

## Explanatory Notes

### Nāmakanda

The 'Nāmakanda' is introduced in the *Rūpasiddhi* by the words 'Atha nāmikavibhatyāvatāro vuccate' (Now, the topic about the nominal case-ending is being told). 'Nāma' means the designation of matter (Dabbābhidhānaṃ). And the meaning of the word 'Nāma' is divided into two as follows :-  
 1] It tends towards the meaning (atthaṃ namatīti nāmaṃ). 2] It brings the meaning in itself (attani nāmetīti nāmaṃ).

The 'Nāma' is twofold as :-

1. Anvatthanāma (noun according to the sense) (PDT p. 24. 'Atthaṃ gataṃ anvatthaṃ'). For example :- Puriso (man).
2. Rūḷihināma [noun grown by convention or the noun which is grown not according to sense but according to desire]. (PDT p. 24. 'atthanirapekkhaṃ nāmaṃ yadicchānāmaṃ'.)  
 For example 'tisso, sirivaḍḍho' etc.

The 'Nāma' is threefold as :- 1] Pulliṅga (masculine) i. e. Rukkho (tree). 2] Itthiḷiṅga (feminine) i. e. mālā (garland). 3] Napuṃsakaliṅga (Neuter) i. e. dhanam (wealth).

It is fourfold as :-

1. Sāmaññanāma [the noun based on the state of generality]. (PDP. p. 98 'samānānaṃ bhāvo sāmaññaṃ, sāmaññehi pavattaṃ nāmaṃ sāmaññanāmaṃ'.) For example :- rukkho

2. Guṇanāma [The noun which describes the specification of matter]. (PDP. p. 98 ‘attano dabbam guṇeti pakāseti guṇo, guṇehi pavattam nāma guṇanāmam’.) For example :- nīlo (dark blue).
3. Kiriyanāma [The noun which is based on an action] (PDP. p. 98 ‘karam kiriya, kiriya pavattam namam kiriyanāmam’.)
4. Yadicchānāma [The noun which is based on desiring]. (PDP. p. 98 ‘yā yā icchā yadicchā, yadicchā pavattam namam yadicchānāmam’.) For example :- sirivaḍḍho, tisso etc.

It is eightfold as :- 1 & 2. Avaṇṇapakatināma [The noun ending in ‘a’ or ‘ā’] like purisa, sā etc. (PDṬ p. 25). 3 & 4. Ivaṇṇapakatināma [The noun ending in ‘i’ or ‘ī’] like aggi, daṇḍi etc. (PDṬ p. 25). 5 & 6. Uvaṇṇapakatināma [The noun ending in ‘u’ or ‘ū’] like bhikkhu, abhihū etc. (PDṬ p. 25). 7. Okārantapakatināma (The noun ending in ‘o’) like go, sutano etc. (PDṬ p. 25). 8. Niggahītantapakatināma (The noun ending in niggahīta) like kim, idam etc. (PDṬ p. 25).

‘Nāma’ is often mentioned first as in the following verse from PDṬ:-

“padam catubbidham vuttam	nāmākhyātopasaggaṇca
nipātañcāti viññūhi,	asso khalu abhidhāvati.”

■ **Rule 60** :- The rule ‘Jinavacanayuttam hi’ is ‘adhikārasutta’. The meaning of ‘adhikāra’ is ‘governing’. PDṬ has given explanation that ‘adhikāra’ is so called because it governs (adhikiriya). The meaning is

rules. The adhikāra is divided into three as :-

1. Sīhagatika-adhikāra means it is governing as lion looks forward and backward; f. e. the rule 'Jinavacana-yuttarā hi.'
2. Maṇḍūkagatika-adhikāra means it is governing as frog jumps forward and not backward; f. e. the rule 'Ghapato smirā yam vā' (180). (Rūp T. p. 65 f. e. 'ghapato smirā yam vā ito maṇḍūkagatiyā vāti.')
3. Yathānupubbika-adhikāra means it is governing by sequence, according to the rule or it is governing like stream of a river. [PDP. p. 43. 'nadīsotagatikādhikāra.'].]

■ **Rule 61** :- The word 'pātipadika' which occurs in this rule (61) is a synonymous for the word 'Liṅgarā'. About 'Liṅgarā pātipadikarā' PDT remarks that it is the expression of noun only. (PDT p. 26 'nāmassa eva pariyāyo'.) So, this rule is 'paribhāsāsutta'. And the words 'liṅga, nāma and pātipadika become synonyms. (PDP. p. 103 'Liṅgarā nāmarā pātipadikasadisarā.')

■ **Rule 62** :- This rule is the 'vibhattividhisutta'. The word 'ca' which occurs in the rule implies that even after the suffixes 'tave, tūna' etc., the case-ending is to be applied (such as kātave, kātūna, katvā, katvāna etc.) The case-ending is elided by the rule 'sabbāsarā āvuso' etc. [Rūp T. p. 361 'tave-tūnamantato sabbāsamāvusoti-ādinarā vibhattilopo.']

■ **Rule 63** :- 1. Saññāsutta : 'Sesā byañjanā' (8) etc. 2. Paribhāsāsutta : 'Parasamaññā Payoge' (11), 'Liṅgañca nipaccate' (61) etc.

In *Kaccāyanasuttattha* we have sixfold division as :- 1. saññāsutta  
 2. paribhāsāsutta 3. vidhisutta 4. niyamasutta 5. atidesāsutta 6. adhikārasutta  
 (KS p. 15 “saññā ca paribhāsā ca vidhipi niyamo pi ca  
 atidesādhikāroti chabbidharāṃ suttalakkhaṇāṃ”)

The present is vidhisutta.

■ **Rule 68** :- The word ‘ekasesa’ which occurs in this rule has twofold implication : 1) sarūpekasesa :- it is the case when a single form out of the similar ones remains as a final one, for example, ‘Puriso ca purisā ca purisā’. 2) virūpekasesa :- it is the case when one form out of different forms remains, f. e. ‘mātā ca pitā ca pitaro’. (PDP p. 114). PDT has given more explanation as ‘samānaṃ rūpaṃ yesanti sarūpā. eko ca so seso cāti’. (PDT p. 29). Among them, the sarūpekasesa is divided into three as :-

1. saddasarūpekasesa : the words are similar but meaning is different : ‘māso ca māso ca māsā (month and bean)
2. atthasarūpekasesa : the meaning is similar but words are different ‘vaṅko ca kuṭilo ca kuṭilā’ (crooked).
3. saddatthasarūpekasesa : both meaning and word are the same ‘puriso ca puriso ca purisā’. As it is told :

“sarūpasseva saddattha saddatthānaṃ sabhāvato  
 tibbidhattaṃ yathā māsā kuṭilā purisāti ca”.

(PDP. p. 114)

The virūpekasesa is divided into two as :-

preceding word is elided as :- ‘mātā ca pitā ca pitaro’.

2. paravirūpekasesa : When the forms are different, the following word is elided as ‘sāriputto ca moggallāno ca sāriputtā’.

The words belonging to the ‘virūpekasesa’ must be related in meaning; like mātu pitu, ayyaka ayyikā etc.

According to Rūp T. & S. tatheva = tathā + eva. B. reads : tattheva= tattha + eva. B. seems to be better because translation would be ‘in that (pulliṅga) only’ instead of just ‘then’ or ‘moreover’.

■ **Rule 69** :- The word ‘vā’ is understood :-

1. Niccavidhi : In masculine the case-ending ‘yo’ is changed into ā-e always. For example :- purisā purise.
2. Aniccavidhi : In neuter the case-ending ‘yo’ is not always changed into ā-e. For example :- rūpā / rūpāni.
3. Asantavidhi : When preceded by ‘i’ (technically called ‘jha’.) The case-ending ‘yo’ is not changed into ā-e. For example:- aggayo, munayo.

■ **Rule 83** :- The words “āviṭṭhena purisena so puññaṃ karoti” occur under this rule. The meaning is “The non-human spirit (amanussa) makes merit for the man in whom it is living (i. e. in his body)”. For this, the PDT gives the example as follows :- “so amanusso abhivādanādīni karonto puññaṃ karoti vibodhanakāle dussimāro viya.” (PDT p. 30).

■ **Rule 95** :- The word ‘manoppabhūtiḡaṇo’ occurs under the rule 95. B. & S. read :- ‘manopabhuti’ (as in PTS Dict). T. reads ‘manoppabhūti’. pabhuti (short) seems to be more correct. But in Rūp T. everywhere, it is long only. For example :- ‘bhikkhuppabhūtito’ (155). (Rūp T. p. 67.), ‘mahāmandhātupabhūtayo’ (167) (Rūp T. p. 71.).

■ **Rule 96** :- After this rule Rūp T. & S. read : ‘vāti vattate’. B. reads ‘manogaṇādito vāti ca vattate’. B. seems to be correct because both words are to be followed in the next rule (97). The word ‘vā’ is also vavattthitavibhāsā in three ways as : i. Niccavidhi : mānasikaṃ cetasikaṃ (‘sa’ is always augmented). ii. Aniccavidhi : manasā manena, manaso manassa (sometimes ‘sa’ is not augmented). iii. Asantavidhi : mano manā manam mane PDP. p. 127. [no augmentation of ‘sa’]

■ **Rule 97** :- Rūp T. & S. read : ‘savibhattissa ntussanto, sabbasseva ntussāti ca’. B. reads : ‘savibhattissa ntussāti ca’. Sub-commentary has given explanation as : ‘The word ‘savibhattissa’ is taken from the rule ‘amhassa mamaṃ savibhattissa se’ [120-243] and the word ‘ntussa’ from the rule ‘ntussa-nto’ [99]. For the words ‘sabbasseva ntussa’ which are repeated in Rūp T. & S. seem to be redundant. Thus, the rule should be read as in B.

■ **Rule 101** :- Rūp T. & S. read : ‘am a ā ādesā honti’. B. reads: ‘amavaṇṇa iccete ādesā honti’. The meaning of both the readings is the same because ‘a ā = avaṇṇa. But in this way, Rūp T. & S. want to express the meaning of avaṇṇa clearly. So, it has become ‘a ā ādesā’.

■ **Rule 112** :- By the word ‘ca’ which occurred under this rule,

even the word 'santa' can change into 'sa' though the nimitta is other than the second 'bha'. But that word must be compound only, as 'santapuriso' becomes 'sappuriso'. The word 'santa' is originated from the root sama + ta suffix. (PDṬ. p. 137). The final sound 'ma' is changed into 'na'.

■ **Rule 120** :- In Rūp T. The words 'smāvacanassa nābyapadeso' occur under the rule 120. B. reads : 'smāvacanassa nābhāvātideso'. S. reads : 'smāvacanassa nābyapadesātideso'. The meaning does not differ. But B. seems better than other readings as the sub-commentary paraphrases : 'smāvacanassa nārūpassa atideso'.

The word 'atidesa' also occurs under this rule. The meaning is 'the expression' (PDṬ p. 34. 'atidisatīti atideso'). It is sixfold as follows :-

1. Byapadesātidesasutta : the expression of nomenclature like 'Taddhitasamāsakitakā nāmaṃ vā tavetunādīsu ca' [334].
2. Nimittātidesasutta : the expression of nimitta like 'Sarā sare lopam' [13] and 'Tathā kattari ca' [511].
3. Tamrūpātidesasutta : the expression of the particular forms. Reference may be made to 'amhatumhantu.....smā nāva' [120]. Brahma + smā = brahmunā. The case-ending 'smā' is changed into 'nā' by this rule.
4. Tamsabhāvātidesasutta : the expression of general nature [sabhāva] of forms. Reference may be made to 'itthiyam bhāsita pumitthī pumāva ce' [338]. It is indicated that the

5. Suttātidēsasutta : The expression of the rule [which is not mentioned] like ‘anupadiṭṭhānaṃ vuttayogato’ [59].

6. Kāriyātidēsasutta : The expression of the way of grammatical action like ‘sesesu ntuva’ [108], ‘yaṃ ntussa kāriyaṃ vihitāṃ, tameva ntasaddassāti atidisati’ (PDT. p. 33)

■ **Rule 149** :- Rūp T. & S. read : ‘jhalato sassa no vāti sassa no ‘jhala’ icceteḥi parassa’. B. reads : ‘jhalato sassa no vāti no’. Genitive suffix is changed into ‘no’ by the rule ‘jhalato.....vā’ [124]. For example: aggino.

■ **Rule 164** :- For this rule, Rūp T. & S. read : ‘satthun-āttāṇi ca’. B. reads : ‘sutthunattaṇi’. The meaning is : ‘The [final] of satthu also becomes ‘ā’. Thus, satthānaṃ : satthu + naṃ. U becomes ‘ā’. The state of ‘a’ for the final of the word satthu etc. is indicated

■ **Rule 167** :- In this rule, the word ‘sakamandhāt-ādīnaṇi’ occurs. Instead of the word ‘sakamandhātu’, the sub-commentary gives the form : ‘sakkamandhātā’ [sakko ca mandhātā ca] (PDT. p. 39).

■ **Rule 168** :- The expression ‘bhāvaniddesena’ is based on the rule ‘aññesu ārattaṇi’ [159]. Rūpasiddhi wants to indicate the optional forms for the substitute ‘āra’ in the case of the word ‘pitu’. Thus, pitūbhi pitūhi etc.

Rūp T. & S. read : itthilīṅgāni. B. reads : itthilīṅgāni. This word occurs in the title of the topic about feminine gender. Rūp T. & S. lengthen ‘i’ (‘itthi’) when joined with ‘līṅga’. According to B. the word ‘itthilīṅgāni’



is a compound [Tappurisa]. So the word 'itthi' is shortened. For example :- 'itthiyā rūpaṃ = itthirūpaṃ'. Bhikkhunīnaṃ saṅgho = bhikkhunisaṅgho. 'Itthi' is the feminine word ending in 'ī'. Everywhere, in the compound, Rūp T. & S. make it lengthened. For example :- itthipaccayā [176], itthīlīṅgo etc.

■ **Rule 189** :- Mahāvutti or Mahāsutta is fourfold :-

“Mahāsuttā tesu vuddhi kvaci dhātu ca paccayā  
—daniṭṭhā yadanupādi cattāripi nipātanā”.

1. Tesu vuddhilopāgamavikāraviparītādesā ca [355]. 2. Kvaci dhātvibhattipaccayānaṃ dīghaviparītādesalopāgamā ca [472]. 3. paccayādaniṭṭhā nipātanā sijjhanti [608]. 4. Yadanuppannā nipātanā sijjhanti [407].

‘gosaddato nadādito vā iti ipaccayo, mahāvuttinā vā’. This means : after the word ‘go’ the suffix ‘ī’ is either applied by the rule ‘nadādito vā ī’ [187] or by the mahasutta [tesu vuddhi etc]. go + ī = gāvī.

■ **Rule 191** :- Rūp T. & S. read = 'gomati'. But B reads: 'gottamati'.

■ **Rule 194** :- In B. due to full stop after inī, two sentences are formed. It is better than single sentence in which 'ca' is required [in Rūp T. & S. : 'Tatheva rāja-saddato inī 'saralopapakatibhāva'].

Rāja + inī = Rājini. The vowel 'a' of the word 'rāja' is elided. Sometimes, 'pakatibhāva' is applicable. For example :- 'bhikkhu + inī = bhikkhunī. The vowel 'u' has pakatibhāva.

The word ‘paracittavidunī’ occurs in the Rūpasiddhi twice. First expression is to indicate an example for the suffix ‘inī’ which is applied after the word vidū, yakkha etc. Second one is for the explanation of ‘paralopa - rassattāni’. Paracittavidū + inī = paracittavidunī. ‘Ū’ of vidū is shortened. And ‘i’ of ‘inī’ is elided.

■ **Rule 226** :- In the first line of vutti under this rule [226], Rūp T. reads = ‘paccayato’. B. & S. read ‘vappaccayato’. The meaning is : when the suffix ‘va’ follows, the word ‘kirī’ is changed into ‘ka’. Kirī + va = kva. Even before a suffix other than ‘va’ (‘tha, ha’ etc.) the word ‘kirī’ becomes ‘ka’. Katharī = kirī + tha. Kaharī = kirī + ha.

■ **Rule 241** :- Under this rule, the words ‘tava mama vā dīyate’ occur as example in Rūp T. And it is not available in B. & S. But in B. & S. it finds a place under the rule no 242.

■ **Rule 244** :- The meaning of this rule is : ‘After the words ‘tumha and amha’, the case-ending ‘narī’ is changed into ‘ākārī’ [or arī]. In the vutti, Rūp T. reads :- ‘attañca’. B. & S. read ‘arī ca’. The meaning becomes clear as follows :- *tumharī* = tumha + narī. Narī becomes ‘arī’. *tumhākārī* = tumha + narī. Narī becomes ‘ākārī’.

And according to the rule ‘tesu vuddhi’ etc. [404-455], the word ‘amha’ is sometimes changed into ‘asmā’. For example :- amha + narī = asmākārī, asmākārī dhammatā.

■ **Rule 250** :- “Tathā pañcādīnamaṭṭhādasantānarī katisaddassa vāliṅgattā tiliṅgepi samānarī rūparī”. These words occur under this rule.

For the word which is underlined, the reading in Rūp T. & B. is 'cāliṅgattā'. And S. reads 'vaccaliṅgattā'. According to Rūp T. the translation of the word 'vā' is 'or'. For the word 'ca' the translation would be 'and'. But for S. it is difficult to translate. The meaning is : "Moreover, the words from 'pañca' to 'aṭṭhādasā' or [and] the word 'Kati' being without specific gender, have the same form in all genders." 'Vaccaliṅgattā' may mean : 'the gender being dependent on the use / user.'

■ **Rule 251** :- For the word 'aṭṭhādasā', B. & S. read :- 'aṭṭhārasā'. In Rūp T., the form aṭṭhādasā is available elsewhere under the rules 250, 251, 252 and 253.

■ **Rule 256** :- Of the word 'Catu', tu is elided, and 'ca' is changed into 'cu' or 'co'. Cuddasā = catu + dasā. Coddasā = catu + dasā.

■ **Rule 270** :- The words 'hadāthamādi' and 'avapaccayepi' should better be joined as 'kirī' is substituted by 'ka' even when the suffixes other than 'va', such as tha, ha etc. follow. Thus, Kirī + thaṃ = Kathaṃ. Kirī + haṃ = Kahaṃ.

### Samāsakaṇḍa

The 'Samāsakaṇḍa' is introduced in Rūpasiddhi by the words 'atha nāmānaṃ eva' etc. That means the grammarian is expressing the samāsa [compound] following the rule [which occurs in Kaccāyana] : 'nāmānaṃ samāso yuttattho' (PDT p. 97) The samāsa is based on nouns and itself has the characteristic of a noun. When two or more words enter into combination with one another and form a grammatical unit, that unit is

called a compound [samāsa, lit, thrown together =  $\sqrt{\text{āsa}}$  with sañh].

The samāsa is made of nouns related to each other as ‘rañño puriso’ [PDṬ p. 97] etc. Moreover, the word samāsa has five meanings as ‘samo’, sañkhepo, sañhāro samāso saṅgaho’ (AP. p. 32, 116). And through the point of view of nomenclature (saññā), it is sixfold : 1) Abyayībhāva :- Adverbial. 2) Kammadhāraya : Appositional, 3) Digu : Numerical, 4) Tappurisa : Determinative, 5) Bahubbīhi : Relative, and 6) Dvandva : Copulative. The samāsa is also divided into two : [1. Niccasamāsa and 2. Aniccasamāsa] by its formation [sabhāvato] (Sadd p. 745 ‘sabhāvato niccasamāso aniccasamāso ti duvidho’). 1. *Niccasamāsa* means the samāsa which is not explained by the analysis (viggaha) because it is easy to understand [like the word ‘kaṇṭho’ SSMT p. 82 *kaṇṭh ettha thātīti kaṇṭho*]. 2. *Aniccasamāsa* means the samāsa which is explained by the dissolution [like ‘nīluppalaṃ’ : nīlaṇca taṃ uppalaṃ cāti nīluppalaṃ]. (SSMT p. 83).

■ **Rule 315** :- The words ‘atthapubbakehi upasagganipātehi’ occur under this rule. For the word ‘attha’, [Rūp T. & S.]. B. reads : ‘atthapubbakehi’. In the case of Rūp T. & S. the translation would be “The meaning of upasagga and nipāta having preceded”. For B. the translation would be : “The upasagga and nipāta themselves being preceded”. Both are helpful to indicate the meaning of ‘abyayībhāvasamāsa : the compound having upasagga or nipāta as first member. For example :- yāvajīvaṃ [as long as life lasts], anujēṭṭhaṃ [according to seniority] etc.

■ **Rule 316** :- The following gāthā occurs under this rule :-

The grammarian wants to explain the difference between ‘samāsa’ and ‘taddhita’. PDṬ. has given more explanation that “The combination of padas [two or more] into single one is called ‘Samāsa’. (PDṬ. p. 98. “padānaṃ saṅkhepo ekapadattaṃ samāso” For example :- mahanto puriso mahāpuriso [the great man], samaṇo ca brāhmaṇo ca samaṇabrāhmaṇo [samaṇa and brahmin] etc. The addition of suffix into a pada is called ‘taddhita’. (PDṬ. p. 98. “padapaccayānaṃ saṅhitaṃ taddhitanti”). For example, ‘gāmānaṃ samūho gāmatā’. (IP. p. 168). The Taddhita suffix ‘tā’ is added to pada in the sense of ‘a collection of’.

And also the words ‘luttasamāsa’ and ‘aluttasamāsa’ occur under this rule. (Sadd p. 745. ‘so ca samāso luttasamāso aluttasamāsoṭi duvidho.’)

1) *Luttasamāsa* means the compound in which the case-ending is elided. That is, only the final part has case-ending, not the preceding part. For example :- rājaputto khattiyakaññā etc.

2) *Aluttasamāsa* means the compound in which the case-ending is not elided. That is the preceding part has case-ending like the following one. For example :- urasilomo [brāhmaṇo], dūrenidānaṃ etc.

■ **Rule 318** :- The word ‘atidesa’ occurs under this rule to indicate that the ‘nimittātidesasutta’ is to be used in the sense of vibhattinimitta [vibhattinimitto hutvā]. (PDṬ. p. 100). Further the words ‘sakatthavirahenidha samāsassa ca liṅgabhāvābhāvā’ occur under the rule. For the word ‘liṅgabhāvābhāvā’ [Rūp T. & B.] S. reads :- liṅgasabhāvābhāvā.’ Sub-commentary has given explanation for this word as : ‘liṅgasaññāya asambhavato’. (PDṬ. p. 100)

■ **Rule 319** :— The expression ‘nāmañvāvetunādīsu’ occurs in this rule. Rūp T. splits the word as ‘nāmañ vā tavetunādīsu’. B. & S. have joined as : ‘nāmañvatavetunādīsu’. For the reading in Rūp T. is not clear. According to B. & S., the splitting will be ‘nāmañ + iva + atavetunādīsu’. The word ‘a’ means, ‘vajjetvā’ according to the vutti.

■ **Rule 321** :- Under this rule, Rūp T. & S. read : ‘ā kumārehi yaso ākumārañ yaso kaccāyanassa’. B. reads ‘ā kumārehi yaso kaccāyanassa ākumārañ.’ Rūpasiddhi has given this example to explain the meaning of ā-upasagga in the senses of mariyādā and abhividhi. Both the examples are not different in meaning. But B. seems to be more correct.

■ **Rule 323** :- The words ‘tirokuḍḍaṇ’ and ‘nagarato’ occur under this rule. For the word ‘tirokuḍḍa’ (Rūp T. & S.) B. reads ‘tirokuṭṭa’. According to PED (p. 219), the meaning of kuṭṭa or kuḍḍa is ‘daub wall’. For ‘nagarato’, [Rūp T. & S.] B. reads ‘nagarassa’ which seems better.

■ **Rule 326** :- The words ‘puṇṇo mantāṇiputto, citto gahapati’, and ‘sakko devarājā’ occur under this rule. The grammarian has given explanation that these words are not samāsa-s on the strength of vibhāsā [option]. (PDT. p. 104).

■ **Rule 329** :- This rule explains the nature of ‘nanipātapubbapada’. Entire ‘na’ becomes ‘a’ or ‘ana’. And the completed form of this compound is adjective as ‘amanusso’ = na manusso [This person] is not man, ‘anuttaro’ = na uttaro etc. Rūp. divides the meaning of ‘na’ into two as : [1] pariyudāsapaṭisedha means warding off a thing in the specific part as : abrahmaṇo and [2] pasajjappaṭisedha means warding

off all parts as : abrahmaṇamānavo etc. For the word 'abrahmaṇamānavo' which occurs under this rule [Rūp T. & S.], B. reads 'abrahmaṇamanussā'.

■ **Rule 335 :-** The words 'rājādigahaṇassedaṇṇ gahaṇaṇ' occur under this rule [Rūp T. & S.] But B. reads : 'etaṇṇ' at the final of the first word. The meaning is the same. According to Rūp T. & S. the form is 'idaṇṇ' that is neuter [ima]. And B. reads the form 'etaṇṇ' [from eta] in neuter. It is the adjective of 'gahaṇaṇ'.

The word 'attaṇṇ' occurs under this rule [Rūp T. & B.]. S. reads 'attho'. The meaning of 'attaṇṇ' is the "state of 'a'." It seems to be more correct than 'attho'. Because the grammarian emphasises the vowel 'a' in the final of the words 'rāja' etc.

■ **Rule 336 :-** The word 'anābhiddhānato' occurs under this rule. Rūp T. reads as above. B. & S. read 'anabhidhānato'.

■ **Rule 337 :-** The words 'aññesaṇṇ samapaṭhamā-dutiyādivibhatyantānaṇṇ' occur under this rule. The reading of Rūp. T. & S. is the same. But B. reads :- 'aññesaṇṇ paṭhamadutiyādivibhatyantānaṇṇ'. Here, Rūp T. & S. have given better reading than B. Because it will be better to spilt as 'samapaṭhamānaṇṇ and dutiyādivibhatyantānaṇṇ'. The meaning is: 'The nouns having proper meaning are optionally combined in the senses other than their own, ending with accusative case etc. [and] always in nominative case.' For example :- āgatasamaṇo = āgatā samaṇā yaṇṇ so āgatasamaṇo [saṅghārāmo]. (Rūp T. same rule p. 187). And the words underlined indicate 'aññapada' as 'yo-yaṇṇ-yena-yassa-yasmā-yassa-yasminti paṭhamādivibhatyantānaṇṇ atthā aññapadatthā'. (PDT. p. 114) Therefore, the

word 'sama' is significant.

■ **Rule 338** :- This rule explains bahubbīhisamāsa. When we see the analysis of samāsa, the preceding and following components of bahubbīhi have the same case. The combined meaning follows the subject. Because bahubbīhisamāsa is used as an adjective. Therefore, the aññapada' is the subject. The samāsapada qualifying the masculine subject must be masculine even if the component is feminine as 'Kalyāṇā bhariyā yassa so kalyāṇabhariyo [puriso]' (SSMT. p. 182), or 'dīghā jaṅghā ~~vaṇṇa~~ dīghajaṅgho [puriso].' (SSMT. p. 182)

■ **Rule 341** :- The word 'attam' occur under this rule. Rūp T. & S. read 'attam'. B. reads 'āttam'. Both readings are corrected. But the latter is better than the former. Because the latter retains 'ā', which is shown in the vutti.

■ **Rule 342** :- Rūp T. & S. have 'dvandva'. B. has 'dvanda', which is followed in DPL (p. 130).

The word 'kvacitappassaram' occurs under this rule. B. & S. read 'accitataram'. Rūp T. reads as above. It is better to read as B. & S. because the meaning is more clear therein. The emphasised word should be put initially as 'samaṇo ca brāhmaṇo ca = samaṇabrāhmaṇa', 'devo ca manusso ca devamanussā' etc.

■ **Rule 343** :- And sometimes, in dvandvasamāsa the pada having less vowels is put initially. For example :- 'cando ca sūriyo ca candasūriyā'. The word 'canda' has less vowels than 'sūriya'. Similarly, in 'nigamā ca janapadā ca nigamajanapadā'.



■ **Rule 345** :- B. & S. read 'accitappasaraṇ', as it occurs under the rule numbers 342 (B. & S. 'idha dvande accitatarāṇ'). and 343 (B. & S. 'kvaci appasaraṇ pubbaṇ pubbaṇ nipatati'). Rūp T. reads : 'kvacitappasaraṇ'; the meaning of which is not clear. Thus B. & S. give better reading.

### Ākhyātakaṇḍa

The 'ākhyātakaṇḍa' is introduced in Rūpsiddhi by the words 'atha ākhyātavibhattiyo' etc. to indicate verbal terminations. Also in Sanskrit, it is called 'ākhyāta'. The word 'ākhyāta' is from 'ā' [upasagga] +  $\sqrt{khyā}$  + the suffix 'ta'. The meaning is 'the pada indicating action' ['kiriyaṇ ācikkhatīti ākhyātaṇ' or 'kiriyaṇ ākkhāyatīti ākhyātaṇ']. (Sadd T. vol. II p. 323). 'Ākhyāta' is a part of speech [vacīvibhāga] and indicates main verb of a sentence (KCM. p. 36). It is comprised of vibhatti (case-termination), kāla [time], pada, vacana, purisa, paccaya and vācaka.

But the significant division is threefold as :- dhātu, paccaya and vibhatti (KCM. p. 36). The 'dhātu' is the verbal root. 'Paccaya' is the sign to indicate 'vācaka'. And 'vibhatti' is the sign to express kāla, pada, vacana and purisa. The vibhatti of ākhyāta is eightfold : vattamānā, pañcamī, sattamī, parokkhā, hiyyattanī, ajjattanī, bhavissanti and kālātipatti. 'Kāla' is threefold as : paccuppannakāla [present], atītakāla [past] and anāgatakāla [future]. It has two padas as : parassapada and attanopada. It has two vacanas as : ekavacana [singular] and bahuvacana [plural]. It has three purisas as : paṭhamapurisa, majjhimapurisa and uttamapurisa. 'Dhātu' is divided into eight groups as : bhū, rudha, diva, su, kī, gaha, tana and cura. And it has three kārakas as kattukāraka, kammakāraka and bhāvakāraka. Further it is

told in Rūpasiddhi that the word which has three kāla-s, three purisa-s, indicating action, having three kārakas and no gender [and] having two vacana-s is called 'ākhyāta'. (see Text p. 87).

■ **Rule 408** :- The word 'bhūvādayo' occurs in this rule. The Ṭīkā has given explanation as : 'bhū ca vā ca bhūvā vā'ti gati-bandhanesu imassa gahaṇaṁ'. (PDṬ. p. 134)

■ **Rule 412** :- The word 'tassāddhānāniyamena' occurs under this rule. B. & S. have 'tassā thānāniyame' which is better because the meaning becomes clear as : 'there is not a rule indicating the place of suffix'.

■ **Rule 416** :- The word 'sādhakavācake' occurs under this rule. Rūp T. & S. read as above. B. reads kārakavācake. The meaning of 'sādhaka' is 'accomplishing' or 'effecting'. (PED. p. 210) The word 'kāraḥ' means 'the doer' (PED. p. 703) or 'subject'. The grammarian implies that 'when noun indicating kāraḥ [subject] having the same-case relation is used or not'. It is understood as : 'bhikkhu gāmaṁ piṇḍāya pavisati; paccāgantvā attano vihāre taṁ bhuñjati'. (KS. p. 108). First sentence has the subject (bhikkhu), but second has not. The verbs 'pavisati' and 'bhuñjati' have the same person [purisa] and number [vacana]. Thus, according to PDṬ, B. has better reading than Rūp T. & S. ['tumhamhavajjite kārake abhidheyyeti attho']. (PDṬ. p. 135).

■ **Rule 425** :- The words 'gamu sappagatimhi' occur under this rule. Rūp T. reads as above. B. & S. read 'gamasappa gatimhi'. The roots 'gama' and 'sappa' are in the sense of going. [PDṬ :- 'gamusappaiccete

gatiṃhi gamane vattante.]. (PDT. p. 137).

■ **Rule 430** :- The word ‘*sampattibhavanarī*’ occurs under this rule. Rūp T. & S. read as above. B. reads ‘*sampatibhavanarī*’. The word ‘*sampati*’ [sarī + pati; = Sanskrit samprati] means ‘now’ (PED. p.670). The word ‘*sampatti*’ [sarī + patti] means success, attainment, happiness (PED. p. 670) etc. So, B. is better reading than Rūp. T. & S.

■ **Rule 440** :- The word ‘*hiyyopabhūti*’ occur in this rule. Rūp T. reads as above. B. & S. read ‘*hiyyoppabhuti*’. [ū of pabhūti becomes ‘u’] According to PDT., it is shortened : ‘*pabhutisaddo ādiattho*’. (PDT. p. 139). B. & S. are supported by PED. : ‘*pabhuti [ādi] beginning, since etc*’. (PED. p. 415.)

■ **Rule 443** :- The word ‘*taddhīpakattā*’ occurs under this rule. B. & S. read ‘*taddīpakattā*’. The meaning is ‘Due to indicating that.’ [Taṃ + dīpakattā]. Similar expression occurs under many rules i. e. 452. [taṃdīpakattā], 456 [bhavissantikāla-dīpakattā], and 458 [taddīpakattā]. PDT., p. 141 : ‘*taṃkāladīpakattāti ādi vuttaṃ*’.

■ **Rule 447** :- The words ‘*tassa bhūssa*’ occur under this rule. B. & S. read : ‘*vāssa bhūssa*’. The grammarian wants to give explanation of the vowel preceding the reduplicated syllable. When the suffix kha, cha and sa follow, the vowels a, ā, u are [optionally] changed into i. ī. For example :- Jigucchati =  $\sqrt{gupa}$  + cha + ti. ‘Gu’ is reduplicated = gugupachati. ‘Ga’ is changed into ‘ja’ = jugupachati. The vowel ‘u’ of ‘ju’ becomes ‘i’ = jigucchati. (KCM. p. 137). Pivāsati =  $\sqrt{pā}$  + sa + ti. Pā is reduplicated : pāpā. The letter ‘pā’ is changed into ‘vā’ = pāvāsati.

The vowel 'ā' of abbhāsa is changed into 'i' = pivāsati. (KCM. p. 142).

■ **Rule 450** :- The words 'asabbadhātuke byañjanādimhe vāyamāgamo' occur under this rule. For the words 'nādimhe vāyagamo' [Rūp T. & B.], S. reads '-nādimhevāyamāgamo'. It can be spilt as : '-nādimhi + eva + ayaṃ + āgamo'. As in Rūp T. & B. the meaning of 'vā' is 'optional'. In the context of S. : 'eva = only', which is supported by PDT. : 'byañjanādimhevāti ttha-mha-ssati-ssāti-evam-ādike byañjanapubbake eva' (p. 140).

■ **Rule 457** :- The words 'anekajātisaṃsāraṃ sandhāvissaṃ' occur under this rule. The grammarian has given explanation that even in the sense of past, the 'bhavissanti' is used and in that context this example is given. *Saddanīti* does not agree with Rūpasiddhi Because the word 'sandhāvissaṃ' is not bhavissanti but it is ajjattanīvibhatti. And 'im' is changed into 'issaṃ'. This vidhi occurs in *Saddanīti* under the rule 1103. [Sadd T. vol. II p. 371] 'atikkante atthe vattabbe 'im-vibhattiyā issaṃādeso hoti vā so ca kho gāthāvisaye daṭṭhabbo, ahaṃ pure saññamissaṃ sandhāvissaṃ anibbisaṃ etc'.

■ **Rule 463** :- The word 'makāro' occurs in this rule. The sound 'm' is augmented before the word akāro. 'M' is used as the sign. Then, the translation of this rule is : In ajjattanivibhatti, the sound 'a' of vaca becomes 'o', such as : avoci avocim etc.

■ **Rule 464** :- Like the preceding rule, here also augment occurs as a sign. The sound 'd' is augmented at the initial of icchi [kusasmā dicchi]. This 'd' is then dropped.

■ **Rule 466** :- The word 'dīgho' occurs under this rule. In B. & S., this word does not occur. According to vutti, 'sometimes one 'ya' is elided and lengthening is applicable. For example :- jīyyati = jīyati, jīyyanti = jīyanti. Rūp T., therefore seems to be better because therein we have direct injunction about lengthening.

■ **Rule 472** :- The word 'ucāgamo' occurs in the stanza under this rule according to Rūp T., B. & S. It should be spilt as it is done in PDT. (p. 143), "u cāgamo (vā tthamhesūti tthamhesu vā ukārāgamo ca hotīti attho). The meaning is : 'u is also augmented'. For example :- agamuttha. (VP. p. 546.). The similar explanation is found in Moggallāna Vyākaraṇa. (Mogg. p. 270 'mhātthanamuñ vā hoti; agamumhā, agamimhā; agamuttha, agamittha.). The words 'mekāro' and 'kārato' [Rūp T], should be joined together as in B. & S.

■ **Rule 473** :- The word 'savuddhikabhūvādinayo' occurs after the rule 'niggahitañca' [473]. Rūp T. & S. read as above. B. reads : 'avuddhikabhūvādinayo'. According to Rūp T. & S. the roots 'bhū' etc have vuddhi. But according to B. the roots 'bhū' etc. would have no vuddhi. Rūp T. & S. therefore are correct in supposing that the group of the roots 'bhū' etc. have vuddhi. For Example :- bhū + a + ti = bhavati, hū + a + ti = hoti, si + a + ti = seti, sayati. (VP. p. 505). [PDT. p. 143. "savuddhikābhūvādito, tudādito ca paro apaccayo `lopañ āpajjatīti'"].

■ **Rule 480** :- The words 'asa antalopo' occur under this rule. Rūp T. reads as above. B. & S. read : asasmā antalopoti ca adhikāro. The words 'āsasmā' and 'ca' are taken from the following rule : 'asasmā mimānañ mhimhantalopo ca' [483]. Rūp T. has maintained the original form

‘asa’. But B. & S. have used it in the ablative case (pañcamī).

■ **Rule 492** :- The words ‘avuddhikā’ and ‘bhūvādi’ occur in the concluding stanza under this rule. Here according to the grammarian the roots ‘bhū’ etc. are to be known as fourfold : 1] avuddhika 2] tudādi-s 3] hūvādi-s and 4] juhutyādi-s. The word ‘avuddhikā’ means the roots having no vuddhi as : the roots dā, dhā etc. (PDT. p. 146, “Dādhādayo panettha avuddhikabhūvādayo.”). For example :- adāsi, dadhāsi etc. (Rūp T. p. 284.). For the word ‘bhūvādi’ [Rūp T.], B. & S. read ‘hūvādi’. (Cf. Rūp T. p. 281 “hūvādayo”).

■ **Rule 495** :- For the rule ‘Tathā kattari ca’ [Rūp T.]. B. & S. read ‘yathā kattari ca’. KcP. (p. 237) and KCV. (p. 222) also read ‘yathā kattari ca’. The word yathā is indicating the comparison [upamānajotaka]. In the vutti, both words occur to indicate that even in the active sense, the suffix ‘ya’ is changed as well as in the impersonal and passive sense. This rule is ‘nimittātidesasutta’. Therefore, the reading in B. & S. seems better.

■ **Rule 526** :- The words ‘evaṃ upari’ occur under this rule. According to PED., p. 145, and EPD. p. 2, ‘upari’ means above, over, upon. According to DPL. p. 531, ‘upari’ means above upon, over, upwards, beyond and *further*. It is better to translate this word in this context as: ‘Similarly, even in the [context of] further [terminations]’. Because Rūpasiddhi has given example only about the root ‘gama’ as ‘so gāmaṃ gamīyati, tena gamayīyati etc.’ But even in the case of other roots, this rule is applicable. For example :- ‘ghaṭantaṃ, payojayati, ghaṭayati, ghaṭāpeti

■ **Rule 527** :- Rūp T. reads : ‘hanantaṃ payojayatīti atthe’—  
 ‘neṇayādayo ṇamhīti vattate.’ B. & S. read : ‘hanantaṃ payojayutīti atthe  
 neṇayādayo. ṇamhīti vattate.’

For Rūp T. the translation is : ‘In the sense of ‘one makes to kill’.  
 The words neṇayādayo and ṇamhi are understood. For B. & S., translation  
 is : ‘the suffixes ‘ne’, ‘ṇaya’ etc. are applicable in the sense of ‘one makes  
 to kill’. The word ‘ṇamhi’ is understood. It is better to read with B. &  
 S. because the meaning becomes more clear as the suffixes ne and ṇaya  
 are applicable like payojeti payojayati etc. And the word ‘ṇamhi’ is taken  
 from the rule ‘ṇamhi rañjassa jo bhāvakaraṇesūti’ [563] [PDT. p.157].

As the conclusion of ākhytākhaṇḍa, the grammarian [Buddhappiya]  
 himself describes his composition ‘for the benefit of the dispensation’. He  
 refers to the roots divided into two groups as : 1] akammaka [intransitive]  
 e. g. bhavati tiṭṭhati, seti ahosi etc. 2] sakammaka [transitive] e. g. pivati,  
 gacchati, neti etc. Even ‘akammaka-dhātu’ is used in the sense of  
 sakammadhātu as in ‘bhikkhu bhāveti maggaṃ rāgādidūsakaṃ’. Here the  
 root ‘bhū’ is transitive [cf. Sadd. p. 554 ‘bhū pattiyaṃ. patti pāpaṇaṃ;  
 sakammikā dhātu]. Then, the grammarian also advises the scholars to think  
 over it. But this occurs only in Rūp T. & B. It does not occur in S.

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