

Samāśakaṇḍa (the chapter on compound)

Now, samāsa is based on nouns, because samāsa is made of nouns connected with each other. Moreover, samāsa itself has the characteristic of a noun. Therefore, 'samāsa' is being told after nouns. And from the point of view of nomenclatures (saññā) it is sixfold :- i) abyayībhāva, ii) kammadhāraya, iii) digu, iv) tappurisa, v) bahubbīhi and vi) dvandva. In this context, firstly, the abyayībhāva samāsa is being told. And that is niccasamāsa; so its analysis can not be done by its own pada-s. Regarding 'upa-nagaraṃ', after the word 'upa' the nominative singular case-ending 'si' is applied. That (case-ending) is preceded by upasagga, therefore, it is dropped by the rule 'sabbāsaṃ āvuso-upasagganipātādīhi ca' (221-282). After the word 'nagara', the genitive singular case-ending 'sa' is applied. When by using external word, the analysis is done as : nagarassa samīpaṃ :- The rule 'nāmānaṃ samāso yuttattho' (316-316), is to be understood everywhere in the process of samāsa.

(319-315) Upasagganipātapubbako abyayībhāvo.

'Abyayībhāva' has upasagga or nipāta as first member.

The noun having combined meaning, preceded by upasagga or nipāta, is always compounded with those upasagga or nipāta and such a samāsa is technically called 'abyayībhāva'. Or in this context, the rules laying down the nomenclatures 'abyayībhāva' etc. themselves are to be known as defining the compounds through the laying down of those nomenclatures. Here, the word 'abyaya' is the technical term for upasagga and nipāta. The 'abyayībhāva' is so called because it makes the meaning of abyaya-s clear

without changing by the differences in gender and number. Or, abyayībhāva means turning the non-abyaya into abyaya, as the sense of abyaya precedes.

(316-316) Nāmānaṁ samāso yuttattho.

The combined sense of nouns is called 'samāsa'.

The combined sense of the meanings of nouns is technically called 'samāsa' (combined sense). The other (combined sense) is known as 'vākyaṁ'. 'Nāmas' are the words which end with the case-endings beginning with 'si'. 'Samāsa' is so called as it is derived from the verb 'samassate'. The meaning of samassate is 'that which abbreviates (saṅkhiyati)'.

And it is told : -

“Samāsa is the abbreviation of padas; Taddhita is the collection of padas & suffix. In this way the difference between them should be understood.”

And, the compounding in the case of samāsa is twofold i) the compounding of words and ii) the compounding of meanings. In luttasamāsa both these compoundings are found completely. But in 'aluttasamāsa' only the compounding of meanings is found because the vibhatti-suffixes are not dropped. Or even in that, both compoundings are found because there also both the padas go to the state of a single pada. For, the purpose of a samāsa is twofold : i) to make a single pada and ii) a single case-suffix. 'Yuttattha' means combined sense. Or, 'yutta' means connected relation. That is the meaning of which, it is 'yuttattha'. By this, 'yuttattha' means 'combined meaning'. Therefore, the definition of samāsa is told as 'bhinnatthānaṁ ekatthībhāva' (bringing different meanings into one).

Moreover, in this context, by the expression ‘nāmānaṃ’ it is shown that in the sentences like ‘devadatto pacati etc.’ ‘samāsa’ is not made with the verb. When, however, the word ‘yuttattha’ is taken in the sense of connection, it is shown that samāsa is not formed in the following : i) bhaṭo rañño putto devadattassa etc. and ii) devadattassa kaṇhā dantā etc. In the first expression the words have no expectancy with each other. In the second, the whole expression expects some other word, as the meaning is not properly applied. As ‘the case terminations are changed according to meaning,’ the word ‘yuttatthānaṃ’ modified (from ‘yuttattha’) is understood :-

(317-317) Tesam vibhattiyo lopā ca.

And their case-endings are dropped.

In this context, ‘yuttattha’ means turned into single sense by means of another pada, or taddhita suffixes or the suffixes ‘āya’ etc. By that, the case-ending of those ‘yuttattha’, compounds and nouns ending in the suffixes of taddhita and āya etc. are dropped. But when the word ‘samāsa’ is governing, or by the force of the word ‘tesam’, the vibhatti-endings of taddhita-s and the words ending with the suffixes āya etc. are dropped. The word ‘ca’ is used in order to cancel the elision in ‘pabhaṅkaro’ etc. By modification, the words ‘luttasu vibhattīsu’ are continued. And the word ‘yuttattha’ is understood :-

(318-318) Pakati ca assa sarantassa.

(Such a word) ending in a vowel assumes primitive form.

When the case-endings have been elided, the words ending in vowels,

belonging to the three genders, having the combined sense assumes the basic form. By the word 'ca', also the niggahita assumes pakatibhāva in kirīsamudaya, idāṃpaccayatā, etc. As the absence of nemittaka is not certain, even if there is the absence of nimitta, in this context, we have atidesa. The designation 'nāma' is extended as there is absence of the state of a liṅga for a samāsa-pada as it has not its own basic meaning and therefore the application of case-endings does not occur. (So in the following :-).

(601-319) Taddhita-samāsa-kitakā nāmaṃv-ātave-tuna-ādīsu ca.

(Words ending in) taddhita, samāsa and kita suffixes are regarded as nouns, except the suffixes tave, tuna etc.

The samāsa and the words ending in taddhita and kita suffixes except tave, tuna, tvā etc. are to be considered like nāma. The word 'ca' is used to indicate that even the words ending in kiccapaccayas and itthīpaccayas are called 'nāma'. The other (grammarians) have told that in this context, the word 'samāsa' is used to indicate that the definition of nāma as 'the collection of meaningful (padas)' is applicable only to the samāsas. The word 'abyayībhāvo' is understood in the following :-

(320-320) So napuṃsaka-liṅgo.

That (abyayībhāva) has neuter gender.

The 'abyayībhāvasamāsa' is to be regarded as neuter only. Thus, the state of having the neuter gender is accomplished. For in this context, when the 'atidesa' of gender is available, in the forms like 'adhipaññaṃ' etc. the calamity of becoming adhiññaṇaṃ does not occur; because it would be a different word. It is to be considered as the forms like 'tipaññaṃ'

etc. And the 'atidesa' is not applicable because the word 'iva' indicating atidesa does not appear in the rule. 'Si' etc. are applied as before. The word 'kvaci' is to be understood in the following :-

(341-321) Añ vibhattinañ akārantā abyayībhāva.

The case-endings (are changed into) 'añ' after 'a' ending abyayībhāva.

After that a-ending abyayībhāva, the case-endings sometimes are changed into 'añ'. The process is as usual. Tañ upanagarañ i. e. it is situated near the city. tāni upanagarañi. Similarly, also in the locative case. tañ upanagarañ passa (you see that which is near city), tāni upanagarañi.

“Due to the governing 'kvaci', 'añ' is not applicable in the ablative case. But 'añ' is optionally applicable for instrumental, locative and genitive cases.”

Tena upanagarañ or upanagarena katañ. tehi upanagarañ or upanagarehi. tassa upanagarañ dehi. tesañ upanagarañ. upanagarā ānaya, upanagaramhā, upanagarasmā. upanagarehi. tassa upanagarañ santakañ, or upanagarassa, tesañ upanagarañ, or upanagarānañ. upanagarañ nidhehi, upanagare or upanagaramhi, upanagarasmim. upanagarañ, or upanagaresu. Similarly, upakumbhañ. In the sense of 'abhāva' (absence) :- niddarathañ means without anxiety, nimmasakañ. In the sense of 'pacchā' (after) :- anurūpañ means suitable to the form. In the sense of 'vicchā' (repetition):- paccattañ means individual, anvaddhamāsañ means every fortnight, twice a month. In the sense of 'anupubba' (successive) :- anujēṭṭhañ means according to seniority. In the sense of 'paṭiloma' (against) :- paṭisotañ means against the stream, paṭipathañ, paṭivātañ; ajjhattañ means that which is personal. In the sense of 'mariyādā' and 'abhividdhi' :- āvānakotikañ means

upto the end of life. The suffix 'ka' is applied by the rule 'kvaci samāsa' ntogatānaṃ akāranto' (294-335). ā kumārehi yaso ākumāraṃ, yaso kaccāyanassa. In the sense of 'samiddhi' (accomplishment) :- when the compound is formed in the sense of 'accomplishment of alms' and when the state of neuter is applied - when the expression 'samāsassa anto' is applicable :-

(342-322) Saro rasso napuṃsake.

The short vowel is (laid down) in neuter gender.

The final vowel of samāsa having the neuter gender becomes short. Moreover, in this context, the word 'abyayībhāva' should not be taken as continued. By that even in digu, dvandva and bahubbīhi, the shortening of the final vowel of samāsa having the neuter gender is accomplished. By the rule 'aṃ vibhattīnaṃ etc.' (341-321), the 'aṃ' substitute is applicable. subhikkhaṃ. Upagaṅgaṃ means it is near the gaṅgā river. upamaṇikaṃ means near the waterpot. When, in the sense of 'in connection with women', compounding, neuter state, shortening etc. are done :- The word abyayībhāva and vibhattīnaṃ are applicable :-

(343-323) Aññasmā lopo ca.

After the other (abyayībhāvasamāsas), also the elision is applicable.

The case-endings after the abyayībhāva samāsa-s not ending in 'a' are also elided. adhitthi : the meaning is the talk is 'about women'. adhitthi passa, adhitthi kataṃ etc. Similarly, adhikumāri; 'upavadhu' means near the young girl, 'upagu' means near the cows, the shortening of the sound 'o' is 'u'. In this manner, the abyayībhāva, when the first member is upasagga,

should be known. When the first member is a nipāta as :- ‘yathāvuḍḍhaṃ’ means sequence of elders, or according to elders; yathākkamaṃ in the sense of, ‘not transgressing the sequence’ :- yathāsatti or yathābalaṃ means ‘he is doing according to his power’, yāvajīvaṃ means as long as life lasts, similarly, yāvātāyukaṃ, the suffix ‘ka’ is applied. Yāvadatthaṃ means as far as one likes, tiropabbataṃ means beyond the other side of mountain, tiropākāraṃ, tirokuḍḍaṃ, antopāsādaṃ means within the palace, antonagaraṃ, antovassaṃ, bahinagaraṃ means outside the city, uparipāsādaṃ means the upper story of a palace, uparimañcaṃ, heṭṭhāmañcaṃ means underneath the bed, heṭṭhāpāsādaṃ, purebhattaṃ means before meals, similarly, pacchābhattaṃ. In the sense of whole, entire :- ‘samakkhikaṃ’ means ‘(he eats) entire (lit.) together with fly, the meaning is he does not leave anything; by the rule ‘tesu vuddhi etc.’ (362-355), the ‘sa-substitute’ for the word ‘saha’ is applied. Oragaṅgaṃ means this (lower) side of gaṅgā etc.

The abyayībhāvasamāsa is over.

Now, the kammadhāraya samāsa is being told :- And that is ninefold as : i) visesanapubbapada, ii) visesanuttarapada, iii) visesanobhayapada, iv) upamānuttarapada, v) sambhāvanapubbapada, vi) avadhāraṇapubbapada, vii) nipātapubbapada, viii) kupubbapada, and ix) pādipubbapada. In this context, regarding visesanapubbapada firstly, mahanta + purisa, the nomiative singular case-ending ‘si’ is applied to the both; the application of the word ‘ca’ and ‘ta’ is to denote noun in aposition (same case). Now, when the analysis is done :- mahanto ca so puriso ca :- Further, the word ‘vibhāsā’ from

the rule 'vibhāsā rukkhataṇa etc' (323-345), is understood everywhere in the process of samāsa.

(324-324) Dvipade tulya-adhikaraṇe kammadhārayo.

In the context of two words having the same case, kammadhāraya (is laid down).

The two nominal words having the same case are combined with each other optionally. And when two words used in the same case, are compounded, that compound is called 'kammadhāraya'. Dvipadaṁ means two padas, that pair of padas the meaning of which is in equal adhikaraṇa; in that pair of padas means tulyādhikaraṇe, 'tulyādhikaraṇatā' means action in a single meaning through the relation of 'visesana' and 'visesitabba', on the part of two padas having originally different pavatti-nimittas. Kammadhāraya means that which holds the both as kamma. It holds the pair, action and purpose that is 'kamma', because action and purpose are possible when object exists. Therefore, this compound holds two nouns having the single meaning, because that compound is possible when the pair of nouns indicates the single meaning. Samāsasāññā, vibhattilopa and pakatibhāva are applicable as before. As 'tulyādhikaraṇa' is told by that samāsa only, the word 'ca' and 'ta' are not applied by 'vuttatthānaṁ appayogo'.

(330-325) Mahataṁ mahā tulyādhikaraṇe pade.

When a word in the same case follows, mahata (plural) changes to 'mahā'.

The word mahanta is changed into 'mahā', when the uttarapada having

the same case follows. By the plural form 'mahataṛiṇ', sometimes, the substitute 'maha' is also applicable. Moreover, in this context, as herein the substitute mahā of the adjectival preceding pada is laid down, it is indicated that the abjective precedes (in this compound). The words 'kammadhārayo' and 'digu' are to be understood in the following :-

(326-326) Ubhe tappurisa.

The both are called 'tappurisa'.

Both descriptive compound and numeral compound are called 'tappurisa'. The man of that (king) is called tappurisa. This compound is also called 'tappurisa' technically having similarity to the word tappurisa. Just as the word tappurisa has the preceding member as an abjective similarly this compound also. For, the tappurisa has the meaning of the uttarapada as its major member. After that, the term of nāma is applicable, (and) 'si' etc. are applied. The tappurisa, however, possesses the number of the abhidheyya and the gender of the final member. The forms mahāpuriso, mahāpurisā etc. are similar to those of the word purisa. Similarly, mahāvīro, mahāmuni. 'mahābalaṇi' means great power. mahabbhyaṇi :- here the maha-substitute is applicable. sappuriso means good person. By the word 'ca' in the rule 'santasaddassa so bhe bo cante etc.' (185-112), even in samāsa when there is not the sound 'bha' the sa-substitute of the word 'santa' is applicable. Similarly, pubbapuriso, parapuriso, paṭhamapuriso, majjhimapuriso, uttamapuriso, dantapuriso, paramapuriso, vīrapuriso, setaḥatthipuriso, kaṇhasappo, nīluppalaṇi, setuppalaṇi, rattuppalaṇi, lohitaḥandanāṇi. Sometimes, the compound is not formed due to the governing 'vibhāsā'. For example :- puṇṇo mantāniputto, citto gahapati,

sakko devarājā. Now, when the compound is made in the sense of 'male cuckoo', the word 'lopaṇ' is understood :-

(222-327) Pumassa liṅgādīsu samāsesu.

(The final) of the word 'puma' (is dropped) in the compounds having the words liṅga etc. (as para-padas).

The final sound 'a' of the word 'puma' is elided when the compounds having the words 'liṅga' etc. as parapadas are formed. The sound 'ma' is changed into niggahita by the rule 'aṇ o niggahitaṇ jhalapehi' (82-149). puṇkokilo. Similarly, puṇnāgo. When the dissolution 'khattiya girl' is turned into compound : The rules 'tulyādhikaraṇe pade' (330-325) and 'itthiyam-bhāsitapumitthi pumāva ce' (331-338) are applied :-

(332-328) Kammadhāraya-saṇṇe ca.

Also in the (samāsa) technically called 'kammadhāraya'.

And in the compound called 'kammadhāraya', when the feminine uttarapada follows in the same case, the preceding word indicating feminine gender, if it is used in masculine in the language should be known as having masculine gender. The itthipaccaya becomes non-applicable to the preceding pada.

Khattiyakaññā, khattiyakaññāyo etc. Similarly, rattalatā, dutiyabhikkhā. Brāhmaṇadārikā means a brahmin girl. Similarly, nāgamāṇavikā. The 'atidesa' of the state of masculine is applicable only to the preceding word. By that in the uttarapadas of khattiyakumārī, Kumārasamaṇī, taruṇabrāhmaṇī, the itthipaccaya is not forbidden. Why 'itthiyaṇ' ? For we have :- kumārīratanāṇ, samaṇīpadumaṇ. Why bhāsitapumā ? For we have :-

gaṅgānādī, taṇhānādī, paṭhavīdhātu. However, in the words nandāpokkharāṇī, nandādevī etc. pumabhāva is not found because they are proper nouns. Similarly, puratthimakāyo means eastern part of body, then, in this context, the word 'kāya' is used with reference to particular body. Similarly, pacchimakāyo, heṭṭhimakāyo, uparimakāyo, sabbakāyo, purāṇavihāro, navavāso, kataranikāyo, katamanikāyo, hetupaccayo. Bahulikataṁ means multiplied that which was not multiplied. Jīvitānavakaṁ means the nine forms beginning with life; and so on.

Now, regarding 'visesanuttarapada' :- The visesana i.e. therā, ācariya, paṇḍita etc. is to be used as the latter member keeping with the usages made by the conqueror; as :- sārīputtatthero means the therā called Sārīputta, similarly, mahāmoggallānatthero, mahākassapatthero, buddhaghosācariyo, dhammapālācariyo, or ācariyaguttilo. Mahosadhapaṇḍito means the wise one called Mahosadha; similarly, vidhurapaṇḍito, vatthuviseso. Now, regarding the 'visesanobhayapada' as :- sītunhaṁ means cold and hot, siniddhuno māso means moist and hot bean, khanjakhujjo means lame and humpback, similarly, andhabadhiro, katākata, chiddāvachidha, uccāvacaṁ, chinnabhinnāṁ, sittasammatthaṁ, gatapaccāgataṁ.

In upamānuttarapada :- the visesana used as upamāna is put latter according to the usage of that noun as :- 'munisiho' :- unique as a lion; one who is a sage and also unique like a lion; similarly, munivasabho, munipuṇḍavo, buddhanāgo, buddhādicco, saddhammarāsi :- ray as ray; righteous dhamma as well as (like) ray; similarly, vinayasāgaro; samaṇapaṇḍariko :- white lotus as white lotus; one who is a sage as a white lotus, similarly, samaṇapadumo. mukhacando :- moon as the moon;

that which is face as well as moon, similarly, mukhapadumaṃ etc.

Now, the sambhāvanāpubbapada as :- dhammabuddhi means religious intelligence, similarly, dhammasaññā, dhammasaṅkhāto, dhammasammato, pāṇasaññitā, asubhasaññā, aniccasaññā, anattasaññā, dhātusaññā, dhītusaññā, attasaññā, atthisaññā, attadiṭṭhi etc. The avadhāraṇapubbapada as :- guṇadhanam means virtue itself is wealth, similarly, saddhāadhanam, sīladhanam, paññāratanam; cakkhundriyam means eye itself is the sense organ, similarly, cakkhāyatanam, cakkhudhātu, cakkhudvāram, rūpārammaṇam etc. The nipātapubbapada as :- when the kammadhāraya compound is formed in the sense of ‘non-brahmin’, and when vibhattilopa etc. are applied, the term of tappurisa is applicable by the rule ‘ubhe tappurisā’.

(333-329) Attam nassa tappurise.

In tappurisa ‘na’ acquires the state of ‘a’.

When the uttarapada in tappurisa compound follows, the entire ‘na’ becomes ‘a’. It is tappurisa because of belonging to a type of Tappurisa. abrahmaṇo.

“The negation of existence is not justified without the limits like place etc. Moreover, refusal of non-existence is useless. Therefore, how the expression ‘a-brāhmaṇo’ is justified ? Sometimes paṭisedhavidhi is justified in order to explain through the anuvāda of prohibition when the other person has ignorance.”

By way of pasajjapaṭisedha and pariyudāsa, this has double meaning.

In this regard : when the significance of uttarapada does not exist at all, in the examples like 'asūriyaṃpassā rājadārā etc. that is called pasajjappaṭisedha-vidhi. Furthermore, the pariyudāsavācī means having prevented the significance of uttarapada, the action is indicated in connection with similar matter, as in abrahmaṇamāṇavo etc. And it is told that :-

“The absence of a thing is the characteristic of 'pasajjappaṭisedha'. The reference to other than the thing is the characteristic of 'pariyudāsa'”.

Now, even if such is the case, how in the words like 'abrahmaṇo' etc. there would be prominence of uttarapada ? It is told :- Because the words brāhmaṇa etc. denote also the significance of the similar entities like the significance 'brāhmaṇa' etc. The words 'brāhmaṇa' etc. basically are entirely expressive of the significance 'brāhmaṇa' etc. only. When, however, they are associated with the nipāta 'na' indicating similar etc., at that time they are also used in the sense of taṃsadiṣa (similar to that), tadanñā (other than that), tabbiruddha (different from that), and tadabhāva (nothing of that), as the word 'bhū' to be, associated with anu, abhi etc. is used in the sense of anubhavana, abhibhavana etc. Therefore, there is not fault. Therefore, by the expression 'abrahmaṇa' one similar with brāhmaṇa is indicated. Similarly, amanusso, assamaṇo.

In the significance añña :- abyākatā means dhammas which are not explained, asaṃkiliṭṭhā, अपरिग्रहणीय. In the significance viruddha : - akusalā means not meritorious, the significance is opposite of merit. Similarly, alobho, amitto. In the meaning of pasajjappaṭisedha :- akatvā means having not done, akātūna; puññaṃ akaronto means not performing merit. The words

nassa and tappurisa are understood in the following :-

(334-330) Sare ana.

(The change into) 'ana' (is laid down) when a vowel follows.

When a vowel follows, in tappurisa compound the word 'na' becomes 'ana'; 'anasso' means that which is not horse, anariyo means that who is not Ariya; similarly, anissaro, aniṭṭho, anāsavo, anupavādo; anādāya means not having taken, anoloketvā etc. Now, regarding the compound having 'ka' as pubbapada as :- when due to niccasamāsa by using external word, the analysis is done as 'kucchitaṃ annaṃ' (bad food), to form a kammadhārayasamāsa : The words tappurisa and sare are understood :-

(335-331) Kadaṃ kussa.

'Ku' changes into 'kada'.

In tappurisa compound the nipāta 'ku' is changed into 'kada', when a vowel follows. Sara-lopa is applicable. kadannaṃ; similarly, kadasannaṃ. Why the word sare is understood ? For, we have the forms kudārā, kuputtā, kudāsā, kudiṭṭhi. The word 'kussa' is understood :-

(336-332) Kā appatthesu ca.

Also (ku) changes into 'ka' in diminutives.

The word 'ku' being used in the sense of diminutive becomes 'kā', if uttarapada follows in a tappurisa compound. And because of the plural, used in the rule, sometimes, in tappurisa compound, 'ka' used in the sense of kucchita becomes 'kā'. Kālavaṇṇaṃ means little salt; similarly, kāpuphaṇṇaṃ; kāpuriso or kupuriso (contemptible man).

And the compound having 'pa' etc. as initial word is 'niccasamāsa' only. pāvacaṇaṃ means fundamental teaching, pabaddhaṃ sarīraṃ means very strong body, samādhānaṃ means putting balance or correctly, vimati means double mind, vikappo means different ideas, or specific thought, adhidevo means supreme god; similarly, adhisīlaṃ; sugandho means good smell, duggandho means bad smell, sukataṃ means good doing, dukkataṃ means wrong doing etc. Here, those of nouns, upasaggas and nipātas the characteristics of which are not laid down should be understood to form 'samāsas' by the yogavibhāga 'nāmānaṃ samāso' (273-316) as, 'samāsa' is not formed with another word in 'apunageyyā gāthā, acandamullokikāni mukhāni, assaddhabhojī, alavaṇabhojī etc. in order to avoid ayuttattha. Similarly, diṭṭhapubbo tathāgataṃ means one who has seen the Tathāgata before; similarly, sutapubbo dhammaṃ, gatapubbo maggaṃ. In the case of kamma (object) :- diṭṭhapubbā tena means the gods are seen by him before, similarly, sutapubbā dhammā, gatapubbā disā, pahāro, parābhavo, vihāro, āhāro, upahāro etc.

(Here ends) the kammadhāraya compound.

Now, digusamāsa is being told. In the sense of 'tayo lokā samāhatā cittaṇa sampiṇḍitā; 'three worlds having brought means collected by mind' or 'the collection of the three worlds'. When the rule 'nāmānaṃ samāso yuttattho' (273-316) is applicable, by the rule 'dvipade etc.' the kammadhārayasamāsa is formed. After that when the nomenclature 'samāsa' is applicable, the elision of vibhatti and pakatibhāva are made. Then the

word 'kammadhāraya' is to be understood :-

(325-333) Saṅkhyāpubbo digu.

(Compound) having a numeral as a first member is called 'digu'.

The kammadhāraya samāsa having numeral as a first member is technically called 'digu'. The word 'digu' means two cows. This compound also is called 'digu' because it is similar to the word 'digu'. Or 'digu' is so called because of having become understood (gata & avagata) by two definitions, namely i) having a numeral as a first member ii) neuter, singular. Or 'digu' is so called because that goes (becomes active) by two characteristics. Now, in this context, as the word 'saṅkhyāpubbo' is used pubbanipāta is applicable only to the word indicating numeral. The technical term tappurisa is applied by the rule 'ubhe tappurisā' (283-326). The word 'napuṃsakaliṅgo' (227-320), is understood :-

(323-334) Digussa ekattaṃ.

Singularity of Digu (is laid down).

The numerical compound is singular and neuter. Here, the word digu stands for samāhāra digu. Therein always singular is applicable, but in the compounds other than samāhāradigu, even the plural also is applicable. After the term 'nāma' is applied, 'si' etc. are applied and the process of substitution 'aṃ' etc. also becomes applicable. "tilokaṃ; he tiloka; tilokaṃ; tilokena; tilokassa or tilokāya; tilokā tilokamhā tilokasmā; tilokassa; tiloke tilokamhi tilokasmim̐". Similarly, 'tīdaṇḍaṃ' means the collection of three sticks, timalaṃ means three malas brought together or collection of three malas, tilakkhaṇaṃ, catusaccaṃ; catuddisaṃ means the four directions; Shortening is applied by the rule 'saro rassaṃ napuṃsake' (299-322). pañcasikkhāpadaṃ, chaḷāyatanam, sattāhaṃ, aṭṭhasīlaṃ, navalokuttaraṃ,

dasasīlaṃ, satayojanaṃ. Similarly, dvirattaṃ means two nights, tirattaṃ means three nights, dvaṅgulaṃ means two fingers, tivaṅgulaṃ, sattagodhāvaraṃ means seven godhāvaris or their collection. Moreover, in this context, the final of the words ratti, aṅguli and godhāvari : -

(337-335) Kvaci samāsa-antagatānaṃ akāranto.

(The final) of the last members in compounds sometimes changes into 'a'.

This rule is applicable to the words rājā etc. By that, the final vowel of nouns rājā etc. which are the last members in compounds sometimes, becomes 'a'. Thus, the sound 'a' is applicable. By the word 'kāra', in the final of bahubbīhi compound etc. the suffix 'ka' sometimes is applied. And the sound 'i' is substituted for the final of gandha after the words surabhi, su, du, and pūti. Or, 'akā' means 'a' and 'ka', the sound 'ra' is conjunct-consonant. By that, for, the final of the last members in compounds sometimes, the suffixes 'a' and 'ka' are applicable. By that, in the sense of 'five cows are brought', when the process of compounding etc. is done, the suffix 'a' in the final of compound is applied and the 'ava'-substitute is made by the rule 'o sare ca' (471-435). The words 'pañcagavaṃ' etc. are accomplished. However, in 'dvirattaṃ' etc. when the suffix 'a' is made, by the rule 'sare lopo' (83-67) etc. the elision of the preceding vowel is applicable. Now, regarding 'asamāhāradigu' as :- ekapuggalo means one person; similarly, ekadhammo, ekaputto; tibhavā means three existences, catuddisā means four directions, saḥassacakkavālāni etc.

(Here ends) Digusamāsa.



Now, tappurisa samāsa is being told. That, however, is basically sixfold in the six-case-endings beginning with the accusative. Among them, dutiyātappurisa samāsa is formed with the words gata, nissita, atīta, atikkanta, patta, āpanna etc. When the analysis is done as : saraṇaṃ gato:- The word 'tappuriso' is to be understood :-

(327-336) Aṃ-ādayo parapadebhi.

(The case-endings) 'aṃ' etc. (are combined) with the succeeding words.

The proper pubbapadas ending in case suffixes aṃ etc. are combined with the following nouns optionally. That compound is called 'tappurisa'. And this tappurisa has number and gender of the abhidheyya. The words 'gata' etc. have three genders because they end in kita-suffixes. All operations of vibhatti-lopa etc. are like previous injunctions. So saraṇagato (he has taken refuge), te saraṇagatā (they have taken refuge), sā saraṇagatā (she has taken refuge), tā saraṇagatāyo (they have taken refuge), taṃ kulāṃ saraṇagataṃ (that family has taken refuge), tāni kulāni saraṇagatāni (those families have taken refuge) etc. Similarly, araṇṇagato, bhūmigato; dhammanissito means clinged to the dhamma, atthanissito; bhavātīto means gone beyond the existence, kālātīto; pamāṇātikkantaṃ means which surpasses the limitation, lokātikantaṃ, sukhappatto means reached the happiness, dukkhappatto; sotāpanno means entered into the stream, nirodhasamāpanno, maggapaṭipanno; rathāruḥho means got into the chariot; sabbarattisobhaṇo means shining during all nights; muhuttasukhaṃ. But in upapadasamāsa only the paraphrase is applicable because that is nīccasamāsa. For example :- kammakāro means he works, kumbhakāro; atthakāmo means he desires attha, dhammakāmo; dhammadharo means one who possesses the dhamma, vinayadharo; saccavādī means one whose habit is to speak truth etc. After

the final of kita-suffixes tvantu, māna, anta, etc. the 'vākya' only is applicable, because of the governing vavatthitavibhāsa. For example:- odanaṃ bhuttavā (one who has eaten rice), dhammaṃ suṇamāno (listening to dhamma), dhammaṃ suṇanto, kaṭaṃ karāno (making the mat). Alternatively, 'vākya' is applicable to these because they are not referred to directly. The taddhita, samāsa and kitaka are referred to (by abhidhāna) directly.

(Here ends) the dutiyātappurisa compound.

Now, regarding the instrumental case :- (the preceding word) is combined with the kitaka words, pubba, sadisa, samūna, kalaha, nipuṇa, missaka, sakhila etc. Bhuddhabhāsito dhammo means the doctrine taught by the Enlightened one, similarly, jinadesito; satthuvaṇṇito means praised by the teacher, viññugarahito means condemned by knowers, viññuppasattho, issarakataṃ, sayamkataṃ; sukāhataṃ means brought by parrots, rājahato means killed by the king, rogaṇṇito, aggidaḍḍho, sappadaṭṭho, sallaviddho means pierced by an arrow; icchāpakato means strengthened by desire, sīlasampanno means perfect with morality; similarly, sukhasahagataṃ, nāṇasampayuttaṃ, mittasaṅgaho, piyavippayogo, jātithaddho, guṇahīno, guṇavuḍḍho, catuvaggakaraṇīyaṃ, catuvaggādikattabbā; kākaṇṇīyā nadi means the river full to the brim (when even crows can drink water on the bank) etc.

Sometimes, only the 'vutti' is applicable. Urago means going on the chest (snake), pādapo means drinking with the feet (tree). Sometimes, only the 'vākya' is applicable. pharasunā chinnā (cut by axe), kākehi pātabbā (drinkable by crows), dassanena pahātabbā (removable by knowledge).

Regarding the association with the words pubba etc. :- māsapubbo means before a month; similarly, mātusadiso, pitusamo, ekūnavīsati, sīlavikalo, asikalaho, vācānipuṇo, yāvakālikasammissaṃ, vācāsakhilo; satthusadiso means like teacher, satthukappo; puññatthiko means desirous of merit, guṇadhiko; guḷodano means rice mixed with molasses, khīrodano; assaratho means chariot having a horse, maggacittari; jambudīpo means the country known with the sign of rose-apples, ekādasa means ten added by one, jaccandho means blind by birth; pakatimedhāvī means intelligent by nature etc.

(Here ends) the tatiyātappurisa samāsa.

Catutthī tappurisa - After the words meaning tadattha, attha, hita, deyya etc. In the sense of tadattha (for the use of that) :- 'kathinadussaṃ' means cloth for the kathina robe. Similarly, cīvaradussaṃ cīvaramūlyari; yāgutaṇḍulā means rice grains for gruel, bhattataṇḍulā; saṅghabhattaṃ means meals for the group of monks, āgantukabhattaṃ means meals for the guests; similarly, gamikabhattaṃ; pāsādadabbaṃ means material for palace etc. With the word attha there is niccasamāsa : bhikkhusaṅghattho vihāro means the residence for the group of monks, bhikkhusaṅghatthā yāgu, bhikkhusaṅghatthaṃ cīvaraṃ; yadattha means 'for the sake of which,' yadatthā, yadatthaṃ; similarly, tadattho, tadatthā, tadatthaṃ; etadattho, etadatthā, etadatthaṃ; etadattho vāyāmo, etadatthā kathā, etadatthaṃ sotāvadhānaṃ, kimatthaṃ, attatthaṃ, paratthaṃ; saṃvarattho vinayo means the discipline for restraint, sukhathāya, samādhathāya, nibbidā virāgatthāya, virāgo vimuttatthāya; similarly, lokahito means useful for the world, buddhadeyyaṃ pupphaṃ means flower which is to be offered to the

enlightened one; saṅghadeyyaṃ cīvaraṃ means the robe which should be offered to saṅgha. In the context of 'saṅghassa dātabbaṃ' etc. the samāsa is not applicable.

(Here ends) the catutthīappurisa compound.

Pañcamī tappurisasamāsa :- after the words meaning apagamana, bhaya, virati, mocana etc. 'Methunāpeto' means away from sexual intercourse; similarly, palāpāpagato, ṭhānamutto, nagaraniggato, piṇḍapātapaṭikkanto; gāmanikkhantaṃ means gone from the village; 'rukkhaggapatito' means fallen from the top of tree, sāsanacuto, āpattivuṭṭhānaṃ, dharaṇitaluggato; sabbabhavanissaṭo means free from all existences.

Now, in the association with the meaning of fear as :- rājabhayaṃ means fear from king, corabhayaṃ means fear from thieves; amanussabhayaṃ means fear from non-human beings; aggibhayaṃ means fear from fire; pāpabhīto means afraid of sin, pāpabhīruko; akattabbavirati means abstinence from wrong action; similarly, kāyaduccaritavirati, vacīduccaritavirati; bandhanamutto means free from binding, vanamutto, bandhanamokkho; kammamuṭṭhitaṃ means originated from deed, ukkaṭṭhukaṭṭhaṃ, omakomaṃ. Sometimes, the vutti only is applicable. 'Kammajaṃ' means originated from kamma; similarly, cittaṃ, utuṃ, āhāraṃ. In the expression 'pāsādā patito', the samāsa is not applied.

(Here ends) the pañcamīappurisa compound.

Chaṭṭhi tappurisasamāsa :- rājaputto means king's son; similarly, rājapuriso, ācariyapūjako, buddhasāvako, buddharūpaṃ, jinavacanariṃ, samuddagghoso; dhaññarāsi means heap of grains, pupphagandho, phalaraso; kāyalahutā means lightness of body; maraṇānussati means mindfulness about death; rukkhamūlaṃ; ayopatto means bowl of iron; similarly, suvaṇṇakaṭṭhaṃ, pāṇiyathālakariṃ, sappikumbho. When in the sense of 'the king of gods' operation of compounding etc. are done, the sound 'a' is applicable by the rule 'kvaci samāsantānariṃ akāranto' (337-335). After that, by the rule 'syā ca' (189-113), the state of 'a' is not applicable. Devarājo, devarājā, devarājaṃ, devarāje etc. forms are similar to those of the word 'purisa'. When, the state of 'a' is not applicable :- devarājā, devarājāno etc. forms are similar to those of the word 'rājā'. Similarly, devasakho means friend of gods, devasakhā, so devasakhā or to devasakhāno etc. The gender of male is पुल्लिङ्ग. Similarly, पुर्णब्रह्म. The elision of final vowel of 'purna' etc. is applicable.

Haṭṭhipadaṃ, itthirūpaṃ, bhikkhunisaṅgho, jambusākhā. Moreover, in this context, by the rule 'kvacādimajjhuttarānariṃ' (403-339), shortening of the sounds 'ī' and 'ū' in the middle is applicable. By the governing 'vibhāsā', sometimes, only 'vākyam' is applicable. Sahasā kammaṣṣa kattāro (one who works abruptly), bhinnānariṃ sandhātā (the reconciliator of schisms), kappassa tatiyo bhāgo (the third period of aeon), yā ca pakkhassa aṭṭhami (that which is the eighth day of fortnight), manussānariṃ khattiyo sūratamo (warrior is the bravest of all human beings).

The word 'yuttattha' is necessary only. And we have in this context, bhaṭṭo rañño puriso devadattassa; it is genitive case related with 'bhaṭṭa',

therefore, samāsa is not formed because the words have no expectancy with each other (and) because of the state of impropriety. But in 'kosalassa rañño putto' etc. because the expression has expectancy, the state of non-ability does not exist. When, however, expectancy always lies among the related words, compounding is applicable by understanding. For example:- devadattassa gurukulaṃ, bhagavato sāvakasaṅgho etc.

(Here ends) chaṭṭhitappurisa compound.

The locative (tappurisa compound) :- rūpasaññā means perception in form; similarly, rūpasañcetanā, saṃsāradukkhaṃ; cakkhuviññāṇaṃ means consciousness founded in eye; dhammarato means engrossed in the doctrine; dhammābhirati, dhammaruci, dhammagāraṇaṃ; dhammanirutti means the knowledge in dhamma-s; dānādhimutti, bhavantarakaṭṭhaṃ; dassanassādo means taste in dassana; araṇṇāvāso means living in the forest; vikālabhojanaṃ means eating in improper time; kālavassaṃ means rain in time; vanapupphaṃ means flower in the forest; similarly, vanamahiso, gāmasūkaro, samuddamaccho, āvāṭakacchapo, āvāṭamaṇḍūko, kūpamaṇḍūko, tithanāvā; itthidhutto means clever about woman, akkhadhutto; chāyāsukkho means dried in shadow; aṅgārapakkaṃ means cooked in burning coal; cārakabaddho. In the following only the vutti is applicable; as :- vane caratīti vanacaro; kucchimhi sayatīti kucchisayo, thale tiṭṭhatīti thalaṭṭho; similarly, jalaṭṭho, pabbataṭṭho, maggaṭṭho, paṅke jātaṃ paṅkajaṃ, siroruhaṃ etc. In the following 'samāsa' is not applicable. Bhojane mattaññutā, indriyesu guttadvāro, āsane nisinno, āsane nisīditabbaṃ.

(Here ends) sattamītappurisa compound.

Because the expression ‘tadanuparodhena’ (56-64), is used the preceding word ending with the case-ending ‘arñ’ sometimes, is to be put afterwords in the cases like ‘accanta’ etc. in the tappurisa compound as laid down. For example :- accantarñ means crossing the end, accantāni; ativelo means crossing the velā; the shortening is applicable. Similarly, atimālo means having crossed garland, pattajīviko, āpannajīviko. ‘Paccakkharñ’ dassanarñ means dassana perceptible to the eyes (senses), paccakkho atabhāvo, paccakkhā buddhi; anvattharñ means being followed by meaning, avakokilarñ vanarñ means the forest abandoned (avakuṭṭharñ) by cuckoos. Avamayūrarñ; pariyajjhano means tired of study, alarñvacano means fit for speaking, nibbānarñ means leaving off desire, nikkilesa means free from the impurities, niraṅgaṇo. Nikkosambi means coming out from Kosambi, pācariyo means higher than ācariya; similarly, payyako, parahiyyo; upariṅgarñ means the upper part of gaṅgā, Similarly, heṭṭhānadi, antosamāpatti; rājaharñso or harñsarājā means the king of swans, addhamāsarñ or māsaddharñ means fortnight, addhāmalakarñ or āmalakaddharñ means half of myrobalan; addhakahāpaṇarñ means half kahāpaṇa, addhamāsakarñ means half māsaka, addharattarñ means half night, pubbarattarñ means prior period of night, pacchāratrarñ means latter period of night, apararattarñ means after night. Moreover in this context, by the rule ‘kvaci samāsantagātānarñ akāranto’ (337-335), state of ‘a’ is applicable to the final of the word ‘ratti’. Pubbaṇharñ means a former period of a day, similarly, sāyaṇharñ. By the rule ‘tesu vuddhilopo etc.’ (404-355), the ‘aṇha’-substitute for ‘aha’ is applicable.

(Here ends) the amādi-paratappurisa compound.

‘pabhaṅkara’ etc. For example :- in the sense of one who makes light, the ‘samāsa’ is applicable by the rule ‘amādayo parapadebhi’, the nomenclature of samāsa is applicable by the rule ‘nāmānaṃ samāso yuttattho’ (316-316), after that, when the vibhattilopa is applied by the rule ‘tesaṃ vibhattiyo lopā ca’ (317-317), by the force of ‘ca’ in that context only, the vibhattilopa is not applicable in the preceding word. The remaining forms are similar. Pabhaṅkaro; amatandado means one who gives immortality, raṇaṇjaho means one who has given up defilement (raṇa), jutindharo means one who possesses light, similarly, sahasākataṃ, parassapadaṃ, attanopadaṃ; bhayatupaṭṭhānaṃ means originating from fear, paratoghosa, gavampatitthero, manasikāro, pubbenivāso, pubbenivāsānussati, majjhekalyāṇaṃ, antevāsī, antevāsiko, janesuto, urasilomo, kaṇṭhekālo, sarasijaṃ etc.

(Here ends) the alopattappurisa compound.

The tappurisa compound is over.

Now, the bahubbīhi samāsa is being told. And it is ninefold :- i) dvipadatulyādhikaraṇa, ii) dvipadabhinnādhikaraṇa, iii) tipada, iv) nanipātapubbapada, v) sahapubbapada, vi) upamānapubbapada, vii) saṅkhyobhayapada, viii) disantarālattha, and ix) byatihāralakkhaṇa. In this context, bahubbīhi having two words in the same case relation is applicable in the senses of six case-endings i. e. kamma etc. In this context, firstly, regarding the sense of accusative :- When the analysis is done as : āgatā samaṇā imaṃ saṅghārāmaṃ :-

(328-337) Añña-pada-atthesu bahubbīhi.

‘Bahubbīhi’ is laid down in the context of meanings of padas other than their own.

The nouns having proper meanings are optionally combined in the sense other than their own, ending with acusative case-ending etc. together with nominative case always. And that compound is called ‘bahubbīhi’.

‘Bahubbīhi’ is he who has much rice. The compound is also called ‘bahubbīhi’ in order to make the term significant. For the bahubbīhi has the aññapada as the major member. And, this ‘bahubbīhi’ is twofold as : i) tagguṇasaṅviññāṇa ii) atagguṇasaṅviññāṇa. Among them, when the meaning, being a visesana, is to be taken by the word ‘aññapadattha’, it is called ‘tagguṇasaṅviññāṇa’ as : ‘lambakaṇṇaṃ ānaya’ (bring one who has long ears). However, when it is not taken like that, it is called ‘atagguṇasaṅviññāṇa’ as : ‘bahudhanaṃ ānaya’ (Bring bahudhana). Here, the visesana is to be used as the first member as in the word bahubbīhi. The remaining process is as before. ‘āgatasamaṇo saṅghārāmo’. Moreover in this context, the words ‘āgata’ and ‘samaṇa’ not standing in their own senses, are used in aññapadattha, namely, ‘saṅghārāma’ which has the meaning of the accusative-case. The other pada ‘saṅghārāma’ is used after them to indicate just their meaning. Then, the accusative case is not used again because the kammattha is told by the samāsa only. And the word ‘imaṃ’ is not applicable. Similarly, everywhere. This bahubbīhi compound also possesses the gender and number of the abhidheyya.

Similarly, āgatasamaṇā sāvatthi. āgatasamaṇaṃ jetavanaṃ.

Paṭipannaddhiko patho means the way at which the wanderers have reached. abhiruḷhavanījā nāvā means the boat on which merchants have mounted. In this manner, the bahubbīhi compound in the sense of 'kamma' is to be understood.

Now, regarding the bahubbīhi in the sense of instrumental as : jitindriyo samaṇo means the monk who has conquered sense-faculties, similarly, diṭṭhadhammo, pattadhammo, katakicco; vijitamāro bhagavā means the lord who has subdued the devil. Paṭividdhasabbadhammo. The bahubbīhi in the sense of dative as : dinnasuṅko rājā means the king whom tax is given. Upanītabhojano samaṇo means the monk to whom food is brought. Upahāṭabali yakkho means yakkha to whom offering is brought. The bahubbīhi compound in the sense of ablative as : niggatajano gāmo means the village from which people have departed. Nirayo means that from which happiness has gone. Nikkilesa means he from whom defilements have gone. Apetaviññāṇo matakāyo means the dead body from which consciousness has gone. Apagatabhayabheravo arahā means Arahā from whom fear and dismay have gone.

The bahubbīhi compound in the sense of genitive as : chinnaḥattho puriso means the man whose hands are cut off; similarly, paripuṇṇasaṅkappo, khīṇāsavo; vītarāgo means the person whose passion has gone; dvipado means he who has two feet; dvihattho paṭo. Tevijjo; catuppado means that who has four feet; pañcacakkhu bhagavā means the Blessed One who has five eyes. Chaḷabhiñño; shortening is applicable. Navaṅgaṇi satthusāsaṇaṇi, dasabalo, anantañāṇo; tidasā devā means the gods who have three tenfold measurements (desaparimāṇa). The final of the compound becomes 'ā'. In

this context, the word ‘dasa’ is used in numerical sense because of the word ‘parimāṇa’ used together with it. ‘Idappaccayā’ means these have this cause, kiṃpabhavo ayaṃ kāyo means what is the origination of this body. Vimalo means that the stain of which has gone. Sugandhaṃ candanaṃ means sandal wood smell of which is good; similarly, suṣīlo, sumukho; duggandhaṃ kuṇapaṃ means carcase the smell of which is bad; dummano means one whose mind is wicked. Similarly, duṣṣīlo, dumrukho; tapodhano means he who has wealth in the form of penance; khantibalo means he whose power is forbearance; indanāmo means one whose name is Inda. In the words ‘chanda-jāta’ etc. any of the both pada-s can be put first because adjective and substantive is made according to one’s will. The word ‘chanda-jāto’ dissolved as ‘chando jāto assāti chanda-jāto’ or ‘jāto chando assāti jātachando’. Similarly, sañjātapītisomanasso, pītisomannassasañjāto, māsa-jāto, jātamāso, chinnahattho, hatthacchinno. When the compound is made after the analysis as ‘dīghā jaṅghā yassa’ :- The word ‘tulyādhikaraṇe’ and ‘pade’ are understood :-

(331-338) Itthiyaṃ bhāsitapumaitthi pumā-va ca.

If a feminine word follows a masculine word, it takes masculine gender if the word is used in masculine in the language.

When a pada in the same case in feminine follows, if the feminine word used as masculine in the language precedes, it should be understood as masculine; thus, the itthīpaccaya is not applicable in pubbapada. This example belongs to bahubbīhi because of the rule ‘kammadhārayasaññe ca’ (332-328), being referred to before.

(403-339) Kvaci ādi-majjh-uttarānaṃ dīgharassā paccayesu ca.

And when the suffixes follow, the initial, middle and final (vowels) are sometimes, lengthened (or) shortened.

And when the suffixes follow or not, the initial, middle and final vowels are sometimes lengthened or shortened keeping with the usages made by the Conquerer, in the words i.e. taddhita, samāsa, nāma, upasagga etc.

In this context :-

“The lengthening is applicable in the words ‘pākaṭa’, anupaghāta and madhuvā etc. The shortening is applicable in the words ‘ajjava’, ‘itthirūpa’ and also when the suffixes ‘ka’, ‘ta’ etc. follow.”

When the bahubbīhisamāsa is formed in masculine, the shortening of the final vowel of uttarapada is applicable. Dīghajaṅgho puriso, similarly, pahūtajivho bhagavā means Lord having long tongue. Mahāpañño means one having great wisdom. The ‘maha’-substitute is applied by the rule ‘mahataṃ mahā tulyādhikaraṇe pade’ (330-325).

Why ‘itthiyaṃ’ ? For, we have : - khamādhano. Why ‘bhāsitapumā’? For, we have :- saddhādhuro, saddhāpakaṭiko; paññāvisuddhiko. Herein, the suffix ‘ka’ is applied by the rule ‘kvaci samāsa-antagatānaṃ akāranto’ (337-335). Why ‘tulyādhikaraṇe only’ ? For, we have :- samaṇibhattiko, kumārībhattiko, kumārītthiko. This ‘atidesa’ of the state of masculine is applicable to the pubbapada only. By that, it is not applicable to the following :- bahudāsiko puriso, bahudārikaṃ, bahukadalikaṃ. When the operations of samāsa etc. are operated after the analysis ‘gaṇḍīvo dhanu

assa' :-

(297-340) Dhanumhā ca.

And 'ā' after 'dhanu' (is laid down).

This (rule) has three pada-s : after the word 'dhanu' occurring as the final member in a compound, the suffix 'ā' is sometimes added. By the word 'ca' also after the word 'dhamma' etc. The sound 'va' is applied by the rule 'vamodudantānaṃ' (18-20). Gaṇḍīvadhanvā; similarly, paccakkhadhammā. Why 'kvaci' ? For, we have :- saḥassathāmadhanu, paccakkhadhammo, veditadhammo. Now, in the compound 'nānādumapatitapupphavāsitasānu' :- 'nānādumā' means various trees, 'nānādumapatitāni' means fallen down from various trees, 'nānādumapatitapupphāni' means the flowers fallen down from the various trees, 'nānādumapatitapupphavāsītā' means scented with the flowers fallen down from the various trees, 'nānādumapatitapupphavāsitasānupabbatarājā' means the king of mountains having the forest hills scented with the flowers fallen down from the various trees. However, this compound is called 'tulyādhikaraṇabahubbīhi' having kammadhāraya and tappurisa inside. Similarly, 'byālabambudharo' means cloud hanging down, 'byālabambudharabindūni' means drops of hanging cloud, 'byālabambudharabinducumbito' means touched by those drops of hanging cloud, 'byālabambubinducumbitakūṭo' means that whose peak is touched by the drops of hanging cloud etc.

Now, regarding the bahubbīhi in the sense of locative :- As - 'saṃpannasasso janapado' means the countryside in which there are abundant crops. Sulabhapiṇḍo deso means the place in which food is easy to get.

Ākiṇṇamanussā rājadhānī means the capital in which people are crowded. Bahutāpaso assamo means hermitage in which there are many ascetics. Upacitamāṃsalohitaṃ sarīraṃ means body in which flesh and blood is accumulated. Bāhussāmikaṃ nagaraṃ means city in which there are many owners (masters). When, the samāsa etc. are operated in the sense of ‘many rivers herein’ :- The word ‘samāsanta’ and the suffix ‘ka’ (337-335) are to be understood :-

(338-341) Nadimhā ca.

Also after ‘nadī’.

After the word ‘nadī’ occurring as the final member of a compound, the suffix ‘ka’ is added. By the word ‘ca’ also after the words ending in ‘tu’. This reference (ca) is to make it nicca. Moreover, in this context, the word ‘nadī’ is parasamaññā for feminine words with the vowel ‘ī’ and ‘u’. After that, by the rule ‘kvacādimajjhuttarānaṃ etc.’ (403-339), the shortening of the word ‘nadī’ is applied when the suffix ‘ka’ is added. Bahunadiko janapado; similarly, bahujaṃbukaṃ vanarāṃ. The word ‘bahunāriko’ is accomplished by chaṭṭhībahubbīhi. Bahukattuko deso means the region in which there are many workers; similarly, bahubhattuko.

Bhinnādhikaraṇa is as follows : ekarattivāso means he, who has a stay for single night. Samānavāso puriso means he, whose stay is with his equals. Ubhatobyañjanako means one who has the characteristics of both sexes; chattapāṇi puriso means one who has umbrella in the hand; similarly, daṇḍapāṇi, satthapāṇi, vajirapāṇi, khaggahattho, satthahattho; dānajjhāsayo means one who has intention to give, dānādhimuttiko, buddhabhattiko, saddhammagāravo etc.

The 'tipada' as :- parakkamādhigatasampadā mahāpurisā means the mahāpurisa-s whose attainment is obtained by perseverance; similarly, dhammādhigatabhogā; oṇītapattapāṇi means he, by whom the hand is removed from the bowl. sīhapubbaddhakāyo means (the Blessed One) whose upper body is like the front of a lion, mattabahumātaraṅgaṃ vanaraṃ means the forest which has many elephants in rut etc.

The 'na-nipātapubbapada' is as follows : asamo bhagavā means the Blessed One who has no parallel. Here, 'na' has become 'a' by yogavibhāga: 'attannassa' in the rule 'attannassa tappurise' (333-329). Similarly, appaṭipuggalo, aputtako, ahetuko. The suffix 'ka' is applied by the rule 'kvaci samāsanta' etc. (337-335). Asarīvāsā means those who have not common residence. 'Avuṭṭhiko janapado' means the region which has not rain, abhikkhuko vihāro; anuttaro means he, than whom there is no better. The substitute 'ana' is applicable by the rule 'sare ana' (334-330). The word 'tappurisa' is for upalakkhaṇa. Or 'na' has become 'an' by the rule 'tesu vuddhi etc.' (440-335). Similarly, 'anantaṃ' means that which has no end, 'anāsavā' means those who have no defilements, etc.

Now, regarding sahapubbapada in the sense of nominative as :- sahetuko means that which exists together with cause, sahetuvā; sa-substitute for the word saha is applied by the rule 'tesu vuddhi etc.' (440-355). By the rule 'kvaci samāsanta etc.' (337-335), the suffix 'ka' is also applied. 'Sappītikā' means those (dhamma-s) which exist together with pīti, sakkilesa, saupādāno, saparivāro; samūluddhato rukkho means the tree which is pulled out together with root. On the other hand, 'upamānapubbapada' in the sense of nominative is as follows :- the word 'iva' is applicable for the

accomplishment of the states of upamāna and upameyya. Nigrodhapaṇḍalo rājakumāro is so called due to the equal measurement of roundness of body. The word 'iva' is not applicable by (paribhāsā) 'vuttatthānaṃ appayogo'. Saṅkhapaṇḍaro means this is as white as a conch. kākasūro means this (person) is as brave as a crow, cakkuḥbhūto bhagavā means the Blessed One who has become like an eye showing the ultimate reality. Similarly, atthabhūto, dhammabhūto, brahmabhūto; andhabhūto bālo means the ignorant one who has become like a blind. Muñjapabbajabhūtā kudiṭṭhi means the wrong view which has become like reed and bulrush. Tantākulakajātā means that which has become like a ball of string.

In the sense of genitive :- Suvaṇṇavaṇṇo bhagavā means the Blessed One whose colour is like the *colour* of gold. The elision of uttarapada is applicable. Nāgagati means he whose gait is like that of an elephant; similarly, sīhagati, nāgavikkamo, sīhavikkamo, sīhahanu; eṇijaṅgho means he whose shanks are like those of an antelope, sīhapubbaddhakāyo means the person whose upper body is like the front half of a lion, brahmassarō means the fortunate one whose voice has eight factors like that of Brahmā. Regarding the saṅkhyobhayapada together with the sense of the word 'vā' as :- dvattipattā means two or three bowls. The final of the word 'dvi' becomes 'ā' by the rule 'dvekaṭṭhānaṃ ākāro vā' (383-253). Then shortening is applicable. Dvīhatīhaṃ means two or three days, chappañcavācā means six or five utterances. Similarly, sattaṭṭhamāsā, ekayojanadvīyojanāni.

Now, regarding the 'disantarāḷattha' :- pubbadakkhiṇā vidisā means the sub-direction between the East and South. In this context, the atidesa of the state of masculine is not applicable because the word tulyādhikaraṇa

does not follow. By the rule ‘kvacādimajjhuttarānaṃ’ etc. (403-339), in the sense of disantarāḷa the shortening of pubbapada is applied. Similarly, pubbuttarā, aparadakkhiṇā, pacchimuttarā. However, when the kammadhārayasamāsa in the sense of southern as well as eastern is formed, the atidesa of the state of masculine is applicable because the meaning of uttarapada is major. Even, the pronominal operation is always applicable. For example :- dakkhiṇapubbassa dakkhiṇapubbassaṃ. Regarding the byatihāralakkhaṇo as :- kesākesi means the fight with seizing hair of the opponent, daṇḍādaṇḍi means fight having attacks by sticks. The lengthening is applicable in the middle by the rule ‘kvacādimajjhuttarānaṃ’ etc. (403-339). By the rule ‘tesu vuddhi’ etc. (404-335) the substitute ‘i’ is laid down for the final.

(Here ends) the bahubbīhi ending with nominative.

The bahubbīhi samāsa is over.

Now, the dvandvasamāsa is being told. And, it is twofold according to the sense of i) itaretarayoga ii) samāhāra. Among them, firstly, itaretarayoga :- in the context of ‘sārīputta mogallāna’, the nominative singular case-ending ‘si’ is applicable in the both. The word ‘ca’ is also applicable for indicating the collection. When the analysis is done as :- sārīputto ca moggallāno ca :-

(329-342) Nāmānaṃ samuccayo dvandvo.

The combination of nouns is called ‘dvandva’.

in the same case, is an optional compound called 'dvandva'. Moreover, in this context, the collection is called 'samuccaya'. However, by the force of meaning, it is fourfold :- i) kevalasamuccaya, ii) anvācaya, iii) itaretarayoga and iv) samāhāra. Among them, in kevalasamuccaya and anvācaya, the samāsa is not formed because the meaning of nouns is not mutually connected with relation to the action. For example : cīvaram piṇḍapātaṇca paccayam sayanāsanam adāsi, dānaṇca dehi, sīlaṇca rakkhāhi. In itaretarayoga and samāhāra, the samāsa is applicable because the meanings of nouns are connected with each other. 'Dvandva' means pair of pada-s (dve dve) or double meaning (dvandvaṭṭha). This compound also is called 'dvandva' by significant nomenclature of having similarity to 'dvandva'. For, in dvandva compound the meanings of ubhayapada-s are major.

But when the meanings of ubhayapada-s are used as the major, how the state of single meaning is applicable to the dvandva compound? To answer this, it is told that :- When the saddappavatti (of samāsa) in the meaning of 'sadisa' etc. also is possible, there is not contradiction even if both meanings are indicated simultaneously. Moreover, the indication of two meanings occurs in dvandva only. For, such as the word 'bhū' in the sense of anubhava and abhibhava etc. is found together with the upasagga-s anu, abhi etc. only; and not separately. Similarly, it should be known that in the expressions like 'gavassakam', the indication of two meanings belonging to two padas in the samāsa are found in their mutual association only; and not when they are used separately; therefore these expressions are covered by dvandva; and not everywhere. Or, as both pada-s indicate the 'samuccaya' under consideration, the single meaning is applicable also to dvandva; and therefore there is no contradiction. After that,

samāsasaññā, vibhattilopa etc. are applicable as laid down before. The meaning of ‘ca’ is indicated by samāsa only, therefore ca is not used according to ‘vuttatthānaṃ appayogo’. In this context, in dvandva, pada having less vowels is put initially. And, the gender is like the following pada. Only plural is applicable always in itaretarayoga because, therein avayavas are major. Sārīputtamoggallānā, sārīputtamoggallāne, sārīputtamoggallānehi etc. Samaṇabrāhmaṇā means samaṇa and brahmin; similarly, brāhmaṇagahapatikā, khattiyabrāhmaṇā, devamanussā, candimasūriyā; mātāpitāro means mother and father. By the rule ‘tesu vuddhi’ etc. (404-355) in dvandva compound, the sound ‘u’ of pubbapada-s like ‘mātu’ etc. becomes ‘ā’. Similarly, pitāputtā. In the context of ‘jāyāpati’ meaning wife and husband. The word ‘kvaci’ is understood :-

(339-343) Jāyāya tudamjāni patimhi.

The word ‘jāyā’ followed by ‘pati’ is changed into ‘tudam’ and ‘jāni’.

When the word ‘pati’ follows, sometimes, the word ‘jāyā’ is changed into ‘tudam’ and ‘jāni’. Tudampati, jānipati; jayampatikā :- In this context, niggahita is augmented. And the shortening is applied by the rule ‘kvacādi’ etc. (403-339). Sometimes, the pada having less vowels is used as first member. For example :- candasūriyā means moon and sun; surāsuragaruḷamanujabhujagagandhabbā means gods, demons, garuḍas, human beings, serpents and heavenly musicians. The ‘i’ vaṇṇa and ‘u’ vaṇṇa are sometimes, used as first members. For example :- aggidhūmā means fire and smoke; similarly, gatibuddhibhujapaṭṭaharakarasayā; dhātuliṅgāni means roots and genders. Sometimes, the padas beginning with a vowel and ending in ‘a’, are put as first members. For example :- atthadhammā means the

attha and the dhamma; similarly, atthasaddā or saddatthā. However, in the samāhāra :- in the sense of ‘eye and ear’ when the dvandvasamāsa is formed by the rule ‘nāmānaṃ samuccayo dvandvo’ (329-342), the vibhattilopa etc. are done :- The words ‘napuṃsakaliṅgaṃ’ and ‘ekattaṃ’ are understood :-

(322-344) Tathā dvandve pāṇi-tūriya-yogga-senaṅga

khuddajantuka-vividhviruddha-visabhāgattha-ādināṃ ca.

Even so in the dvandva compound of pāṇi, tūriya, yogga, senaṅga, khuddajantuka, vividhviruddha, visabhāgattha etc. (the singularity and neuter gender are laid down).

Even so in the samāhāradvandvasamāsa in the sense of factors of army such as pāṇi, tūriya, yogga and in the sense of khuddajantuka, vividha, viruddha and visabhāga etc. the singularity and neuter gender are applicable as in ‘digusamāsa’.

‘Pāṇitūriyayoggasenaṅgāni’ means the factors of pāṇi, tūriya, yogga, and senā. As the word aṅga occurs after the dvandva it is applicable to each member. Khuddajantuka means little creatures; vividhviruddha means objects which indicate various degrees of difference, always opposite. Sabhāga means that which has the same division. Sa-substitute of the word samāna is applied by the rule ‘tesu vuddhi’ etc. (404-355). Visabhāga means the objects which are various by lakkhaṇa and different by action. ‘Pāṇi-tūriya-yogga-senaṅga-khuddajantuka-vividhviruddha-visabhāga-’ is a dvandva - compound made of ‘pāṇi; tūriya, yogga, senaṅga, khuddajantuka, vividhviruddha and visabhāga’. In this compound there is not fixed rule

for pubbanipāta, because the members are many in number. 'Having those meanings' - means 'pāṇi-tūriya-yogga-senaṅga-khuddajantuka-vividhviruddha-visabhāgatthā'. Beginning with those meanings means 'tadādayo'.

By the force of 'ādi', to the words in the sense of saṅkhyā, parimāṇa, pacana, caṇḍāla and disa etc. which have a specific gender, the singularity and neuter gender are applicable in dvandva samāsa. In the sense of limbs of a living being, when singularity and neuter gender are applied to the words cakkhu and sota, the term nāma is applied due to samāsa and then the suffixes si etc. are applied as well as amādesa etc. are operated :- Cakkhusotaṃ, he cakkhusota, cakkhusotaṃ, cakkhusotena, similarly, only the singular is applicable everywhere. Mukhanāsikaṃ means mouth and nose. The shortening of the final vowel is applied by the rule 'saro rasso napuṃsake' (342-322). Hanugīvaṃ means chin and neck; similarly, kaṇṇanāsaṃ, pāṇipādaṃ, chavimaṃsalohitaṃ. However, the forms 'hatthapādā', maṃsalohitāni' etc. are accomplished by itaretarayoga. Thus, in the sense of limbs of living beings.

In the sense of instruments of music : - gītavāditaṃ means singing and music, sammatālaṃ means cymbal and gong; the word 'samma' means bronze gong (beaten by one hand) The word 'tālaṃ' means a gong beaten by (both) hands. saṅkhapaṇḍavadeṇḍimaṃ means a trumpet, a small drum and a bronze drum, or trumpets, drums, and bronze drums. Both words beginning with 'paṇḍava' indicate particular drums. In the sense of yoggaṅga as :- phālapācanaṃ means ploughshare and goad, yuganaṅgalaṃ means yoke and plough. In the sense of senaṅga :- hatthiassaṃ means elephants and

horses, rathapattikaṃ means chariots and soldiers, asi-cammaṃ means sword and camma. cammaṃ means the shield which obstructs an arrow. dhanukalāpaṃ means bow and kalāpa, the word 'kalāpa' means a quiver. In the sense of khuddajantuka :- ḍaṇṣamasakaṃ means godfly and mosquito, similarly, kunthakipillikaṃ, kīṭapaṭaṅgaṃ, kīṭasarisaṃ. Among them, black ants are called 'kunthā'. the grasshoppers are called 'kīṭa'.

In the sense of vividhviruddha :- ahinakulaṃ means snake and ichneumon or snakes and ichneumons; similarly, viḷāramūsikaṃ, the shortening of the final vowel is applicable. Kākolūkaṃ, sappamaṇḍukaṃ, gaṇḍasappaṃ. In the sense of visabhāga :- sīlapaññāṇaṃ means morality and wisdom, samathavipassanaṃ means calmness and insight; similarly, nāmarūpaṃ, hīrottappaṃ, satisampajaññaṃ lobhamohaṃ, uddhaccakukkuccaṃ etc. It should be known that sometimes, the neuter gender is not applicable because of the expression of 'aṇ-o' in the rule 'aṇ o niggahitaṃ jhalapehi' (82-149). By that, the words 'ādhipaccaparivāro, chandapārisuddhi, paṭisandhipavatti etc. are accomplished.

Now, in a dvandva compound of the words having a specific gender different from each other :- dāsīdāsaṃ means female servant and male servant. The shortening is applied in the middle by the rule 'kvaci ādi' etc. (403-339). Similarly, itthipumaṃ; pattacīvaraṃ, sākāpālāsaṃ etc. In a dvandva compound in the sense of saṅkhyā and parimāṇa :- ekakadukaṃ means single and double. In saṅkhyādvandva compound, the appasaṅkhyā (less in number) is to be put first. Similarly, dukatikaṃ, tikacatukkaṃ, catukkapañcakaṃ; dīghamajjhimāṃ means long and middle.

In a dvandva compound in the sense of pacana and caṇḍāla :-

orabbhikasūkarikaṃ means the butchers of sheep and pork-butchers; similarly, sākuṇikammāgavikaṃ; sapākacaṇḍālaṃ means dog-cooker and caṇḍāla, pukkusachavaḷāhakaṃ, venarathakāraṃ. Among them carpenters are called 'venā', workers in leather are called 'rathakārā'. In a dvandva compound in the sense of disā (direction) :- Having made the dvandva compound in the sense of 'east-west', singularity and neuter gender are made by the word 'ādi' in this context. The shortening is applied by the rule 'saro rasso napuṃsake' (342-322). Pubbāparaṃ, pubbāpareṇa, pubbāparassa etc. Similarly, puratthimapacchimaṃ, dakkhiṇuttaraṃ, adharuttaraṃ. Neuter gender, singularity and the word 'dvandve', are understood in the following:-
(323-345) Vibhāsā rukkha-tiṇa-pasu-dhana-dhañña-janapad-ādinam ca.

Also, for the (compound) of the words denoting rukkha, tiṇa, pasu, dhana, dhañña, janapada etc. option (is laid down).

In the dvandva compounds of the words denoting rukkha, tiṇa, pasu, dhana, dhañña, janapada etc. singularity and neuter gender are optionally applicable. The absence of singular is applicable. Plural and gender of the latter word are also applicable. In this context, regarding a dvandva compound of words denoting trees :- in the sense of 'holy-fig-tree' and 'wood-apple tree', when the samāhāradvandvasamāsa etc. are operated, the singularity and neuter gender are applied by this option. Assatthakapiṭṭhaṃ, or assatthakapiṭṭhā; similarly, ambapanasaṃ, or ambapanasā, khadirapalāsaṃ or khadirapalāsā, dhavassakaṇṇakaṃ or dhavassakaṇṇakā.

In a dvandva compound of words denoting grass :- usīravīraṇaṃ or usīravīraṇāni means grass and fragrant grass; similarly, muñjapabbajaṃ, or muñjapabbajā; kāsakusaṃ, or kāsakusā. In dvandva compound of words

denoting animals :- *ajelakaṃ* or *ajelakā* means goat and sheep. *Hatthigavassavaḷavaṃ* or *hatthigavassavaḷavā* means elephant, cow, horse and mare. The shortening is applied by the rule 'kvaci ādi' etc. (403-339). The *ava*-substitute is also applied by the rule 'o sare ca' (78-31). *Gomahisaṃ* or *gomahisā*; *eṇeyyavarāhaṃ*, or *eṇeyyavarāhā*; *sīhabyagghataracchaṃ* or *sīhabyagghataracchā*. In the dvandva compound of words denoting valuable things (*dhana*) :- *hiraṇṇasuvaṇṇaṃ* or *hiraṇṇasuvaṇṇāni* means silver and gold, similarly, *jātarūparajataṃ* or *jātarūparajatāni*; *maṇimuttasaṅkhavedūriyaṃ* or *maṇimuttasaṅkhavedūriyā*. In a dvandva compound of words denoting grains :- *sāliyavaṃ* or *sāliyavā* means rice and barley, similarly, *tilamuggamāsaṃ* or *tilamuggamāsā*.

In a dvandva compound of words denoting country :- *kāsikosalaṃ* or *kāsikosalā* means *kāsi* town and *kosala* town, *vajjimallaṃ* or *vajjimallā* means *vajji* town or *malla* town, *aṅgamagadhaṃ* or *aṅgamagadhā* means *aṅga* country and *magadha* country.

By the word 'ādi' the singularity and the neuter gender are optionally applicable in a dvandva compound of the words denoting mutually opposite dhammas and of the words denoting birds. *Kusalākusaḷaṃ* or *kusalākusalā* means merit and demerit, similarly, *sāvajjānavajjaṃ* or *sāvajjānavajjā*; *hīnapaṇṇitaṃ* or *hīnapaṇṇitā* means inferior and excellent, *kaṇhasukkaṃ* or *kaṇhasukkā*; *sukhadukkaṃ* or *sukhadukkāni*; *paṭighānunaṃ* or *paṭighānunaṃ*; *chāyātaṃ* or *chāyātapā*; *ālokaṇḍhakāraṃ* or *ālokaṇḍhakārā*; *rattindivaṃ* or *rattindivā* means night and day. The vowel 'ā' and 'i' become 'a' by the rule 'kvaci samāsanta' etc. (337-335). In the dvandva compound of words in the sense of birds :- *haṃsabakaṃ* or *haṃsabakā* means a swan and a crane, similarly, *karaṇḍavacakkavākaṃ*, or *karaṇḍavacakkavākā*; *mayūraḱoṇḱaṃ* or *mayūraḱoṇḱā*; *sukasāḷikaṃ* or *sukasāḷikā*.

Moreover, in the samāhāradvandva compound, mostly :-

“Sometimes, the word having less vowels, the word having ‘i’ vaṇṇa and ‘u’ vaṇṇa, (and) the word beginning with vowel and ending in ‘a’ are put as the first members in a dvandva compound. In many compounds the sequence of pada-s has not any particular rule.”

The dvandva samāsa is over.

“The samāsa is fourfold according to the major member being pubbapada, uttara-pada, ubhayapada, and aññapada. It is sixfold with the inclusion of digu samāsa and kammadhāraya samāsa. The abyayībhāva is twofold. The kammadhāraya is ninefold. The digu is twofold. The tappurisa is eightfold. The dvandva samāsa is twofold. Thus, it is thirty-twofold.”

(Here ends) the samāsa-kaṇḍa,
the fourth chapter in the Rūpasiddhi.
