham. B<sub>1</sub> reads satthena for

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57. Rūp also records caranti.

58. Nyp also reads kariyate.

59. Nyp also reads dattena, see PED s.v. datta.

60. Nyp also records vāhim.

hatthena.<sup>61</sup> "cakkhunā rūpam passati" and "sotena saddam sunāti": occurs in D II 338, 17-20 as follows:- "tadā abhikkamati pi paṭikkamati pi titthati pi nisidati pi seyyam pi kappeti, cakkhunā pi rūpam passati, sotena pi saddam sunāti, ghanena pi gandham ghāyati".

**Rule 10:** S<sub>1</sub>, S<sub>2</sub> add katam karoti in the vutti, "rūpam passati" and "saddam sunāti": occur in D II 338, 17-20 as quoted above.

**Rule 11:** S<sub>1</sub>, S<sub>2</sub>, B<sub>2</sub> read baddho<sup>62</sup> for bandho.

**Rule 12:** T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read kattā for kattusanno. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> read hāreti for vihāreti; pāleti.<sup>63</sup> All the versions omit nāyeti.<sup>63</sup> Ne - naya should be corrected to ne - naya.

**Rule 13:** T reads tassa attano sukham for attano mukham. T, B<sub>1</sub> read patto for pattam; We may accept either because it can be used in the form of either masculine gender or neuter gender.<sup>64</sup> B<sub>1</sub> reads paṭiviso, S<sub>1</sub>, S<sub>2</sub>: paṭivimso for paṭivisam T: paṭivimsam.<sup>65</sup>

**Rule 14:** T, K have the extra rule after the rule no. 13 as follows:-

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61. Sadd also reads hatthena.

62. Sadd also reads baddho.

63. Nyp does not record them.

64. See, PED s.v. patta.<sup>2</sup>

65. See, Abh 485 'paṭivimso ca koṭṭhaso....', PED s.v. paṭivimsa.

Tesam param ubhayappatimhi.

Tesam apādānādinam channam kārakānam ubhayamhi  
sampatte yam param tan̄ neva hoti: gāvīm dohati; dhanuna  
vijjhati; kāmsapātiyā bhunjati.

Out of the two [applicable ones] the latter [should be used].

Of these six cases, beginning with the ablative, in selecting out of two, whichever is the latter, that is used. For examples "he kills a cow; he shoots with a bow; he eats from a drinking cup". It may be noted here that B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> do not record this rule in their editions, but Nyāsapātha records it and remarks that this rule is not the original composed by Kaccāyana, it is interpolated later on.<sup>66</sup> Senart records it in the foot-note.<sup>67</sup>

**Rule 14:** S<sub>2</sub> reads aha; he; re; hare; are, B<sub>1</sub>: he; ahe; re; are for hi; ahā; hare; are.

**Rule 15:** S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read sakhe<sup>68</sup> for sakha.

**Rule 16:** "manasā ce paduṭṭhena": occurs in Dhp 1 as quoted under I. 3.1. "manasā ce pasannena": occurs in Dhp 2 as follows:-

"manopubbaṅgama dhamma manoseṭṭha manomaya"

manasā ce pasannena bhasati vā karoti vā

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66. See, Nyp 224, 23-225, 18.

67. See, Senart's edition p. 336.

68. Nyp also reads sakhe.

tato nam̄ sukhām̄ anveti chāyā̄ va anapāyinī".

"kāyena kammam̄ karoti": occurs in M I 414 31-33 as follows:- "purimena pi kāyena kammam̄ karoti, pacchimena pi kāyena kammam̄ karoti, sīsena pi kammam̄ karoti".

Rule 17: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add vināpi gaggena. S<sub>2</sub>: vinā for vināpi after kareyya. "saḥāpi gaggena saṅgho uposatham̄ kareyya" and "vināpi gaggeyya": occur in Vin I 123, 23-25 as follows:- "āgaccheyya vā saṅghakammam̄ na vā āgaccheyya, saṅgho saha vā gaggena vinā vā gaggena uposatham̄ kareyya, saṅghakammam̄ kareyya". "mahatā bhikkhusaṅghena saddhim̄": occurs in Vin I 35, 15-17 as follows:- "atha kho bhagavā̄ gayāsīse yathābhīrantam̄ viharitvā yena rājagaham̄ tena cārikam̄ pakkāmi mahatā bhikkhusaṅghena saddhim̄ bhikkhusahassena sabbeh'eva purāṇajatilehi". "sahassena samam̄ mitā": occurs in S I 18, 27-28 as follows:-

"appasm̄ eke pavecchanti bahuneke na dicchare  
apasmā dakkhiṇā dinnā sahassena samam̄ mitā".

Rule 18: S<sub>1</sub>, S<sub>2</sub> read sakkena for yakkhena.

Rule 19: T adds hetuppayoge before hetav atthe and kena hetunā vasati<sup>69</sup> before annena.

Rule 20: B<sub>1</sub> adds (yena kalena; yena samayena) after tena samayena. "tena kalena": occurs in Ap 38, 1-2 as follows:-

"parūpatthāya so buddho dhammam̄ desesi cakkhumā-----

69. Nyp also records the same.

tena kālena parisaṁ samantaṁ yojanam tadaṁ".

"tena samayena": occurs in Vin III 1, 6-8 as follows:-

"tena samayena buddho bhagavā veranjāyām viharati nañerupucimandamūle mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi". "tena kho pana samayena": occurs in Vin III 6, 18-20 as follows:- "tena kho pana samayena veranjā dubbhikkhā hoti dvīhitikā setatthikā salākavuttā na sukarā unchena paggahena yāpetum".

**Rule 21:** S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read lakkhīyate. T: lakkhiyate for lakkhate. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read kuṇī<sup>70</sup> for kuṇi. However, PED also gives the form kuṇi.<sup>71</sup> Passatu should be corrected to passati.

**Rule 22:** "gottena": occurs in Ap 22, 29-30 as follows:-

"aparimeyye ito kappe okākakulasambhavo  
gotamo nāma gottena satthaṁ loke bhavissati".

S<sub>1</sub>, S<sub>2</sub> add casaddaggahaṇam tatiyaggahaṇ'ānukaddhana-ttham (the word ca is to supply the third case from previous rule) after uttamo.

**Rule 23:** "dātā hoti samanassa vā brāhmaṇassa vā": occurs in A II 203, 28-29 as follows:- "sa dātā hoti samanassa vā brahmaṇassa vā annam... seyyāvasathapadi-peyyam".

**Rule 24:** "namo te buddhavīr atthu": occurs in S I 50, 20-21 as follows:-

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70. Rūp and Sadd also read kuṇī.

71. PED s.v. kuṇi.

"namo te buddha vir̄ atthu vippamutto'si sabbadhi  
sambādhapaṭipanno'smi tassa me saraṇam bhava".

"namo karohi nāgassa": occurs in M I 143, 11-12 as follows:- "brāhmaṇo evam āha: Tiṭṭhatu nāgo, mā nāgam  
ghat̄tesi, namo karohi nāgassā ti". "sv āgatam te mahā-  
rāja": occurs in Ja IV 356, 21-23 as quoted under  
II.1.20.

**Rule 25:** "pāpā cittam nivāraye": occurs in Dhp 116 as follows:-

"abhittharetha kalyāne pāpā cittam nivāraye  
dandham hi karoto punnam pāpasmiṃ ramati mano".

"abbhā mutto va candimā": occurs in Dhp 172 as follows:-  
"yo ca pubbe pamajjitvā pacchā so na-pamajjati  
so'mam lokam pabhāseti abbhā mutto va candimā".

**Rule 26:** "ananubodhā appativedhā": occurs in D II 90 9-  
ii as follows:- "catunnam bhikkhave ariyasaccānam  
ananubodhā appativedhā evam idam dīgham addhānam  
sandhāvitam samsaritam mamañ c'eva tumhākan̄ ca".

"catunnam ariyasaccānam yathābhūtam adassanā": occurs  
in D II 91, 1-2 as follows:-

"catunnam ariyasaccānam yathābhūtam adassanā  
samsitam dīghamaddhānam tāsu tās'eva jātisu".

**Rule 27:** B<sub>1</sub> reads sattham karoti; ghaṭam karoti in the  
place of kaṭam karoti; chattam karoti. T reads sakatam  
for chattam. T, B<sub>1</sub> read gāvam for gavam. "dhammam  
suṇāti": occurs in D I 62, 33-34 as follows:- "tam

dhammam̄ supāti gahapati vā gahapatiputto vā annata-rasmim̄ vā kule paccajāto". "vācām̄ bhāsati": occurs in D II 15, 9-10 as follows:- "setamhi chatte anuhāramāne sabbā ca disā viloketi āsabhin̄ ca vācām̄ bhāsati".

Rule 28: B<sub>1</sub> reads māsam̄ māmsodanam̄ bhuñjati; saradām̄ rāmaṇīyā nadi; māsam̄ sajjhāyati; yojanam̄ vanarāji; yojanam̄ dīgho pabbato; kosam̄ sajjhāyati<sup>72</sup> for māsam̄ adhīte; yojanam̄ kalaham̄ karonto gacchati.<sup>72</sup> B<sub>1</sub> adds bhojanam̄ after saṃvacchare.

Rule 29: S<sub>2</sub> adds ca after - yutte in the rule. S<sub>1</sub>, B<sub>1</sub>, T read bhavantam̄<sup>73</sup> for bhagavantam̄. "tam̄ kho pana bhagavantam̄ gotamam̄ evam̄ kalyāno kittisaddo abbhuggato": occurs in Vin III 1, 12-16 as follows:- "tam̄ kho pana bhagavantam̄ gotamam̄ evam̄ kalyāno kittisaddo abbhuggato: iti pi so bhagavañ araham̄ sammasambuddho vijjācaranāsampanno sugato lokavidū anuttaro purisadhammasārathi sattha devamanussānam̄ buddho bhagavañ". "pabbajitam̄ anupabbajimsu": occurs in D II 30, 8-11 as follows:- "atha kho so bhikkhave mahājanakāyo caturāśitipāñasahassāni kesamassum̄ ohāretvā kāsāyāni vatthāni acchādetvā vipassiñ bodhisattam̄ agarasmat̄ anagāriyam̄ pabbajitam̄ anupabbajimsu".

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72. Nyp and Rūp record the same and omit māsam̄ adhīte; yojanam̄ kalaham̄ karonto gacchanti, but Sadd records all the examples.

73. Nyp also reads bhavantam̄.

Rule 30: B<sub>1</sub>, S<sub>1</sub> S<sub>2</sub> read sayāpayati for sāyayati.

Gāmayati should be corrected to gamayati.<sup>74</sup>

Rule 31: B<sub>1</sub> reads paṭiviso S<sub>1</sub>, S<sub>2</sub>: paṭivimso for paṭivisam T: paṭivimsam. B<sub>1</sub> reads tassa bhikkhuno patto; tassa bhikkhuno cīvaram; attano mukham, T: tassa bhikkhuno sukham; tassa bhikkhuno pattacīvaram for tassa bhikkhuno mukham; tassa bhikkhuno pattacīvaram. The discussion under III. 13 may be recalled in this context.

Rule 32: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, K read odakantike for odakaññave T: udakantike. However, the reading odakantike is closer to the citation. "gambhīre odakantike": occurs in Khp VIII 1 as follows:-

"nidhim nidheti puriso gambhīre odakantike  
atthe kicce samuppanne atthaya me bhavissati".

"pāpasmīm ramati mano": occurs in Dhp 116 as quoted under III. 25. B<sub>1</sub>, S<sub>2</sub> read vussati for vasati which is close to the citation. "bhagavati brahmacariyam vussati kulaputto": occurs in M I 147, 15-17 as follows:-  
"ekamantam nisinno kho āyasma sāriputto ayasmantam punnam mantāṇiputtam etad voca 'bhagavati no āvuso brahmacariyam vussati' ti".

Rule 33: B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> add goṇesu sāmī; goṇānam issaro

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74. "kārite gameti gamayati gacchāpetī ti adīni bhavanti" Sadd 413, 16-17.

after *goyānam* *sāmī*. *B<sub>1</sub>*, T read *pasuto*<sup>75</sup> for *pasūto*. However, according to the context, the reading *pasūto* gives better sense.

**Rule 34:** *S<sub>1</sub>* omits *ca* after *niddhāraṇatthe* in the vutti. *Dhavanto* should be corrected to *dhāvanto*.

**Rule 35:** *T*, *B<sub>1</sub>*, *S<sub>1</sub>*, *Senart* omit *ca* after *anādāre* in the vutti.

**Rule 36:** *Aggivessāna* should be corrected to *aggivessana*. *B<sub>1</sub>* reads *upamā* for *upamāyo*, both are correct, but *upamā* is closer to the citation. "apissu *mām* aggivessana tisso upamā paṭibhāmsu": occurs in M I 240, 29-30 as follows:- "apissu *mām* aggivessana tisso upamā paṭibhāmsu anacchariyā pubbe assutapubba".

**Rule 37:** *B<sub>1</sub>* reads *ālapissati* for *n'ālapissati*, but *ālapissati* is closer to the citation. "sace *mām* samāyo gotamo *ālapissati*": occurs in S I 177, 26-28 as follows:- "yām nun'āham yena samāyo gotamo ten'upasamp-kameyyām, sace *mām* samāyo gotamo *ālapissati* aham pi tam *ālapissāmi*". "*tvan* *ca* *mām* nābhībhāsasi": occurs in Ja VI 561, 19-20 as follows:-

"idam pi dutiyām sallām kampeti hadayaṁ mama  
ty aija putte na passāmi *tvan* *ca* *mām* nābhībhāsasi".  
"pubbañhasamayām nivāsetvā": occurs in Vin III 6, 23-27

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75. Nyp and Sadd also read *pasuto*, but Rūp: *pasūto*, see also PED s.vv. *pasuto*; *pasūto*.

as follows:- "bhikkhū pubbañhasamayaṁ nivāsetvā paccī-  
 varam ādāya verāñjam piñdaya pavisitvā piñdam alabhamā-  
 nā assamandalikāsu piñdaya caritvā patthapattha-  
 mūlakam āramam āharitvā udukkhale kōṭtetvā kōṭtetvā  
 paribhūnjanti". "ekam samayaṁ bhagava": occurs in D I  
 1, 4-7 as follows:- "ekam samayaṁ bhagava antarā ca rā-  
 jagahaṁ antarā ca nāñandaṁ addhānamaggapaṭipanno hoti  
 mahataṁ bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhu-  
 satehi".

**Rule 38:** Senart, T, S<sub>1</sub> omit ca after tatiyā - sattamī-  
 nam in the vutti. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read kato me kalyāṇo; T:  
 kata me kalyāṇe for katam me kalyāṇam. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read  
 sikkhitā for susikkhitā which is closer to the  
 citation. "kusalā naccagītassa sikkhitā caturitthiyo":  
 occurs in Ja VI 25, 19-20 as follows:-

"kusalā naccagītassa sikkhitā caturitthiyo  
 ~~  
 kame tam̄ ramayissanti kim̄ aranne karissasi".

"kusalo tvam̄ rathassa aṅgapaccaṅgānam": occurs in M I  
 395, 31-33 as follows:- "tam̄ kim̄ manṇasi rājakumāra,  
 kusalo tvam̄ rathassa aṅgapaccaṅgānam". B<sub>1</sub> reads yo vo  
 ānanda mayā dhammo ca vinayo ca desito pannatto for  
 desito ānanda mayā dhammo, S<sub>2</sub> adds ca vinayo ca  
 pannatto after dhammo. However, B<sub>1</sub>'s reading has  
 canonical support which occurs in D II 154, 5-8 as  
 follows:- "na kho pan'etam̄ ānanda evam̄ daṭṭhabbam̄ yo vo  
 ānanda mayā dhammo ca vinayo ca desito pannatto, so vo

mam' accayena sattha".

**Rule 39:** Senart, T, S<sub>1</sub> omit ca after dutiyā - pāñcamīnam̄ in the vutti. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T have sahasa<sup>76</sup> before kammaṭṭha. Assa vanatādhammassa should be corrected to assavaṇatā dhammassa. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add sukhassa<sup>76</sup> after tassa and bhāsayāmi should be corrected to bhāyāmi. B<sub>1</sub>, S<sub>1</sub>, T read ghoravisaṇam̄ for nāgāṇam̄. "tassa bhavanti vattāro": occurs in M I 469, 10-12 as follows:- "sace āvuso ārāṇnako bhikkhu saṅghagato saṅghe viharanto sabrahmacārisu agāravo hoti appatisso tassa bhavanti vattāro". "assavaṇatā dhammassa pariḥayanti": occurs in Vin I 5, 25-26 as follows:- "santi sattā apparajakkhajātikā assavaṇatā dhammassa pariḥayanti". "kim nu kho aham tassa sukhassa bhāyāmi": occurs in M I 246, 37-247, 1-2 as follows:- "kinnu kho aham tassa sukhassa bhāyāmi yan tam sukhamp̄ annatr'eva kāmehi annatra akusalehi dhammehi". "sabbe tasanti dāḍassa" and "sabbe bhāyanti maccuno": occur in Dhp 129 as follows:-

"sabbe tasanti dāḍassa sabbe bhāyanti maccuno  
attānam̄ upamam̄ katvā na haneyya na ghātaye".

"bhīto catunnam̄ āśivisaṇam̄ ghoravisaṇam̄": occurs in S IV 173, 8-10 as follows:- "atha kho so bhikkhave puriso bhīto catunnam̄ āśivisaṇam̄ uggatejānam̄ ghoravisaṇam̄

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76. Rūp and Sadd also record sahāsa and sukhassa.

yena vā tena vā palāyetha".

**Rule 40:** B<sub>1</sub>, S<sub>2</sub>, T, K read ājīvaka for ājīvika. B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> read pathesu gacchanti<sup>77</sup> for pathesu caranti. "sundarāvuso ime ājīvika bhikkhusu abhivādenti": occurs in Vin III 212, 6-7 as follows:- "bhikkhū evam āhamsu 'sundara kho ime āvuso ājīvika ye ime bhikkhū abhivādenti' ti". "hatthesu piñdaya caranti": occurs in Vin I 90, 19-21 as follows:- "tena kho pana samayena bhikkhū apattacīvarakam upasampādenti. Naggā hatthesu piñdaya caranti". "dīpi cammesu hānate" and "kunjaro dantesu hānate": occur in Ja VI 61, 3-5 as follows:-  
 "ajinamhi hānate dīpi nāgo dantehi hānnati  
 dhanamhi dhanino hanti aniketam asanthavam  
 phali ambo aphalo ca te satthāro ubho mama".

It may be noted here that we expect the form bhikkhusu (locative case) used in the sense of the accusative case according to the rule, but we find the form bhikkhū which is not keeping with the requirement of the rule here. Again we find the form dantehi (instr. pl.) which is not keeping with the rule because the rule requires the form dantesu (locative case) which is used in the sense of denoting a motive. Therefore, the forms bhikkhū and dantehi should be corrected to bhikkhusu and dantesu so that the examples would be applicable to the rule expected.

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77. Rūp and Sadd also read pathesu gacchanti.

Rule 41: B<sub>1</sub> adds te<sup>78</sup> before dinne. "saṅghe dinnam mahapphalam": occurs in Vv 630 as follows:-

"idān'vāham jānāmi saṅghe dinnam mahapphalam  
sāham gantvā manussattam vaddannū vitamacchara  
saṅghe dānāni dassāmi appamattā punappunam".

"saṅghe gotami dehi": and "saṅghe te dinne ahan c'eva pūjito bhavissāmi": occur in M III 253, 10-13 as follows:- "evam vutte bhagavā mahāpajāpatim gotamim etad avoca: saṅghe gotami dehi, saṅghe te dinne ahan c'eva pūjito bhavissāmi saṅgho cā ti".

Rule 42: K adds ucchusu nivārayanti gāvo after rakkanti.

Rule 44: S<sub>1</sub>, S<sub>2</sub>, Cd read khariyā for khāriyam.<sup>79</sup> B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read naccesu<sup>80</sup> for nacce.

Rule 45: - ussukkesu should be corrected to - ussukkesu. B<sub>1</sub>, T, Cd omit ca<sup>81</sup> in the rule. T, B<sub>1</sub>, S<sub>2</sub> add vā after nāṇasmim; tathāgagato should be corrected to tathāgato. S<sub>1</sub>, S<sub>2</sub> add tathāgatasāvako vā after tathāgata-gotto vā.

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78. Rūp also records te.

79. Rūp and Sadd comment: "upa khāriyam doño khāriyā doño adhiko ti attho".

80. Nyp also reads naccesu.

81. Rūp and Sadd also record ca on which Sdp 142, 3-4 remarks: "Rūpasiddhi-Saddanītiādīsu casaddo atthi; so sampindanattho" see also Kvn 218, 17-18.

### Samāsa-kappa -

[1] Nāmānam samāso yuttattho.

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Tesamp nāmānam payujjamānapadatthānam yo yuttattho  
 so samāsasanno hoti. Kāthinassa dussamp: kāthinadussamp;  
 āgantukassa bhattam: āgantukabhattam; jīvitān̄ ca tam̄  
 indriyan̄ cā ti jīvitindriyam; samāyo ca brāhmaṇyo ca:  
 samāṇabrahmāna; sāriputto ca moggallāno ca: sāriputta-  
 moggallāna; brāhmaṇyo ca gahapatiko ca: brāhmaṇagaha-  
 patikā. Nāmānam iti kim attham? Devadatto pacati.  
 Yuttattho ti kim attham? Bhaṭo ranno; putto  
 devadattassa. Samāsa icc anena kv attho? Kvaci samā-  
 sagatānam akāranto (IV. 22).

(1) The combined sense of nouns is samāsa.

The combined sense of the aggregation of the meanings of nouns is called samāsa (compound). For example 'cloth for the kāthina robe (the annual robe-presentation ceremony in the month following the end of the rains Retreat) = kāthinadussamp' 'meals for the guest: āgantukabhattam' 'life and the sense-faculties: jīvitindriyam' 'monk and brahmin: samāṇabrahmāna' 'sāriputta and moggallāna : sāriputta-moggallāna' 'brāhmaṇ and householder : brāhmaṇagahapatikā'. Why denoting nouns?: For, the following words are not called samāsa: 'devadatto pacati'. Why the combined sense of nouns?: For, in the following example, the combined meaning is not found: 'bhaṭo ranno' 'putto devadattassa'.

What is the use of the term of **samāsa**? (It is useful) for, it will be used in the rule 'Kvaci samāsa-gatānam akāranto (IV. 22)'.

[2] **Tesam vibhattiyo lopā ca.**

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**Tesam yuttatthānam samāsānam vibhattiyo lopā ca** honti. **Kathinadussam;** āgantukabhattam. **Tesam-gahāgena** samāsa-taddhit'ākhyāta-kitakappānam paccayapadakkha-rāgamānāñ ca lopo hoti. **Vasiṭṭhassa apaccam,** **putto:** vāsiṭṭho; **vinatāya apaccam,** **putto:** **venateyyo.** Casaddaggahānam avadhāraṇattham. **Pabhām karoti** ti pabhañkaro; **amatam dadāti** ti amatandado; **medham karoti** ti medhañkaro.

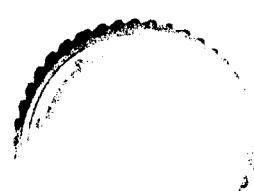
(2) And the case-endings of those are dropped.

The case-endings of those words which are united in a compound are elided. For example 'kāthinadussam' 'āgantukabhattam'. By the word **tesam**, (those), **paccaya** (suffixes), **pada** (words), **akkhara** (sounds) and **āgama** (augments) occurring in the compounds, taddhita, ākhyāta and kita are also elided. For example 'offspring of vasiṭṭha: vāsiṭṭho' 'offspring of vinatā: venateyyo'. The word **ca** indicates restriction of the rule to certain examples to the exclusion of others. For example 'one who makes light: pabhañkaro' 'one who gives the deathless state: amatandado' 'one who makes wisdom: medhañkaro'.

[3] **Pakati cassa sarantassa.**

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Luttāsu vibhattīsu assa sarantassa liṅgassa



pakatirūpāni honti. Cakkhuñ ca sotāñ ca: cakkhusotam;  
 mukhañ ca nāsikanñ ca: mukhanāsikam; rānno putto:  
 rājaputto; rānno puriso: rājapuriso.

(3) The words ending in vowels assume the primitive forms.

When the case-endings have been elided, the words ending in vowels assume their basic forms. For example 'eye and ear: cakkhusotam' 'mouth and nose: mukhanāsikam' 'the king's son: rājaputto' 'the king's man: rājapuriso'.

[4] Upasagga-nipāta-pubbako abyayībhāvo. 321

Upasagga-nipāta-pubbako samāso abyayībhāvasanno hoti. Nagarassa samīpe kathā vattate iti upanagaram; darathassa abhāvo: niddaratham; masakassa abhāvo: nimmasakam; vuddhānam paṭipātiya: yathāvuddham; ye ye brāhmaṇā vuddhā te te nisidanti yathāvuddham; jīvassa yattako paricchedo: yāvajīvam; cittam adhikicca dhamma vattanti ti adhicittam; pabbatassa tiro: tiropabbatam; sotassa pati vattati ti patisotam; pāsādassa anto: antopāsādam. Abyayībhāva icc anena kv attho? Am vibhattinam akārantābyayībhāvā (IV. 26).

(4) Abyayībhāva has upasagga or nipāta as a first member.

The combination of words with upasagga or nipāta as a first member is called abyayībhāva. For example 'near the town (the story continues): upanagaram' 'without anxiety: niddaratham' 'without mosquitoes: nimmasakam' 'according to seniority : yathāvuddham'

'brahmin-s sit according to seniority: yathāvuddham' 'as long as life lasts : yāvajīvam' 'having concerned with mind [the dhamma-s activate]: adhicittam' 'beyond (on the other side of) the mountain : tiropabbatam' '(boat moves) against the stream : pātisotam' 'within the palace : antopāsādam'. What is the use of the term abyayībhāva?: (It is useful) for, it will be used in the rule 'Ām vibhattinam akārantabyayībhāvā (IV. 26)'.

## [5] So napūmsakaliṅgo.

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So abyayībhāvasamāso napūmsakaliṅgo va datṭhabbo. Kumārim adhikicca kathā vattati ti adhikumāri; vadhuya samīpe vattati ti upavadhu; gaṅgāya samīpe vattate iti upagaṅgam; maṇikāya samīpe vattate iti upamanikam.

(5) It has neuter gender.

The indeclinable compound is to be regarded as neuter only. For example 'having concerned with the young girl (the story continues): adhikumāri' 'near the lady: upavadhu' 'near the gaṅgā: upagaṅgam' 'near the gem: upamanikam'.

## [6] Diguss'ekattam.

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Digussa samāsassa ekattam hoti napūmsakaliṅgattan̄ ca. Tayo loka: tilokam; tayo dāṇḍā: tidaṇḍam; tīṇi nayanāni: tinayanam; tayo siṅgā: tisiṅgam; catasso disā: catuddisam; dasa disā: dasadisam; pañca indriyāni: pañcindriyam.

(6) Singularity of Digu (it is laid).

The numerical compound is singular and neuter. For example 'the three worlds : tilokam' 'the three sticks : tidāngam' 'the three eyes : tinayanam' 'the three horns : tisiñgam' 'the four directions : catuddisam' 'the ten directions : dasadisam' 'the five sense-faculties : pañcindriyam'.

[7] Tathā dvande pāñi-turiya-yogga-senañga-khuddajantuka-vividhaviruddha-visabhāgatthādīnāñ ca. 324

Tathā dvande pāñi-turiya-yogga-senañga-khuddajantuka-vividhaviruddha-visabhāgattha icc evam ādinam ekattam hoti napumsakaliñgattāñ ca. Tam yathā: cakkhusotam; mukhanāsikam; chavimamsalohitam; evam pāñyañgatthe; sañkho ca pañavo ca: sañkhapañavam; gītan̄ ca vāditāñ ca: gītavāditam; daddari ca deñdimāñ ca: daddarideñdimam; evam turiyañgatthe; phālāñ ca pācanāñ ca: phālapācanam; yugāñ ca nañgalāñ ca: yuganañgalam; evam yogañgatthe; asin̄ ca camman̄ ca: asicammam; dhanu ca kalāpan̄ ca: dhanukalāpam; hatthī ca asso ca ratho ca pattiko ca: hatthiassarathapattikam; evam senañgatthe; damsāñ ca masakan̄ ca: damsamasakam, kunthan̄ ca kipilikāñ ca:kunthakipilikam; kitāñ ca sirin̄ ca sapan̄ ca: kitasirisapam; evam khuddajantukatthe; ahi ca nakulo ca: ahinakulam; viñāro ca mūsiko ca: viñāramūsikam; kāko ca ulūko ca: kākolukam; evam vividhaviruddhatthe; sīlan̄ ca pānna ca: sīlapannam; samatho ca vipassano ca: samathavipassanam; vijjā ca carapāñ ca: vijjācarapāñ; evam vividhavisabhāgatthe.

Ādiggahāṇam̄ kim attham̄? Dāśidāśam̄; itthipumam̄;  
 pattačīvaraṁ; tikacatukkam̄; veñarathakāraṁ; sākuṇikamā-  
 gavikam̄; dīghamajjhīmam̄ icc evam̄ ādi.

(7) Even so in the dvanda compound (singularity) of words of the following meanings (it laid down): limbs of living beings, instruments of music, objects belonging to a yoke, objects relating to an army, little creatures, objects which indicate various degrees of difference and contrary qualities etc.

So in the dvanda (aggregative) compound (singularity) of words beginning with limbs of living beings, instruments of music, objects belonging to a yoke, component part of an army, little creatures, objects which are mutually disagreeing, contrary qualities, have the singular number and neuter gender. For example 'cakkhusotam̄' 'mukhanāśikam̄' 'chavimāṁsalohitam̄' these are used in the sense of limbs of living beings; 'conch and drum: saṅkhapañavam̄' 'singing and instrumental music : gitavāditam̄' 'drum and kettle-drum : daddaridendimam̄' these are used in the sense of instruments of music; 'ploughshare and goad : phālapācanam̄' 'yoke and plough : yuganaṅgalam̄' these are used in the sense of objects belonging to a yoke; 'sword and sheath : asicammam̄' 'arrow and bow : dhanukalāpam̄' 'elephant, horse, chariot and soldier on foot: hatthiassarathapattikam̄' these are used in the sense of component part of an army; 'gadfly and

mosquito: *dāmsamasakam*' 'black ant and red ant' : *kunthakipilikam*' 'grasshopper and snake' : *kitasirisapam*' these are used in the sense of little creatures; 'snake and ichneumon : *ahinakulam*' 'cat and mouse' : *vilāramūsikam*' 'crow and owl : *kākolukam*' these are used in the sense of objects which are mutually disagreeing; 'morality and wisdom' : *silapannam*' 'calmness and insight : *samathevipassanam*' 'knowledge and conduct: *vijjācaranam*' these are used in the sense of different aspects. Why is *ādi* (etc.) added?: The rule is applicable also to the following examples '*dāsidāsam*' '*itthipumam*' '*pattacīvaraṁ*' '*tikacatukkam*' '*vegarathakāraṁ*' '*sākugikamāgavikam*' '*dīghamajjhimam*' etc.

[8] *Vibhāsa rukkha-tīpa-pasu-dhana-dhanna-janapadādīnāñ ca.*

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Rukkha - tīpa - pasu - dhana - dhanna - janapada  
 icc evam ādīnāñ vibhāsa ekattam hoti napum̄sakaliñgattāñ  
 ca dvande samāse. Assattho ca kapittho ca: assatthaka-  
 pittham assatthakapitthā vā; usīrañ ca vīraṇāñ ca: usī-  
 ravīraṇam usīravīraṇāñ vā; ajo ca elako ca: ajelakam  
 ajelakā vā; hirannāñ ca suvaññāñ ca : hirannasuvāññāñ  
 hirannasuvāññāñ vā; sāli ca yavo ca: sāliyavam sāliya-  
 vā vā; kāsi ca kosalo ca: kāsikosalam kāsikosalā vā.  
 Ādiggahañam kim attham? Sāvajjanāñ ca anavajjanāñ ca: sā-  
 vajjanānavajjam sāvajjanānavajjā vā; hīnanāñ ca pañītanāñ  
 ca: hīnappanītam hīnappanītā vā; kagho ca sukko ca:

kañhasukkam̄ kañhasukkā vā.

(8) Also for the (compounds) of words meaning trees, grass, animals, valuable things, grains and inhabitants of a country etc. option is laid down.

A Dvanda compound of words denoting trees, grass, animals, valuable things, grains and people etc. also optionally becomes the singular and neuter. For example 'the holy fig-tree and wood apple-tree: assatthakapittham̄ or assatthakapittha' 'grass and fragrant grass: usīravīrapam̄ or usīravīraṇā' 'goat and sheep: ajeṭakam̄ or ajeṭaka' 'money and gold: hiranna-suvanṇam̄ or hirannasuvanṇā' 'rice and barley: sāliyavam̄ or sāliyavaṇā' 'kāśī town and kosala town: kāśikosalam̄ or kāśikosalā'. Why is ādi (etc.) added?: For, the rule is applicable also to the following examples 'fault and faultlessness : sāvajjānavajjam̄ or sāvajjānavajja' 'inferior and excellent : hīnappanītam̄ or hīnappanītā' 'black and white: kañhasukkam̄ or kañhasukkā'.

[9] Dvipade tulyādhikarāṇe kammadhārāyo. 326

Dve padāni tulyādhikarāṇāni yadā samassante tada  
so samāso kammadhārāyasanno hoti. Mahanto ca so puriso  
cā ti mahāpuriso; khattiya cā sā kanna cā ti  
khattiyakanna. Kammadhāraya icc anena kv attho?  
Kammadhārāyasanno ca (IV. 17).

(9) In the context of two words having the same case, kammadhāraya (is laid down).

When two words used in similar case-endings are combined, the combination is called kammadhāraya

(descriptive compound). For example 'the great man: mahāpuriso' 'girl belonging to the warrior class: khattiyakanna'. What is the use of the term kammadharaya? (It is useful) for, it will be used in the rule 'Kammadharayasanno ca (IV. 17)'.

[10] Sañkhyāpubbo digu.

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Sañkhyāpubbo kammadharayasamāso digusanno hoti. Tayo lokā: tilokam; tīṇi malāni: timalam; tīṇi phalāni: tiphalam; tayo dāṇḍā: tidāṇḍam; catasso disā: catuddisam; pañca indriyāni: pañcindriyam; satta godhāvarāni: sattagodhāvaram. Digu icc etena kv attho? Diguss'ekattam (IV. 6).

(10) (Compound) having numeral as first member is called digu.

If the first member of a descriptive compound is a numeral, the combination is called digu compound. For example 'the three worlds: tilokam' 'the three impurities: timalam' 'the three fruits: tiphalam' 'the three sticks: tidāṇḍam' 'the four directions: catuddisam' 'the five sense-faculties: pañcindriyam' 'the seven godhāvari streams(?): sattagodhāvaram'. What is the use of the term digu?: (It is useful), for, it will be used in the rule 'Diguss'ekattam (IV.6)'.

[11] Ubhe tappurisa.

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Ubhe digu-kammadharayasamāsa tappurisasanna honti. Na brāhmaṇo: abrāhmaṇo; avasalo; apañcagavam; asatta-

godhāvaram; adasagavam; apāñcapūlī; apāñcagāvī.  
Tappurisa icc anena kv attho? Attam nassa tappurise  
(IV.18).

(11) The both are called tappurisa.

Both numeral compounds and descriptive compounds are called tappurisa (determinative) compounds. For example 'not a priest : abrahmāno' 'avasalo' 'apāñcagavam' 'asattagodhāvaram' 'adasagavam' 'apāñcapūlī' 'apāñcagāvī'. What is the use of the term tappurisa?: (It is useful) for, it will be used in the rule 'Attam nassa tappurise (IV. 18)'.

[12] Amādayo parapadehi.

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Tā amādayo vibhattiyō nāmehi parapadehi yadā samassante tada so samāso tappurisasanño hoti. Bhūmim gato: bhūmigato; sabbarattim sobhano: sabbarattisobhano; apāyam gato: apāyagato; issarena katam: issarakatam; sallena viddham: sallaviddham; kāthinassa dussam: kāthinadussam; āgantukassa bhattam: āgantukabhattam; methunasmā apeto: methunāpeto; rājato bhayam: rājabhayam; corā bhayam: corabhayam; rānno putto: rājaputto; dhannanam rāsi: dhannarāsi; rūpe sanna: rūpasanna; samsāre dukkham: samsāradukkham.

(12) When (the case-endings) am etc. (are combined) with the succeeding words.

The compound in which the first word having one of the case-endings am etc. is combined with the next word is called tappurisa. For example 'belonging to the

earth: bhūmigato' 'shining all nights: sabbarattiso-  
 bhano' 'gone to the hell : apāyagato' 'done by the  
 lord : issarakatam' 'hit by an arrow: sallaviddham'  
 'cloth for the kathina robe: kathinadussam' 'meals for  
 the guest : āgantukabhattam' 'free from sexual  
 intercourse : methunāpeto' 'fear from king : rāja-  
 bhayam' 'fear from thief : corabhayam' 'king's son :  
 rājaputto' 'heap of grains : dhannarāsi' 'perception of  
 form : rūpasanna' 'suffering in the Round of Rebirth :  
 samsāradukkham'.

[13] Annapadatthesu bahubbihi.

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Annesap nāmānam atthesu nāmāni yadā samassante  
 tada so samāso bahubbihisanno hoti. Āgata samāna imam  
 saṅghāramam, so'yam āgatasamāno saṅghāmo; jitāni  
 indriyāni anena samanena, so'yam jitindriyo samāno;  
 dinno suñko yassa ranno, so'yam dinnasuñko rāja;  
 niggata jana yasma gāma, so'yam niggatajano gāmo;  
 chinnā hatthā yassa, so'yam chinnahattho puriso;  
 sampannāni sassāni yasmim janapade, so'yam  
 sampannasasso janapado; nigrodhassa parimandalo  
 nigrodhaparimandalo, nigrodhaparimandalo iva pari-  
 mandalo yassa rājakumārassa, so'yam nigrodhaparimandalo  
 rājakumāro; cakkhussa bhuto : cakkhūbhuto, cakkhūbhuto  
 iva bhuto yassa bhagavato, so'yam cakkhūbhuto bhagava;  
 suvannassa vanno: suvannavanno, suvannavanno iva vanno  
 yassa bhagavato, so'yam suvannavanno bhagava;  
 brahmassa saro: brahmassaro, brahmassaro iva saro yassa  
 bhagavato, so'yam brahmassaro bhagava; sayampati-

tapaŋŋapupphaphalavāyudoyaharāti: paŋŋan̄ ~ ca pupphān̄ ~  
 ca phalañ ca: paŋŋapupphaphalāni, sayam̄ eva patitāni:  
 sayampatitāni, sayampatitāni ca paŋŋapupphaphalāni  
 c'eti sayampatitapaŋŋapupphaphalāni, vāyūn̄ ca doyan̄ ca:  
 vāyudoyāni, sayampatitapaŋŋapupphaphalāni ca vāyu-  
 doyāni ca : sayampatitapaŋŋapupphaphalavāyudoyāni,  
 sayampatitapaŋŋapupphaphalavāyudoyāni eva āhārāni yesam̄  
 te: sayampatitapaŋŋapupphaphalavāyudoyaharā: ayam̄ pana  
 dvandakammadhārayagabbho tulyādhikaraṇabahubbihi; atha  
 vā: sayampatitapaŋŋapupphaphalavāyudoyehi āhārāni yesam̄  
 te: sayampatitapaŋŋapupphaphalavāyudoyaharā: ayam̄ pana  
 bhinnādhikaraṇabahubbihi; nānādumapatitapupphavāsitasānū  
 ti: nānāpakārā dumā: nānādumañ; nānādumehi patitāni:  
 nānādumapatitāni, nānādumapatitāni ca tāni pupphāni  
 c'eti nānādumapatitapupphāni, nānādumapatitapupphēhi  
 vāsitā: nānādumapatitapupphavāsita, nānādumapatita-  
 pupphavāsita sānū yassa pabbatarājassa, so'yam̄ nānādum-  
 apatitapupphavāsitasānū pabbatarājā: ayam̄ pana kammadh-  
 ārayatappurisagabbho tulyādhikaraṇabahubbihi; atha vā:  
 vāsitā sānū:vāsitasānū, sapekkhatte satipi gamakattā  
 samāso, nānādumapatitapupphēhi vāsitasānū yassa, so'yam̄  
 nānādumapatitapupphavāsitasānu: ayam̄ pana bhinnādhika-  
 raṇabahubbihi; byālambambudharabinducumbitakūṭo ti:  
 ambu dhāretī ti ambudharo, [ko so? pajjunno] vividho  
 ālambo yassa so byālambo, byālambo ca so ambudharo :  
 byālambambudharo, byālambambudharassa bindu : byālamba-  
 mbudharabindu, byālambambudharabindūhi cumbito: byā-

lambambudharabinducumbito, byālambambudharabinducumbito  
 kūṭo yassa so byālambambudharabinducumbitakūṭo: ayam  
 pana kammadhārayatappurisagabbho tulyādhikaraṇabahubbi  
 hi; atha vā:cumbito kūṭo:cumbitakūṭo, sapekkhatte satipi  
 gamakattā samāso, byālambambudharabindūhi cumbitakūṭo  
 yassa so byālambambudharabinducumbitakūṭo: ayam pana  
 bhinnādhikaraṇabahubbihi; amitabalaparakkamajjuti ti:  
 na mitā: amitā, balāñ ca parakkamo ca juti ca:  
 balaparakkamajjutiyo, amitā balaparakkamajjutiyo yassa  
 so'yaṁ amitabalaparakkamajjuti: ayam pana tappurisadvan-  
 dagabbho tulyādhikaraṇabahubbihi; pīnorakkhamṣabāhu-  
 ti: urāñ ca akkhanāñ ca aṁsañ ca bāhū ca:urakkhamṣabāhu-  
 vo, pīnā urakkhamṣabāhuvo yassa so'yaṁ pīnorakkhamṣa-  
 bāhu: ayam pana tappurisadvandagabbho tulyā-  
 dhikaraṇabahubbihi; pīnagañḍavadanatthanūrujaghāna ti:  
 gañḍāñ ca vadānañ ca thanāñ ca ūruñ ca jaghāna ca:  
 gañḍavadanatthanūrujaghāna, pīnā gañḍavadanatthanūruja-  
 ghāna yassā nāriyā sā'yaṁ pināgañḍavadanatthanūruja-  
 ghāna: ayam pana tappurisadvandagabbho tulyā-  
 dhikaranabahubbihi; pavarasurāsuragarudamanujabhujañgaga-  
 ndhabbamakuṭakūṭacumbitaselasañghaṭṭitacaraṇā ti :  
 surā ca asurā ca garuḍā ca manujā ca bhujañgā ca  
 gandhabba ca : surāsuragarudamanujabhujañgagandhabba,  
 pavarā ca te surāsuragarudamanujabhujañgagandhabba  
 c'eti pavarasurāsuragarudamanujabhujañgagandhabba; pava-  
 rasurāsuragarudamanujabhujañgagandhabbañam makuṭāni:  
 pavarasurāsuragarudamanujabhujañgagandhabbamakuṭāni,

pavarasurāsuragarudamanujabhujañgagandhabbamakutānam  
 kūtāni : pavarasurāsuragarudamanujabhujañgagandhabb-  
 amakuṭakūtāni, pavarasurāsuragarudamanujabhujañgagand-  
 habbamakutakūtesu cumbitā : pavarasurāsuragarudamanuja-  
 bhujāñgagandhabbamakutakūtacumbitā, pavarasurāsuragaru-  
 damanujabhujañgagandhabbamakutakūtacumbitā selā: pavar-  
 asurāsuragarudamanujabhujañgagandhabbamakutakūtacumbit-  
 aselā, pavarasurāsuragarudamanujabhujañgagandhabbamaku-  
 ṭakūtacumbitaselesu sañghatītā: pavarasurāsuragaruda-  
 manujabhujañgagandhabbamakutakūtacumbitaselasañghatī-  
 tā, pavarasurāsuragarudamanujabhujañgagandhabbamakutakū-  
 ṭacumbitaselasañghatītā carañā yassa tathāgatassa  
 so'yam pavarasurāsuragarudamanujabhujañgagandhabbamaku-  
 ṭakūtacumbitaselasañghatītacarañō tathāgato: ayam  
 pana dvandakammadhadharayatappurisagabbho tulyādhikarañapab-  
 ahubbīhi; atha vā : sañghatītā carañā : sañghatī-  
 tacarañā, sapekkhatte satipi gamakattā samāso, pavaras-  
 urāsuragarudamanujabhujañgagandhabbamakutakūtacumbita-  
 selehi sañghatītacarañā yassa tathāgatassa so'yam  
 pavarasurāsuragarudamanujabhujañgagandhabbamakutakū-  
 ṭacumbitaselasañghatītacarañō bhagavā: ayam pana  
 bhinnādhikarañabahubbīhi; catasso disā yassa so'yam  
 catuddiso; pañca cakkhūni yassa so'yañ pañcacakkhu;  
 dasa balāni yassa so'yañ dasabalo bhagavā; anantañāno  
 ti: tassa na anto: anantam, anantam nānam yassa so'yañ  
 anantañāno tathāgato; amitaghañasarīro ti: na mitam:

amitam, ghaṇam evam sarīram: ghaṇasarīram, amita-  
 ghaṇasarīram yassa so'yam amitaghaṇasariro bhagava;  
 amitabalaparakkamappatto ti: na mitā: amitā, balān̄ ca  
 parakkamo ca: balaparakkama, amitabalaparakkama patta  
 yassa so'yam amitabalaparakkamappatto; mattabhamaraga-  
 na cumbitavikasitapupphavallināgarukkhopasobhitakandaro  
 ti: mattā eva bhamarā: mattabhamarā, mattabhamarānaṁ  
 gano: mattabhamaragano, mattabhamaraganehi cumbitāni:  
 mattabhamaraganacumbitāni, vikasitāni eva pupphāni:  
 vikasitapupphāni, mattabhamaraganacumbitāni ca vikasi-  
 tapupphāni ca: mattabhamaraganacumbitavikasitapupphāni,  
 valli ca nāgarukkho ca: vallināgarukkhā, mattabhamara-  
 ganacumbitavikasitapupphā te vallināgarukkhā c'eti  
 mattabhamaraganacumbitavikasitapupphavallināgarukkhā;  
 mattabhamaraganacumbitavikasitapupphavallināgarukkhehi  
 upasobhitāni: mattabhamaraganacumbitavikasitapupphava-  
 llināgarukkhopasobhitāni, mattabhamaraganacumbitavika-  
 sitapupphavallināgarukkhopasobhitāni kandarāni yassa  
 pabbatarājassa so'yam mattabhamaraganacumbitavikasita-  
 pupphavallināgarukkhopasobhitakandaro pabbatarājā: ayam  
 pana kammadhārayadvandatappurisagabbho tulyādhikaranya-  
 bahubbihi; atha vā: upasobhitāni kandarāni: upasobhitā-  
 kandarāni, sapekkhatte satipi gamakattā samāso,  
 mattabhamaraganacumbitavikasitapupphavallināgarukkhehi  
 upasobhitakandarāni yassa pabbatarājassa so'yam  
 mattabhamaraganacumbitavikasitapupphavallināgarukkhopa-  
 sobhitakandaro pabbatarājā: ayam bhinnādhikaranya-

bahubhīhi; nānārukkhatinapatitapupphopasobhitakandaro  
 selarājā ti rukkho ca tīpañ ca : rukkhatināni, nānā-  
 pakārāni eva rukkhatināni: nānārukkhatināni; nānārukk-  
 hatinēhi patitāni: nānārukkhatinapatiitāni, nānārukkha-  
 tinapatiitāni ca tāni pupphāni c'eti nānārukkhatinapati-  
 tapupphāni nānārukkhatinapatiitapupphēhi upasobhitāni:  
 nānārukkhatinapatiitapupphopasobhitāni, nānārukkhatinā-  
 patitapupphopasobhitāni kandarāni yassa selarājassa  
 so'yam nānārukkhatinapatiitapupphopasobhitakandaro sel-  
 rājā: ayam pana dvandakammadharayatappurisagabbho tuly-  
 adhikaranabahubbīhi; athā vā: upasobhitāni kandarāni :  
 upasobhitakandarāni, sāpekkhatte satipi gamakattā samā-  
 so, nānārukkhatinapatiitapupphēhi upasobhitakandarāni  
 yassa selarājassa so'yam nānārukkhatinapatiitapupphopa-  
 sobhitakandaro selarājā : ayam pana bhinnādhikara-  
 ḡabahubbīhi; nānāmusalahalapabbatatarukaliṅgarasaradh-  
 anugadāsitomarahatthā ti: musalo ca halo ca pabbato ca  
 taru ca kaliṅgaro ca saro ca dhanu ca gadā ca asi ca  
 tomaro ca: musalahalapabbatatarukaliṅgarasaradhanugada-  
 sitomarā, nānāpakārā eva musalahalapabbatatarukaliṅ-  
 arasaradhanugadāsitomarā: nānāmusalahalapabbatatarukal-  
 iṅgarasaradhanugadāsitomarā, nānāmusalahalapabbatata-  
 rukaliṅgarasaradhanugadāsitomarā hatthesu yesam te:  
 nānāmusalahalapabbatatarukaliṅgarasaradhanugadāsitomar-  
 ahatthā: ayam pana dvandakammadharayagabbho bhinnādhik-  
 arāṇabahubbīhi. Bahubbīhi icc anena kv attho? Bahubbī-  
 himhi ca (II.3.7).

(13) Bahubbīhi is laid down (when the words are

combined) in the meanings of different ones.

When the nouns are combined together to denote a different object, the combination is called Bahubbihi compound. For example 'the monks came to this monastery: so it is āgatasamano' 'the sense-faculties have been conquered by this monk: so he is jitindriyo' 'tax is given to the king: so he is dinnasuñko' 'the people have departed from that village: so it is niggatajano' 'the man whose hands are cut off: so he is hatthachinno' 'a district in which the crops are abundant: so it is sampannasasso'; "fig-tree's enclosure: nigrodhaparimandalo, the prince whose retinue is like a fig-tree's enclosure: so he is nigrodhaparimandalo"; 'happening to the eyes: cakkhubhūto, the Fortunate One whose vision of the past is like happening to the eyes: so he is cakkhubhūto'; 'colour of gold: suvappavanno'; 'the Fortunate One whose colour is like the colour of gold: so he is suvappavanno'; 'voice of brahma : brahmassaro, the Fortunate One whose voice is like the voice of brahma: so he is brahma-ssaro'; in the compound 'sayampatitapappupphaphalāvayudoyahārā' the analysis should be done as follows:- leaves, flowers and fruits: pappupphaphalāni, they have fallen down: sayampatitāni, leaves, flowers and fruits which have fallen down: sayampatitapappupphaphalāni', 'wind and water: vāyudoyāni', 'leaves, flowers and fruits which have

fallen down and wind and water : sayampatitapannapu-  
 pphaphalavāyudoyāni' 'those ascetics whose food is  
 leaves, flowers and fruits which have fallen down and  
 wind and water: sayampatitapannapupphaphalavāyudoya-  
 hāra', this compound has dvanda and kammadhāraya  
 inside, and is called tulyādhikarāṇabahubbihi; or,  
 'those ascetics whose food is (consists of) leaves,  
 flowers and fruits which have fallen down and wind and  
 water: sayampatitapannapupphaphalavāyudoyaḥāra', this is  
 called bhinnādhikarāṇabahubbihi; in the compound nānā-  
 dumapatitapupphavāsitasānu' the analysis should be done  
 as follows:- 'various trees: nānāduma' '(the flowers)  
 fallen down from the various trees: nānādumapatitāni'  
 'the flowers fallen down from the various trees: nānā-  
 dumapatitapupphāni' '(the peak) scented with the  
 flowers fallen down from the various trees : nānā-  
 dumapatitapupphavāsita' 'the king of mountains whose  
 peak is scented with the flowers fallen down from the  
 various trees: so he is nānādumapatitapupphavāsita-  
 sānu', this compound has kammadhāraya and tappurisa  
 inside and is called tulyādhikarāṇabahubbihi; or, 'the  
 peak scented: vāsitasānu' even if it expects another  
 word, that word is understood; so compound is allowed,  
 'the king of mountain whose peak is scented with the  
 flowers fallen down from the various trees: so he is  
 nānādumapatitapupphavāsitasānu' this is called bhinnā-  
 dhikarāṇabahubbihi; of the compound 'byālambambu-

dharabinducumbitakūṭo' the analysis should be done as follows:- 'one who bears the water: ambudharo' (who is he? He is pajjunna), the cloud whose form(?) is varied : byālambo' 'that cloud having varied form(?) : byālambambudharo' 'a drop of cloud having varied form(?) : byālambambudharabindu' 'having touched the drops of cloud having varied form(?) : byālambambudharabinducumbito' 'the king of mountains whose peak has touched the drops of cloud having varied form(?) : byālambambudharabinducumbitakūṭo' this compound having kammadhāraya and tappurisa inside is called tulyādhikarāṇabahubbihi; or, 'the peak having touched: cumbita-kūṭo', though it is dependent on external word, that word is understood; so compound is allowed; 'the king of mountains whose peak has touched the drops of cloud having varied form(?) : byālambambudharabinducumbita-kūṭo' this is called bhinnādhikarāṇabahubbihi; of the compound 'amitabalaparakkamajjuti' the analysis should be done as follows:- 'not measured: amita' 'strength, valour and brightness: balaparakkamajjutiyō' 'the Buddha whose strength, valour and brightness is not measured: amitabalaparakkamajjuti', this compound having tappurisa and dvanda inside is called tulyādhikarāṇabahubbihi; of the compound 'piṇorakkhaṃsabāhu' the analysis should be done as follows:- 'chest, collar-bone, shoulders and hands: urakkhaṃsabāhuvo' 'the Buddha whose chest, collar-bone, shoulders and hands are massive: piṇorakkhaṃsabāhu', this compound having

tappurisa and dvanda inside is called tulyādhikaraṇabahubbihi; of the compound 'piṅagandavada-natthanūrujaghāna' the analysis should be done as follows:- 'cheeks, face, breasts, thighs and hips: gaṇḍavadanatthanūrujaghāna' 'the lady whose cheeks, face, breasts, thighs and hips are massive: piṅagandavadanatthanūrujaghāna', this compound having tappurisa and dvanda inside is called tulyādhikaraṇabahubbihi; of the compound 'pavarasurāsuragarudama-nujabhujañgagandhabbamakuṭakūtacumbitaselasañghatītacarāṇā' the analysis should be done as follows:- 'gods, demons, garuḍa-s, human beings, serpents and heavenly musicians: surāsuragarudamanujabhujañgagandhabba' 'the high ranking gods, demons, garuḍa-s, human beings, serpents and heavenly musicians: pavarasurāsuragarudamanujabhu-jañgagandhabba' 'the crests of high-ranking gods, demons, garuḍa-s, human beings, serpents and heavenly musicians: pavarasurāsuragarudamanujabhujañgagandhabba-makuṭāni' 'the peaks of the crests of high-ranking gods, demons, garuḍa-s, human beings, serpents and heavenly musicians: pavarasurāsuragarudamanujabhujañgagandhabba-makuṭakūtāni' '(the mountains) touched by the peaks of the crests of high-ranking gods, demons, garuḍa-s, human beings, serpents and heavenly musicians: pavarasurāsuragarudamanujabhujañgagandhabba-makuṭakūtacumbitā' 'the mountains touched by the peaks of the crests of high-ranking gods, demons, garuḍa-s,

human beings; serpents and heavenly musicians: pavarasurāsuragarudamanujabhujañgagandhabbamakuṭakūṭacumbitasela'' (the feet) contacted by the mountains touched by the peaks of the crests of high-ranking gods, demons, garuda-s, human beings, serpents and heavenly musicians: pavarasurāsuragarudamanujabhujañgagandhabbamakuṭakūṭacumbitaselañghat̄titā' 'the tathāgata whose feet are contacted by the mountains touched by the peaks of the crests of high-ranking gods, demons, garuda-s, human beings, serpents and heavenly musicians: pavarasurāsuragarudamanujabhujañgagandhabbamakuṭakūṭacumbitaselañghat̄titacarano', this compound having dvanda, kammadharaya and tappurisa inside is called tulyādhikaraṇabahubbihi; or, 'the feet contacted : saṅghat̄titacarana', as the external word is understood, the samāsa takes place; 'the tathāgata whose feet are contacted by the mountains touched by the peaks of the crests of high-ranking gods, demons, garuda-s, human beings, serpents and heavenly musicians: pavarasurāsuragarudamanujabhujañgagandhabbamakuṭakūṭacumbitaselañghat̄titacarano', this is called bhinnādhikaraṇabahubbihi; 'that, having four directions: catuddiso' 'one who has five eyes: pañcacakkhu' '(the Fortunate One) whose powers are ten: dasabalo'; of the compound 'anantanāno', the analysis should be done as follows:- 'not having end: anantam' '(the tathāgata) whose knowledge is endless: anantanāno'; of the compound 'amitaghaṇasariro' the analysis should be done

as follows:- 'not measured: amitam' 'the body is massive: *ghāṇasarīram*' 'the Fortunate One whose body is measureless and massive :*amitaghāṇasarīro*'; of the compound 'amitabalaparakkamappatto' the analysis should be done as follows:- 'not having measure: amita' 'strength and valour: *balaparakkama*' '(the tathāgata) by whom measureless strength and valour are obtained: amitabalaparakkamappatto', of the compound 'mattabhamaragāṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro' the analysis should be done as follows:- 'bees which are intoxicated: mattabhamara' 'the groups of intoxicated bees: mattabhamaragāṇo' '(the flowers) which are kissed by the groups of intoxicated bees: mattabhamaragāṇacumbitāni' 'the flowers which are blossomed: *vikasitapupphāni*' 'the blossomed flowers kissed by the groups of the intoxicated bees: mattabhamaragāṇacumbitavikasitapupphāni' 'creepers and iron-wood trees: *vallināgarukkha*' 'those creepers and iron-wood trees having blossomed flowers kissed by the groups of the intoxicated bees: mattabhamaragāṇacumbitavikasitapupphavallināgarukkhopasobhitāni' '(the glens) beautified with creepers and iron-wood trees having blossomed flowers kissed by the groups of the intoxicated bees: mattabhamaragāṇacumbitavikasitapupphavallināgarukkhopasobhitāni' 'the king of mountains whose glens are beautified with creepers and iron-wood trees having blossomed flowers kissed by the groups of

the intoxicated bees: mattabhamaragañacumbitavikasita-pupphavallināgarukkhopasobhitakandaro', this compound having kammadhāraya, dvanda and tappurisa inside is called tulyādhikarañabahubbīhi; or 'the glens which are beautified: upasobhitakandarāni'; samāsa takes place on account of clear understanding of the external word, 'the king of mountains whose glens are beautified with creepers and iron-wood trees having blossomed flowers kissed by the groups of the intoxicated bees: mattabhamaragañacumbitavikasitapupphavallināgarukkhopasobhitakandaro', this is called bhinnādhikarṇabahu-bbīhi; of the compound 'nānarukkhatiñapatitapupphopasobhitakandaro selarājā' the analysis should be done as follows:-'trees and grass:rukkhatiñāni''trees and grass (are) various: nānarukkhatiñāni' '(the flowers) fallen down from the various trees and grass:nānarukkhatiñapa-titāni' 'those flowers fallen down from the various trees and grass: nānarukkhatiñapatitapupphāni' '(the glens) beautified with flowers fallen down from the various trees and grass:nānarukkhatiñapatitapupphopasobhitāni' 'the king of mountains whose glens are beautified with flowers fallen down from the various trees and grass: nānarukkhatiñapatitapupphopasobhitakandaro', this compound having dvanda, kammadhāraya and tappurisa inside is called tulyādhikarañabahubbīhi; or 'the glens which are beautified: upasobhitakandarāni', samāsa takes place on account of clear understanding of the external word, 'the king of mountains whose glens

are beautified with flowers fallen down from the various trees and grass: nānārukhatinapatitapupphopasobhitakandaro', this is called bhinnādhikarapabahubbihi; of the compound 'nānāmusalahalapabbatatarukaliṅgarasaradhanugadāsitomara' the analysis should be done as follows:- 'pestle, mortar, rock, tree, log, arrow, bow, baton, sword, and spear: musalahalapabbatatarukaliṅgarasaradhanugadāsitomara' 'various pestles, mortars, rocks, trees, logs, arrows, bows, batons, swords and spears: nānāmusalahalapabbatatarukaliṅgarasaradhanugadāsitomara' '(those) in whose hands there are various pestles, mortars, rocks, trees, logs, arrows, bows, batons, swords and spears: nānāmusalahalapabbatatarukaliṅgarasaradhanugadāsitomara hattha', this compound having dvanda and kammadhāraya inside is called bhinnādhikarapabahubbihi; what is the use of the term bahubbihi?: (It is useful) for, it will be used in the rule 'Bahubbihimhi ca (II. 3.7).

[14] Nānānam samuccayo dvando.

331

Nānānam ekavibhattikanam yo samuccayo sa dvandasanno hoti. Candimasuriyā; samanabrahmaṇā; sāriputtamoggallāna; brāhmaṇagahapatikā; yamavaruṇā; kuveravāsava. Dvanda icc anena kv attho? Dvandaṭṭha vā (II. 3.5).

(14) The combination of nouns is called dvanda.

The combination of nouns having the same case is called dvanda (aggregative). For example

'candimasuriyā' 'samanabrahmaṇā' 'sāriputtamoggallānā' 'brahmaṇagahapatikā' 'yamavaruṇā' 'kuveravāsava'. What is the use of the term dvanda?: (It is useful) for, it will be used in the rule 'Dvandatṭhā vā (II.3.5)'.

[15] Mahataṁ mahā tulyādhikarane pade. 332

Tesam mahantasaddānam mahā hoti tulyādhikarane pade. Mahāpuriso; mahādevī; mahābalam; mahāphalam; mahānāgo; mahāyaso; mahāpadumavanam; mahānadi; mahāmani; mahāgahapati; mahādhanam; mahāpunno. Bahuvacanaggahañena kvaci mahantasaddassa maha-adeso hoti. Mahapphalam; mahabbalam; mahaddhano; mahabbhayam. (15) When the word in the same case-ending follows, the forms of mahanta are changed into mahā.

The forms of the word mahanta are changed into mahā, when a word having the same case follows. For example 'mahāpuriso' 'mahādevī' 'mahābalam' 'mahāphalam' 'mahānāgo' 'mahāyaso' 'mahāpadumavanam' 'mahānadi' 'mahāmani' 'mahāgahapati' 'mahādhanam' 'mahāpunno'. The plural form of mahataṁ indicates that sometimes the word mahanta changes into maha. For example 'mahapphalam' 'mahabbalam' 'mahaddhano' 'mahabbhayam'.

[16] Itthiyam bhāsitapumitthī pumā va ce. 333

Itthiyam tulyādhikarane pade bhāsitapumitthī ce pumā va datthabba. Dīghā jaṅghā yassa sa dīghajaṅgho; kalyāṇā bhariyā yassa so'yam kalyāṇabhariyo; pahūtā pannā yassa so'yam pahūtapanno. Bhāsitapum'eti kim attham? Brahmabandhu ca sā bhariyā cā ti brahmabandhubhariyā.

(16) If a feminine word follows, a masculine word retains its gender, if it is used in masculine in language.

When a female word in the same case follows, a feminine word becomes masculine, if it is masculine in spoken language. For example '(person) whose lower legs are long: dīghajañgo' '(person) whose wife is good: kalyāñgabhariyo' '(the tathāgata) whose wisdom is abundant: pahūtappanno', why 'bhāsita-pumā'? For, the rule is not applicable to the following: 'wife of an unworthy brāhmaṇa: brahmabandhubhāriya'.

[17] Kammadhārayasanne ca.

334

Kammadhārayasanne samāse itthiyam tulyādhikarane  
pade bhāsitapumitthī ce pumā va datthabba. Brāhmaṇa-  
dārikā; khattiya<sup>~~</sup>kannā; khattiya<sup>~~</sup>kumārikā. Bhāsitapum'  
ti kim attham? Khattiya<sup>~~</sup>bandhudārikā; brāhmaṇa<sup>~~</sup>bandhu-  
dārikā; pannaratanam.

(17) Also in the kammadhāraya.

When the kammadhāraya is formed, if the feminine word in the same case is combined, the preceding word having masculine gender in language retains its masculine gender. For example 'brāhmaṇa<sup>~~</sup>dārikā' 'khattiya<sup>~~</sup>kannā' 'khattiya<sup>~~</sup>kumārikā'. Why 'bhāsita-pumā'? For, the rule is not applicable to the following kammadhāraya-s: 'khattiya<sup>~~</sup>bandhudārikā' 'bra-  
hmaṇa<sup>~~</sup>bandhudārikā' 'pannaratanam'.

## [18] Attam nassa tappurise.

335

Nassa padassa tappurise uttarapade attam hoti.  
 Abrahmāgo; avasalo; abhikkhu; apāñcavasso.

(18) Change of na into a (is laid down), when it precedes in tappurisa.

When a member in a tappurisa compound follows, the sound na becomes a. For example 'abrahmāgo' 'avasalo' 'abhikkhu' 'apāñcavasso'.

## [19] Sare an.

336

Nassa padassa tappurise uttarapade sabbass'eva ana-

deso hoti sare pare. Anasso; anariyo; anittho.

(19) (The change into) ana (is laid down), when a vowel follows.

In tappurisa compound the entire sound na becomes ana, if a vowel follows. For example 'anasso' 'anariyo' 'anittho'.

## [20] Kadam kussa.

337

Ku icc etassa tappurise kadam hoti sare pare.  
 Jiguccham annam : kadannam; jiguccham asanam:  
 kadasanam. Sare ti kim attham? Kudārā yesam apunnakanam te honti kudārā; kuputta; kugeha; kuvattha; kudasa.

(20) Ku changes into kada.

In tappurisa compound ku is changed into kada, if a vowel follows. For example 'bad food : kadannam' 'disliked eating: kadasanam'. Why 'if a vowel follows'? For, in the following examples, this change is not found: 'due to bad luck who have bad wives: kudārā' 'kuputta' 'kugeha' 'kuvattha' 'kudasa'.

[21] Kāppatthesu ca.

338

Ku icc etassa kā hoti appatthesu ca. Kālavapam; kāpuppham. Bahuvacanodhāraṇam kim attham? Ku icc etassa anappatthesupi kvaci kā hoti. Kucchito puriso: kāpuriso, kupuriso.

(21) Also changes into kā in diminutives.

The word ku becomes kā in diminutives. For example 'kālavapam' 'kāpuppham'. Why plural appatthesu is used?: For, the word ku is sometimes changed into kā even in other than diminutives. For example 'bad person: kāpuriso, kupuriso'.

[22] Kvaci samāsantagatānam akāranto.

339

Samāsantagatānam nāmānam anto kvaci akāro hoti. Devānam rājā: devarājo; devānam sakhā: devasakho; pānca ahāni: pāñcāham; pānca gāvo: pāñcagavam; chattān ca upāhāna ca: chattupāhanam; saradassa samīpe vattati ti upasaradam; visalāni akkhīni yassa so visalakkho; vikalām mukham yassa so vikalamukho. Kāraggahānam kim attham? Akārikāranto ca hoti. Paccakkho dhammo yassa so paccakkhadhamma; surabhi gandho yassa so sugandhi; asundaro gandho yassa so duggandhi; pūtiyo gandho yassa so pūtigandhi. (Nadiāntā ca kattuāntā kappaccayo hoti samāsante. Bahū nadiyo yassa so bahunadiko; bahuvo kattāro yassa so bahukattuko).

(22) The final vowels of the last members in compounds sometimes change into a.

The final vowels of the final members in compounds sometimes become a. For example 'the king of gods: devarājo' 'friend of gods: devasakho' 'five days: pāñcāham' 'five cows: pāñcagavam' 'umbrella and shoes: chattupāhanam' 'near autumn : upasaradam' '(the person) whose eyes are large: visalakkho' '(the person) whose face is pale: vikalamukho'. Why the word kāra is used?: For, the final vowel is also changed into ā and ī. For example '(the person) who has experienced dhamma: paccakkhadhamma' 'possessing fragrance: sugandhi' 'having bad smell : duggandhi' 'which has foul smell: pūtigandhi'. [The suffix ka is added as the final of compound after the words nadi and kattu. For example '(the country) having abundant rivers: bahunadiko' '(the king) having many officers: bahukattuko'].

[23] Nadimhā ca.

340

Nadimhā ca kappaccayo hoti samasante.  
Bahavo kantiyo yassa so bahukantiko; bahavo nadiyo yassa so bahunadiko; bahavo nāriyo yassa so bahunāriko.

(23) Also after nadi.

In the final of a compound the suffix ka is added after the word nadi. For example '(the person) whose pleasures are abundant: bahukantiko' '(the country) having abundant rivers: bahunadiko' '(the country) having many women : bahunāriko'.

[24] Jāyaya tudam jāni patimhi.

341

Jāyaya icc etāyam tudam jāni icc ete ādesā honti

patimhi pare. Jāyāya pati: tudampati; jāyāya pati: jānipati.

(24) The word *jāyā* followed by *pati* is changed into *tudam* and *jāni*.

If *pati* follows, the word *jāyā* becomes *tudam* and *jāni*. Thus: 'wife's husband: *tudampati*' 'wife's husband [husband for wife?]: *jānipati*'.

[25] Dhanumhā ca.

342

Dhanumhā ca āpaccayo hoti samāsante. Gaṇdīvo dhanu yassa so gaṇdīvadhanvā.

(25) And ā after *dhanu* (is laid down).

In the final of a compound the suffix ā is added after the word *dhanu*. Thus: '(the person) whose bow is called *Gaṇdīva* : *gaṇdīvadhanvā*'.

[26] Am vibhattinām akāranta abyayibhāvā. 343

Tasma akāranta abyayibhāvasamāsa parāsam vibhattinām kvaci am hoti. Adhicittam; yathāvuddham; upakumbham; yāvajīvam; tiropabbatam; tiropākāram; tirokuddam; antopāsādam. Kvaci ti kim attham? Adhicittassa bhikkhuno.

(26) The case-endings change into am after a - ending *abyayibhāva*.

After the final a of *abyayibhāva* the case-endings sometimes become am. For example 'adhicittam' 'yathāvuddham' 'upakumbham' 'yāvajīvam' 'tiropabbatam' 'tiropākāram' 'tirokuddam' 'antopāsādam'. Why sometimes?: For, in the following example this change is not found: 'adhicittassa bhikkhuno'.

## [27] Saro rasso napum̄sake.

344

Napum̄sakaliṅge vattamāne abyayībhāvasamāsassa saro rasso hoti. Itthim̄ adhikicca kathā pavattati ti adhitthi; kumārim̄ adhikicca kathā pavattati ti adhikumāri; upavadhu; upagañgam̄; upamañikam̄.

(27) The short vowel is (laid down) in neuter gender.

The final vowel of abyayībhāva in the neuter gender becomes short. For example 'the talk having concerned with lady goes on: adhitthi' 'the talk having concerned with girl goes on: adhikumāri' 'upavadhu' 'upagañgam̄' 'upamañikam̄'.

## [28] Annasmā lopo ca.

345

Annasmā abyayībhāvasamāsā anakārantā parāsam̄ vibhattinam̄ lopo hoti. Adhitthi; adhikumāri; upavadhu.

Iti samāsakappe sattamo kaṇḍo.

(28) And the loss (of case-endings) is (laid down) after other (compounds).

The case-endings after other indeclinable compounds not ending in a are elided. For example 'adhitthi' 'adhikumāri' 'upavadhu'.

The end of the seventh section in the chapter on the samāsa (compound).

## Notes IV

This chapter of samāsa covers 28 rules. The word samāsa is derived from sam+ asa<sup>1</sup> (sam means nearly, together; asa means throw, direct, cast, shoot at, drive away); literal meaning would be : 'throwing together'. Buddhappiya gives the meaning of samāsa as Kaccāyana does and analyses it as: "The meaning is combined, thus it is called samāsa, i.e. it is abbreviated".<sup>2</sup> Aggavamsa explains it as: "The meaning of samāsa is as follows:- the compounding (is called) samāsa (i.e.) the abbreviation of words, or the words are combined i.e. having made or not made the elision of case-endings, abbreviated into a single word through the point of view of the words or the

1. "sam pubbo asa sañkhipane, no" Abh-sūci s.v. samāsa, see also PED and MW s.v. samāsa, Abh 116, PKG p. 41, Dhātup 453, Sadd 490, 1.

2. "tesam nāmānam payujjamānapadatthānam yo yuttattho, so samāsasanno <sup>~~</sup> hoti....samassate ti samāso, sañkhipiyati ti attho" Rūp 166, 4-7, see also "so hi yuttattho samāsiyati ti samāso ti vuccati" Nyp 253, 27-28.

meaning, thus it is called *samāsa* i.e. the words being combined".<sup>3</sup> A.P. Buddhadatta explains it as: "When two or more nouns are combined together to form a grammatical unit it is called a *Samāsa* (compound)".<sup>4</sup> Aggavamsa has divided *samāsa* by its function into two kinds: (1) *luttasamāsa* (a compound in which the case-endings are dropped) (2) *aluttasamāsa* (a compound in which the case-endings are not dropped);<sup>5</sup> by its formation into two kinds: (1) *niccasamāsa* (the compound cannot be explained by the dissolution (*viggaha*) (2) *aniccasamāsa* (the compound can be explained by the dissolution);<sup>5</sup> and through the point of view of nomenclature into six kinds: (1) *Abyayībhāva* (Adverbial) (2) *Kammadhāraya* (Adjectival) (3) *Digu* (Numerical) (4) *Tappurisa* (Determinative) (5) *Bahubbihi* (Relative) (6) *Dvanda* (Copulative).<sup>5</sup>

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3. "tattha samāso ti samasanam samāso padasaṅkhepa, atha vā samasiyati saddavasena vā atthavasena vā vibhattilopam katvā vā akatvā vā ekapadattakarapena saṅkhipiyatī ti samāso samassitapadam" Sadd 745, 3-6.

4. NPC II p. 39, see also ITP p. 77, PGP p. 244, EPG p. 216, HP pp. 74-75, GPL p. 109.

5. "so ca samāso kiccavasena luttasamāso aluttasamāso ti duvidho, tathā sabhāvato niccasamāso aniccasamāso ti duvidho, sannavasena avyayībhāvo kammadhārayo digu

The modern Pāli grammarians have a different arrangement.<sup>6</sup> In this chapter, Kaccāyana takes Abyayībhāva first and does not arrange the 28 rules into the six classes as stated above. Buddhappiya re-arranges them so that students can understand each of them easily as follows:-

(1) The rules 318-322, 343-345 fall under Abyayībhāva.

(2) The rules 326, 328, 332, 334-338 fall under Kammadharaya.

(3) The rules 323, 327, 339 fall under Digu.

(4) The rule 329 falls under Tappurisa.

(5) The rules 330, 333, 340, 342 fall under Bahubbihi.

(6) The rules 324, 325, 331, 341 fall under Dvanda.<sup>7</sup>

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(contd. from the previous page)

tappuriso bahubbihi dvando cā ti chabbidho" Sadd 745,  
9-12, see also "so ca sannavasena chabbidho abyayībhāvo  
kammadharayo digu tappuriso bahubbihi dvando cā" ti Rūp  
165, 5-6, "so ca samāso sannavasena chabbidho abyayī-  
bhāvo kammadharayo digu tappuriso bahubbihi dvando cā  
ti..... Niccañniccavasena vā luttāluttavasena vā duvidho  
ca hoti" Sdp 145, 9-12.

6. See, NPC II p. 39, PGP pp. 244-245, GPL p. 109, EPG p. 217, PG p. 156.

7. See, Rūp pp. 165-201.

There are 28 rules in this kanda. In the rule 319 the word ca is to indicate additional grammatical operation. In the rule 320 the word ca does not indicate additional grammatical operation. According to Rūpasiddhi it refers to the grammatical process of a word ending in niggahīta.<sup>8</sup> First three rules in this kanda are common for all compounds. In the rule 322 the word so refers to abyayībhāvo occurring in the preceding rule. In the rule 324 the word tathā indicates napumsakaliṅgo and ekattam occurring in the rules 322 and 323. In the same rule the word ca occurs which according to the vutti indicates collection for ekattam and napumsakaliṅgo. Similarly, in the rule 325 also the word ca indicates both ekattam and napumsakaliṅgo. In the rule 333 the word ce is significant; it occurs rarely in Kaccāyana's work. In the rule 334 the word ca indicates pumā as well as bhasitapumitthī and ce. In the rule 338 the word ca stands for kussa occurring in the preceding rule, in the rule 338 also the plural form is significant. In the rule 340 the word ca stands for ka according to the vutti. We may say that this ca cancels the word kvaci occurring in the preceding rule. In the rule 342 the word ca stands

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8. "casaddena kim-samudaya-idam-paccayatādisu  
niggahitassā pi" Rūp 167, 10.

for **samāsanta** occurring in the rule 339 which, however, does not suit the usual arrangement of Kaccāyana's rules. Again in the rule 343 in the vutti the word **kvaci** is understood from the rule 339 which also seems to be unusual. In the final rule in this kāya the word **ca** is used which may indicate additional grammatical operation.

**Rule 1:** T adds **sāriyā** **putto:** **sāriputto** (son of **sāri:** **sāriputto**) after **samañabrahmāna**. S<sub>1</sub>, S<sub>2</sub> read **samañā**, **brahmāna** for **samaño**, **brahmāno** and **brahmāna**, **gahapatikā** for **brahmāno**, **gahapatiko**. B<sub>1</sub> adds **yannadatto** **pacati** after **devadatto** **pacati**. The semi-colon after **ranno** should be removed. **Samasagatānam** should be corrected to **samasantagatānam** (see the rule 22 of this chapter). B<sub>1</sub> generally reads **kathina-** for **kaṭhina-** in the entire discussion.

"**kathinadussam**": occurs in Vin I 254, 14-15 as follows:- "**idam saṅghassa kathinadussam uppannam**". "**āgantukabhattamicchām'aham bhante saṅghassa yāvajīvam vassikasātikam dātum, āgantukabhattam dātum**". "**jīvitindriyam**": occurs in Dhs 19 as follows:- "**katamam tasmim samaye jīvitindriyam hoti?**". "**samañabrahmāna**": occurs in D I 5, 28-30 as follows:- "**yathā va pan'ekē bhonto samañabrahmā saddhādeyyāni bhojanāni bhunjitvā te evarūpam bijagāmabhūtagāmasamārambhānuyuttā viharanti**". "**sāriputtamoggallāna**": occurs in Vin I 39,

25-27 as follows:- "tena kho pana samayena sāriputtamoggallānā sanjaye paribājake brāhmaṇacariyam caranti". "brāhmaṇagahapatikā": occurs in A II 74, 30-32 as follows:- "rājaputtesu adhammikesu brāhmaṇagahapatikāpi tasmīm samaye adhammikā honti".

**Rule 2:** T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add vibhatti before paccaya-, according to the vutti the addition of vibhatti (case-ending) is very significant. S<sub>1</sub>, S<sub>2</sub>, T add dīpam karotī ti dīpañkaro (one who makes a lamp: (or an island): dīpañkaro), B<sub>1</sub>: dīpañkaro in the vutti, T adds bhagava- after pabhañkaro, amatandado, medhañkaro, dīpañkaro.

"kaṭhinadussam": occurs in Vin I 254, 14-15 as quoted under IV.1 above. "āgantukabhattam": occurs in Vin I 292, 9-10 as quoted under IV.1 above. "vāsiṭṭho": occurs in D III 80, 9-11 as follows: - "addasa kho vāsetṭho bhagavantam sāyañhasamayam patisallāna vuttitam pāsāda orohitvā pāsādapacchāyayam abbhokāse cañkamanti". "venateyyo": occurs in Ja VI 260, 13-16 follows:-

"katham have bhāsati nāgarājā  
katham pana garuḍo venateyyo  
gandhabbarājā pana kim vadeti  
katham kurūnam pana rājasetṭho".

"pabhañkaro": occurs in Sn 991 as follows:-

"purā kapilavatthumhā nikkhanto lokanāyako apacco okkākarājassa sakyaputto pabhañkaro".

"amatandado": occurs in S I 32, 13-14 as follows:-

"so ca sabbadado hoti yo dadāti upassayam

amatam dādo ca so hoti yo dhammam anusasati".

"medhañkaro" and "dīpañkaro": occur in Bv XXVII 1 as follows:-

"aparimeyye ito kappe caturo āsum vināyaka"

tanhañkaro medhañkaro athopi saragañkaro

dīpañkaro ca sambuddho ekakappamhi te jinā".

**Rule 3:** S<sub>1</sub>, S<sub>2</sub>, T read nāsikā<sup>9</sup> for nāsikam, however, the reading nāsikā which is in feminine gender should be accepted here; Abh<sup>10</sup> records it in the feminine gender.

"cakkhusotam": occurs in It 23, 9-12 as follows:-

"cakkhusotan̄ ca ghanan̄ ca

jivhā kāyo tathā mano

etāni yassa dvārāni

aguttāni-dha bhikkhuno".

"rājaputto": occurs in Ap 185, 1-3 as follows:-

"tivarāyam pure ramme rājaputto ahām tada"

pāppākāram labhitvāna upasantass'adas'ahām".

"rājapuriso": occurs in A I 170, 5-6 as follows:- "kānu'jja brāhmaṇa rājantepure rājaparisāyam<sup>11</sup> sannisinnānam sannipatitānam antara kathā udapādi".

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9. Nyp also reads nāsikā.

10. See, Abh 150.

11. A I De reads rājapurisānām which is close to the citation expected by the vutti.

Rule 4: T, S<sub>1</sub> read *nagarassa samīpe vattati ti*<sup>12</sup> B<sub>1</sub>: *nagarassa samīpe pavattati kathā iti*, S<sub>1</sub>: *nagarassa samīpe kathā vattati ti* for *nagarassa samīpe kathā vattate iti*. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read *darathānam*<sup>13</sup> for *darathassa*. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read *makasānam*, B<sub>2</sub>: *masakānam*<sup>14</sup> for *masakassa*, T reads *makasassa*. It may be noted here that we generally find the form *makasa*<sup>15</sup> in the Pāli literature, however, the form *masaka* found in some versions seems to be the sanskritised form<sup>16</sup> occurring in Pāli language. B<sub>1</sub> reads *vuddhānam paṭipāti yathā-vuddhānam*; ye ye *vuddhā vā yathāvuddhām*.<sup>17</sup> S<sub>1</sub>, S<sub>2</sub>: *buddhānam paṭipāti yathābuddhānam*, ye ye *brahmaṇā buddhā te te brahmaṇā nisidanti yathābuddhānam*, T: *vuddhānam paṭipātiye ye ye vuddhā brahmaṇā nisidanti yathāvuddhām* for *vuddhānam paṭipātiye: yathāvuddhānam*; ye ye *brahmaṇā vuddhā te te nisidanti yathāvuddhām*. B<sub>1</sub> reads *cittam'dhikicca pavattanti dhamma ti*,<sup>18</sup> T: *cittam'dhikicca pavattanti ti dhamma* for *cittam adhikicca*

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12. Nyp also reads the same.

13. Nyp also reads *darathānam*.

14. Nyp also reads *masakānam*.

15. See, PED and PTC s.v. *makasa*, Abh 646.

16. See, MW, s.v. *masaka*, PGR pp. 38-39.

17. Nyp also reads the same.

18. Nyp reads *cittam'dhikicca pavattanti ti*.

dhamma vattanti ti. B<sub>1</sub> reads sotassa pati pavattati nāvā iti, S<sub>1</sub>, S<sub>2</sub>: sotassa paṭivattati ti nāvā, T: sotassa pati vattati ti nāvā for sotassa paṭi vattati ti.<sup>19</sup>

"yathāvuddham": occurs in Vin II 162, 19-21 as follows:- "anujānāmi bhikkhave yathāvuddham abhivādanam paccutṭhanam anjalikammam sāmīcikammam aggāsanam aggotakam aggapiṇḍam". "yāvajīvam": occurs in Vin III 23, 12-14 as follows:- "ye mayam evam svākkhate dhammavinaye pabbajitvā nāsakkhimhā yāvajīvam paripungam parisuddham brahmacariyam caritum". "adhicittam": occurs in Vin I 190, 5-6 as follows:- "rincati uddesam paripuccham adhisilam adhicittam adhipannam". "tiropabbatam": occurs in D I 78, 2-4 as follows:- "avibhāvam tirobhāvam tirokuddam tiropakāram tiropabbatam asajjamāno gacchati seyyathāpi akāse".

**Rule 5:** B<sub>1</sub> reads kumārisu adhikicca pavattati kathā iti, S<sub>2</sub>: kumārisu adhikicca kathā vattati ti, T: kumāriyam'dhikicca vattati ti kathā for kumārim adhikicca kathā vattati ti. B<sub>1</sub> reads vadhu�ā samīpe pavattati kathā iti, T: vadhuযā samīpe vattati ti kathā for vadhuযā samīpe vattati ti.<sup>20</sup> B<sub>1</sub> reads gaṅgāya samīpe

19. Nyp reads sotassa paṭi.

pavattati kathā iti, S<sub>1</sub>, S<sub>2</sub>: gañgāya samīpe vattati ti,<sup>20</sup> T: gañgāya samīpe vattati ti kathā for gañgāya samīpe vattate iti. B<sub>1</sub> reads mañikāya samīpe pavattati kathā iti, S<sub>1</sub>, S<sub>2</sub> : mañikāya samīpe vattati ti,<sup>20</sup> T: mañikāya samīpe vattati ti kathā for mañikāya samīpe vattate iti. T adds itthiyam'dhikicca vattati ti kathā adhitthi (the story concerned with a woman continues: adhitthi) in the vutti.

**Rule 6:** T reads tayo liñgā: tiliñgam (the three genders: tiliñgam) for tayo siñgā: tisiñgam.

"catuddisam": occurs in D I 251, 17-18 as follows:- "seyyathāpi vāsetṭha balava sañkhadhammo appakasiren'eva catuddisa viññapeyya". "pañcindriyam": occurs in A II 149, 33, 150, 1 as follows:- "tass'imāni pañcindriyāni adhimattāni pātubhavanti saddhindriyam .... pañnindriyam".

**Rule 7:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read chavi ca māmsā ca lohitā̄ ca: chavimāmsalohitam (the skin, flesh and blood: chavimāmsalohitam) for chavimāmsalohitam, B<sub>1</sub> reads daddari ca dīñdimo ca: daddaridīñdimam for daddari ca dēñdimā̄ ca: daddaridēñdimam. PED gives two forms i.e. dēñdima and dīñdima of the same meaning.<sup>21</sup> Either

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20. Nyp also reads the same.

21. PED, s.vv. dēñdima and dīñdima, Rūp reads - dēñdimam, Sadd:- dīñdimam and gives variant reading - dēñdimam also, see also PGR p. 33, Abh 143.

*dīṇḍima* or *dindima* seems to be Sanskritised form.<sup>22</sup> B<sub>1</sub> reads phālo ca for phālāñ ca. Asin̄ ca should be corrected to asi ca to which masculine gender belongs.<sup>23</sup> B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read kalāpo ca for kalāpan̄ ca. B<sub>1</sub> reads hatthī ca asso ca: hatthiassam̄; ratho ca pattiko ca: rathapattikam̄,<sup>24</sup> S<sub>1</sub>, S<sub>2</sub>: hatthī ca assā ca rathā ca pattikā ca: hathassarathapattikam̄, S<sub>1</sub> reads hatthino for hatthī in hatthī ca asso ca ratho ca pattiko ca: hatthiassarathapattikam̄. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read ḍāmsā ca makasā ca: ḍāmsamakasam̄ for ḍāmsan̄ ca masakan̄ ca: ḍāmsamasakam̄. S<sub>1</sub>, S<sub>2</sub> read kunthā ca kipillikā ca: kunthakipillikam̄, B<sub>1</sub>, T: kuntho ca kipilliko ca: kunthakipillikam̄ for kunthan̄ ca kipilikan̄ ca: kunthakipilikam̄. B<sub>1</sub> reads kīṭo ca sarīsapo ca: kīṭa-sarīsapam̄, S<sub>1</sub>, S<sub>2</sub>: kīṭā ca sirimsapā ca: kīṭasirimsapam̄, T: kīṭāñ ca sirimsapan̄ ca: kīṭasirimsapam̄ for kīṭāñ ca sirin̄ ca sapan̄ ca: kīṭasirimsapam̄. However, sirin̄ ca sapan̄ ca should be joined as sirimsapa.<sup>25</sup> The reading sarīsapo seems to be Sanskritised form,<sup>26</sup> and we find the variant reading

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22. See, MW s.v. *dīṇḍima*.

23. See, CPD s.v. *asi*.

24. Rūp reads hatthino ca assā ca: hatthiassam̄, rathā ca pattikā ca: rathapattikam̄.

25. See, PED s.v. *sirimsapa*.

26. See, MW s.v. *sarīṣpa*, see also PGR p. 12.

sarisapa<sup>27</sup> in the canonical text also. B<sub>1</sub>, S<sub>1</sub> read sīlāñ ca pannāñāñ ca: sīlapannāñāñ, (S<sub>1</sub> reads pannāñāñ ca for pannāñāñ) for sīlāñ ca pannāñāñ ca: sīlapannāñāñ. B<sub>1</sub>, S<sub>1</sub>, T read vipassāñ for vipassano the reading vipassāñ has feminine gender<sup>28</sup> and it should be accepted here. B<sub>1</sub>, T read dāśī ca dāśo ca: dāśidāśam, T: dāśidāśam (maid-servant and man-servant: dāśidāśam) for dāśidāśam. B<sub>1</sub>, T read itthī ca pumā ca: itthipumam, T: itthī-pumam (woman and man: itthipumam) for itthipumam. B<sub>1</sub>, T read patto ca cīvarañ ca: pattacīvarañ (bowl and robe: pattacīvarañ) for pattacīvarañ. B<sub>1</sub> adds chattāñ ca upāhanāñ ca: chattupāhanam (sunshade and shoes: chattupāhanam) in the vutti. B<sub>1</sub>, T read tikan̄ñ ca catukkan̄ñ ca: tikacatukkam (triad and tetrad: tikacatukkam) for tikacatukkam. B<sub>1</sub> reads veno ca rathakāro ca: venarathakāram (worker in bamboo and chariot-maker: venarathakāro) T: velukāro ca rathakāro ca: velukārārathakāram for venarathakāram. The reading veno given by B<sub>1</sub> should be corrected to veno.<sup>29</sup> B<sub>1</sub>, T read sākuṇiko ca māgaviko ca: sākuṇikamāgavikam (fowler and huntsman: sākuṇikamāgavikam) for sākuṇikamāgavikam. B<sub>1</sub>, T read dīgho ca majjhimo ca: dīghamajjhimam (long and middle: dīghamajjhimam) for dīghamajjhimam.

Senart declines these words i.e. dēndima, phāla, kalāpa, dāmsa, makasa, kuntha, kipillika, kīṭa,

27. See, PED s.v. sirisapa.

28. See, PED s.v. vipassāñ, Abh 153.

29. See, PED s.v. vega, Abh 509.

sirimsapa in neuter gender, even though some words can have either masculine or neuter gender e.g. phāla can be used in either masculine or neuter gender.<sup>30</sup> They, however, are generally found in masculine gender as shown in almost all versions. Abh gives most of them in masculine gender.<sup>31</sup>

"cakkhusotam": occurs in It 23, 9-12 as quoted under IV.3. "sañkhapanavam": occurs in D I 79, 12-14 as follows:- "seyyathā pi mahārāja puriso addhānamaggapati<sup>1</sup>panno so suṇeyya bherisaddam pi mutiṅgasaddam pi sañkhapanavadēñdimasaddam pi". "gītavāditam": occurs in D I 5, 6-7 as follows:- "nacca gītavāditavisūkadassanā pativirato samāno gotamo". "phālapācanam" and "yuganañgalam": occur in Sn 77 as follows:-

"saddhā bijam tapo vutthi panna me yuganañgalam  
hiri īsa mano yottam sati me phālapācanam".

"asicammam" and "dhanukalāpam": occur in M I 86, 27-30 as follows:- "puna ca param bhikkhave kāmahetu kāmanidānam kāmadhikaraṇam kāmānam eva hetu asicammam gahetvā dhanukalāpam sannayhitvā ubhatoviyuñham sañgamam pakkhandanti". "dāmsamakasam": occurs in M I 10, 6-7 as follows:- "yāvad eva sītassa paṭighātāya uñhassa paṭighātāya dāmsamakasavatātapasirīm̄sapasamphassānam paṭighātāya". "kunthakipillikam": occurs in Vin I 97,

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30. See, PED s. vv. phāla<sup>1</sup>, dēñdima.

31. Abh 143, 448, 389, 645, 646, 623, 653.

1-3 as follows:- "upasampannena bhikkhunā sāñcicca pāgo jīvitā no voropetabbo antamaso kunthakipillikam̄ upādāya". "ahinakulam̄" and "kākolukam̄" : occur in Dhp-a I (v.1.) 42, 1-2 as follows:- "ahinakulānam̄ viya veram̄ kākolukānam̄ viya ca kappatthitikam̄ vo veram̄ abhavissa". "sīlapannānam̄" : occurs in A III 31, 22-23 as follows:- "tam̄ kissa hetu? Tathā hi bhante bhagavato sīlapannānan̄ ti." "samathavipassanam̄": occurs in Paṭis II 97, 11 as follows:- "katham̄ samathavipassanam̄ yuganaddham̄ bhāveti". "vijjācaranam̄": occurs in Vin III 1, 12-15 as quoted under I. 2.9."dāsidāsam̄": occurs in M II 160, 15-17 as follows:- "idha brāhmaṇa ekaccā parisā sārattarattā maṇikundalesu puttabhariyam̄ pariyesati, dāsidāsam̄ pariyesati". "pattacīvaraṁ": occurs in Vin III 6, 23-27 as quoted under III. 37. "chattupāhanam̄": occurs in Vin IV 337, 18-20 as follows:- "tena kho pana samayena chabbaggiyā bhikkhuniyo chattupāhanam̄ dhārenti".

Rule 8: B<sub>1</sub> reads kapītano,<sup>32</sup> - kapītanam̄, - kapītanā, S<sub>1</sub>, S<sub>2</sub>: kapitthano, - kapitthanam̄, - kapittanā,<sup>32</sup> T: kapittho, - kapittham̄, - kapitthā for kapittho, - kapittham̄, - kapitthā. However, the reading kapitthano, - kapitthanam̄, - kapitthanā is closer to

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32. See, Abh 562.

the original.<sup>33</sup> S<sub>2</sub> adds kusalā ca akusalā ca: kusalā-kusalam, kusalākusalāni vā<sup>-34</sup> (good and bad: kusalā-kusalam or kusalākusalāni) after hinappanītā vā.

"ajelakā": occurs in A II 42, 16-18 as follows:- "yathārūpe ca kho brāhmaṇa yanne gāvo hannanti ajelakā ~~~~ hannanti kukkuṭasūkarā ~~~~ hannanti vividhā pāpa saṅghātam āpajjanti". "ajelakam": occurs in M I 162, 4-6 as follows:- "puttabhariyam bhikkhave jātidhammam dāsidā-sam jātidhammam ajelakam jātidhammam". "hirannasuvanñam": occurs in D I 115, 13-15 as follows:- "samayo khalu bho gotamo pahūtam ~~~~ hirannasuvanñam ohāya pabbajito bhūmigatan̄ ca veħasat̄than̄ ca". "sāvajjāna-vajjam" and "hinappanītam": occur in A I 129, 10-14 as follows:- "tathārūpam pi'ssa cakkhu na hoti yathārūpena cakkhunā kusalākusale dhamme jāneyya sāvajjānavajje dhamme jāneyya hinappanīte dhamme kañhasukkasappaṭibhāge dhamme jāneyya". "kañhasukkam": occurs in A II 230,

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33. Nyp also reads kapitthano, - kapitthanam - kapitthana; Rūp: assatthakapiṭṭham, assatthakapiṭṭha vā; Sadd: assatthakapitthanam, assatthakapitthana vā; see also Abh 551.

34. Rūp reads kusalan̄ ca akusalan̄ ca: kusalākusalam, kusalākusalā vā.

22-23 as follows:- "atthi bhikkhave kammam kañhasukkam kañhasukkavipākam".

**Rule 9:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add kañho ca so sappo cā ti kañhasappo<sup>35</sup> (the black serpent: kañhasappo), nīlan̄ ca tam̄ uppalan̄ cā ti nīluppalam̄<sup>35</sup> (the blue lotus: nīluppalam̄), lohitān̄ ca tam̄ candanān̄ cā ti lohitacandanām<sup>35</sup> (the red sandalwood:lohitacandanām), T adds lohitam̄ eva candanam̄: lohitacandanām̄, brāhmaṇī ca sā dārikā cā ti brāhmaṇadārikā<sup>35</sup> (girl belongs to brahmin class: brāhmaṇadārikā) in the vutti. Kammadhā-rayasanno should be corrected to kammadhā-rayasanne.

"mahāpuriso": occurs in Dhp 352 as quoted in Introduction p. 5. "kañhasappo": occurs in Vin III 20, 29-31 as follows:- "varan'te moghapurisa kañhasappassa mukhe añgajātam̄ pakkhittam̄ na tv'eva mātugāmassa añgajāte añgajātam̄ pakkhittam̄". "khattiyakannā": occurs in M I 88, 6-9 as follows:- "seyyathā pi bhikkhave khattiyakannā vā brāhmaṇakannā vā gahapatikannā vā paññarasavassuddesikā vā solasavassuddesikā vā nātidīghā nātirassā nātikisā nātithūlā nātikālī na accodatā".

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35. Nyp also records the same.

**Rule 10:** T adds *tiñi nayanāni: tinayanam* (the three eyes: *tinayanam*), *tayo hamsā: tihamsam* (the three swans: *tiham̄sam*), *tayo liñgā: tiliñgam* (the three genders: *tiliñgam*) in the vutti. B<sub>1</sub>, S<sub>1</sub> read *godāvariyo*, S<sub>2</sub>: *godāvarāni*, T: *godhāvariyo* for *godhāvarāni*.

"*catuddisam*": occurs in D I 251, 17-18 as quoted under IV. 6. "*pancindriyam*": occurs in A II 149, 33-150, 1 as quoted under IV. 6.

**Rule 11:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read *na vasalo: avasalo* (not a low person: *avasalo*) for *avasalo*. B<sub>1</sub> adds *na bhikkhu: abhikkhu* (not a monk: *abhikkhu*), T: *pañca bhikkhavo: ^pancabhikkhu* (five monks: *pancabhikkhu*), *na pañcabhikkhu: apañcabhikkhu* (not belonging to five monks: *apañcabhikkhu*), B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add *na pañcavassam: apançavassam* (not five retreats: *apançavassam*), T: *pañca vassāni: pañcavassam*, *na pañcavassam: apançavassam* in the vutti. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read *na pañcagavam: apañcagavam* (not belonging to five cows: *apañcagavam*), T: *pañca gāvo: pañcagavam*, *na pañcagavam: apañcagavam* for *apañcagavam*. T adds *pañca bhavā: pañcabhavam* (five existences: *pancabhavam*), *na pañcabhavam: apançabhadam* (not five existences: *apañcabhadam*), *dasa bhavā: dasabhadam* (ten existences: *dasabhadam*), *na dasabhadam: adasabhadam* (not ten existences: *adasabhadam*) in the vutti. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read *na sattagodāvaraṁ: asattagodāvaraṁ* (not seven godāvari streams(?): *asattagodāvaraṁ*) T reads *satta godhāvariyo: sattagodhāvaraṁ*, *na*

sattagodhāvaram: asattagodhāvaram for asattagodhāvaram. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read na dasagavam: adasagavam (not belonging to ten cows: adasagavam) for adasagavam. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read na pāñcapūlī: apançapūlī (not belonging to five sandy banks (cakes?) : apançapūlī) T: pāñca puliyo: pāñcapuli, na pāñcapuli: apançapuli for apançapūlī. S<sub>1</sub>, S<sub>2</sub> read na pāñcagāvī: apançagāvī (not belonging to five female cows: apançagāvī), T: pāñca gāviyo: pāñca-gāvi, na pāñcagāvī: apançagāvī for apançagāvī. "abrahmāno": occurs in D III 81, 12-13 as follows:- "brahmāna va sujhhanti no abrahmāna".

Rule 12: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read viddho<sup>36</sup> for viddham, sallaviddho<sup>36</sup> for sallaviddham. B<sub>1</sub>, T read methunā for methunasma.<sup>37</sup> T reads rānna for rājato. S<sub>1</sub>, S<sub>2</sub> read corasma for corā.<sup>38</sup> T adds ranño puriso: rājapuriso after rājaputto.

"bhūmigato": occurs in S I 102, 7-9 as follows:- "samvijjati kho pana bhante imasmim rājakule pahutam suvappam bhūmigatan c'eva vehasatthan ca yena mayam pahoma āgate paccatthike dhanena upalāpetum". "sallaviddho": occurs in Nidd I 3, 22-25 as follows:-

"tassa ce kāmayanassa chandajatassa jantuno

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36. Nyp also reads the same.

37. Nyp also reads methunasma.

38. Nyp also reads corā.

te kāmā parihāyanti sallaviddho va ruppati".

"kaṭhinadussaṃ": occurs in Vin I 254, 14-15 as quoted under IV.1. "āgantukabhattam": occurs in Vin I 292, 9-10 as quoted under IV.1. "rājaputto": occurs in Ap 185, 1-3 as quoted under IV. 3. "rūpasanna": occurs in A IV 412, 18 as follows:- "yattha rūpasanna nirujjhanti".

**Rule 13:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read padānāṃ for nāmānāṃ. B<sub>1</sub> reads dve nāmāni bahūni nāmāni for nāmāni. S<sub>1</sub>, S<sub>2</sub> read yām and yena for imām and anena. B<sub>1</sub>, T, Cd, S<sup>c</sup> read asmā for yasmā. Purisassa should be added after yassa. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read yo rājakumāro for yassa kumārassa and add atha vā nigrodhaparimandalo iva parimandalo yassa rājakumārassa so'yām nigrodhaparimandalo rājakumāro in the vutti. Cakkhūbhūto should be corrected to cakkhu-bhūto. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read yo bhagavā for yassa bhagavato. T adds karavikassa saro: karavikasaro, karavikasaro iva saro yassa bhagavato so'yām karavikasaro bhagavā (voice of a cuckoo: karavikasaro, the Fortunate One whose voice is like the voice of a cuckoo is karavikasaro) after brahmaśāro bhagavā.- doya (of this vutti) should be corrected to - toyā (water). Tāni<sup>39</sup> should be added after sayampatitāni ca. Vāyūn̄ ca should be corrected to vāyu ca. B<sub>1</sub>, T read āhārā<sup>40</sup> for -----

39. Nyp also adds tāni.

40. Nyp also reads āhārā.

āhārāni. Both are correct and have either masculine or feminine gender.<sup>41</sup> B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add isayo<sup>42</sup> after -vāyutoyāhārā. T adds yam'ettha vattabbam, tam hetṭhā vuttam'eva<sup>43</sup> (that which should be said here, has been said before) after -vāyutoyāhārā. T reads nānā-dumapatitāni eva pupphāni: nānādumapatitapupphāni for nānādumapatitāni ca tāni pupphāni c'eti nānā-dumapatitapupphāni. Ambu should be corrected to ambum. T reads vi ālambo: byālambo, S<sub>1</sub>, S<sub>2</sub> : vividho ālambo: byālombo,<sup>43</sup> B<sub>1</sub> : vividhā ālambo : byālambo for vividho ālambo yassa so byālambo. According to the context of the complex compound, byālambo should be Kammadharaya as shown by all the varsions; not Bahubbihi as stated by Senart. Cā ti should be added after so ambudharo. So should be corrected to so'yam. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read kammadharayadvandagabbho<sup>43</sup> for tappurisadvandagabbho. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read uro<sup>43</sup> ca for urāñ ca and amso<sup>43</sup> ca for amsāñ ca. - bāhuvo should be corrected to - bāhavo. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T read dvandagabbho<sup>43</sup> for tappurisadvandagabbho. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read gāndo<sup>43</sup> ca for gāndāñ ca, thano<sup>43</sup> ca for thanāñ ca and ūru<sup>43</sup> ca for ūrun̄ ca, T reads uru ca. B<sub>1</sub>, S<sub>1</sub>,

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41. See, CPD s.v. āhārā.

42. Nyp also records isayo.

*S<sub>2</sub>* read jaghanam<sup>43</sup> for jaghana, T: jañghana. Senart declines these forms (i.e. ura, amsa, ganda, and thana) in neuter gender, however, we generally find them in masculine gender; Abh records them in masculine gender,<sup>44</sup> but PED and CPD have the word ura in both masculine and neuter genders.<sup>45</sup> - caranā should be corrected to - carano. T reads - garuļa - for -garuda-. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read ca te selā cā (ce) ti<sup>46</sup> for selā after - cumbitā. - selesu should be corrected to - selehi. - nāno should be corrected to - nāyo. - ghāna - should be corrected to - ghana -. Amitaghānasarīram should be split as amitam ghānasari-ram. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add amitā eva balaparakkama: amitabalaparakkama (measureless strength and valour: amitabalaparakkama) after parakkamo ca balaparakkama.

Yassa after pattā should be corrected to yena as shown in all the versions. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add ayam pana dvandakammadhārayatappurisagabbho tulyādhikaranabahu- bbīhi after amitabalaparakkamapatto. - gaṇo should be corrected to -gaṇā. T, B<sub>1</sub>, S<sub>1</sub> S<sub>2</sub> read mattabhamaraganacumbitāni vikasitapupphāni yesam te mattabhamaraganacumbitavikasitapupphā, B<sub>1</sub> reads te ti for te, S<sub>2</sub>: - pupphāni for - pupphā (the creepers and

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43. Nyp also reads the same.

44. Abh 270, 264, 262.

45. PED and CPD s.v. ura.

46. Nyp also reads the same.

iron-wood trees whose flowers are blossomed (and) kissed by the groups of intoxicated bees : mattabhamaraganacumbitavikasitapupphā) for mattabha-  
maraganacumbitāni ca vikasitapupphāni ca: mattabha-  
maraganacumbitavikasitapupphāni. Ca should be added before te. Bi, Si, read -phala<sup>47</sup>- for - hala -.

"jitindriyo" : occurs in Vv 1035 as follows:-

"jitindriyām buddham anomaniikkamām  
naruttamām kassapam aggapuggalam  
avāpurantām amatassa dvarām  
devātidevām satapunnalakkhaṇām".

"nigrodhaparimandalo": occurs in D II 18, 1 as follows:- "ayām hi deva kumāro nigrodhaparimandalo".

"cakkhubhūto": occurs in M I 111, 11-13 as follows: - "so hāvuso bhagavā jānam jānāti passam passati, cakkhubhūto nānabhūto dhammadbhūto brahmabhūto".

"suvappavanno" : occurs in D II 17, 31-32 as follows: -

"ayām hi deva kumāro suvappavanno kāñcanasannibhattaco ... pe". "brahmaśaro": occurs in D II 18, 22 as follows:- "ayām hi deva kumāro brahmaśaro karavī-

kabhaṇī". "catuddiso" : occurs in A III 135, 2-3 as follows:- "pañcahi bhikkhave dhammehi samannāgato bhikkhu catuddiso hoti". "dasabalo": occurs in Ap 319, 9-10 as follows:-

47. Nyp also reads -phala-.

"māhatadhammo dasabalo balaṭibalaṭapāraṇgo  
dharanūpamo māhāvīro so me buddho nīmantito".

"anantañāṇo": occurs in Ap 319, 15-16 as follows:-

"anantañāṇo asamasamo atulo aggataṁ gato  
gaganūpamo māhāvīro so me buddho nīmantito".

**Rule 14:** B<sub>1</sub>, T read candimā ca suriyo ca: candimasuriyā  
T: candimo, B<sub>1</sub>: sūriyo (moon and sun: candimasuriyā) for candimasuriyā. B<sub>1</sub>, T read yamo ca varuṇo ca: yamavaruṇā (yama and varuṇa: yamavaruṇā) for yama-varuṇā. B<sub>1</sub>, T read kuvero ca vāsavo ca: kuveravāsava (kuvera and vāsava: kuveravāsava) for kuveravāsava.

"candimasuriyā": occurs in D I 240, 6-9 as follows:- "yato ca candimasuriyā uggačchanti yattha ca ogacchanti āyacanti thomayanti pañcalikā namassamāna anuparivattanti". "samaṇabrahmaṇa": occurs in D I 5, 28-30 as quoted under IV. 1. "sāriputtamoggallāna": occurs in Vin I 39, 25-27 as quoted under IV. 1. "brāhmaṇagahapatikā": occurs in A II 74, 30-32 as quoted under IV.1.

**Rule 15:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read māhā-ādeso for māhā. B<sub>1</sub> reads mahanto ca so puriso cā ti māhāpuriso, T: mahanto eva puriso: māhāpuriso (a great man: māhāpuriso) for māhāpuriso. B<sub>1</sub> reads mahantī ca sā devī cā ti māhādevī, T: mahantī eva devī: māhādevī (a great goddess: māhā-devī) for māhādevī. B<sub>1</sub> reads mahantan̄ ca tam̄ balan̄ cā ti māhabalam, T: mahantam̄ eva balam̄: māhabalam̄ (great

strength: mahābalam) for mahābalam. T reads mahantam eva phalam: mahaphalam (great reward: mahaphalam) for mahaphalam which B<sub>1</sub> omits. B<sub>1</sub> reads mahanto ca so nāgo cā ti mahānāgo, T: mahanto eva nāgo: mahānāgo (a great elephant: mahānāgo) for mahānāgo. T adds mahanti eva kannā: mahakannā (a great girl: mahakannā) after mahānāgo. B<sub>1</sub> reads mahanto ca so yaso cā ti mahayaso, T: mahanto eva yaso: mahayaso (great fame: mahayaso) for mahayaso. B<sub>1</sub> reads mahantan̄ ca tam̄ padumavanan̄ cā ti mahāpadumavanan̄ (a great lotus garden : mahāpadumavanan̄), T mahantam eva padumam: mahāpadumam (a big lotus:mahāpadumam), mahantam eva vanam: mahāvanam(a great forest: mahāvanam) for mahāpadumavanan̄. B<sub>1</sub> reads mahanti ca sā nadī cā ti mahānadī, T: mahanti eva nadī: mahānadī (a large river: mahānadī) for mahānadī. B<sub>1</sub> reads mahanto ca so mani cā ti mahāmani (great jewel: mahāmani) T: mahanto eva muni: mahāmuni (a great sage: mahāmuni) for mahāmani. B<sub>1</sub> reads mahanto ca so gahapatiko cā ti mahāgahapatiko, T: mahanto eva gahapatiko: mahāgahapatiko (a great house - holder: mahāgahapatiko) for mahāgahapati. B<sub>1</sub> reads mahantan̄ ca tam̄ dhanan̄ cā ti mahādhanam, T: mahantam eva dhanam: mahādhanam (great wealth: mahādhanam) for mahādhanam. B<sub>1</sub> reads mahanto ca so punno cā ti mahāpunno. (great merit : mahāpunno). It may be noted here that the reading 'mahantan̄ ca tam̄ punnan ti mahāpunnam' is

better, because the word punna has neuter gender.<sup>48</sup> Therefore the form should be punnam as usual declension of neuter gender. T reads mahanti<sup>~</sup> eva panna: mahapanna (great wisdom : mahapanna) for mahapunno, S<sub>1</sub>, S<sub>2</sub> : mahapanno. S<sub>2</sub> adds mahappavam before mahapphalam. B<sub>1</sub> reads mahantam<sup>~</sup> ca tam<sup>~</sup> phalam<sup>~</sup> ca ti mahapphalam, T: mahantam<sup>~</sup> eva phalam: mahapphalam for mahapphalam. T reads mahantam<sup>~</sup> eva dhanam: mahaddhanam for mahaddhano, B<sub>1</sub>, S<sub>1</sub> read mahaddhanam, S<sub>2</sub>: mahaddhanam; mahaddhano. T reads mahantam<sup>~</sup> eva balam: mahabbalam for mahabbalam. T reads mahantam<sup>~</sup> eva bhayam: mahabbhayam (great danger: mahabbhayam) for mahabbhayam.

"mahapuriso" : occurs in Dhp 352 as quoted in Introduction p. 5. "mahadevi" : occurs in Ja I 457, 21-24 as follows:- "rājā 'pakatiyā pi sā mayatass'ev'atthāya putthā, pāyāse chañditasappim viya jātan'ti sampaticchitvā aparabhāge bhāgineyyassa rājjam datvā dhītarām mahādevim kāresi". "mahabalam" : occurs in Ap 50, 25-26 as follows:-

"kārayissati issaram mahiya catusatthiyā padumo nāma nāmena cakkavatti mahabalo".

"mahānāgo" : occurs in D II 259, 19-20 as follows:-

"yāmuna dhataratthā ca āgu nāgā yasassino erāvāno mahānāgo sopāga samitim vanam".

"mahānadi" : occurs in Bv-a 177, 1-2 as follows:-

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48. See, PED s.v. punna.

"na gañgā yamunā cā pi sarabhū vā sarasvatī  
ninnagā vā'ciravatī mahī vā pi mahānadi".

"mahādhanam" : occurs in Dhp-a I 236, 24-237,1 as follows:- "kimkāraṇā mahādhanam vācetvā khādasī ti".

"mahāpunno" : occurs in Vin III 45, 24-25 as follows:-

"bhikkhū evamāhamṣu 'mahāpanna'attha<sup>49</sup> tumbe āvuso,  
bahum tumhākam cīvaraṁ uppannan'ti". "mahapphalam" : occurs in A I 161, 4-5 as follows: - "mayham  
eva sāvakānam dinnam mahapphalam na annesam  
sāvakānam dinnam mahapphalam". "mahaddhanam" : occurs in Ap 45, 8-9 as follows:-

"ito dutiyake kappe ajaso nāma khattiyo  
anantatejo amitayaso bhūmipalo mahaddhano".

"mahabbalam" : occurs in Ap 216, 11-12 as follows:-

"sattavise ito kappe eko āsi janādhipo  
mahāpatāpo nāmena cakkavattī mahabbalo".

"mahabbhayam" : occurs in Sn 753 as follows:-

"etamādinavam̄ natvā 'nissayesu mahabbhayam'  
anissito anupādāno sato bhikkhu paribbaje".

Rule 16: T reads bahutā for pahutā. B1, T read  
brahmānabandhu<sup>50</sup> for brahmabandhu. However, according

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49. Vin III De reads mahāpanna'attha.

50. Nyp also reads brahmānabandhu.

to the context the reading brahmabandhu seems to be better. T adds khattiyāya bandhu: khattiyabandhu (relative of a warrior (woman): khattiyabandhu), khattiyabandhu ca sā bhariyā c'eti khattiyabandhubhariyā (wife of the warrior's relative(?): khattiyabandhubhariyā) after brāhmaṇabandhubhariyā. S<sub>2</sub> adds saddhā-dhanam; pannaratanam T: saddhā eva dhanam: saddhadhanam (wealth in the form of faith: saddhadhanam); panna eva dhanam: pannadhanam (wealth of knowledge: pannadhanam) in the vutti.

**Rule 17:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add ca after kammadhārayasanne in the vutti. T reads sace pubbe bhasitapumā idāni itthivācako, so pumā va datṭhabbo<sup>51</sup> (if the preceding word is used in masculine in the language, now it indicating feminine gender should be known as having masculine gender) for bhasitapumitthī ce pumā va datṭhabbā. T reads brāhmaṇī ca sā dārikā cā ti brāhmaṇadārikā (that girl (is) a brāhmaṇī: brāhmaṇadārikā) for brāhmaṇadārikā, T reads khattiya eva kannā: khattiyakannā (girl who belongs to the warrior class: khattiyakannā) for khattiyakannā. T reads khattiya eva kumārikā : khattiyakumārikā (young girl who belongs to the warrior class : khattiyakumārikā) for khattiyakumārikā. T reads khattiyāya bandhu: khattiyabandhu (the relative of the warrior : khattiyabandhu), khattiyabandhu ca sā dārikā c'eti khattiyabandhudārikā

51. Nyp also reads the same.



(that girl (is) a warrior's relative : khattiyabandhu-dārikā) for khattiyabandhudārikā. T reads brāhmaṇassa bandhu : brāhmaṇabandhu (the relative of a brāhmin : brāhmaṇabandhu), brāhmaṇabandhu ca sā dārikā c'eti brāhmaṇabandhudārikā (that girl (is) a brāhmin's relative: brāhmaṇabandhudārikā) for brāhmaṇabandhudārikā. T reads pannā eva ratanam : pannaratanam (jewel of wisdom : pannaratanam) for pannaratanam. "khattiyakkā" : occurs in M I 88, 6-9 as quoted under IV. 9.

Rule 18: T reads pañca bhikkhavos: pañcabhikkhu (five monks: pañcabhikkhu), na pañcabhikkhu : apañcabhikkhu (not belonging to five monks: apañcabhikkhu) for abhikkhu, T reads pañca vassāni : pañcavassam (five retreats: pañcavassam), na pañcavassam: apañcavassam (not belonging to five retreats: apañcavassam) for apañcavasso B<sub>1</sub>: apañcavassam. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add apañcagavam in the vutti. "abrāhmaṇo" : occurs in D III 81, 12-13 as quoted under IV. ii.

Rule 19: B<sub>1</sub>, T read na asso : anasso (not a horse : anasso) for anasso. T adds na issaro : anissaro (not a chief: anissaro), B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> : anissaro after anasso. T reads na ariyo : anariyo (not noble (ignoble): anariyo) for anariyo. T reads na itṭho : anitṭho (not agreeable : anitṭho) for anitṭho and adds na āsavō : anāsavō (not (having) mental defilements: anāsavō) and na itthī : anitthī (not a woman : anitthī) after anitṭho.

"anissaro" : occurs in Vin I 178, 3-4 as follows:-  
 "anissaro kho me tvam āvuso pavaṇaṇaya". "anariyo" : occurs in Vin I 10, 12-13 as follows:- "yo c'āyam kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasamphito".

Rule 20: B<sub>1</sub> reads kad<sup>52</sup> T: kada for kadam. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read kucchitam for jiguuccham. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read kucchitā dārā yesam apunnakārānam te honti (B<sub>1</sub>: hontī ti) kudārā, T: ku dārā yesam apunnakārānam te honti kudārā apunnakā janā for kudārā yesam apunnakārānam te honti kudārā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add kujanā after kudārā. T reads ku puttā yesam apunnakārānam te honti kuputtā apunnakā janā (the people who do not possess merit due to which they have bad sons: kuputta) for kuputtā. T reads ku gehā yesam apunnakārānam te honti kugehā apunnakā janā (the people who do not possess merit due to which they have bad houses: kugehā) for kugehā, S<sub>1</sub>, S<sub>2</sub> read kubhogā for kugehā. T reads ku vatthā yesam apunnakārānam te honti kuvatthā apunnakā janā (the people who do not possess merit due to which they have bad clothes: kuvatthā) for kuvatthā. T reads ku dāsā yesam apunnakārānam te honti kudāsā apunnakā janā (the people who do not possess merit due to which they have bad servants : kudāsā) for kudāsā. T adds ku dāsī yesam apunnakārānam te honti kudāsī apunnakā janā (the people do not possess merit due to which they have bad

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 52. Nyp also reads kad.

female-servants: *kudāsi*) after *kudāsa*.

**Rule 21:** T reads *appakam* *lavanam*: *kalavanam* (little salt: *kalavanam*) for *kalavanam*, however, the reading - *lavanam* should be corrected to -*lavanam*.<sup>53</sup> T reads *appakam* *puppham* *yassa tad idam kāpuppham* (little flower: *kāpuppham*) for *kāpuppham*. T adds *appakam* *dhanam*: *appadhanam* (little wealth: *appadhanam*) after *kāpuppham*. B<sub>1</sub> reads *bahuvacanaggahaṇam*, S<sub>1</sub>, S<sub>2</sub>: *bahuvacanuccāraṇam*, T: *bahuvacanoccāraṇam* for *bahuvacanodhāraṇam*. T reads *kucchito puriso* : *kāpuriso*, *kucchito puriso*: *kupuriso*, B<sub>1</sub>: *kāpurisā* for *kucchito puriso* : *kāpuriso*; *kupuriso*.

"*kāpurisā*": occurs in Pv 287 as follows:-

"dhammena te *kāpurisa* mukhañ ca kūḍalikatam  
akkhīni ca paggharanti

yam tvam parassa dānassa akāsi kūḍalimukham".

**Rule 22:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add *devarājā* after *devarājo*. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T, Cd add *devasakhā* after *devasakho*. B<sub>1</sub>, S<sub>2</sub> add *sattāham* after *pañcāham*. S<sub>1</sub>, S<sub>2</sub> read *vimukham*,<sup>54</sup> *vimukho* for *vikalam*, *vikalamukho*. B<sub>1</sub>, T read *paccakkhā dhamma*<sup>55</sup> for *paccakkho dhammo*. B<sub>1</sub> reads *surabhino gandho*: *surabhigandhi*; *sundaro gandho* : *sugandhi*; S<sub>1</sub> : *surabhi gandho* (*yassa so*) *surabhigandhi*, S<sub>2</sub> : *surabhino*

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53. See, PED s.v. *lavaṇa*.

54. Nyp reads *virūpam*.

55. Nyp also reads *paccakkhā dhammā*.

gandho: surabhigandho; T: surabhino gandho:  
 surabhiggandho; surabhiggandhi for surabhi gandho  
 yassa so sugandhi. B<sub>1</sub> reads pūtino gandho: pūtigandhi,  
 kucchito gandho : kugandhi; dutṭhu gandho yassa so'yan  
 ti dugandhi; pūti eva gandho : pūtigandhi, T: kucchito  
 gandho: duggandhi; sundaro gandho yassa rukkhassa  
 so'yam sundaragandhi rukkho; dutṭhuno gandho:  
 dutṭhuggandhi; du eva gandho: duggandhi: pūti eva  
 gandho: pūtigandhi; pūti gandho yassa so'yam pūtigandhi  
 rukkho, S<sub>1</sub> : sundaro gandho (yassa so) sugandhi;  
 kucchito gandho (yassa so) duggandhi; S<sub>2</sub>: sundaro  
 gandho: sugandhi; S<sub>1</sub>: pūti gandho (yassa so)  
 pūtigandhi; S<sub>2</sub>: pūtino gandho: pūtigandhi for asundaro  
 gandho yassa so duggandhi; pūtiyo gandho yassa so  
 pūtigandhi. Yassa so after nadiyo should be corrected  
 to yasmim (janapade) so'yam as shown in all the  
 versions. Bahovo should be corrected to bahavo.

"devarājā": occurs in S I 234, 32-33 as follows:-

"idam vatvāna maghavā devarājā sujampati

puthuddisā namassitvā pamukho ratham āruhi".

"pañcāham": occurs in Vin II 43, 11-13 as follows:-

"tena kho pana samayena āyasma udāyi ekam āpattim  
 āpanno hoti saṃcetanikam sukhavisattham dvīhapaṭiccha-  
 nnam - la - pañcāhapaṭicchannam". "sattāham": occurs  
 in M II 52, 23-24 as follows:- "atha kho mahārāja  
 ghaṭikāram kumbhakāram addhamāsam pītisukkham na  
 vijahi sattāham mātāpitunnam". "visālakkho":

occurs in Ja VI 218, 11-12 as follows:-

"kassa etāni akkhīni āyatāni puthūni ca  
ko sobhati visālakkho kass'etam uppajam mukham".

Rule 24: T, B<sub>1</sub>, Se read tudam<sup>56</sup> in the rule and tudampati<sup>56</sup> (B<sub>1</sub>: - patī) in the vutti. S<sub>1</sub>, S<sub>2</sub> read tudam in the rule and dampati (S<sub>1</sub>: - patī) in the vutti on which the author of the Virita - Sanne comments as: "In the Kaccāyana-vutti and other works "Tudampati" is cited as an example of a compound noun. Such a compound noun is not found either in the Pāli Canon or in the Nirutti Piṭaka. Therefore, the word has not been taken as an example here. The author of the Kaccāyana-vutti without paying any consideration to the particle "tu" which signifies "an excess" (implied) in the sūtra, "jāyāya tu dam-jāni patimhi" (2.7.94), has erred and combined it with the term "dam" and made a compound "tudampati". Later on it was accepted as authoritative by others also".<sup>57</sup> And Ven. K. Kodāgoda Siri Nānāloka, the editor of the Payogasiddhi, further remarks: "Here the word "others" refers to the author of Rūpasiddhi and others. In like manner the author of the Saddanīti in framing the sūtra "Jāyāya kvaci tudam-jāni patimhi" (93) has blindly followed the same path and has cited the word

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56. Nyp, Rūp, Sadd read the same.

57. Quoted in Pay pre. p. 3.

"tudampati" as an example".<sup>58</sup> Therefore, we may accept S<sub>1</sub>, S<sub>2</sub>'s readings which seem to be closer to the original. However, PED records either *tudampati* or *dampati*.<sup>59</sup> S<sub>1</sub>, T read *jāyā ca pati ca*: (wife and husband) as a Dvanda compound for *Jāyāya pati*.

**Rule 25:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read *gāndīvo*, T: *gandivo* for *gandīvo*. However, MW gives two forms i.e., *gāndīva*; *gāndīva* which means 'Arjuna's bow'.<sup>60</sup> Nyp reads *kandivo*; Sadd: *gandīvo* (the variant reading *kandivo* also); Rūp: *gandīva-*, but PED does not record any of them. I prefer the reading *gāndīvo* given by B<sub>1</sub> which seems to be closer to the original.

**Rule 26:** T reads *kumbhassa samīpe kathā vattatī ti upakumbham* for *upakumbham*. T reads *pākarassa tiro: tiropākāram* (beyond or over (on the other side of) a fence: *tiropākāram*) for *tiropākāram*. T reads *kuddassa tiro: tirokuddam* (outside or over the wall : *tirokuddam*) for *tirokuddam*, B<sub>1</sub> reads *tirokuttam*. T reads *pāsādassa anto: antopāsādam* (inside the palace: *antopāsādam*) for *antopāsādam*.

"*adhicittam*" : occurs in Vin I 190, 5-6 as quoted under IV. 4.

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58. Ibid., pp. 3-4.

59. PED s.vv. cf. MW s.v. *dampati*.

60. MW, s.vv. *gāndīva*; *gāndīva* and see also s.v. *gāndīvadhanvan* 'having *Gāndīva* for his bow, Arjuna'.

"yathāvuddham": occurs in Vin II 162, 19-21 as quoted under IV. 4. "yāvajīvam": occurs in Vin III 23, 12-14 as quoted under IV.4. "tiropabbatam" "tiropākāram" and "tirokuḍḍam" : occur in D I 78, 2-4 as quoted under IV.4.

**Rule 28:** T reads itthiyam'adhibicca kathā vattati ti adhitthi for adhitthi. "adhitthi": occurs in Vism 292, 18-20 as follows:- "tayidam yathā loke itthisu kathā adhitthī ti vuccati, evam attani pavattattā ajjhattam, attānam paticca paccattan ti vuccati".