

Taddhita-kappa

[1] Vā ḡ'apacce.

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Nappaccayo hoti vā tass' āpaccam̄ icc etasmim
 atthe. Vasitthassa apaccam̄, putto: vāsitt̄ho,
 vasitthass' āpaccam̄ putto vā, vāsitt̄hi, vāsitt̄ham̄; evam̄
 bharadvājassa apaccam̄, putto: bhāradvājo, bharadvājassa
 apaccam̄, putto vā, bhāradvājī, bhāradvājam̄; gotamassa
 apaccam̄, putto: gotamo, gotamassa apaccam̄, putto vā,
 gotamī, gotamam̄; vasudevassa apaccam̄, putto: vāsudevo,
 vāsudevassa apaccam̄, putto vā, vāsudevi, vāsudevam̄;
 evam̄ bāladevo; vesamitto; svālapako; cettako; pāṇdavo;
 vāsavo.

(1) The suffix *ṇa* is optionally used in denoting 'patronymics'.

The suffix *ṇa* is optionally used in the sense of 'the lineage thereof'. For example: 'male progeny of vasittha: vāsitt̄ho' or 'vasitthassa apaccam̄, putto'; 'female progeny of vasittha: vāsitt̄hi'; 'progeny of vasittha: vāsitt̄ham̄'; similarly, 'male progeny of bharadvāja: bhāradvājo' or 'bharadvājassa apaccam̄, putto'; bhāradvājī, bhāradvājam̄; 'male progeny of gotama: gotamo' or 'gotamassa apaccam̄, putto'; gotamī, gotamam̄; 'male progeny of vasudeva: vāsudevo' or 'vasudevassa apaccam̄, putto'; vāsudevi, vāsudevam̄; similarly, bāladevo; vesamitto; svālapako; cettako; pāṇdavo; vāsavo.



[2] Nayana-nāna vacchādito.

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Tasma vacchādito gottaganato nayana-nānapaccaya-honti vā tass'apaccam icc etasmim atthe. Vacchassa apaccam, putto: vacchāyano; vacchassa apaccam, putto: vacchāno; evam sakaṭāyano; sakaṭāno; kañhayano; kañhāno; aggivessāyano; aggivessāno; kaccāyano; kaccāno; moggallāyano; moggallāno; munjāyano; munjāno.

(2) (The suffixes) nayana and nāna are used after the words vaccha etc.

The suffixes nayana and nāna are used in the sense of 'the lineage thereof' after the group of the words beginning with vaccha. For example 'the male offspring of vaccha: vacchāyano; vacchāno'; similarly, 'sakaṭāyano' 'sakaṭāno' 'kañhayano' 'kañhāno' 'aggivessāyano' 'aggivessāno' 'kaccāyano' 'kaccāno' 'moggallāyano' 'moggallāno' 'munjāyano' 'munjāno'.

[3] Neyyo kattikādīhi.

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Tehi kattikādīhi neyyappaccayo hoti vā tass'apaccam icc etasmim atthe. Kattikāya apaccam, putto: kattikeyyo, kattikāya apaccam, putto vā; evam venateyyo; rohikeyyo; gaṅgeyyo; kaddameyyo; nādeyyo; atteyyo; āheyyo; kāpeyyo; seveyyo; gāveyyo; bāleyyo; moleyyo; koleyyo.

(3) (The suffix) neyya is used after the words kattikā etc.

The suffix neyya is optionally used in the sense of 'the lineage thereof' after the words kattikā etc. For example 'the male offspring of kattikā: kattikeyyo'

or 'kattikāya apaccam putto'; similarly, 'venateyyo' 'rohineyyo' 'gañgeyyo' 'kaddameyyo' 'nādeyyo' 'atteyyo' 'āheyyo' 'kāpeyyo' 'seveyyo' 'gāveyyo' 'bāleyyo' 'moleyyo' 'koleyyo'.

[4] Ato nī vā.

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Tasmā akārantato pippaccayo hoti vā tass'apaccam
icc etasmim atthe. Dakkhassa apaccam, putto: dakkhi,
dakkhassa apaccam putto vā; evam doṇi; vāsavi; sāky-
aputti; nāthaputti; dāsaputti; vāruni; kaphi;
bāladevi; pāvaki; jenadatti; buddhi; dhammi; sañghi;
kappi; ānuruddhi. Vā ti vikappanatthena tass'apaccam
icc etasmim atthe nikappaccayo hoti. Sakyaputtassa
apaccam, putto: sākyaputtiko; sakyaputtassa apaccam
putto vā; evam nāthaputtiko; jenadattiko.

(4) (The suffix) nī is optionally used after the words ending in a.

The suffix nī is optionally used in the sense of 'the lineage thereof' after the words ending in a. For example 'the male offspring of dakkha: dakkhi', or 'dakkhassa apaccam, putto'; similarly, 'doṇi' 'vāsavi' 'sākyaputti' 'nāthaputti' 'dāsaputti' 'vāruni' 'kaphi' 'bāladevi' 'pāvaki' 'jenadatti' 'buddhi' 'dhammi' 'sañghi' 'kappi' 'ānuruddhi'. By the force of the word vā (optionally) the suffix nīka also is used in the sense of 'the lineage thereof'. For example 'the male offspring of sakyaputta: sākyaputtiko', or 'sakyaputtassa apaccam, putto'; similarly, 'nāthaputtiko'

'jenadattiko'.

[5] **Na^vopagvādīhi.**

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Upagu icc evam ādīhi ḡavappaccayo hoti vā tass'ā-paccam̄ icc etasmim̄ atthe. Upagussa apaccam̄, putto vā: opagavo, upagussa apaccam̄, putto vā; evam mānavo; gaggavo; pañdavo; bhaggavo; opakaccāyavo; opavindavo.

(5) (The suffix) ḡava is used after the words beginning with upagu.

The suffix ḡava is optionally used in the sense of 'the lineage thereof' after the words upagu etc. For example 'the male offspring of upagu: opagavo', or 'upagussa apaccam̄, putto'; similarly, 'mānavo' 'gaggavo' 'pañdavo' 'bhaggavo' 'opakaccāyavo' 'opavindavo'.

[6] **Nera vidhavādito.**

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Tasmañ vidhavādito ḡerappaccayo hoti vā tass'ā-paccam̄ icc etasmim̄ atthe. Vidhavāya apaccam̄, putto: vedhavero, vidhavāya apaccam̄, putto vā; evam bandhakero; sāmanero; nālikero.

(6) (The suffix) ḡera is used after the words beginning with vidhavā.

The suffix ḡera is optionally used in the sense of 'the lineage thereof' after the words vidhavā etc. For example 'the female offspring of vidhavā: vedhavero', or 'vidhavāya apaccam̄, putto'; similarly, 'bhandhakero' 'sāmanero' 'nālikero'.

[7] **Yena vā sāmsattham̄ tarati carati vahati ḡiko.** 352

Yena vā sāmsattham̄ yena vā tarati yena vā carati yena vā vahati icc etesv atthesu ḡikappaccayo hoti vā.

Tilena samsattham bhojanam: telikam, tilena samsattham va; golikam; ghāṭikam; nāvaya tarati ti nāviko, nāvaya tarati ti va; evam olympiko; sakatena carati ti sākaṭiko, sakatena carati ti va; evam pādiko; dandiko; dhammiko; sisena vahati ti sisiko, sisena vahati ti va; evam amsiko; khandhiko; hatthiko; aṅguliko. Va ti vikappanatthena ^{~~}annatthesupi ḡikappaccayo hoti. Rājagahe vasati ti rājagahiko; rājagahe jāto; rājagahiko; evam māgadhiko; savatthiko; kāpilavatthiko; pāṭaliputtiko.

(7) (The suffix) ḡika is used to denote 'that with which something is mixed, that with which one crosses over, that with which one moves, that with which one carries something'.

The suffix ḡika is optionally used in the sense of 'that with which something is mixed, that with which one crosses over, that with which one moves, that with which one carries something'. For example 'the food is mixed with sesame: telikam' or 'tilena samsattham' 'golikam' 'ghāṭikam'; 'one who crosses over by means of a boat: nāviko' or 'nāvaya tarati'; similarly 'olympiko'; 'one who goes in a cart:sākaṭiko' or 'sakatena carati'; similarly, 'pādiko' 'dandiko' 'dhammiko'; 'one who carries the burden on the head: sisiko' or 'sisena vahati'; similarly, 'amsiko' 'khandhiko' 'hatthiko' 'aṅguliko'. By the force of the word va (optionally) the suffix ḡika is used in the sense of other meanings

also. For example 'one who lives in rājagaha: rājagahiko' 'one who was born in rājagaha: rājagahiko'; similarly, 'māgadhiko' 'sāvatthiko' 'kāpilavatthiko' 'paṭaliputtiko'.

[8] Tam adhīte tena katādisannidhānanāiyogasippabhañḍa-jīvikatthesu. 353

Tam adhīte tena katādisv atthesu tamhi sannidhāno tattha niyutto tam assa sippam tam assa bhañḍam tam assa jīvikam icc etesv atthesu pīkappaccayo hoti vā. Vinayam adhīte ti venayiko, vinayam adhīte vā; evam sottantiko; ābhidhammiko; veyyākaraṇiko; kāyena katam kammam: kāyikam, kāyena katam kammam vā; evam vācasikam; mānasikam; sarīre sannidhānā vedanā: sarīrika, sarīre sannidhānā vedanā vā; evam mānasikā; dvāre niyutto: dovariko, dvāre niyutto vā, evam bhañḍāgariko; nāgariko; nāvakammiko; viñā assa sippa ti vēniko, viñā assa sippam vā; evam pāṇaviko; modaṅgiko; vamsiko; gandho assa bhañḍam: gandhiko, gandho assa bhañḍam vā; evam teliko; gojiko; urabbhaṁ hantvā jīvati ti orabbhiko, urabbhaṁ hantvā jīvati ti vā; evam māgaviko; sokariko; sākuṇiko. Ādiggahenā ^{~~}annatthesupi yojetabbo. Jālena hato: jāliko, jālena hato vā; suttena baddho: suttiko, suttena baddho vā; cāpo assa āvudho ti cāpiko, cāpo assa āvudho vā; evam tomariko; moggariko; mosaliko; vāto tassa ābādho ti vātiko; evam sandhiko; pittiko; buddhe pasanto: buddhiko, buddhe pasanto vā; evam dhammiko; saṅghiko; buddhassa santikam: buddhikam; evam dhammikam; saṅghikam;

vatthena kītam bhañdam: vatthikam; evam kumbhikam;
 phālikam; kiñkiñikam, sovannikam; kumbho assa pari-
 manam: kumbhiko; akkhena dibbatī ti akkhiko; evam
 sāliko; tindukiko; ambaphaliko; kapitthaphaliko;
 nālikeriko etc evam ādi.

(8) Also to denote 'the subject of one's study' 'that by which something is done etc.' 'near to (connected with) that' 'that with which one is connected' 'that which is one's art' 'that which is one's utensil' 'that which is one's livelihood'.

The suffix *pika* is optionally used in the sense of 'the subject of one's study' 'that by which something is done etc.' 'near to (connected with) that' 'that with which one is connected' 'that which is one's art' 'that which is one's utensil' 'that which is one's livelihood'. For example 'one who studies the vinaya: venayiko' or 'vinayam adhīte'; similarly, 'sottantiko' 'ābhidhammiko' 'veyyākaraniko'; 'the act performed by the body: kāyikam' or 'kāyena katañ kammap'; similarly, 'vācasikam' 'mānasikam'; 'the sensation connected with the body: sarīrika' or 'sarīre sannidhāna vedanā'; similarly, 'mānasika'; 'one who is appointed at a door: dovariko' or 'dvāre niyutto'; similarly, 'bhañagariko' 'nāgariko' 'nāvakammiko'; 'the lute is one's art: vepiko' or 'vīñā assa sippam'; similarly, 'pāñaviko' 'modañgiko' 'vamsiko'; 'the fragrance is one's commodity: gandhiko' or 'gandho assa bhañdam';

similarly 'teliko' 'goliko'; 'one who lives by killing a ram: orabbhiko' or 'urabbham hantvā jīvati'; similarly, 'māgaviko' 'sokariko' 'sakuṇiko'. By the force of ādi (etc.) the suffix *nika* is used in the sense of other meanings also. For example 'killed by a net: jāliko' or 'jālena hato', 'bound with a thread: suttiko' or 'suttena baddho'; 'the bow is one's weapon: cāpiko' or 'cāpo assa āvudho'; similarly, 'tomariko' 'moggariko' 'mosaliko'; 'the vāta is one's illness: vātiko'; similarly, 'sandhiko' 'pittiko'; 'one who has trusted in the Buddha: buddhiko' or 'buddhe pasanto'; similarly, 'dhammiko' 'saṅghiko'; 'belonging to the Buddha: buddhikam'; similarly, 'dhammikam' 'saṅghikam'; 'the utensil exchanged for cloth: vatthikam'; similarly, 'kumbhikam' 'phālikam' 'kīnkiñikam' 'sovannikam'; 'the pot is one's measure: kumbhiko' 'one who plays with a dice: akkhiko'; similarly, 'sāliko' 'tindukiko' 'ambaphaliko' 'kapitthaphaliko' 'nālikeriko' etc.

[9] Na rāgā tena rattam tass'edam annatthesu ca. 354

Nappaccayo hoti vā rāgamhā tena rattam icc etasmim
 atthe tass'edam annatthesu ca. Kasāvena rattam
 vattham; kāsāvam, kasāvena rattam vattham vā; evam
 kosumbham; hāliddam; pattāngam; māñjettham; kuñkumam;
 sūkarassa idam māgsam: sokaram, sūkarassa idam māgsam
 vā; mahisassa idam māgsam: māhisam, mahisassa idam
 māgsam vā. Udumberassa avidure vimānam: odumberam;
 vidisāya avidure bhavo: vediso; madhurāya jāto:
 mādhuro; kattikādīhi niyutto māso: kattiko; evam māga-

siro; phusso; māgho; phagguno; citto; na vuddhi nīlapi-tādo paccaye sañakārake; [pakāro phussa saddassa; siroti sirasam vade]; sikkhanam samūho: sikkho; bhikkhūnam samūho: bhikkho; evam kāpoto; māyuro; kokilo; buddho assa devatā: buddho; evam bhaddo; māro; māhindro; vessavayo; yāmo; somo; nārayayo; sañvaccharam avecca adhīte: sañvaccharo; evam mohutto; nimittam avecca adhīte: nemitto; evam aṅgavijjo; veyyākarayo; chandaso; cando; bhaśo; vasatīnam visayo deso: vāsāto; evam kunto; ātīsāro; udumbara asmiṃ padese santi: odumbaro; sagarehi nibbatto: sāgaro; sakalam assa nivāso: sākalo; madhura assa nivāso : mādhuro; madhurāya issaro: mādhuro; icc evam ādayo yojetabba.

(9) The suffix *na* is optionally used in the sense of 'dyed with' and 'possession' after the word denoting colour as well as other senses.

After the word denoting colour the suffix *na* is optionally used in the sense of 'dyed with' 'possession' as well as other senses. For example 'the cloth is dyed with a reddish yellow dye: kāśavam' or 'kasāvena rattam vattham'; similarly, 'kosumbham' 'haliddam' 'pattaṅgam' 'mañjetṭham' 'kuñkumam'; 'the flesh of a pig: sokaram' or 'sūkarassa idam mamsam' 'the flesh of a buffalo: māhisam' or 'mahisassa idam mamsam'; 'the palace is near a fig-tree: odumbaram' 'situated near vidisā: vediso' 'one who is born in the madhura: mādhuro'; 'the month connected with kattikā

etc: kattiko'; similarly, 'māgasiro' 'phusso' 'māgho' 'phagguno' 'citto'; when a suffix with the sound n follows, lengthening is not applicable to nīla, pīta etc., the sound pa is changed into pha (in phussa), the word sira should be understood in the sense of a constellation; 'a group of disciplines: sikkho' 'a group of monks: bhikkho'; similarly, 'kāpoto' 'māyūro' 'kokilo'; 'the buddha is one's god: buddho'; similarly 'bhaddo' 'māro' 'māhindro' 'vessavāno' 'yāmo' 'somo' 'nārāyāno'; 'having scrutinised one studies the year: sampvaccharo'; similarly, 'mohutto'; 'having scrutinised one studies an omen: nemitto'; similarly, 'aṅgavijjo' 'veyyākarapo' 'chandaso' 'cando' 'bhāso'; '(the country) is the place of herons: vāsāto'; similarly, 'kunto' 'ātisāro'; 'fig-trees grow in this country: odumbaro' 'produced by sagara-s:sāgaro' 'sakala city is one's residence: sākalo' 'madhurā is one's residence: madhuro' 'one who is the chief in madhurā: mādhuro' etc.

[10] Jātādīnam im'iya ca.

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Jāta icc evam ādīnam atthe ima-iya paccaya honti. Pacchā jāto: pacchimo; evam antimo; majjhimo; purimo; uparimo; hetṭhimo; gopimo; bodhisattassa jātiyā jāto: bodhisattajātiyo; evam assajātiyo; hatthijātiyo; manussajātiyo. Ādiggahañena niyuttatthāditopi tadassatthāditopi ima-iya-ika paccaya honti. Ante niyutto: antimo; evam antiyo; antiko; putto yassa atthi tasmīm vā vijjati ti puttimo; evam puttiyo; puttiko; kappimo; kappiyo; kappiko. Casaddaggahañena

kiyappaccayo hoti. Jātippabhutiya niyutto: jātikiyo; andhe niyutto: andhakiyo; jātiyā andho: jaccandho; jaccandhe niyutto: jaccandhakiyo.

(10) And the suffixes *ima* and *iya* belong to 'one who is born at' etc.

The suffixes *ima* and *iya* are used in the sense of 'born in' etc. For example 'one who is born after: pacchimo'; similarly, 'antimo' 'majjhimo' 'purimo' 'uparimo' 'hetthimo' 'gopimo'; 'one who is born as bodhisatta by birth: bodhisattajātiyo'; similarly, 'assajātiyo' 'hatthijātiyo' 'manussajātiyo'. By the force of *ādi* (etc.) the suffixes *ima*, *iya* and *ika* are also used in the sense of 'employed in' etc. and 'that thereof' etc. For example 'one who is kept in the end: antimo'; similarly, 'antiyo' 'antiko'; 'one who has a son or wherein a son exists: puttimo'; similarly, 'puttiyo' 'puttiko' 'kappimo' 'kappiyo' 'kappiko'. By the force of *ca* the suffix *kiya* is also used. For example 'one who is appointed from birth onwards: jātikiyo' 'one who is appointed in the Andha country: andhakiyo' 'one who is blind by birth: jaccandho' 'one who is kept for born-blind: jaccandhakiyo'.

[11] Samūhatthe kāñ-ṇā.

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Samūhatthe kāñ-ṇā icc ete paccaya honti. Rāja-puttanam samūho: rājaputtako rājaputto vā; manussānam samūho: mānussako mānusso vā; mayūrānam samūho: māyūrako māyūro vā; mahisānam samūho: māhisako māhiso vā.

(11) The suffixes *kaŋ* and *na* are used to denote 'group'.

The suffixes *kaŋ* and *na* are used in the sense of group. For example 'a group of princes: rājaputtako or rājaputto' 'a group of people: mānussako or mānusso' 'a group of peacocks: māyūrako or māyūro' 'a group of buffaloes: māhisako or māhisō'.

[12] Gāma-jana-bandhu-sahāyādīhi tā. 357

Gāma-jana-bandhu-sahāyā icc evam dīhi tāpaccayo hoti samūhatthe. Gāmānam samūho: gāmata; janānam samūho: janata; bandhūnam samūho: bandhuta; sahāyānam samūho: sahāyatā; nāgarānam samūho: nāgarata.

(12) The suffix *tā* is used after the words *gāma*, *jana*, *bandhu*, *sahāya* etc.

The suffix *tā* is used in the sense of group after the words *gāma*, *jana*, *bandhu*, *sahāya* etc. Thus 'a group of villages: gāmata' 'a multitude of persons: janata' 'a group of relatives: bandhuta' 'a group of friends: sahāyatā' 'a group of citizens: nāgarata'.

[13] Tadassatthānam īyo ca. 358

Tadassatthānam icc etasmim atthe īyappaccayo hoti. Madanassa thānam: madaniyam; bandhanassa thānam: bandhaniyam; mocanassa thānam: mocaniyam; evam rajaniyam; kamaniyam; dassanassa thānam: dassaniyam; upādānassa thānam: upādaniyam. Casaddaggahāgena iya-ilappaccaya honti. Ranno idam thānam: rājiyam; evam rājilam.

(13) And the suffix *īya* is used to denote 'that is the locality thereof'.

The suffix *iya* is used in the sense of 'that is the locality thereof'. For example 'the abode of cupid: madaniyam' 'the place of bondage: bandhaniyam' 'the place of freedom: mocaniyam'; similarly, 'rajaniyam' 'kamaniyam' 'the place of seeing: dassaniyam' 'the place of attachment: upadaniyam'. By the force of case the suffixes *iya* and *ila* are also used. For example 'the abode of king: raiyam'; similarly, 'rajilam'.

[14] Upamatthāyitattam.

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Upamatthe āyitattappaccayo hoti. Dhūmo viya dissati tad idam dhūmāyitattam; timiram viya dissati adum thānam tad idam timirāyitattam.

(14) The suffix *āyitatta* is used to denote resemblance.

The suffix *āyitatta* is used in the sense of resemblance. For example 'this thing appears like a smoke: dhūmāyitattam' 'that place appears like a darkness: timirāyitattam'.

[15] Tamnissitatthe lo.

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Tamnissitatthe tadassatthanam icc etasmim atthe ca lappaccayo hoti. Duṭṭhum nissitam: duṭṭhullam; vedam nissitam: vedallam.

(15) The suffix *la* is used to denote 'based on that'.

The suffix *la* is used in the sense of 'based on that' and 'that is the locality thereof'. For example '(the action) is based on a bad thing: duṭṭhullam' '(Buddha's discourse) based on knowledge: vedallam'.

[16] Ālu tabbahule.

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Āluppaccayo hoti tabbahulatthe. Abhijjhā assa pakati: abhijjhālu abhijjhābahu lo vā; evam sītālu; dhajālu; dayālu.

(16) The suffix ālu is used to denote 'full of that'.

The suffix ālu is used in the sense of 'full of that'. For example 'whose tendency is to be covetous: abhijjhālu or abhijjhābahu'; similarly, 'sītālu' 'dhajālu' 'dayālu'.

[17] Nya-tta-tā bhāve tu.

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Nya - tta - tā icc ete paccaya honti bhāvatthe. Alasassa bhāvo: ālasyam; arogassa bhāvo: ārogyam; pamsukūlikassa bhāvo: pamsukūlikattam; anodarikassa bhāvo: anodarikattam; saṅghanikārāmassa bhāvo: saṅghanikārāmatā; niddārāmassa bhāvo: niddārāmatā. Tusaddaggahāgena ttanappaccayo hoti. Puthajjanassa bhāvo: puthujjanattanam; vedanassa bhāvo: vedanattanam.

(17) On the other hand, nya, tta and tā are used to denote the state.

The suffix nya, tta and tā are used in the sense of the state (of an object). For example 'the state of a lazy person: ālasyam' 'the state of a healthy person: ārogyam' 'the state of one who wears clothes made of rags taken from a dust heap: pamsukūlikattam' 'the state of being not connected with (filling of) the stomach: anodarikattam' 'the state of one who is delighted in an assembly: saṅghanikārāmatā' 'the state of one who is delighted in sleeping: niddārāmatā'. By

the force of the word tu the suffix *ttana* is also used. For example 'the state of an unconverted person: *puthujjanattanam*' 'the state of sensation: *vedanattanam*'.

[18] *Na visamādīhi.*

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Nappaccayo hoti visamādīhi tassa bhāvo icc etasmim atthe. Visamassa bhāvo: vesamam; sucissa bhāvo: socam.

(18) The suffix *na* is used after the words *visama* etc.

The suffix *na* is used in the sense of 'the state (of an object) thereof' after the words *visama* etc. Thus: 'the state of an unequal thing: *vesamam*' 'the state of purity: *socam*'.

[19] *Ramāñiyādito kaṇ.*

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Ramāñiya icc evam ādito kaṇpaccayo hoti tassa bhāvo icc etasmim atthe. Ramāñiyassa bhāvo: rāmāñiyakam; manunnassa bhāvo: mānunnakam; aggisomassa bhāvo: aggisomakam.

(19) The suffix *kaṇ* is used after the word *ramāñiya* etc.

The suffix *kaṇ* is used in the sense of 'the state (of an object) thereof' after the words *ramāñiya* etc. Thus: 'the state of delightfullness: *ramāñiyakam*' 'the state of pleasure: *mānunnakam*' 'the state of being belonging to aggi and soma: *aggisomakam*'.

[20] *Visesa tara-tam'issik'iy'iṭṭhā.*

365

Visesatthe tara-tama-issika-iya-iṭṭha icc ete paccaya honti. Sabbe ime pāpā, ayam imesam visesena pāpo ti pāpataro; evam pāpatamo; pāpiissiko; pāpittho.

(20) The suffixes tara, tama, issika, iya, ittha are used to denote 'speciality'.

The suffixes tara, tama, issika, iya, ittha are used in the sense of 'speciality'. For example 'all these people are sinful, this person is more sinful than any one of them: pāpataro'; similarly, 'pāpatamo' 'pāpissiko' 'pāpittho'.

[21] Tadassatthī ti vi ca. 366

Tadassatthī icc etasmim atthe vīpacayo hoti. Medhā yasmim atti tasmim vā vijjati ti medhavī; evam mayavī. Casaddaggahagena sopaccayo hoti: sumedhā yassa hoti tasmim vā vijjati ti sumedhaso.

(21) And the suffix vi is used to denote 'that which is possessed by it'.

The suffix vi is used in the sense of 'that which is possessed by it'. For example 'the knowledge is possessed by him or it lies in him: medhavī'; similarly, 'mayavī'. By the force of ca the suffix so is also used. For example 'the good knowledge is possessed by him or it exists in him: sumedhaso'.

[22] Tapādito si. 367

Tapādito sīpacayo hoti tadassatthi icc etasmim atthe. Tapo yassa atti tasmim vā vijjati ti tapassi; evam tejassi; yasassi; manassi.

(22) The suffix si is used after the words tapa etc.

The suffix si is used in the sense of 'that which is possessed by it' after the words tapa etc. Thus: 'the asceticism is possessed by him or it exists in

him: tapassi'; similarly, 'tejassi' 'yasassi' 'manassi'.

[23] Dandādito ika-ī.

368

Dandādito ika-ī icc etc paccaya hoti tadassatthi icc etasmim atthe. Dando yassa atti tasmim vā vijjati ti dandiko; dandi; evam maliko; mali.

(23) The suffixes ika and ī are used after the words danda etc.

The suffixes ika and ī are used in the sense of 'that which is possessed by it' after the words danda etc. Thus: 'the staff is possessed by him or it lies with him: dandiko, dandi'; similarly, 'maliko' 'mali'.

[24] Madhvādito ra.

369

Madhu icc evam ādito rappaccayo hoti tadassatthi icc etasmim atthe. Madhu yassatthi tasmim vā vijjati ti madhuro; evam kūñjaro; mukharo; susiro; subharo; suciro.

(24) The suffix ra is used after the words madhu etc.

The suffix ra is used in the sense of 'that which is possessed by it' after the words madhu etc. Thus: 'the honey is possessed by him or it is with him: madhuro'; similarly, 'kūñjaro' 'mukharo' 'susiro' 'subharo' 'suciro'.

[25] Guṇādito vantu.

370

Guṇa icc evam ādito vantuppaccayo hoti tadassatthi icc etasmim atthe. Guṇo yassa atti tasmim vā vijjati ti guṇava; evam yasava; dhanava; balava; pannava.

(25) The suffix vantu is used after the words guṇa etc.

The suffix **antu** is used in the sense of 'that which is possessed by it' after the words **guna** etc. Thus: 'the merit is possessed by him or it lies in him: **gunava**'; similarly, '**yasava**' '**dhanava**' '**balava**' '**pannavā**'.

[26] **Satyādīhi** **mantu**.

371

Sati **icc evam** **ādīhi** **mantuppaccayo** **hoti** **tadassatthi** **icc etasmim** **atthe**. **Sati** **yassa** **atti** **tasmim** **vā** **vijjati** **ti** **satimā**; **evam** **jutimā**; **sucimā**; **thutimā**; **matimā**; **kittimā**; **mutimā**; **bhanumā**.

(26) The suffix **antu** is used after the words **sati** etc.

The suffix **antu** is used in the sense of 'that which is possessed by it' after the words **sati** etc. Thus: 'the mindfulness is possessed by him or it lies in him: **satimā**'; similarly, '**jutimā**' '**sucimā**' '**thutimā**' '**matimā**' '**kittimā**' '**mutimā**' '**bhanumā**'.

[27] **Saddhādito** **na**.

372

Saddhā **icc evam** **ādito** **ṇappaccayo** **hoti** **tadassatthi** **icc etasmim** **atthe**. **Saddhā** **yassa** **atti** **tasmim** **vā** **vijjati** **ti** **saddho**; **evam** **panno**; **maccharo**.

(27) The suffix **na** is used after the words **saddhā** etc.

The suffix **na** is used in the sense of 'that which is possessed by it' after the words **saddhā** etc. Thus: 'the faith is possessed by him or it lies in him: **saddho**'; similarly, '**panno**' '**maccharo**'.

[28] **Āyuss'ukārasmantumhi**.

373

Āyusaddassa **ukārassa** **asādeso** **hoti** **mantuppaccaye** **pare**. **Āyu** **yassa** **atti** **tasmim** **vā** **vijjati** **ti** **āyasma**.

(28) The vowel **u** of the word **āyu** followed by the suffix

mantu is changed into as.

When the suffix mantu follows, the vowel u of the word āyu is changed into as. Thus: 'the long life is possessed by him or it is with him: āyasma'.

[29] Tappakativacane mayo.

374

Tappakativacanatthe mayappaccayo hoti. Suvaññena pakatamः suvaññamayam; evam rūpiyamayam; jatumayam; rajatamayam; ayomayam; mattikāmayam; itthakamayam; katthamayam; gomayam.

(29) The suffix maya is used to denote 'its nature thereof'.

The suffix maya is used in the sense of 'its nature thereof'. For example '(a bowl) is made of gold: suvaññamayam'; similarly, 'rūpiyamayam' 'jatumayam' 'rajatamayam' 'ayomayam' 'mattikāmayam' 'itthakamayam' 'katthamayam' 'gomayam'.

[30] Saṅkhyāpūraṇe mo.

375

Saṅkhyāpūraṇatthe mappaccayo hoti. Pañcannam
pūraṇo: pañcamo; evam chaṭṭhamo; sattamo; atṭhamo;
navamo; dasamo.

(30) The suffix ma is used to denote 'the completion of a number'.

The suffix ma is used in the sense of 'the completion of a number'. For example 'completing the number five: pañcamo'; similarly, 'chaṭṭhamo' 'sattamo' 'atṭhamo' 'navamo' 'dasamo'.

[31] Sa chassa vā.

376

Saṅkhyāpūraṇe vattamānassa chassa so hoti vā.

Channam pūraṇo: saṭṭho chaṭṭho vā.

(31) The sound cha is optionally changed into sa.

The sound cha used in the sense of 'the completion of a number' is optionally changed into sa. Thus: 'completing the number six: saṭṭho or chaṭṭho'.

[32] Ekādito dasassi.

377

Ekādito dasassa anto īpacayo hoti itthiyam
saṅkhyāpūraṇatthe. Ekādasannam pūraṇī: ekādasi;
pancadasannam pūraṇī: pancadasī; catuddasannam pūraṇī:
catuddasī. Pūraṇe ti kim attham? Ekādasa; pancadasa.

(32) The suffix ī is added to dasa after the words eka etc.

The suffix ī is added to the final of dasa after the words eka etc. in the feminine gender (and) in the sense of 'the completion of a number'. Thus: 'completing the number eleven: ekādasi' 'completing the number fifteen: pancadasī' 'completing the number fourteen: catuddasī'. Why 'in the sense of a number'? For, in the following examples, this suffix is not found: 'ekādasa' 'pancadasa'.

[33] Dase so niccañ ca.

378

Dase niccam chassa so hoti. Solasa.

(33) Also the sound cha followed by the word dasa is always changed into so.

When the word dasa follows, the sound cha is always changed into so. Thus: 'solasa'.

[34] Ante niggahītañ ca.

379

Tāsam sañkhyānam ante niggahītagamo hoti.
 Ekādasim; pāñcadasim; catuddasim.

(34) And niggahīta is added at the end.

The niggahīta is augmented at the end of those numerals. For example 'ekādasim' 'pāñcadasim'
 'catuddasim'.

[35] Ti ca.

380

Tāsam sañkhyānam ante tikārāgamo hoti. Visati;
 timsati.

(35) Also ti.

The suffix ti is augmented at the end of those numerals. For example 'visati' 'timsati'.

[36] La da-rāgap.

381

Dakāra-rakārāgap sañkhyānam lakārādeso hoti.
 Sojasam; cattālisam.

(36) The sounds da and ra are changed into la.

The sounds da and ra of numerals become la. For example 'sojasam' 'cattālisam'.

[37] Visati-dasesu bā dvissa tu.

382

Visati-dasa icc etesu dvissa bā hoti. Bāvisati-ndriyāni; bārasa manussā. Tusaddaggahañena dvissa du-di-doādesā honti. Durattam; dirattam; diguṇam; dohañini.

(37) However the word dvi followed by the words visati and dasa is changed into bā.

When the words visati and dasa follow, the word dvi is changed into bā. Thus: 'bāvisatindriyāni' 'bā-

rasa manussā'. By the force of tu the word dvi is also changed into du, di and do. For example 'durattam' 'dirattam' 'digupam' 'dohalini'.

[38] Ekādito dasa ra sañkhyāne.

383

Ekādito dasassa dakārassa rakāro hoti vā sañkhyāne. Ekārasa; bārasa; ekādasa; bādasa; dvādasa. Sañkhyāne ti kim attham? Dvādasāyatanaṁ.

(38) In the numerals the sound da of dasa is changed into ra after the words eka etc.

In numerals the sound da of dasa used after the words eka etc. is optionally changed into ra. Thus: 'ekārasa' 'bārasa' 'ekādasa' 'bādasa' 'dvādasa'. Why 'the numerals'? For, in the following example this change is not found: 'dvādasāyatanaṁ'.

[39] Atṭhādito ca.

384

Atṭhādito dasasaddassa dakārassa rakāra deso hoti vā sañkhyāne. Atṭhārasa; atṭhādasa. Atṭhādito ti kim attham? Pāncadasa. Sañkhyāne ti kim attham? Atṭhādasiko. Caggahaṇam kim attham? Dasa-raggahaṇānukaddhanattham.

(39) Also after the words atṭha etc.

In numerals the sound da of dasa used after atṭha etc. is optionally changed into ra. Thus: 'atṭhārasa' 'atṭhādasa'. Why 'after atṭha etc.'? For, in the following example this change is not found: 'pāncadasa'. Why 'the numerals'? For, in the following example this change is not found: 'atṭhādasiko'. Why is ca added?:

For, supplying here dasa-ra from the preceding rule.

[40] Dv'ek'at̄thanamp̄ akāro vā. 385

Dvi-eka-at̄tha etesam̄ anto akārādeso hoti vā sañkhyāne. Dvādasa; ekādasa; at̄thādasa. Sañkhyāne ti kim attham? Dvidanto; ekadanto; ekachatto; at̄thatthambho.

(40) (The final of) the words dvi, eka and at̄tha is optionally changed into ā.

The final of the words dvi, eka and at̄tha is optionally changed into ā to signify the numerals. Thus: 'dvādasa' 'ekādasa' 'at̄thādasa'. Why 'the numerals'? For, in the following examples this change is not found: 'dvidanto' 'ekadanto' 'ekachatto' 'at̄thatthambho'.

[41] Catuchehi tha-ṭha. 386

Catu-cha icc etehi tha-ṭha icc ete paccaya honti sañkhyāpūraṇatthe. Catunnam̄ pūraṇo: catuttho; channam̄ pūraṇo: chattho.

(41) The suffixes tha and ṭha are used after catu and cha.

The suffixes tha and ṭha are used after catu and cha in the sense of 'the completion of a number'. Thus: 'the completion of four: catuttho' 'the completion of six: chattho'.

[42] Dvi-tīhi tiyo. 387

Dvi-ti icc etehi tiyappaccayo hoti sañkhyāpūraṇatthe. Dvinnam̄ pūraṇo: dutiyo; tinnam̄ pūraṇo: tatiyo.

(42) The suffix tiya is used after the words dvi and ti.

The suffix tiya is used after the words dvi and ti in the sense of 'the completion of a number'. Thus: 'completing the number two: dutiyo' 'completing the number three: tatiyo'.

[43] Tiye du-tāpi ca. 388

Dvi-ti icc etesam du-ta icc ete ādesā honti
 tiyappaccaye pare. Dutiyo; tatiyo. Apiggahanena annes-
 vapi du-tiādesā honti. Durattam; tirattam.
 Casaddaggahanena dvi icc etassa dikāro hoti. Digunam
 saṅghāṭikam parūpitvā.

(43) And also du and ta when followed by tiya.

When the suffix tiya follows, the words dvi and ti are changed into du and ta. So: 'dutiyo' 'tatiyo'. By the force of api, du and ti are the substitutes elsewhere also. Thus: 'durattam' 'tirattam'. By the force of ca the word dvi is also changed into di. Thus: 'digunam saṅghāṭikam parūpitvā'.

[44] Tesam addhūpapaden' addhuddha-divaddha-
 diyaddh' addhatiya-. 389

Tesam catuttha-dutiya-tatiyānam addhūpapadānam
 addhuddha-divaddha-diyaddha-addhatiyādesā addhūpapadena
 saha nipaccante. Addhena catuttho: addhuddho; addhena
 dutiyo: divaddho; addhena dutiyo: diyaddho; addhena
 tatiyo: addhatiyo.

(44) Those, compounded with addha are changed into

addhuddha, divaddha, diyaddha and addhatiya.

The words catuttha, dutiya and tatiya compounded with addha constitute anomalously the forms addhuddha, divaddha, diyaddha and addhatiya. Thus: 'half less to fourth: addhuddha' 'half less to second: divaddha' 'half less to second: diyaddha' 'half less to third: addhatiya'.

[45] Sarūpanām ekasesv āsakim. 390

Sarūpanām padabyanjanānām ekaseso hoti āsakim.
Puriso ca puriso ca: purisa. Sarūpanām iti kim attham?
Hathī ca asso ca ratho ca pattiko ca:
hatthiassarathapattikā. Asakin ti kim attham? Puriso.

(45) Of many words identical in form, only one is retained.

The only one word remains among those of identical forms. For example 'puriso ca puriso ca: purisa'. Why identical in form?: For, to the following example this rule is not applicable: 'hathī ca asso ca ratho ca pattiko ca: hatthiassarathapattikā'. Why 'many'? For, to the following example this rule is not applicable: 'puriso'.

[46] Ganane dassa dvi-ti-catu-pānca-cha-satta-āṭṭha-
navakanām vi-ti-cattāra-pānnā-cha-satt'asa-navā
yosu yonāñ c'isam-āsam-ṭhi-ri-t'īt'ūti. 391

Ganane dasassa dvika-tika-catukka-pāncaka-chakka-
sattaka-āṭṭhaka-navakanām sarūpanām katekasesānām yath-
āsaṅkhyām vi-ti-cattāra-pānnā-sa-satt'asa -nava icc ete

ādesā honti asakīp yosu yonan̄ ca īsam̄-āsam̄-ṭhī-ri-ti-
 īti-uti icc ete ādesā pacchā puna nipaccante. Vīsam̄;
 timsam̄; cattālīsam̄; pannasam̄; satṭhī; sattari; sattati;
 asīti; navuti. Asakin ti kim attham? Dasa. Gaṇane ti
 kim attham? Dasadasako puriso.

(46) In counting the word **dasa**, multiplied two times, three times, four times, five times, six times, seven times, eight times and nine times followed by the case-ending yo is changed into vī, ti, cattāra, panna, cha, satta, asa and nava and the case-ending yo is afterwards changed into īsam̄, āsam̄, ṭhī, ri, ti, īti, and uti.

In counting, when one is retained out of the words similar in form, if the case-ending yo follows, the word **dasa**, multiplied two times, three times, four times, five times, six times, seven times, eight times and nine times is changed into vī, ti, cattāra, panna, sa, satta, asa and nava respectively and the case-ending yo is afterwards anomalously changed into īsam̄, āsam̄, ṭhī, ri, ti, īti and uti. Thus: 'vīsam̄' 'timsam̄' 'cattālīsam̄' 'pannasam̄' 'satṭhī' 'sattari' 'sattati' 'asīti' 'navuti'. Why 'asakīp' is understood?: For, to the following example this rule is not applicable: '**dasa**'. Why 'in counting'? For, to the following example this rule is not applicable: '**dasadasako puriso**'.

[47] Catūpapadassa tulopo cuttarapadādicassa
cu-co pi na vā.

392

Catūpapadassa gaṇanapariyāpannassa tulopo hoti
uttarapadādicassa cakārassa cu-co pi honti na vā.
Catūhi adhikā dasa: cuddasa, coddasa, catuddasa.
Apiggahañena anupapadassāpi uttarapadādissa cassa lopo
hoti na vā cassa cu-copi honti ca. Tālīsam; cattā-
lisam; cuttālīsam; cottālīsam.

(47) The sound tu of catu is elided, and ca followed by latter number, is or is not optionally changed into cu and co.

If the word catu constitutes the preceding member of a compound word, the sound tu of catu is elided and ca is or is not optionally changed into cu and co. For example 'the ten added by four : cuddasa, coddasa and catuddasa'. By the force of ca even when the word catu does not constitute the preceding member of a compound word, ca is or is not elided and ca is also changed into cu and co. For example 'tālīsam' 'cattālīsam' 'cuttālīsam' 'cottālīsam'.

[48] Yad anuppanna nipātanā sijjhanti. 393

Ye saddā anidditthalakkhaṇā akkhara-pada- byanja-
nato itthi-puma-napumsakaliṅgato nām'ūpasagga-nipātato
abyayībhāvasamāsa-taddhit'ākhyato gaṇana-saṅkhyā-kāla-
kārakappayogasannāto sandhi-pakati-vuddhi-lopa-āgama-
vikāra-viparītādesato ca vibhattivibhajanato, ca te
nipātanā sijjhanti.

(48) Those which are not accomplished, are proved by 'nipātana' device.

The words may be indeterminate in respect of sounds and words and consonants, masculine, feminine, and neuter gender, nouns, preposition and indeclinable, abyayībhāva compound, taddhita and ākhyāta, number, tense and case, junction, stem, lengthening, elision, augment, modification, inversion and substitute, and division of case-endings; such words are considered as proved by the way of nipātana.

[49] Dvādito ko'nekatthe ca.

394

Dvi icc evam ādito kappaccayo hoti anekatthe ca...

(49) And, after the words dvi etc. the suffix ka is used to denote aneka more than one.

The suffix ka is used in the sense of 'more than one' after the words dvi etc...

[50] Dasadasakam̄ satam̄ dasakanam̄ satam̄ sahassan̄ ca yomhi.

395

Gananapariyāpannassa dasadasakassa satam̄ hoti, satadasakassa ca sahassam̄ hoti yomhi. Satam̄, sahassam̄. Dvikādinam̄ taduttarapadānāñ̄ ca nipaccante yathāsambhavam̄. Satassa dvikam̄ tad idam̄ hoti dvisatam̄; satassa tikam̄ tad idam̄ hoti tisatam̄; evam̄ catusatam̄, pañcasatam̄; chasatam̄; sattasatam̄; atthasatam̄; navasatam̄; dasasatam̄ sahassam̄ hoti.

(50) Ten times ten becomes satam̄ and also a hundred times ten becomes sahassam̄ if the case-ending yo

follows.

In counting, ten times ten and a hundred times ten followed by the case-ending yo become satam and sahassam (respectively). Therefore: 'satam' 'sahassam'. The dvika etc. followed by these words are also proved accordingly. Thus: 'twice hundred: dvisatam' 'thrice hundred: tisatam'; similarly, 'catusatam' '[~]pāncasatam' 'chasatam' 'sattasatam' 'atthasatam' 'navasatam' 'dasasatam sahassam hoti'.

[51] Yāvataduttarim dasagūṇitān̄ ca. 396

Yāva tāsam sañkhyānam uttarim dasagūṇitān̄ ca kātabbam. Yathā: dasassa dasagūṇitam katvā satam hoti; satassa dasagūṇitam katvā sahassam hoti; sahassassa dasagūṇitam katvā dasasahassam hoti; dasasahassassa dasagūṇitam katvā satasahassam hoti; satasahassassa dasagūṇitam katvā dasasatasahassam hoti; dasasatasahassassa dasagūṇitam katvā koṭi hoti; koṭisatahassānam satam pakōṭi hoti; even sesāni kātabbāni.

(51) The numbers are to be multiplied by ten as far as the higher numbers increase.

The numbers are to be multiplied by ten as far as the higher numbers increase. Thus: 'ten times multiplication of ten becomes satam' 'hundred times multiplication of ten becomes sahassam' 'thousand times multiplication of ten becomes dasasahassam' 'ten thousand times multiplication of ten becomes satasahassam' 'hundred thousand times multiplication of

ten becomes dasasatasahassam' 'ten hundred thousand times multiplication of ten becomes koṭi' 'one hundred times multiplication of a hundred thousand crores becomes pakoti'; the remaining number also should be accomplished accordingly.

[52] Sakanamehi.

397

Yasam pana saṅkhyānam anidditthanāmadheyyānam sakehi sakehi nāmehi nipaccante. Satasahassānam satam: koṭi; koṭisatasahassānam satam: pakoti; pakotisatasahassānam satam: koṭippakoti; koṭippakotisatasahassānam satam: nahutam; nahutasatasahassānam satam: ninnahutam; ninnahutasatasahassānam satam: akkhobhini; tathā: bindu; abbudam; nirabbudam; ahaham; ababam; atatam; sogandhikam; uppalam; kumudam; pūḍarīkam; padumam; kathānam; mahākathānam; asaṅkheyayam.

(52) (The others are laid down) by their designations.

The other numbers, the nouns for which are not accomplished, are laid down by designations. Thus: 'a hundred of one hundred thousand: koṭi' 'a hundred of one hundred thousand koṭi-s: pakoti' 'a hundred of one hundred thousand pakoti-s: koṭippakoti' 'a hundred of one hundred thousand koṭippakoti-s: nahutam' 'a hundred of one hundred thousand nahuta-s: ninnahutam' 'a hundred of one hundred thousand ninnahuta-s: akkhobhini'; similarly, 'bindu' 'abbudam' 'nirabbudam' 'ahaham' 'ababam' 'atatam' 'sogandhikam' 'uppalam' 'kumudam' 'pūḍarīkam' 'padumam' 'kathānam' 'mahākathānam' 'asaṅkheyayam'.

[53] *Tesam* *ño lopam*.

398

Tesam *paccayanam* *ño lopam* *āpajjate*. *Gotamassa* *apaccam*, *putto*: *gotamo*; *evam* *vāsittho*; *venateyyo*; *ālasyam*; *arogyam*.

(53) Their *ño* is elided.

The sound *ño* belonging to those suffixes is elided. For example 'the male offspring of gotama' : *gotamo*; similarly, '*vāsittho*' '*venateyyo*' '*ālasyam*' '*arogayaṁ*'.

[54] *Vibhāge dhā ca*.

399

Vibhāgatthe dhāpaccayo hoti. *Ekena vibhāgena*: *ekadhā*; *evam* *dvidhā*; *tidhā*; *catudhā*; *pāñcadhā*. C'eti kim attham? So ca hoti. *Suttaso*; *byanjanaso*; *padaso*.

(54) The suffix *dhā* too is used to denote 'division'.

The suffix *dhā* is used in the sense of 'division'. For example 'by single' : *ekadhā*; similarly, '*dvidhā*' '*tidhā*' '*catudhā*' '*pāñcadhā*'. Why 'ca' (too)?: For, the suffix *so* is also added. For example '*suttaso*' '*byanjanaso*' '*padaso*'.

[55] *Sabbanāmehi pakāravacane tu thā*.

400

Sabbanāmehi pakāravacanatthe tu thāpaccayo hoti. So *pakāro*: *tathā*; *tam* *pakāram*: *tathā*; *tena pakārena*: *tathā*; *tassa pakārassa*: *tathā*; *taśmīm* *pakāre*: *tathā*; *evam* *sabbathā*; *annathā*; *itarathā*. *Tusaddaggahanam* kim attham? *Thattāpaccayo hoti*. So viya *pakāro*: *tathattā*; *yathattā*; *annathattā*; *itarathattā*; *asabbathattā*.

(55) The suffix *thā*, however, is used after the

pronouns to denote 'manner'.

The suffix *tha* too is used in the sense of 'manner' after the pronouns. For example 'that manner: tatha' 'to that manner: tatha' 'by that manner: tatha' 'for that manner: tatha' 'in that manner: tatha'; similarly, 'sabbatha' ^{~~} 'annatha' 'itaratha'. Why tu is added?: For, the suffix *thatta* is also used. For example 'the manner like that: tathatta' 'yathatta' ^{~~} 'annathatta' 'itathatta' 'asabbathatta'.

[56] Kim-imahi tham.

401

kim- ima icc etehi thampaccayo hoti pakaravaca-natthe. Ko pakaro: katham; kam pakaram: katham; kena pakarena: katham; kassa pakarassa: katham; kasma pakara: katham; kasmim pakare: katham; ayam pakaro: ittham; imam pakaram: ittham; imina pakarena: ittham; anena pakarena: ittham; assa pakarassa: ittham; asma pakara: ittham; asmim pakare: ittham.

(56) The suffix *tham* is used after *kim* and *ima*.

The suffix *tham* is used in the sense of manner after *kim* and *ima*. Thus: 'which manner: katham' 'to which manner: katham' 'by which manner: katham' 'for which manner: katham' 'from which manner: katham' 'in which manner: katham' 'this manner: ittham' 'to this manner: ittham' 'by this manner: ittham' 'for this manner: ittham' 'from this manner: ittham' 'in this manner: ittham'.

[57] Vuddhadisarassa va'samyogantassa sape ca. 402

Adisarassa va asamyogantassadibyanjanassa va

sarassa vuddhi hoti sañakārappaccaye pare. Abhidhammam
adhite: ābhidhammiko; vinatāya apaccam: venateyyo; evam
vāsittho; ālasyam. Asamyogantass'eti kim attham?
Bhaggavo.

(57) When a suffix having ḷ follows, the intial vowel or vowel belonging to the initial single consonant is also lengthened.

When the suffix having ḷ follows, the initial vowel or vowel belonging to the initial single consonant is also lengthened. For example 'one who studies abhidhamma: ābhidhammiko' 'the offspring of vinatā: venateyyo'; similarly, 'vāsittho' 'ālasyam'. Why 'not succeeded by a double consonant'? For, in the following example this change is not found: 'bhaggavo'.

[58] Mā y-ūnam āgamo ṭhāne.

403

I-u icc etesam ādibhūtanam avuddhi hoti tesu ca
vuddhi āgamo hoti ṭhāne. Byākarapam adhite: veyyā-
karāgo; nyāye niyutto: neyyāyiko; byāvaccassa apaccam,
putto: veyyāvacca; dvāre niyutto: dovāriko.

(58) Lengthening of i and u is cancelled; in their place augment is laid down.

The initial vowels i and u are not lengthened, the augment (of lengthening) is added in proper places. For example 'one who studies grammar: veyyākarāgo' 'one who is concerned with nyāya: neyyāyiko' 'a male offspring of byāvaccassa: veyyāvacca' 'one who is

appointed at door: dovāriko'.

[59] Āttāñ ca ri.

404

I-u icc etesam̄ Āttāñ ca hoti rikārāgamo ca thāne. Ārissam̄; ānyam̄; āsabham̄; ājavam̄; icc evam̄ ādi. Yūnam̄ iti kim attham? Āpāyikoty ādi. Thāne ti kim attham? Vemāniko; opanayiko; opamāyiko; opāyiko.

(59) (The (initial) vowels i and u) are changed into ā, and the augment ri is added.

The initial vowels i and u are also changed into ā, the ri is augmented in proper places. For example 'ārissam̄' 'ānyam̄' 'āsabham̄' 'ājavam̄' etc. Why 'the initial vowels i and u'? For, to the following example this rule is not applicable: 'āpāyiko' etc. Why 'in proper place'? For, to the following examples this rule is not applicable: 'vemāniko' 'opanayiko' 'opamāyiko' 'opāyiko'.

[60] Kvaci ādi-majjh'uttarānam̄ dīgha-rassā paccayesu ca.

405

Kvaci ādi-majjh-uttara icc etesam̄ dīgha-rassā honti paccayesu ca appaccayesu ca. Ādidīgho tāva: pākāro; nīvāro; pāsādo; pākato; pātimokkho; pātikānkhō icc evam̄ ādi; majjhadīgho tāva: aṅgamāgadhiko; orabbhamāgaviko; icc evam̄ ādi; uttaradīgho tāva: khanti paramam̄ tapo titikkha; añjanāgiri; koṭarāvanam̄; icc evam̄ ādi; Ādirasso tāva: pag eva; icc evam̄ ādi; majjhарasso tāva: sumedhaso; suvappadharehi; icc evam̄ ādi; uttararasso tāva: yathābhāviguṇena so; bhovādināma so

hoti; icc evam ādi. Evam yathājinavacanānuparodhena yojetabba.

(60) And the initial, middle and final vowel of a word followed suffixes are sometimes lengthened or shortened.

When a suffix or non-suffix follows, the initial, middle and final vowels of a word are sometimes lengthened or shortened. Lengthening of the initial: 'pākāro' 'nīvāro' 'pāsādo' 'pākato' 'pātimokkho' 'pātikāñkho' etc; lengthening of the middle: 'āñgamāgadhiko' 'orabbhamāgaviko' etc; lengthening of the final: 'khanti paramām tapo titikkha' 'āñjanāgiri' 'koṭarāvanām' etc; shortening of the initial: 'pag eva' etc; shortening of the middle: 'sumedhaso' 'suvannadharehi' etc.; shortening of the final: 'yathābhāviguṇena so' 'bhovādīnāma so hoti' etc. Thus the rules should be applied so as to suit the words of the Conquerer.

[61] Tesu vuddhi-lopāgama-vikāra-viparītādesā ca. 406

Tesu ādi-majjhūttaresu jinavacanānuparodhena kvaci vuddhi hoti, kvaci lopo hoti, kvaci āgamo hoti, kvaci vikāro hoti, kvaci viparīto hoti, kvaci ādeso hoti. Ādivuddhi tāva: ābhidhammiko; venateyyo; icc evam ādi; majjhavuddhi tāva: sukhasseyyam; sukhakāri dānam; icc evam ādi; uttaravuddhi tāva: kāliṅgo; māgadho; paccakkhadhammo; icc evam ādi. Ādilopo tāva: tālisam; icc evam ādi; majjhalopo tāva: kattukāmo; gantukāmo; dhaniyo; kumbhakāraputto; vedallam;

icc evam ādi; uttaralopo tāva: bhikkhū; bhikkhuni; icc evam ādi. Ādiāgamo tāva: vutto bhagavata; icc evam ādi; majjhāgamo tāva: sa sīlavā sa pānnavā; icc evam ādi; uttarāgamo tāva: vedallam; icc evam ādi. Ādivikāro tāva: ārissam; āsabham; ānyam; icc evam ādi; majjhavikāro tāva: varārissam; parārissam; icc evam ādi; uttaravikāro tāva: tāni; sukhāni; icc evam ādi. Ādiviparīto tāva: uggate suriye; uggacchati; icc evam ādi; majjhaviparīto tāva: samuggacchati; samuggate suriye; icc evam ādi; uttaraviparīto tāva: digu; digunnam; icc evam ādi. Ādiādeso tāva: y-ūnam icc evam ādi; majjhādeso tāva: nyāyogo; icc evam ādi; uttarādeso tāva: sabbaseyyo; sabbasettho; icc evam ādi. Evam yathānuparodhena yojetabba.

(61) And in them lengthening, elision, augment, change, inversion and substitutes (are laid down).

The initial, middle and final vowels of the words belonging to the discourse of Lord Buddha are sometimes lengthened, elided, augmented, changed, inverted or substituted. Lengthening of vowel at the beginning of a word: 'ābhidhammiko' 'venateyyo' etc; lengthening of vowel at the middle of a word: 'sukhasseyyam' 'sukhakāri dānam' etc; lengthening of vowel at the end of a word: 'kālingo' 'māgadho' 'paccakkhadhammo' etc. Elision of syllable at the beginning of a word: 'tālisam' etc; elision of syllable at the middle of a word: 'kattukāmo' 'gantukāmo' 'dhaniyo' 'kumbhakāraputto' 'vedallam' etc; elision of

syllable at the end of a word: 'bhikkhū' 'bhikkhunī' etc. Augment at the beginning of a word: 'vutto bhagavatā' etc; augment at the middle of a word: 'sa silava' 'sa pānnava' etc; augment at the end of a word: 'vedallam' etc. Change at the beginning of a word: 'ārissam' 'āsabham' 'ānyam' etc; change at the middle of a word: 'varārissam' 'parārissam' etc; change at the end of a word: 'tāni' 'sukhāni' etc. Inversion of vowel at the beginning of a word: 'uggate suriye' 'uggacchati' etc; inversion of vowel at the middle of a word: 'samuggacchati' 'samuggate suriye' etc; inversion of vowel at the final of a word: 'digu' 'digunnam' etc. Substitution at the beginning of a word: "y-ūnam" etc; substitution at the middle of a word: 'nyāyogo' etc; substitution at the end of a word: 'sabbaseyyo' 'sabbasetṭho' etc. Thus the rules should be applied (consistantly) according to the word of the Lord Buddha.

[62] A-y-uvanñānāñ cā-y-o vuddhi. 407

A iti akāro i - ī iti ivanno u - ū iti uvanno, tesam akāra-ivanno-uvanñānāñ ā-e-o vuddhiyo honti yathā-saṅkhyam, a-i-u avuddhi ca hoti. Ābhidhammiko; venateyyo; oļumpiko; abhidhammiko; vinateyyo; uļumpiko. Punavuddhiggahānam kim attham? Uttarapadavuddhibhāvattam. Añgamagadhehi āgato: añgamāgadhiko; nigamo ca janapado ca: nigamajanapada, nigamajanapadesu jāta: negamajanapada, puri ca janapado ca:purijanapada, puri-

janapadesu jātā: porajānapadā; satta ahāni:
 sattaham; sattahē niyutto: sattāhiko; catasso vijā:
 catuvijjam, catuvijje niyutto: cātuvejjiko; icc evam
 ādi. Vuddhi icc anena kv attho? Vuddhādisarassa
 vā'samyogantassa sañe ca (V. 57).

Iti nāmakappe taddhitakappo aṭṭhamo kāndo.

(62) And lengthening of a - kāra, i - vāṇṇa and u - vāṇṇa is ā, e and o.

A-kāra (a), i-vāṇṇa (i and ī) and u-vāṇṇa (u and ū) are called lengthened, when they are turned into a, e and o respectively; and a, i, u means non-lengthening. For example 'abhidhammiko' 'venateyyo' 'olumpiko'; 'abhidhammiko' 'vinateyyo' 'ulumpiko'. Why is the word vuddhi (lengthening) repeated? For, the lengthening in the latter pada is also denoted here. For example 'the person who has come from aṅgamagadha: aṅgamāgadhiko' 'town and the country: nigamajanapadā' 'those who are born in town and country: negamajanapadā' 'city and country: purijanapadā' 'those who are born in city and country: porajānapadā' 'seven days: sattāham' 'connected with seven days: sattāhiko' 'four lores: catuvijjam' '(the monk) connected with four lores: catuvejjiko' etc. What is the use of the term vuddhi?: (It is useful) for, it is used in the rule 'Vuddhādisarassa vā'samyogantassa sañe ca (V. 57)'.

The end of the eighth section in the chapter on the taddhita as a part of the Nāma-kappa.

Notes V

This chapter on taddhita covers 62 rules. The word taddhita is derived from tamhitā (tam means that; hitam means useful, suitable, beneficial, related), ha (of hita) is changed into dha (dhita) and reduplication is made.¹ The analysis is : tassa atthassa hitam: taddhitam and so the literal meaning would be: "that which is beneficial to that meaning". Buddhappiya gives the meaning of taddhita as: "The suffixes added after three genders are beneficial (to the meanings), thus they are called taddhita. The word taddhita is the name of the suffixes beginning with na. The suffixes beginning with na significantly are called taddhita".² According to Aggavamsa "Taddhita is the group of suffixes beginning with na indicating the meanings of apacca etc. It is also the name of the process. Thus: puriso ca puriso ca: purisā (a man and a man: purisā; here the word purisā is called ekasesapada) these words even without

i. "tam hitan ti vattabbe pi hitakārassa dhakārāna~ ca katvā asarūpadvebhāvanā~ ca katvā taddhitān ti vuttam"
Sdp 177, 21-22.

2. "tasmā tividhaliṅgato param hutvā hitasahitā ti taddhitā. Nādinampaccayānam' etam' adhivacanam'. Tesam vā nāmikanam hitā upakārā taddhitā ti anvathabhūta parasamannavasenāpi nādippaccaya va taddhitā nāma" Rūp 203, 5-7.

suffixes are also called taddhita; not otherwise".³ According to him the word taddhita is not always related to the suffixes only. However, the suffixes added in taddhita process generally denote the addition of the meanings. A.P. Buddhadatta explains it as: "Taddhita or a secondary derivative is formed from a substantive or a primary derivative by adding another suffix (denoting some special meaning), to it".⁴ Buddhappiya has divided taddhita into three kinds: (1) *saṁnavuttitaddhita* (general secondary derivation) which is divided into four kinds: (1) *apaccataddhita* (2) *anekatthataddhita* (3) *assatthataddhita* (4) *sañkhyātaddhita*

 3. "taddhitān ti apaccādiatthesu pavattānām nādipaccayā-
 nām nāmā; parikappavasena nippādetabbassa vīdhino pi
 nāmā, evān̄ hi sati 'puriso ca puriso ca: purisā' ti ca
 'dasa ca dasa ca : vīsatī' ca 'catūhi adhikā dasa
 catuddasā' ti ca 'adḍhena catuttho: adḍhuddho' ti ca
 ādīni paccayarahitapadāni pi taddhitapadāni ti
 gahetabbāni honti; nānnaṭhā" Sadd 782, 17-22, see also
 Sdp 177, 3-7 "tattha tesām nāmānam hitām apaccā-
 diatthesu pavattanavasena ca lopādesāgamekasesaparika-
 ppitavasena ca upakāraṇān ti taddhitām. Nādipaccayānān
 ca lopādesādiparikappitavasena nippānnānām padānān̄ ca
 adhivacanām. Evām hi sati ekasesasañkhyātaddhitapadāni
 pi saṅgahetabbāni honti. Nānnaṭhā ti".

4. NPC II p. 138, see also PGP pp. 283-284, ITP p. 252,
 EPG p. 177, GPL p. 121.

Th. 10314.2.

(2) *bhāvataddhita* (gerundial secondary derivation) (3) *abyayataddhita* (indeclinable derivation).⁵ According to *Suttaniddesapāṭha* it is divided into three kinds: (1) *sāmānnataddhita* which is divided into fifteen kinds: (1) *gottataddhita* (2) *samsatthāditaddhita* (3) *rāgāditaddhita* (4) *jātāditaddhita* (5) *saṁhataddhita* (6) *ṭhanataddhita* (7) *upamātaddhita* (8) *nissitataddhita* (9) *bahulataddhita* (10) *visiṭṭhataddhita* (11) *tadassatthitaddhita* (12) *pakatitaddhita* (13) *pūraṇataddhita* (14) *saṅkhyātaddhita* (15) *vibhāgataddhita*; (2) *abyaya-*
taddhita; (3) *bhāvataddhita*.⁶ Kaccāyana does not define the name *taddhita*, but he arranges the rules

5. "sāmānnavuttibhāvatthā - byayato taddhitantidhā
tatrādi catudhā paccā - nekatthassatthisaṅkhyāto"
Rūp 239, 1-2.

6. "tam hi saṅkhepavasena tividham sāmānnataddhitam
abyayataddhitam bhāvataddhitān cā ti. Ten āha
therapotthake

"sāmānnabyayabhāvākyam tividham taddhitam matam
saṅkhepā puna vitthārā anekavidham īritanti".

Tattha sāmānnataddhitam pañcadasappabhedaṁ gottata-
ddhitam samsatthāditaddhitam rāgāditaddhitam jātādi-
taddhitam saṁhataddhitam ṭhanataddhitam upamātaddhi-
tam nissitataddhitam bahulataddhitam visiṭṭhataddhitam
tadassatthitaddhitam pakatitaddhitam pūraṇataddhitam
saṅkhyātaddhitam vibhāgataddhitān cā ti" Sdp 177, 23-26
- 178-1-5, see also NPC II p. 138.

according to the usages on which Suttaniddesa's arrangement is based. According to Sdp the arrangement of these rules is classified as follows:-

- (1) The rules 346-351 come under gottataddhita.
- (2) The rules 352, 353 come under samsatt̄hadita-
ddhita.
- (3) The rule 354 is of the rāgāditaddhita.
- (4) The rule 355 is of the jātāditaddhita.
- (5) The rules 356, 357 come under samūhataddhita.
- (6) The rule 358 is of the thanataddhita.
- (7) The rule 359 is of the upamataddhita.
- (8) The rule 360 is of the nissitataddhita.
- (9) The rule 361 is of the bahulataddhita.
- (10) The rule 365 is of the visitt̄hataddhita.
- (11) The rules 366-373 come under
tadassatthitaddhita.
- (12) The rule 374 is of the pakatitaddhita.
- (13) The rules 375-389 and 391-397 come under
pūrṇataddhita and saṅkhyātaddhita.
- (14) The rule 399 is of the vibhāgataddhita.
- (15) The rules 362-364 come under bhāvataddhita.
- (16) The rules 400, 401 come under abyayataddhita.

The rules 388, 402-407 deal with vuddhi (lengthening)
and the other changes of the vowels.⁷

7. See Sdp pp. 176-210, also similar arrangement of the
rules occurring in PKG pp. 44-45 and another
arrangement given by Buddhappiya in Rūp pp. 203-239.

In this concluding kāṇḍa, there are 62 rules. In the rule 349 the word *vā* indicates optional *nīka* according to the vutti which seems to be unusual. According to the vutti the word *vā* is understood also in the rules 350, 351. However, in the rule 352 the word *vā* is again used by Kaccāyana which is significant from the view-point of arrangement. In the rule 353 the word *ca* stands for the word *vā* according to the vutti. However, according to the arrangement of the rules it may better represent *nīka* occurring in the preceding rule. However, Senart does not read the word *ca* in the rule 353, but all the versions record it. In the rule 354 the word *ca* is used in the sense of addition of *annatthesu*. However, in the rule 355 the word *ca* is taken in the vutti to include other suffixes. Of course Kaccāyana does not intend to include other suffixes by using the word *ca*. Similarly, in the rule 358 the word *ca* is used in the vutti to include some other suffixes which are not mentioned by Kaccāyana. In the rule 362 Kaccāyana uses the word *tu* in order to restrict these suffixes only for *bhāvattha*. However, in the vutti the word *tu* is taken to include the suffix *ttana*. Similarly under the rule 366 the word *ca* is used in the vutti to include the suffix *so*. In the rule 378 Kaccāyana uses the word *niccam* as well as *ca*. Here the word *ca* may stand for *chassa* occurring in the rule 376 and the word

niccam cancels the word *vā*. Also in the rules 379 and 380 Kaccāyana uses the word *ca*. In the rule 379 the word *ca* indicates additional grammatical operation, similarly in the rule 380 also. In the rule 382 Kaccāyana uses the word *tu* which is taken in the vutti to indicate some other substitutes. In the rule 384 the word *ca* stands for *ra* occurring in the preceding rule. In the rule 388 the word *ca* is used in the vutti to include another substitute. The rule 393 uses a prose-sentence composed by Kaccāyana where we find the verbal form *sijjhanti*, the same verb is understood also in the following rule through the word *ca*. In the rule 399 the word *ca* is taken in the vutti to indicate another suffix which is unusual. Similarly in the rule 400 the word *tu* is taken in the vutti to include another suffix. In the rule 404 the word *ca* indicates *ikāragamo* according to the vutti. However, the word *ca* may better stand for *thane* occurring in the preceding rule. In the rule 405 the word *ca* is taken in the vutti to include *appaccayesu*. In the rule 406 the word *ca* stands for *kvaci* occurring in the preceding rule.

Rule 1: T reads *baladevassa apaccam*: *bāladevo*; *baladevassa apaccam vā*;.... *bāladevi*,.... *bāladevam* for *bāladevo*, B₁ adds *bāladevi*; *bāladevam*; S₂: *bāladevi*

after bāladevo. T reads vessamittassa apaccamp: vessāmitto;⁸ vessāmittassa apaccamp vā; ... vessāmittī;... vessamittam for vesamitto; B₁ adds vesāmittī; vesāmittam after vesamitto; S₁, S₂ also read vessamitto; however, the reading either vesamitto or vesāmittto should be read as vessāmittto⁸ which occurs in the citation also. T reads svālapakassa apaccamp: svālapako; svālapakassa apaccamp vā; ... svālapaki..... svālapakamp for svālapako; cittakassa apaccamp: cittako; cittakassa apaccamp vā;... cittaki..., ... cittakamp for cettako; [S₁, S₂: cittako]; pāṇḍavassa apaccamp pāṇḍavo; pāṇḍavassa apaccamp vā; ... pāṇḍavi...; pāṇḍavamp for pāṇḍavo; and vāśavassa apaccamp : vāśavo; vāśavassa apaccamp vā; ... vāśavi...; vāśavamp for vāśavo; S₁ S₂ read pāṇḍuvāśavo for pāṇḍavo; vāśavo.

"vāsittho": occurs in D III 80, 9-11 as quoted under IV.2. "bhāradvājo" and "vessāmittto": occur in D I 239, 7-9 as follows: - "seyyathidamp atthako vāmako vāmadevo vessāmittto yamataggi aṅgiraso bhāradvājo vāsettho kassapo bhagu". "gotamo": occurs in Vin III 1, 9-12 as follows:- "samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito veranjayam viharati nareṇupucimandamule mahata bhikkhusaṅghena saddhim pāñcamattehi bhikkhusatehi". "gotamī" : occurs in M III 253, 6-7 as follows:- "ekamantamp nisinnā kho -----

8. Nyp also reads the same.

mahāpajapati gotamī bhagavantam etadavoca".

"gotamam": occurs in D I 252, 25-27 as follows: - "ete mayam bhavantam gotamam saraṇam gacchāma dhamman ca bhikkhusaṅghan ca". "vāsudevo" and "baladevo": occur in Ja IV 81, 4-8 as follows: - "devagabbhaya jetṭhaputto vāsudevo nāma ahosi dutiyo baladevo nāma tatiyo candadevo nāma catutṭho suriyadevo pañcamo aggidevo chatṭho varuṇadevo sattamo ajjuno atṭhamo pajuno navamo ghatapañḍito dasamo añkuro nāma ahosi".

Rule 2: ḥāya should be corrected to ḥāna. B₁ adds vacchassa appaccam: vacchāyani, vacchāni; vacchassa apaccam; vacchāyanam; vacchānam in the vutti. B₁ reads sakāṭassa apaccam: sākāṭayano, sākāṭano; sakāṭassa apaccam vā; sākāṭayani, sākāṭayanam, sākāṭanam, T: sakāṭassa apaccam: sākāṭayano; ... sākāṭano; sakāṭassa apaccam vā for sākāṭayano; sākāṭano. B₁ reads evam kañhāyano; kañhāno; kañhassa apaccam vā; kañhāyani, kañhāni, kañhāyanam, kañhānam; T: kañhassa apaccam: kañhāyano; ... kañhāno; kañhassa apaccam vā for kañhāyano; kañhāno. B₁ reads aggivessāyano, aggivessāno, aggivessāyani, aggivessāni, aggivessāyanam, aggivessānam; T: aggivessassa apaccam: aggivessāyano; ... aggivessāno, aggivessassa apaccam vā for aggivessāyano; aggivessāno. B₁ adds gacchāyano, gacchāno, gacchāyani, gacchāni, gacchāyanam, gacchānam; kappāyano, kappāno, kappāyani, kappāni, kappāyanam, kappānam

after aggivessānam. T reads kaccassa apaccamःkaccāyano; ... kaccāno; kaccassa apaccam वा, B₁: kaccāyano, kaccāno, kaccāyani, kaccāni, kaccāyanam, kaccānam for kaccāyano; kaccāno. B₁ reads moggallāyano, moggallāno, moggallāyani, moggallāni, moggallāyanam, moggallā-
nam, T: moggalliya apaccamः moggallāyano; ... moggallāno; moggalliya apaccam वा for moggallāyano, moggallāno. B₁ reads muñcāyano, muñcāno; muñcāyani, muñcāni; muñcāyanam, muñcānam, T: muñjassa apaccamः muñjāyano, muñjāno, muñjassa apaccam वा for muñjāyano, muñjāno. S₁ S₂ add kunjāyano, kunjāno; T: kunjassa apaccamः kunjāyano, ... kunjāno, kunjassa apaccam वा, B₁ : sañghāyano, sañghāno; sañghāyani, sañghāni; sañghāyanam, sañghānam; lomāyano, lomāno; lomāyani, lomāni; lomāyanam, lomānam; sākamāyano, sākamāno; sākamāyani, sākamāni; sākamāyanam, sākamānam; nārāyano, nārāno; nārāyani, nārāni; nārāyanam, nārānam; corāyano, corāno; corāyani, corāni; corāyanam, corānam; āvasālāyano, āvasālāno; āvasālāyani, āvasālāni; āvasālāyanam, āvasālānam; dvepāyano, dvepāno; dvepāyani, dvepāni; dvepāyanam, dvepānam; kuñcāyano, kuñcāno; kuñcāyani, kuñcāni; kuñcāyanam, kuñcānam in the vutti.

"vacchāyano" : occurs in M I 175, 19-20 as follows:- "handa kuto nu bhavam vacchāyano āgacchati divā divassa". "kañchāyano": occurs in D I 92, 11 as

follows:- "kañhayano' ham asmi bho gotama ti". "aggivessāyano" and "aggivessāno": occur in M I 240, 29-30 as follows:- "apissu mām aggivessana tisso upamā pañibhamsu anacchariyā pubbe assutapubba". It may be noted here that Aggavamsa remarks that word aggivessana is also available.⁹ "moggallāno" and "kaccāyano" : occur in Vin IV De 13, 21-22 as follows:- "kosiyam bhāradvājam 'gotamo'si moggallāno'si kaccāno'si vāsitīho'si ti bhañati". "kaccāyano": occurs in D I 56, 11-12 as follows:- "ekam idāham bhante samayam yena pakudho kaccāyano ten'upasankamim". "kaccāno": occurs in M I 110, 36-37 as follows:- "ayam kho ayasma mahākaccāno satthu c'eva samvaññito sambhāvito ca vinnunam ^{~~}sabrahmacarīnam". "kaccāni": occurs in Ja III 425, 17-20 as follows:-

"odātavatthā suci allakesā
kaccāni kim kumbhim apassayitvā
pitthā tilā dhovasi tañdulāni
tilodano hohiti kissa hetu".

Rule 3: B₁, S₂, T add gottagānehi after tehi, T: after kattikādihi. T reads vinatāya apaccam: venateyyo, vinatāya apaccam vā for venateyyo; rohiñiyā apaccam:

9. aggivessāno, aggivessāyano icc ādi ettha ca aggivessana icc api icchitabbam "apissu mām aggivessana tisso upamāyo pañibhamsū"ti pālidassanato" Sadd 784, 12-14.

rohiṇeyyo, rohiṇiyā apaccam̄ vā; for rohiṇeyyo; gaṅgāya apaccam̄: gaṅgeyyo, gaṅgāya apaccam̄ vā for gaṅgeyyo; kadamāya apaccam̄: kādameyyo, kadamāya apaccam̄ vā for kaddameyyo; nadiyā apaccam̄: nādeyyo, nadiyā apaccam̄ vā for nādeyyo; antiyā apaccam̄ : anteyyo,¹⁰ antiyā apaccam̄ vā for atteyyo, B₁: āleyyo; ahiyā apaccam̄: āheyyo, ahiyā apaccam̄ vā for āheyyo; kapiyā apaccam̄: kāpeyyo, kapiyā apaccam̄ vā for kāpeyyo; B₁ : kāmeyyo; suciyā apaccam̄: soceyyo, suciyā apaccam̄ vā, B₁: suciyā apaccam̄: soceyyo¹¹ for seveyyo and adds gilāya apaccam̄ : geleyyo, gilāya apaccam̄ vā after suciyā apaccam̄ vā. T reads gāviyā apaccam̄ : gāveyyo, gāviyā apaccam̄ vā for gāveyyo; B₁ : sāleyyo; bālāya apaccam̄: bāleyyo, bālāya apaccam̄ vā for bāleyyo; muliyā apaccam̄: moleyyo, muliyā apaccam̄ vā for moleyyo, B₁: māleyyo; and kuliyā apaccam̄: koleyyo, kuliyā apaccam̄ vā for koleyyo, B₁: kāleyyo.

"venateyyo": occurs in Ja VI 260, 13-16 as quoted under IV.2. "rohiṇeyyo": occurs in Ja IV 84, 19-21 as follows:- "tasmīm̄ kāle rohiṇeyyo nāma amacco
vāsudevaranno santikam̄ gantvā tena saddhim̄ katham̄ samuṭṭhāpento pāṭhamam̄ gātham̄ āha".

10. Rūp also reads anteyyo.

11. Rūp also reads soceyyo.

"gañgeyyo": occurs in Ja II 152, 1-3 as follows:-

"sobhanti macchā gañgeyyā atho sobhanti yāmunañ
catuppadāyam puriso nigrodhaparimandalo
īsakāyatagīvo ca sabbe va atirocati".

Rule 4: T adds gottaganato after akārantato. B₁, T read duñassa (T: doñassa) apaccam: doñi, duñassa (T: doñasa) apaccam vā for doñi. T reads vāsavassa apaccam vāsavi for vāsavi; sakyaputtassa apaccam: sakyaputti for sākyaputti which should be corrected to sakyaputti as shown in all the versions; nāṭaputtassa apaccam: nāṭaputti for nāṭhaputti; B₁: nāṭaputti; dāsaputtassa apaccam: dāsaputti for dāsaputti and adds dhataratthassa apaccam: dhātaratthi, B₁: dāsavi after dāsaputti. T reads varuñassa apaccam: vāruñi for vāruñi, kañhassa apaccam: kañhi for kañhi; baladevassa apaccam: bāladevi for bāladevi; pavikassa apaccam: pāviki for pāvaki;¹² jinadattassa apaccam: jenadatti for jenadatti; buddhassa apaccam: buddhi for buddhi; dhammassa apaccam: dhammi for dhammi; sañghassa apaccam: sañghi for sañghi; kappassa apaccam: kappi for kappi and anuruddhassa apaccam: anuruddhi for ānuruddhi; B₁: anuruddhi. T reads nāṭaputtassa apaccam: nāṭaputtiko for nāṭhaputtiko, B₁: nāṭaputtiko, however, the reading nāṭaputtiko is closer to the original.¹³ T reads jinadattassa apaccam: jenadattiko for

12. Rūp also reads pāvaki.

13. Nyp also reads nāṭaputtiko.

jenadattiko. S₂ reads nāthaputtassa apaccam (putto) : nāthaputtiko, nāthaputtassa apaccam (putto) vā for evam nāthaputtiko; jenadattiko.

Rule 5: B₁, S₁, T, Cd, S^f read - pakvādīhi¹⁴ for - pagvādīhi. T adds gottagānehi after icc evam ādīhi. T, B₁, S₁ read upaku,¹⁴ upakassa¹⁴ and opakavo¹⁴ for upagu, upagussa and opagavo. T adds upavindhuno apaccam: opavindhavo; upavindhuno apaccam vā in the vutti. T, B₁ read manuno (T: mañuno) apaccam: mānavo (T: mañavo), manuno (T: mañuno) apaccam vā for mānavo. It may be noted here that the reading either mañavo or mānavo is found in canonical or non-canonical literature and both are used in the same meaning.¹⁵ T, B₁ read bhagguno (B₁: bhaggussa) apaccam:bhaggavo,bhagguno

14. Nyp also reads the same.

15. "manuno apaccam: mañavo. Navo nassa ḡattam" and "manuno apaccam: mānavo. Navo. Mañavo py'atra. Etasmim atthe pi muddhajanakāro yevā ti eke" Abh-sūci s.vv. mañava and mānavo; "atha vā vuttappakārassa manuno apaccam: manusso, evam mānavo mañavo ca, nakārassa hi ḡakāre kate mañavo ti rūpam sijjhati. Keci panāhu: dantajanakārasahito mānavasaddo sabbasattasādhāraṇavacano, muddhajanakārasahito pana mañavasaddo kucchita-mūḍhapaccavacano ti." Sadd 508, 2-7, see also PED and MW s.vv. mañava and mānavo.

(B₁: bhaggussa) apaccam̄ vā for bhaggavo. T, B₁ read pañduno (B₁: pañdussa) apaccam̄: pañdavo, pañduno (B₁: pañdussa) apaccam̄ vā for pañdavo. B₁ adds bahussa apaccam̄: bahavo, bahussa apaccam̄ vā in the vutti. T reads upakaccāyuno apaccam̄: opakaccāyavo, upakaccāyuno apaccam̄ vā for opakaccāyavo.

"mānavo": occurs in D I 88, 3-4 as follows:- "tena kho pana samayena brāhmaṇassa pokkharasādissa ambhaṭṭho mānavo antevāsi hoti...". It may be noted here that the reading mānavo is found in the variant reading of D I also. "bhaggavo": occurs in M II 52, 8-9 as follows:- "handa ko nu kho ayaṁ bhaggavo gato". "pañdavo": occurs in Ja II 98, 20-21 as follows:-

"dūsito giridantena hayo sāmassa pañdavo
porāṇam̄ pakatim̄ hitvā tass'eva anuvidhīyati".

Rule 6: T adds gottagaṇato after vidhavādito and reads vaddhakiyā apaccam̄: vaddhakero, vaddhakiyā apaccam̄ vā, B₁: bandhukiya apaccam̄: bandhukero, bandhukiya apaccam̄ vā¹⁶ for bandhakero. T, B₁ read samanassa apaccam̄: sāmanero, samanassa apaccam̄ vā for sāmanero and B₁ adds sāmaneri; sāmaneram̄ in the vutti. T reads nālikassa apaccam̄: nālikero, nālikassa apaccam̄ vā for nālikero, S₁, S₂, B₁ read nālikero and B₁ adds nālikeri; nālikeram̄ after nālikero.

16. Rūp reads bandhikiyā abhisarāṇiyā putto: bandhikero.

"vedhavero": occurs in Ja VI 508, 13-14 as follows:-

"sukkacchavivedhaverā datvā subhagamānino
akāmam parikaddhanti ulūkam ~neva vāyasa".

"sāmanero": occurs in Vin IV 122, 4 as follows:-

"sāmanero nāma dasasikkhāpadiko". "sāmanerī": occurs in Vin IV 122, 4-5 as follows:- "sāmanerī nāma dasasikkhāpadikā".

Rule 7: T reads guļena samsattham bhojanam golikam, guļena samsattham vā (the food is mixed with molasses: golikam or 'guļena samsattham') for golikam; ghatena samsattham bhojanam ghātikam, ghatena samsattham vā (the food is mixed with clarified butter: ghātikam or 'ghatena samsattham') for ghātikam which should be corrected to ghātikam, because the reading ghātikam is not keeping with the context of the vutti expected here; ulumpena taratī ti olumpiko (one who crosses over by means of a raft: olumpiko) for olumpiko and adds kullena taratī ti kulliko¹⁷ (one who crosses over by means of a raft (of a basket-work): kulliko) after olumpiko. Bī adds puttiko in the vutti. T reads padena caratī ti pādiko, pādena caratī ti vā pādiko (one who goes on feet or 'pādena caratī ti: pādiko') for pādiko; dāñdena caratī ti dāñdiko (one who walks with a staff: dāñdiko) for dāñdiko and dhammena caratī ti dhammadiko

17. Rūp also records kulliko.

(one who acts according to the law: dhammadiko) for dhammadiko. B₁ reads aṁsenā vahatī ti aṁsiko, aṁsenā vahatī vā (one who carries on the shoulder: aṁsiko or 'aṁsenā vahatī'), T: aṁsenā vahatī ti aṁsiko for aṁsiko. T reads khandhena vahatī ti khandhiko (one who carries on his shoulders: khandhiko) for khandhiko; hatthena vahatī ti hatthiko (one who carries in hand: hatthiko) for hatthiko and aṅguliyaṁ vahatī ti aṅguliko (one who carries with the finger : aṅguliko) for aṅguliko. The word vā should be added after jāto, but B₁ adds rājagahe vasati vā after rājagahe vasatī ti rājagahiko and rājagahe jāto vā after rājagahe jāto: rājagahiko. T reads magadhe vasatī ti māgadhiko; magadhe jāto vā māgadho (one who lives in Magadha: māgadhiko or 'one who is born in Magadha: māgadhiko') for māgadhiko; sāvatthiyam vasatī ti sāvatthiko; sāvatthiyam jāto vā sāvatthiko (one who lives in Sāvatthī : sāvatthiko or 'one who is born in Sāvatthī: sāvatthiko') for sāvatthiko; kapilavatthusmīm vasatī ti kapilavatthiko; kapilavatthusmīm jāto vā kapilavatthiko (one who lives in Kapilavatthu: kapilavatthiko or 'one who is born in Kapilavatthu : kapilavatthiko') for kāpilavatthiko, kapilavatthiko given by T should be corrected to kāpilavatthiko; and pāṭaliputte vasatī ti pāṭaliputtiko; pāṭaliputte jāto vā pāṭaliputtiko (one who lives in Pāṭaliputta : pāṭali-puttiko or 'one who is born in Pāṭaliputta: pāṭali-puttiko') for pāṭaliputtiko. B₁ adds vesāliko after pā-

ṭaliputtiko. T adds jettuttaranagare vasatī ti jettuttaranagariko; jettuttaranagare jāto vā jettuttaranagariko (one who lives in Jetuttaranagara: jetuttaranagariko or 'one who is born in Jetuttaranagara: jetuttaranagariko') and indapatte vasatī ti indapattiko; indapatte jāto vā indapattiko (one who lives in Indapatta : indapattiko or 'one who is born in Indapatta : indapattiko') after pāṭali-puttiko.

"nāviko": occurs in Ja V 326, 10-12 as follows:-
"ādiyitvā garum bhāram nāviko viya ussahe
dhamman ca na-ppamajjāmi jetṭho c'asmī rathesabha".

"sakaṭiko": occurs in S I 57, 21-22 as follows:-

"yathā sakaṭiko panthā samāp hitvā mahāpathām
visamāp maggamaruyha akkhacchinno vajhāyati".

"pattiko": occurs in D I 50, 12-14 as follows:-

"atha kho rājā māgadho ajātasattu vedehiputto yāvatikā nāgassa bhūmi nāgena gantvā, nāgā paccorochitvā pattiko va yena mandalamālassa dvāram ten' upasaṅkami".

"dhammiko": occurs in Dhp 84 as quoted under I. 3.5.

"māgadhiko": occurs in Vin I 35, 37-36, 1-2 as follows:- "tepi kho dvādasanahutā māgadhikā brāhmaṇa-gahapatikā appēkacce bhagavantā abhivādetvā ekamantā nisīdīmsu". "vesāliko": occurs in Vin III 23, 1-3 as follows:- "tena kho pana samayena sambahulā vesālikā vajjiputtakā bhikkhū yāvadatthām bhūñjīmsu yāvadatthām supīmsu yāvadatthām nhāyīmsu".

Rule 8: B₁, S₁, S₂, T adds ca¹⁸ in the rule. S₁, S₂, T add ca after katādisv atthesu and icc etesv atthesu, but B₁ adds it only after icc etsv atthesu. T reads suttantam'dhite ti suttantiko (one who studies the suttanta: suttantiko) for sottantiko which should be corrected to suttantiko as shown in all the versions; abhidhammam'dhite ti ābhidhammiko (one who studies abhidhamma: ābhidhammiko) for ābhidhammiko and byākaraṇam'dhite ti veyyākaraṇiko (one who studies vyākaraṇa: veyyākaraṇiko) for veyyākaraṇiko. T reads vacasā katam kammam: vācasikam.... (the act performed by the speech: vācasikam....) for vācasikam and manasā katam kammam: mānasikam... (the act performed by the mind: mānasikam ...) for mānasikam. Sarīrikā should be corrected to sārīrikā as shown in all the versions. T reads manasi sannidhānā vedanā: mānasikā; manasi sannidhānā vedanā vā (the sensation connected with the mind: mānasikā or 'manasi sannidhānā vedanā') for mānasikā. T reads bhañdagāre niyutto: bhañdagāriko... (one who is appointed for the treasure: bhañdagāriko...) for bhañdagāriko; nagare niyutto: nāgariko... (one who is appointed at the city: nāgariko...) for nāgariko; navakamme niyutto: navakammiko... (one who is appointed at making

18. Nyp also records ca.

repairs: navakammiko....) for nāvakammiko. T reads pañavo assa sippa ti pañaviko... (a small drum is one's art : pañaviko...) for pañaviko, the reading pañaviko should be corrected to pañaviko; mudiñgo assa sippa ti modiñgiko... (a small drum is one's art: modiñgiko....) for modañgiko which should be read as mutiñgiko, however, PED reads it as mutiñga¹⁹ and records mudiñga¹⁹ as variant reading also, but Abh - sūci records the both as in use;²⁰ and vamso assa sippa ti vamsiko.... (a bamboo flute is one's art: vamsiko...) for vamsiko. T reads telam assa bhañdañ : teliko ... (the oil is one's commodity: teliko...) for teliko and guñam assa bhañdañ: goñiko.. (the sugar is one's commodity: goñiko...) for goñiko. B₁, T read magam hantvā jīvati ti māgaviko, magam hantvā jīvati vā (one who lives by killing a deer: māgaviko or 'magam hantvā jīvati') for māgaviko; sūkaram hantvā jīvati ti sūkariko... (one who lives by killing a pig:sūkariko...) for sokariko, Cd, S₁, S₂: sūkariko and sakunam hantvā jīvati ti sākuñiko... (one who lives by killing a bird: sākuñiko....) for sākuñiko. S₂, T read ñikappaccayo hoti for yojetabbo; B₁ adds ñikapaccayo before yojetabbo. T adds tathā viditādy atthe²¹

19. PED s.v. mutiñga, see also PGR pp. 17, 31.

20. Abh - sūci s.v. mutiñga.

21. Nyp reads tathā tattha viditādy atthe pi hoti.

(moreover, the suffix *pika* is used in the sense of 'generally known' etc. that is, *hata*, *bandha*, *āvudha*, *ābādha*) after *pikappaccayo hoti*. T reads *tamaro assa āvudho: tomariko...* (the spear is one's weapon: *tomariko...*) for *tomariko*; *muggaro assa āvudho: moggariko...* (the hammer is one's weapon: *moggariko...*) for *moggariko*, S₁, S₂, B₁, Cd: *muggariko* and *musalo assa āvudho: mosaliko...* (the pestle is one's weapon: *mosaliko...*) for *mosaliko*. B₁, T add *vāto assa ābādho vā* after *vātiko*. T reads *semho assa ābādho: semhiko...* (the semha (phlegm) is one's illness: *semhiko...*) for *sandhiko* which should be corrected to *semhiko*²² as shown in all the versions. *Pasanto* should be corrected to *pasanno* as shown in all the versions. T reads *dhamme pasanno: dhammiko* (one who has trust in the Dhamma: *dhammiko*) for *dhammiko* and *sañgha pasanno: sañghiko* (one who has trust in the sañgha: *sañghiko*) for *sañghiko*. T reads *santako*, B₁, S₁, S₂: *santakam* for *santikam* which should be corrected to either *santako*²³ or *santakam*.²³ B₁ adds *buddhassa santakam vā* after *buddhikam*. T reads *buddhiko* for *buddhikam*; *dhammassa santako: dhammiko* (belonging to the Dhamma: *dhammiko*) for *dhammikam* and *sañghassa santako: sañghiko* (belonging to the Sañgha : *sañghiko*)

22. Rūp also reads *semhiko*.

23. Rūp also reads *santako*; Sadd: *santakam*.

for saṅghikam. B₁, S₁ add vatthena kītam bhaṇḍam vā after vatthikam. T reads kumbhena kītam bhaṇḍam: kumbhikam (the utensil exchanged for pot: kumbhikam) for kumbhikam; thālena kītam bhaṇḍam: thālikam (the utensil exchanged for plate: thālikam) for phālikam;²⁴ kiñkaṇena kītam bhaṇḍam: kiñkaṇikam (the utensil exchanged for a small bell: kiñkaṇikam) for kiñkiṇikam; PED reads the both²⁵ and suvappena kītam bhaṇḍam: sovappikam (the utensil exchanged for gold: sovappikam) for sovappikam. T, B₁ read kumbhikam after parimāṇam for kumbhiko. B₁, S₁ add kumbho assa parimāṇam vā after kumbhikam and kumbhassa rāsi: kumbhikam (S₁: kumbhiko), kumbhassa rāsi vā (the heap of pots: kumbharāsi or 'kumbhassa rāsi'); T, S₂: kumbhassa rāsi: kumbhiko, B₁, S₁ adds kumbham arahati ti kumbhiko kumbham arahati vā (the jewel is worthy of kumbha measure i.e. as much as a pot: kumbhikam or 'kumbham arahati'), T, S₂: kumbham arahati ti kumbhiko, but S₂ adds vā before kumbhiko in the vutti. B₁, S₁, S₂ add akkhena dibbati vā after akkhiko. T reads salākaya dibbati ti sālākiko (one who plays with a ticket: sālākiko) for sāliko which should be corrected to sālākiko²⁶ as shown in all the versions and tindukena dibbati ti tinduko (one who plays with tinduka):

24. Rūp also reads phālikam.

25. PED, s.vv. kiñkaṇika and kiñkiṇika.

26. Rūp also reads sālākiko.

tindukiko) for tindukiko. T adds nājena dibbatī ti nāliko (one who plays with a reed: nāliko) after tindukiko. T reads ambaphalena dibbatī ti ambaphaliko (one who plays with a fruit of mango tree: ambaphaliko) for ambaphaliko and kapitthaphalena dibbatī ti kapitthaphaliko (one who plays with the wood-apple: kapitthaphaliko) for kapitthaphaliko, PED gives the reading either kapittha or kapittha of the same meaning.²⁷ T reads nālikerena dibbatī ti nālikeriko (one who plays with the coconut : nālikeriko) for nālikeriko, B₁, S₁, S₂ read nālikeriko,²⁸ so the reading nālikeriko seems to be Sanskritised form.²⁹ T adds loke vidito: lokiko (known in the world: lokiko) and lokā samvattatī ti lokiko (the Dhamma leads to the other world: lokiko) after nālikeriko.

"venayiko": occurs in Vin III 3, 7 as follows:- "venayiko bhavam gotamo". "suttantiko": occurs in Vin III 159, 10-12 as follows:- "ye te bhikkhū suttantikā tesam ekajjhām senāsanām pannapeti te annamannām suttantam saṅgāyissanti' ti". "abhidhammiko": occurs in Nidd I 238, 5-6 as follows:- "ayam kho ayasma vinayadharo... pe... abhidhammiko". "kāyikam" and -----

27. PED, s.vv. kapittha and kapittha.

28. See, PED s.v. nālikera.

29. See, MW s.v. nālikera.

"vācasikam": occur in Vibh 246, 10-11 as quoted under II. 3. 24. "sārīrika": occurs in M I 10, 28-30 as follows:- "uppannānam sārīrikānam vedanānam dukkhānam tippānam kharānam kaṭukānam asatānam amanāpānam pāñaharānam adhivāsakajātiko hoti". "dovāriko": occurs in Ap 302, 1-3 as follows:-

"nagare hamsavatiya āsim dovāriko aham
akkhobham amitabhogam ghare sannicitam mamaṁ".

"bhaṇḍāgāriko": occurs in Vin I 284, 36 as follows:- "sammato saṅghena itthannāmo bhikkhu bhaṇḍāgāriko". "gandhiko": occurs in Ap 359, 17-18 as follows:-

"usukārā cāpakārā ca pesakārā ca gandhikā
rajakārā tunnavāyā ca āgacchanti mamaṁ gharām".

"teliko": occurs in Ap 359, 19-20 as follows:-

"telikā katthahārā ca udahārā ca pessikā
sūpikā rūdasakkā ca āgacchanti mamaṁ gharām".

"orabbhiko" "sūkariko" "sākuṇiko" and "māgaviko": occur in M I (v.l.) 343, 22-24 as follows:- "idha bhikkhave ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako bandhanāgāriko". "dhammiko": occurs in Dhp 84 as quoted under I. 3.5. "saṅghikam": occurs in Vin IV 39, 25-28 as follows:- "yo pana bhikkhu saṅghikam mañcam vā pītham vā bhisim vā koccham vā aijhokāse santharitvā vā santharāpetvā vā tam pakkamanto n'eva uddhareyya na

uddharāpeyya anāpuccham vā gaccheyya".

Rule 9: T reads kusumbhena rattam vattham: kusumbham... (the cloth is dyed with a vermillion dye: kosumbham...) for kosumbham; haliddena³⁰ rattam: haliddam... (the cloth is dyed with turmeric: haliddam...) for haliddam; and pattañgena rattam vattham: pattañgam... (the cloth is dyed with a black dye: pattañgam...) for pattañgam, B₁ reads pātañgam and adds rattāngam after pātañgam. T reads manjetṭhena rattam vattham: manjetṭham... (the cloth is dyed with a light (bright) red dye: manjetṭham...) for manjetṭham, B₁: manjītṭham and kuñkumena rattam vattham: kuñkumam... (the cloth is dyed with the sufforn: kuñkumam...) for kuñkumam. T adds nīlena rattam vattham: nīlam³¹... (the cloth is dyed with a blue dye: nīlam...) and pītena rattam vattham: pītam³¹... (the cloth is dyed with a yellow dye: pītam...) after

30. PED gives two forms i.e. haliddā; haliddī in the feminine gender; Rūp also reads haliddaya having the feminine gender.

31. Rūp also records the same.

kuñkumam. B₁ reads māhimsam for māhisam³² and adds pavattam after avidūre and udumbarassa avidūre pavattam vimānam vā after odumbaram. T adds bhavam³³ after avidūre and gāmo after bhavo.³⁴ B₁ reads nivāso for bhavo and adds vidisāya avidūre nivāso vā after vediso. B₁ adds mathurāya jāto vā; mathurāya āgato māthuro; mathurāya āgato vā; T: mathurāya āgato: māthuro; S₁, S₂: madhurāya āgato: mādhuro³⁵ in the vutti. B₁, T read kattikāya for kattikādīhi; S₁, S₂: yutto³⁶ for niyutto. T reads magasirena niyutto māso: māgasiro (the month connected with magasira: māgasiro) for māgasiro; phusseṇa niyutto māso: phusso (the month connected with phussa: phusso) for phusso; maghāya niyutto māso: māgho (the month connected with maghā constellation: māgho) for māgho, phaggūṇiyā niyutto māso: phaggūṇo (the month connected with phaggūṇī³⁷ : phaggūṇo) for phagguna; S₂: phaggūṇo; and cittāya niyutto māso: citto (the month connected

32. PED gives three variant readings i.e. mahisa, mahīsa and mahimsa.

33. Rūp reads udumbarassa avidūre bhavam odumbaram vimānam.

34. Rūp reads vidisāya avidūre bhavo vediso gāmo.

35. Rūp also records the same.

36. Rūp also reads yutto.

37. PED also reads phaggūṇī.

with citta: citto) for citto. B₁ adds vesākho; jetṭho; āsaṅho; sāvāgo; bhaddo; assayujo³⁸ after citto. The word vuddhi occurring in this chapter should be corrected to vuddhi as shown in all the versions. T reads phakāro pussasaddassa for pakāro phussasaddassa. According to T and Senart it means that the sound pa is changed into pha.³⁹ B₁, S₁, S₂ read phakāro phussasaddassa; accordingly the vowel u which is connected with pha in phussa is not changed into o i.e. phossa.⁴⁰ However, the reading phussa⁴¹ is generally found and quoted with the full citation also. Bhikkhūnam should be corrected to bhikkhānam (of alms) as shown in all the versions. T reads kapotānam samūho: kāpoto (a group of pigeons: kāpoto) for kāpoto; mayūrānam

38. Rūp also records the same.

39. See, Abh 76 and Abh - sūci s.v. pussa: pussena punṇacandayuttena yutto māso: pusso; PED remarks that "pussa (s.v.) is probably read with v.l. phussa"; meaning not quite clear".

40. "phussasaddassa phakāro phakārayutto ukāro ca vuddhi na hoti. ... phussasaddassa phakāro phakārassa nissayo ukāro ca Mā y-ūnamāgamo thāne (V. 403)' ti suttena vā Tesu vuddhi (V.406) ty ādisuttena vā na hoti" Sdp 183, 19-25.

41. See, PED s.v. phussa and PGR p.32.

samūho : māyūro (a group of peacocks: māyūro) for māyūro and adds koncānam̄ samūho: konco (a group of herons: konco) after māyūro. T reads kokilānam̄ samūho : kokilo (a group of cuckoos: kokilo) for kokilo. T reads bhaddo assa devatā ti bhaddo (the bhadda is one's god: bhaddo) for bhaddo; māro assa devatā ti māro (the māra is one's god: māro) for māro; mahindo assa devatā ti mahindo (Mahinda is one's god: mahindo) for mahindo; mahindo should be corrected to māhindo as shown in all the versions; vessavanno assa devatā ti vessavanno (the vessavanna is one's god: vessavanno) for vessavano,⁴² it may be noted here that the reading vessavanno is generally found in T, yamo assa devatā ti yamo (Yama is one's god: yamo) for yāmo; yamo should be corrected to yāmo as shown in all the versions; and adds sivo assa devatā ti sevo (Siva is one's god: sevo) after yamo. T reads somo assa devatā ti somo (Soma is one's god: somo) for somo; and nārāyano assa devatā ti nārāyano (Nārāyana is one's god: nārāyano) for nārāyāṇo; nārāyano should be corrected to nārāyāṇo as shown in all the versions. T reads muhuttam̄ avecca adhite mohutto (one who studies muhutta: mohutto) for mohutto; aṅgavijjam̄ avecca adhite aṅgavijjo (one who studies the art of prognosticating from marks on the body:

42. Abh 32 also reads vessavano; see also Abh-suci s.v. vessavāpa: visavaṇass'apaccam̄ vessavāno. No.

añgavijjo) for añgavijjo; byākaraṇam avecca adhite veyyākaraṇo (one who studies the grammar: veyyākaraṇo) for veyyākaraṇo; chandasam avecca adhite chandaso (one who studies the prosody: chandaso) for chandaso; B₁: chando; candobhāsam avecca adhite candobhāso (one who studies the light of the moon: candobhāso) for cando; bħāso, B₁ : bħāssō; S₁, S₂: bhasso; and kuntānam visayo deso: kunto (the place or region of birds: kunto) for kunto; B₁: kumbho. B₁, S₁, S₂ add sākunto in the vutti. T reads atisārānam visayo deso : atisāro (the place or region of trees: ātisāro) for ātisāro which should be corrected to ātisāro as shown in all the versions. Sagarehi should be corrected to sāgarehi. B₁ reads sāgalam for sākalam; sāgalo for sākalo. S₂ adds vā after issaro.

"kāśāvam": occurs in Dhp 9 as quoted under I.3.5.

"hāliddam": occurs in Ja III 88, 23-24 as follows:-

"yassa cittam ahāliddam saddhā ca avirāgini
eko sādum na bhuñjeyya sa ve kakkārumaharati".

"māñjīttham": occurs in M I 127, 30-32 as follows:-

"seyyathā pi bhikkhave puriso āgaccheyya lākham vā hāliddam vā nīlam vā māñjīttham vā ādāya, so evam vadeyya". "kuñkumam": occurs in Vism 199, 4-7 as follows:- "tacato paṭṭhāya parito ti ettake byāmmatte kāleware sabbākārena pavicinanto na koci kiñci muttam vā mañim vā veluriyam vā agarum vā kuñkumam vā kappūram vā vāsacunnādim vā anumattam pi sucibhāvam passati"

"mahisam": occurs in Mhv 25: 36 as follows:-

"vēthayitvā sātakena kārayitvā suvammitam
sattagupam māhisam cammam bandhetvā cammapiṭṭhiyam".

"vediso": occurs in Sn 1011 as follows:-

"aḷakassa patiṭṭhanam purimam māhissatim tada
ujjenin̄ cāpi gonaddham vedisam vanasvhayam".

"mādhuro": occurs in M II 83, 17-19 as follows:-

"assosi kho rājā madhuro⁴³ avantiputto: samano khalu
bho kaccāno madhurāyam viharati gundhāvane". "kattiko":
occurs in Sp 720, 18-20 as follows:- "āsañhipuppa-
māsiyā pacchimapatiṭpadadivasato paṭṭhāya yāva kattika-
puppama īme cattāro māsa pariyesakaraṇanivāsanādhi-
ṭṭhanānam catunnam pi khettam". "māgasiro" and
"phusso" : occur in Sp (v. 1.) 197, 13-18 as
follows:- "sace pana nesam vutthavassānam
aparipākindriyā veneyyasattā honti tesam indriyapari-
kampāgamentā māgasiramāsam pi tatth'eva vasitvā
phussamāsassa paṭhamadivase mahābhikkhusaṅghaparivāra-
nikkhamitvā vuttanayen'eva antimamāṇdale sattahi māsehi
cārikam pariyośāpenti". "jetṭho": occurs in Sp 70, 20
-21 as follows:- "māsatikkamena ca jetṭhamūlamāsapuṇ-
yamāyam uposathadivase sannipatitā sabbe pi".
"assayujo": occurs in Sd - t I 228, 10 as
follows:- "pubbakattikapavāraṇādivase ti assayujama-

43. M II De reads mādhuro.

sassa jun̄hapakkhapunñamiyam". "veyyākarāgo": occurs in D I 88, 6-8 as follows:- "... itihāsapāñcamānam padako veyyākarāgo lokāyatamahāpurisalakkhañpesu anavayo ~~ anūnatapaññāto sake ācariyake tevijjake pāvacane".

Rule 10: T reads ante jāto: antimo (one who is born at the end: antimo) for antimo; majhe jāto: majjhimo (one who is born at the middle: majjhimo) for majjhimo; pure jāto: purimo (one who is born before: purimo) for purimo; upari jāto: uparimo (one who is born above: uparimo) for uparimo; hetṭhā jāto: hetṭhimo (one who is born below: hetṭhimo) for hetṭhimo and goppe jāto: goppimo (one who is born at the ankle: goppimo) for gopimo; however, gopimo or goppimo should be corrected to gopphimo⁴⁴ as shown in B₁, S₁, S₂. T reads assajātiyā jāto: assajātiyo (one who is born as a horse by birth: assajājiyo) for assajātiyo; haṭṭijātiyā jāto: hatthijātiyo (one who is born as an elephant by birth: hatthijātiyo) for hatthijātiyo; and manussajātiyā jāto: manussajātiyo (one who is born as a man by birth: manussajātiyo) for manussajātiyo. B₁, S₁, S₂, T read assa for yassa. T reads kappo assa atthi tasmiñ vā vijjati ti kappimo (one who possesses kappa or who exists in a kappa: kappimo) for kappimo. B₁, S₁, S₂ add niyutatthe (in the sense of tied to; appointed to)

44. Rūp also reads gopphimo.

after *kiyapaccayo hoti*. *B₁*, *S₁* read *jātiyam*, *S₂*: *jātiyā⁻⁴⁵* for *jātippabhutiya*.

"pacchimo" "majjhimo" and "purimo" : occur in D I 239, 25-27 as follows:- "seyyathā pi vāsetṭha and-havenī paramparāsamsattā purimo pi na passati majjhimo pi na passati pacchimo pi na passati". "uparimo" and "hetṭhimo": occur in Paṭis I 125, 4-5 as follows:- "uparimakāyato aggikkhandho pavattati, hetṭhimakāyato udakadhārā pavattati". "antimo": occurs in Ap 380, 23-24 as follows:-

"vipākam ekadussassa nājjhagam katthaci kkhayam
ayam me pacchimā jāti⁴⁶ vipaccati idhāpi me".

"kappiyo": occurs in Nidd I 336, 24 as follows:- "na kappiyo nūparato, na patthiyo ti bhagava ti". "jaccandho": occurs in D II 328, 3-4 as follows:- "seyyathā pi rājanna jaccandho puriso yo na passeyya kanhasukkāni rūpāni".

Rule 11: *S₂* adds ca in the rule.

Rule 12: *B₁*, *T*, *S^f* read *nagaratā* for *nāgaratā*.⁴⁷

"janata": occurs in Pv 459 as follows:-

"buddhappamukhassa bhikkhusaṅghassa
pūjam akāsi janata uṭaram

45. Rūp also reads *jātiyā*.

46. Ap I De reads ayam me antimā jāti.

47. Rūp also reads *nāgaratā*.

~~
 tatr'assa cittass'ahu annathattam
 vacam abhasi pharusam asabbham".

Rule 13: B₁, Cd, S^f read - iyo⁴⁸ for - īyo in the rule and the vutti. T, S₁, S₂ read muccanassa; muccaniyam; B₁: mucchanassa; mucchanīyam for mocanassa; mocaniyam, the B₁'s reading is closer to the original.⁴⁹ T reads rajaṇassa ṭhanam: rajaniyam (the place of lust: rajaniyam) for rajaniyam. Kamaṇiyam should be corrected to kamaṇiyam. S₂ adds gamaniyam; B₁: gamaniyam after kamaniyam. T reads kammanassa ṭhanam : kammaniyam (the place of work: kammaniyam) for kamaniyam; it may be noted here that in the foot-note T records the reading kamanassa ṭhanam: kamanīyam (the place of going: kamanīyam) also. T reads dussanassa ṭhanam: dussaniyam (the place of hatred: dussaniyam) for dassanassa ṭhanam: dassaniyam; B₁ reads the both i.e. dussaniyam; dassaniyam. It may be noted here that according to Senart and S₁, S₂ the word ca includes the suffixes iya and ila, but T and B₁ omit this paragraph. Nyāsapāṭha and Rūpasiddhi remark that by the force of the word ca the suffix iya is used in the sense of the benefit etc. but they do not include the

48. Nyp and Rūp read -iyo.

49. Rūp also reads mucchanīyam.

suffix *ila*.⁵⁰

"madanīyam" "bandhanīyam" "mucchanīyam" "kamanīyam" and "rajanīyam" : occur in A III 68, 8-11 as follows:- "nāham bhikkhave aññam ekarūpam pi samanupassāmi evam rajanīyam evam kamanīyam evam madanīyam evam bandhanīyam evam mucchanīyam". "dussanīyam": occurs in Ap 67, 13-14 as follows:-

"rajasi rajaniye ca dosaniye⁵¹ ca dussase

muyhase mohaniye ca nikkhamassu vanā tuvam".

"dassanīyam": occurs in D I 47, 11 as follows:- "dassanīyā vata bho dosināratti".

Rule 14: B₁ reads *vanam*, T: *vatthu* for *ṭhanam*.

"dhumāyatattam" "timirāyatattam": occur in S I 122, 1-2 as follows:- "tena kho pana samayena dhuma-yatattam timirāyatattam gacchat eva purimam disam".

Rule 15: B₁ adds *duttu* *ṭhanam*: *duttullam*; vedassa

50. "caggahañena hitādy atthepi iyapaccayo hoti. Tena upādānam hitā ty atthe idha caggahañena iyapaccaye kate upādāniyā ty adīni sijjhanti" Nyp 296, 29-30 - 297, 1 and "casaddena hitādiatthe pi. Upādānam hitā: upādāniyā icc adi" Rūp 217, 17-18.

51. Ap I De reads *dussaniye*.

$\bar{t}\bar{h}\bar{a}\bar{n}\bar{a}\bar{m}$: vedallam, S₁, S₂, T: dutṭhussa (S₁: dutṭhanam)
 $\bar{t}\bar{h}\bar{a}\bar{n}\bar{a}\bar{m}$: dutṭhullam (the place of wicked deed: dutṭhullam) and vedassa $\bar{t}\bar{h}\bar{a}\bar{n}\bar{a}\bar{m}$: vedallam (the place of knowledge: vedallam) in the vutti.

"dutṭhullam": occurs in Vin III 21, 1-4 as follows:- "tattha nāma tvampi moghapurisa yampi tvampi asaddhammam gāmadhammam vasaladhammam dutṭhullam odakantikam rahassa dvayampi dvayasamāpattim samāpajjissasi". "vedallam": occurs in Vin III 8, 6-8 as quoted under III. 5.

Rule 16: S₁, S₂, B₁, T, Cd read abhijjhā assa bahulā (T: bahulo) vā: abhijjhālu for abhijjhābahulo vā. T reads sītam assa pakati: sītalū, sītam assa bahulo vā: sītalū (whose nature is coldness or who is mostly full of coldness: sītalū) for sītalū; dhajo assa pakati: dhajālu; dhajo assa bahulo vā: dhajālu (country whose nature is to have flags or which is full of flags: dhajālu) for dhajālu and dayā assa pakati: dayālu; dayā assa bahulo vā: dayālu (whose nature is sympathy or who is full of sympathy: dayālu) for dayālu.

"abhijjhālu": occurs in It 91, 2-3 as follows:- "...so ca hoti abhijjhālu kāmesu tibbasārāgo vyāpannacitto padutṭhamanasañkappo...". "dhajālu": occurs in Ja II 334, 5-6 as follows:-

"sahassakāñḍū satabhedo dhajālu haritāmayo
 anaccūpi tattha gandhabbā cha sahassāni sattadha".

"dayālu": occurs in Sv I 199, 26-29 as follows:-

"apicca yathā chinnahatthapāde vaṇamukhehi paggaharita-pubbalohitakimikule nīlamakkhikasamparikkippe anāthasa-īayam anāthamanusse disvā dayāluka purisā tesam vaṇapattacolakāni c'eva kapālakādīhi ca bhesajjāni upannamenti".

Rule 17: sañganikā – should be corrected to sañganikā-.
Puthajjanassa should be corrected to puthujjanassa.

"ālasyam": occurs in A V (v.1.) 136, 6 as quoted under II. 5.23. "ārogyam" : occurs in Sn 749 as quoted under II. 5.23. "pamsukūlikattam": occurs in A I 38, 12-14 as follows:- "addham idam bhikkhave labhanam yad idam ārānnakattam pindapātikattam pamsukūlikattam tecīvarakattam dhammadhikattam.....". "anodarikattam": occurs in A III 120, 11-13 as follows:- "idha bhikkhave bhikkhu apattho hoti appakicco subharo susantoso jīvitaparikkhāresu appāharo hoti anodarikattam anuyutto". "sañgañikārāmata" and "niddārāmata": occur in A III 116, 6-7 as follows:- "kammarāmata bhassārāmata niddārāmata sañgañikārāmata yathāvimuttam cittam na paccavekkhati".

Rule 18: T reads bhāvatthe for tassa bhāvo icc etasmim atthe and sucimassa bhāvo: socimam (the state of pure actions: socimam) for sucissa bhāvo: socam.

Rule 19: S₂ reads rāmaṇeyyakam for rāmaṇiyakam and -homa⁵² – for – soma – which gives better sense; ["the state of sacrificing to Agni or fire oblation"].

"rāmaṇiyakam": occurs in Dhp 98 as follows:-

"gāme vā yadi varanñe ninne vā yadi vā thale
yatth'arahanto viharanti tam bhūmīm rāmaṇeyyakam".

Rule 20: B₁ reads isika;⁵³ T: iyissaka⁵⁴ for issika. T adds ayan̄ ca pāpo; ayan̄ ca pāpo before sabbe ime. B₁, S₁, S₂, T add pāpiyo after pāpissiko. According to the context of the vutti the addition of pāpiyo is significant.

"pāpataro": occurs in A II 223, 16 as follows:-

"katamo ca bhikkhave pāpena pāpataro". "pāpiyo": occurs in Dhp 76 as follows:-

"nadinām va pavattāram yām passe vajjadassinām
niggayhavādīm medhāvīm tādisām pānditām bhaje
tādisām bhajamānassa seyyo hoti na pāpiyo".

Rule 21: B₁, S₁, S₂ read yassa, T has assa and records the reading yassa in the foot-note also for yasmīm. T reads māyā assa atthi tasmiṁ vā vijjati ti māyavī (the illusion is possessed by him or it lies in him : māyavī) for māyavī.

"medhāvī": occurs in Vin I 7, 14-16 as follows:-

52. Kvn also reads aggihomakam.

53. Nyp also reads isika.

54. Rūp also reads iyissaka.

"ayam kho ālāro kālāmo pāñdito vyatto medhāvī dīgharattam apparakkhajātiko". "māyāvī": occurs in M I 99, 30 as follows:- "kinnu kho'mhi sañho māyāvī". "sumedhaso": occurs in Dhp 29 as follows:-

"appamatto pamattesu suttesu bahujāgaro
abalassam va sīghasso hitvā yāti sumedhaso".

Rule 22: T reads tejo assa atthi tasmim vā vijjati ti tejasī (the power is possessed by him or it exists in him: tejasī) for tejassi, the reading tejasī by T should be corrected to tejassi as shown in all the versions, because the sound sa is duplicated here.⁵⁵ T reads yaso assa atthi tasmim vā vijjati ti yasassi (the fame is possessed by him or it exists in him: yasassi) for yasassi; and mano assa atthi tasmim vā vijjati ti manassi (the mind power is possessed by him or it exists in him: manassi) for manassi.

"tapassi": occurs in Vin III 3, 13 as follows:- "tapassi bhavam gotamo". "yasassi": occurs in D I 48, 9-12 as follows:- "ayam deva ajito kesakambalo saṅghi c'eva gaṇī ca gaṇacariyo ca nātō yasassi titthakaro sādhusammato bahujanassa rattannū cirapabbajito addhagato vayo anuppatto". "tejassi": occurs in Ja II 296, 14-16 as follows:-

55. "sassa dvibhāvo. Tapassi ... tejassi...." Rūp 226, 5-6.

"te tatthāsīviso ghorō tejasī⁵⁶ tejasā hani
tasma khage nātikhage atikhātam hi pāpakam
khātena ca dhanam laddham atikhātena nāsitam".

Rule 23: T reads mālā assa atti tasmīm vā vijjati ti
māliko; ... mālī (the garland is possessed by him or it
exists with him: māliko;... mālī for māliko; mālī.

Rule 24: T reads kūnjo assa atti tasmīm vā vijjati ti
kūnjaro (the (elephant's) trumpeting is possessed by
him or it is with him: kūnjaro) for kūnjaro. B₁, S₂ add
muggaro after kūnjaro. T reads mukham assa atti tasmīm
vā vijjati ti mukharo (the mouth is possessed by him or
it is with him: mukharo) for mukharo; susi assa atti
tasmīm vā vijjati ti susiro (the hollow is possessed by
it or it is with it:susiro) for susiro; B₁ adds sisaro;
sukaro; suñkaro; after susiro; subham assa atti tasmīm
vā vijjati ti subharo (the auspiciousness is possessed
by him or it is with him: subharo) for subharo; and
suci assa atti tasmīm vā vijjati ti suciro (the
purity is possessed by him or it is with him: suciro)
for suciro. B₁ adds ruciro after suciro.

"madhuro": occurs in Sn 50 as follows:-

kāmā hi citrā madhurā manoramā
virūparūpena mathenti cittam
ādinavam kāmaguṇesu disvā
eko care khaggavisāṇakappo".

56. Ja I De also reads tejassi.

"muggaro": occurs in Pv-a 4, 6-10 as follows:-
 "atha te corā tassa hatthe mahantam muggaram datvā sandhim chinditvā gharā pavisantā tam sandhimukhe thapetvā 'sace idha anno koci āgacchati tam iminā muggarena paharitvā ekappaharen'eva mārehī' ti vadimsu". "kunjaro" and "ruciro": occur in Vv 31 as follows:-

"[~]kunjaro te varāroho nānāratatanakappano ruciro thāmava javasampanno akāsamhi samihati". "mukharo": occurs in M I 32, 9 as follows:- "uddhata unnaīā capalā mukharā vikinnavācā". "susiram": occurs in Sn 199 as follows:-

"ath'assa susiram sisam matthaluñgassa pūritam
 subhato nam mannti bālo avijjāya purakkhato".

Rule 25: T reads yaso assa atthi tasmim vā vijjati ti yasava (the fame is possessed by him or it lies in him: yasava) for yasava; balam assa atthi tasmim vā vijjati

ti balavā (the strength is possessed by him or it lies in him: balavā) for balavā and omits dhanavā and panna assa atthi tasmīm vā vijjati ti pannavā (the wisdom is possessed by him or it lies in him : pannavā) for pannavā. T adds sīlam assa atthi tasmīm vā vijjati ti sīlavā (the morality is possessed by him or it lies in him: sīlavā); B₁ adds bhagavā in the vutti.

"pannavā": occurs in Dhp 84 as quoted under I.3.5.
 "balavā": occurs in D II 253, 18-19 as follows:-
 "seyyathā pi nāma balavā puriso samminjitat̄ vā bāham pasareyya". "bhagavā": occurs in Vin III 1, 8-12 as quoted under I. 2.9.

Rule 26: T reads juti assa atthi tasmīm vā vijjati ti jutimā (the splendour is possessed by him or it lies in him: jutimā) for jutimā; S₁, S₂ add sutimā after jutimā. T reads suci assa atthi tasmīm vā vijjati ti sucimā (the purity is possessed by him or it lies in him: sucimā) for sucimā; B₁: rucimā. B₁, T add dhitimā⁻⁵⁷ after thutimā which was omitted by T. T reads...yuttimā for kittimā and ... muttimā for mutimā.

57. Rūp also records dhitimā.

T, B₁ read bāñumā for bānumā.⁵⁸

"satimā": occurs in M I 56, 3-5 as quoted under II.

2.5. "jutimā": occurs in Sn 508 as follows:-

"ko sujjhati muccati bajjhati ca
 ken'attanā gacchati brahmañlokam
 ajanato me muni brūhi puttho
 bhagavā hi me sakkhi brahm'ajja dittho
 tvam hi no brahmasamo ti saccam
 katham uppapajjati brahmañlokam jutimā".

"dhitimā": occurs in S I 168, 9-12 as quoted under II.

2.5. "matimā": occurs in Sn 61 as follows:-

"sañgo eso, parittham ettha sokhyam
 appassādo dukkham ettha bhiyyo
 gaño eso'iti ñatvā mutimā
 eko care khaggavisāñakappo".

"bāñumā": occurs in S I 196, 1-4 as follows:-

"cando yathā vigatavalāhake nabhe
 virocati vītamalo va bāñumā
 evam pi añgirasa tvam mahāmuni
 atirocasi yasasa sabbalokam".

58. "bhāti dippatī ti bānu. Bhā dittiyañ, "subbhāhi nū" ti nuppaccayo. Bānu pi, "ricibhāhi nū" ti nuppaccayo" Abh - sūci s.v. bānu (nū).

Rule 27: T reads *panna assa atthi tasmin vā vijjati ti panno* (the knowledge is possessed by him or it lies in him: *panno*) for *panno*; and *amaccharo assa atthi tasmin vā vijjati ti amaccharo* (the generosity is possessed by him or it lies in him: *amaccharo*) for *maccharo*; B₁, Cd also read *amaccharo*.⁵⁹

"*saddho*": occurs in A I 150, 11-12 as follows:- "*tinñam bhikkhave sammukhibhāvā saddho kulaputto bahū punñam pasavati*". "*panno*": occurs in Dhp 352 as quoted in Introduction p. 5.

Rule 28: All the versions read *assa* for *yassa*.

"*āyasmā*": occurs in A II 51, 22-24 as follows:- "*āyasmā bhante visākho pāncaliputto upatthānasālāyam bhikkhū dhammiyā kathāya sandassesi samuttejesi sampahāseti poriyā vācāya ... anissitāyati*".

Rule 29: B₁, S₁, S₂ add *kammā* after *pakata*. B₁ reads *sovannamayam* for *suvaññamayam*; S₂: *sovannamayam* and *suvaññamayam*; T reads the same as Senart and S₁ and gives the variant reading *sovannamayam* in the foot-note also. However both are correct.⁶⁰ T reads *rūpiyena pakata*; *rūpiyamaya* (a bowl is made of silver: *rūpiyamaya*) for *rūpiyamaya*; S₁, S₂: *rūpimayam*; *jatunā pakata*; *jatumaya* (a bowl is made of lac: *jatumaya*) for *jatumaya*; *tipukena pakata*;

59. Rūp also reads *amaccharo*.

60. See, Rūp 219, 9.

tipukamaya $\ddot{\text{m}}$ (a bowl is made of tin: tipukamaya $\ddot{\text{m}}$) for rajatamaya $\ddot{\text{m}}$; ayasa $\ddot{\text{m}}$ pakata $\ddot{\text{m}}$; ayomaya $\ddot{\text{m}}$ (a bowl is made of iron: ayomaya $\ddot{\text{m}}$) for ayomaya $\ddot{\text{m}}$; mattikāya pakata $\ddot{\text{m}}$; mattikāmaya $\ddot{\text{m}}$ (a bowl is made of clay: mattikāmaya $\ddot{\text{m}}$) for mattikāmaya $\ddot{\text{m}}$; dārunā pakata $\ddot{\text{m}}$; dārumaya $\ddot{\text{m}}$ (a bowl is made of wood: dārumaya $\ddot{\text{m}}$) for kaṭṭhamaya $\ddot{\text{m}}$; Bi : dārumaya $\ddot{\text{m}}$ and gavena pakata $\ddot{\text{m}}$; gomaya $\ddot{\text{m}}$ (made of cow-dung: gomaya $\ddot{\text{m}}$) for gomaya $\ddot{\text{m}}$.

"sovaṇṇamaya $\ddot{\text{m}}$ " and "rupiyamaya $\ddot{\text{m}}$ ": occur in D II 181, 23-25 as follows:- "dhammo ānanda pāśādo catunnam vāṇīnām phalakehi santhato ahosi, ekām phalakām sovaṇṇamaya $\ddot{\text{m}}$, ekām rūpimaya $\ddot{\text{m}}$, ekām veluriyamaya $\ddot{\text{m}}$, ekām phalikamaya $\ddot{\text{m}}$ ". "rajatamaya $\ddot{\text{m}}$ ": occurs in Ap 2, 7-8 as follows:-

"nānābhāvūnekasatā phalakā rajatāmaya
maṇimaya $\ddot{\text{m}}$ rohitānka masāragallamaya $\ddot{\text{m}}$ tathā".

"ayomaya $\ddot{\text{m}}$ ": occurs in Sn 669 as quoted under II. 3.23. "mattikāmaya $\ddot{\text{m}}$ ": occurs in Vin III 42, 13-14 as follows:- "kathām hi nāma so bhikkhave moghapuriso sabbamattikāmaya $\ddot{\text{m}}$ kuṭikām karissati". "dārumaya $\ddot{\text{m}}$ ": occurs in Vin II 145, 17-18 as follows:-

"ṭhapayitvā sandipallaṅkām dārupattān̄ ca pādukām
sabbām dārumaya $\ddot{\text{m}}$ bhaṇḍām anunnāsi mahāmuni".

"gomaya $\ddot{\text{m}}$ ": occurs in D III 41, 18-19 as follows:- "gomayabhakkho vā hoti".

Rule 30: "pañcamo": occurs in A I 10, 9 as follows:-
 "pañihitaacchannavaggo [~]pañcamo". "sattamo": occurs in A I 13, 32 as follows:- "viriyārambhādivaggo [~]sattamo". "atthamo": occurs in A I 15, 22 as follows:- "kalyā-
 ñamittādivaggo atthamo". "navamo": occurs in A I 16, 21 as follows:- "pamādādivaggo navamo". "dasamo": occurs in A I 19, 15 as follows:- "adhammādivaggo dasamo".

Rule 31: T, B₁, S₁, S₂ read chassa (T: chasaddassa) sakārādeso hoti vā sañkhyāpūraṇatthe (T: sañkhyāne) for sañkhyāpūraṇe vattamānassa chassa so hoti vā.

"chattho": occurs in A I 11, 32 as follows:- "accharāsaṅghātavaggo chattho".

Rule 32: anto should be corrected to ante as shown in all the versions. S₁, S₂, B₁, T add vā after hoti and omit itthiyap. This vā is to indicate the option that the form ekādasamo also is applicable here from the previous rule. B₁ adds eko ca dasa ca: ekādasa (one and ten: ekādasa) before ekādasannaŋ; pañca ca dasa ca: pañcadasa (five and ten : [~]pañcadasa) before pañcadasannaŋ and cattāro ca dasa ca: catuddasa (four and ten: catuddasa) before catuddasannaŋ. B₁, S₂ read cātuddasi for catuddasi. T reads eko ca daso ca: ekādasa for ekādasa and pañca ca dasa ca: pañcadasa for pañcadasa after pūraṇe ti kim atthap.

"[~]pāñcadasī" and "[~]cātuddasī": occur in A I 144, 1-3 as quoted under I. 3.6. "ekādasa": occurs in Vibh 74, 36-37 as follows:- "ekādasāyatana siyā atitā siyā anāgata siyā paccuppannā".

Rule 33: T reads cha ca dasa ca: sojasa (six and ten: sojasa) for sojasa which occurs in Paṭis II 202, 8-9 as follows:- "imā sojasa pannayo".

Rule 34: - tāgāmo should be corrected to - tāgamo. T reads ekādasānaṃ pūraṇī: ekādasīm for ekādasī.

"[~]pāñcadasī" and "[~]cātuddasī": occur in A I 144, 1-3 as quoted under I. 3.6.

Rule 35: "vīsatī": occurs in M II 69, 6-7 as follows:- "ahosi tvam vīsativassuddesiko pi pañnavīsativassuddesiko pi hatthismīpi pi katāvī...".

Rule 36: T, S₂ read la⁶¹ for la.⁶² In Rūpasiddhi, Buddhappiya remarks that there is no difference between la and la; the word vā indicates vavatthitavibhāsa, by that we always have sojasa. By vibhāsa we have 'telasa; terasa; cattālisam;cattārisam'.⁶³ All the versions read da-rānaṃ for da-rāṇaṃ. Sojasam should be corrected to sojasa as shown in all

61. Rūp also reads la.

62. Nyp also reads la.

63. "la- lānam'aviseso. Vavatthitavibhāsattho'yam vāsaddo. Tena sojasa iti niccaṃ. Telasa terasa cattālisam cattārisam iti vibhāsa" Rūp 113, 1-2.

the versions.

"solasa": occurs in Paṭis II 202, 8-9 as quoted under V.33 above. "cattālīsam": occurs in D I 13, 15-19 as follows:- "seyyathīdām ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatim pi jātiyo timsam pi jātiyo cattārisam pi jātiyo pannasampi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi....".

Rule 37: T adds sā before dohalinī which should be corrected to dohañinī.

"bāvīsatindriyāni": occurs in Vibh 122, 3-4 as follows:- "bāvīsatindriyāni: cakkhundriyām satindriyām ghānindriyām....". "dirattam": occurs in Vin IV 16, 28-29 as follows:- "anujānāmi bhikkhave anupasampannena dvirattatirattam⁶⁴ sahaseyyam kappetum". "diguṇam": occurs in Vin I 289, 1-3 as follows:- "anujānāmi bhikkhave ticivaram diguṇam saṅghātim ekacchiyam uttarāsaṅgam ekacchiyam antaravāsakam". "dohalinī": occurs in Ja VI 270, 1-4 as follows:-

"sā dohañinī suvimbhitā
vidhurassa hadayam vaniyati
tam tesam dadāmi issara
tena te denti irandatim mamam".

64. Vin IV D reads dirattatirattam.

Rule 38: dasa should be corrected to dassa. S2 reads

dvārasa for bādasa. All the versions read dvadasāyat-anāni for dvādasāyatanaṁ.

Rule 39: B₁, T, S₂ add ca after atthādito (B₁, S₂: attha icc evamādito). T reads attha ca dasa ca: atthārāsa (eight and ten: atthārāsa) for atthārāsa. S₁, S₂, B₁ adds solasa after pāñcadasa. T reads atthādasesu niyutto: atthādasiko (one appointed for eighteen: atthādasiko) for atthādasiko; B₁, S₂: atthādasiko.

"atthārāsa": occurs in Vibh 90, 13-14 as follows:- "atthārāsa dhatuyo: cakkhudhātu rūpadhātu cakkhuvinnañadhātu...". "solasa": occurs in Paṭis II 202, 8-9 as quoted under V. 33 above.

Rule 40: T adds saro after anto. B₁ reads atthārāsa for atthādasa. S₁, S₂, T, B₁ read ekacchanno for ekachatto.

"dvādasa": occurs in Vibh 73, 5 as follows:- "dvādasāyatanañi: cakkhayatanam rūpayatanam....pe". "ekādasa": occurs in Vibh 74, 36-37 as quoted under V. 32 above. "atthārāsa": occurs in Vibh 90, 13-14 as quoted under V.39 above.

Rule 41: catuchehi in the rule should be corrected to catucchehi.

"catutṭho": occurs in A I 7, 36 as follows:- "adantavaggo catutṭho".

"chattho": occurs in A I 11, 32 as quoted under V. 31 above.

Rule 42: "dutiyo": occurs in A I 5, 6 as follows:-

"nīvaraṇapahānavaggo dutiyo". "tatiyo": occurs in A I 6, 23 as follows:- "akammaniyyavaggo tatiyo".

Rule 43: B₁ reads dvi icc etassa du-ādeso hoti. Durattam; B₂: du-di-ādesā honti. Durattam; dirattam; S₁: du-ādeso hoti. Durattatirattam; T: dvīsaddassa du-ādeso hoti. Durattam; tirattam for du-ti-ādesā honti. Durattam; tirattam. However, B₁'s reading is based on Rūpasiddhi⁶⁵ which is better. B₁ adds dirattam before digunam. Saṅghāṭikam should be corrected to saṅghāṭim. B₁, T read pārupetvā for parūpitvā which should be corrected to pārupitvā as S₁, S₂.

"dirattam": occurs in Vin IV 16, 28-29 as quoted under V. 37. "digunam saṅghāṭim pārupetvā": occurs in Vin I 289, 1-3 as quoted under V. 37.

Rule 44: All the versions add honti after adhhatiyā-ādesā.

"adḍhuḍḍha": occurs in As 298, 1-2 as follows:-

65. "apiggahanena ~ annatthā pi dvīsaddassa du-ādeso hoti. Casaddena di ca. Dve rattiyo durattam; duvidham; duvañgam; dirattam; digunam; digu" Rūp 229, 11-12.

"sabbam satasahassāni chattiṁsa parimandalam
dasa c'eva sahassāni addhuddhāni satāni ca".

"diyaddho": occurs in Vin IV 119, 5-8 as follows:-

"diyaddho māso seso gimhānan ti vassānassa pāthamo māso
icc ete addhateyyamāsa uñhasamayo pariñāhasamayo gilā-
nasamayo kammasamayo addhānagamanasamayo vātavutti-
samayo". "addhatatiyo": occurs in Ja I 49, 15-17 as
follows:- "so āyāmato tīpi yojanasatāni vitthārato
addhatiyāni parikkhepato navayojanasatāni".

Rule 46: B₁, S₁, S₂ read thi⁶⁶ for thi. All the
versions add honti before pacchā. Sa in the vutti
should be corrected to cha. B₁ reads dasadasakā purisā
for dasadasako puriso.

"visam" "timsam" "cattalīsam" and "pannasam": occur
in D I 13, 15-19 as quoted under V. 36 above. "satthi"
"sattati" "asiti" and "navuti": occur in Ud 92, 2-5 as
follows:- "yesam kho visākhe satam piyāni satam tesam
dukkhāni, yesam navuti piyāni navuti tesam dukkhāni,
yesam asiti piyāni asiti tesam dukkhāni, yesam sattati
piyāni sattati tesam dukkhāni, yesam satthi piyāni
satthi tesam dukkhāni".

Rule 47: T, B₁, S₁, S₂ read lopo tuttarapadādicassa
for tulopo cuttarapadādicassa in the rule. Uttarapadā-
dicassa cakārassa in the vutti should be read as
uttarapadādicacakārassa (B₁) or uttarapadādissa cakārassa

66. Nyp also reads thi.

(S₁, S₂, T).

"cuddasa": occurs in D I 53, 33-54, 1-2 as follows:- "cuddasa kho pan'īmāni yonipamukhasatasa-hassāni saṭṭhin̄ ca satāni cha ca satāni". "cattālīsaṃ": occurs in D I 13, 15-19 as quoted under V. 36 above.

Rule 48: -taddhitākhyato should be corrected to -taddhitākhyātato;⁶⁷ but Cd, T, S₁ read -taddhitato. S₁, S₂, B₁, Cd read -viparītato for -viparītādesato.

Rule 49: B₁, S₁, S₂, T, Cd, S^f add nipātānañ sijjhanti (S₁, S₂, T add te before nipātānañ). Satassa dvikāga: dvisatañ; satassa tikāga: tisatañ; satassa catukkāga: catusatañ; satassa pañcakāga: pañcasatañ; satassa chakkāga: chasatañ; satassa sattakāga: sattasatañ; satassa atthakāga: atthasatañ; satassa navakāga: navasatañ; satassa dasakāga: dasasatañ; sahassam (S₁: sahassakāga) hoti (T adds icc evam ādi after hoti) after anekatthe ca.

"sahassam": occurs in D I 13, 15-19 as quoted under V. 36 above.

Rule 50: T reads satassa catukkāga tad idāg hoti catusatañ for catusatañ; satassa pañcakāga tad idāg hoti pañcasatañ for pañcasatañ; satassa chakkāga tad idāg hoti chasatañ for chasatañ; satassa sattakāga tad idāg hoti sattasatañ for sattasatañ; satassa atthakāga tad idāg hoti atthasatañ for atthasatañ; satassa

67. Rūp reads samāsa - taddhitādito; Sadda abyayībhāvā-disamāsa- taddhitato.
navakāga tad idāg hoti navasatañ for navasatañ; satassa

dasakāp tad idāp hoti dasasatap for dasawatap. It may be noted here that T splits this rule into two rules as follows:-

(1) Dasadasakāp satāp dasakānāp satāp sahassāp ca yomhi.

Gaṇane pariyāpannassa dasadasakassa satāp hoti, satadasakassa ca sahassāp hoti yomhi. Satāp, sahassāp.

(2) Dvīkādīnāp taduttarapadānāp ca.

Dvīkādīnāp taduttarapadānāp ca nippaccante yathāsambhavāp. Satassa dvikāp tad idāp hoti dvisatāp; satassa tikāp tad idāp hoti tisatāp; satassa catukkāp tad idāp hoti catusatāp; satassa pāñcakāp tad idāp hoti pāñcasatāp; satassa chakkāp tad idāp hoti chasatāp; satassa sattakāp tad idāp hoti sattasatāp; satassa atṭhakāp tad idāp hoti atṭhasatāp; satassa navakāp tad idāp hoti navasatāp; satassa dasakāp tad idāp hoti dasasatāp, sahassāp hoti.

"satāp" and "sahassāp": occur in D I 13, 15-19 as quoted under V. 36 above.

Rule 51: B₁, T read uttari for uttarīp. B₁, Cd, S₁, S₂, T add gaṇassa after dasassa. T adds gaṇassa after satassa; sahassa; dasasahassa; satasahassa and dasasatasahassa. B₁ reads koṭisatasahassa sataguṇitāp katvā pakotī hoti for koṭisatahassānāp (which should be corrected to -satasahassānāp) satāp pakotī hoti. B₁, S₁, S₂ add caggahanāp visesanatthāp (the word ca is used to indicate distinction) in the vutti. "satāp" "sahassāp" and "satasahassāp" occur in

D I 13, 15-19 as quoted under V. 36 above. "koṭi": occurs in Bv I 64 as follows:-

"cattāro te asaṅkheyyā koṭi yesaṁ na nāyati
sattakāyo ca ākāso cakkavāla c'annantaka
buddhañāṇa appameyyaṁ na sakka ete vijānitum".

"pakoṭi": occurs in Mp V 62, 8-13 as follows:-
"yath'eva hi satam satasahassāni koṭi hoti, evam satam satasahassakoṭiyo pakōti nāma hoti, satam satasahassapakoṭiyo koṭippakoṭi nāma, satam satasahassakoṭippakoṭiyo nahutam, satam satasahassanahutāni ninnahutam, satam satasahassaninnahutāni ekam abbudam, tato vīsatigūṇam nirabbudam".

Rule 52: T adds yāni rūpāni; tāni after anīṭhanāmadhyāni. T, B₁, S₁, S₂ read akkhobhiñī for akkhobhīnī. T reads akkhobhiñīsatasahassānaṁ satam: bindu (a hundred of one hundred thousand akkhobhiñī-s: bindu) for bindu; bindusatasahassānaṁ satam: abbudam (a hundred of one hundred thousand bindu-s: abbudam) for abbudam; abbudasatasahassānaṁ satam: nirabbudam (a hundred of one hundred thousand abbuda-s: nirabbudam) for nirabbudam; nirabbudasatasahassānaṁ satam: ahahaṁ (a hundred of one hundred thousand nirabbuda-s: ahahaṁ) for ahahaṁ; ahahasatasahassānaṁ satam: ababam (a hundred of one hundred thousand ahaha-s: ababam) for ababam; ababasatasahassānaṁ satam: aṭaṭam (a hundred of one hundred thousand ababa-s: aṭaṭam) for aṭaṭam; aṭaṭasatasahassānaṁ satam: sogandhikam (a hundred of

one hundred thousand aṭaṭa-s : sogandhikam) for sogandhikam; sogandhikasatasahassānaṃ satamः uppalam (a hundred of one hundred thousand sogandhika-s : uppalam) for uppalam; uppalasatasahassānaṃ satamः kumudam (a hundred of one hundred thousand uppalas-s: kumudam) for kumudam; kumudasatasahassānaṃ satamः puṇḍarīkam (a hundred of one hundred thousand kumuda-s: puṇḍarīkam) for puṇḍarīkam; puṇḍrikasatasahassānaṃ satamः padumam (a hundred of one hundred thousand puṇḍarīka-s: padumam) for padumam; padumasatasahassānaṃ satamः kathānam (a hundred of one hundred thousand paduma-s : kathānam) for kathānam; kathānasatasahassānaṃ satamः mahākathānam (one hundred of one hundred thousand kathāna-s: mahākathānam) for mahākathānam and mahākathānasatasahassānaṃ satamः asaṅkheyyam (a hundred of one hundred thousand mahākathāna-s: asaṅkheyyam) for asaṅkheyyam; B₁ : asaṅkhyeyyam. It may be noted here that Aggavamsa⁶⁸ remarks that the order of numbers in

68. "akkhobhani ca bindu ca abbudan ca nirabbudam
 ahahaṃ ababān c'eva aṭaṭān ca sugandhikam
 uppalam kumudān c'eva padumam puṇḍarīkam tathā
 kathānam mahākathānam asaṅkhyeyyan ti bhasito
 kamo Kaccāyane eso, pāliya so virujjhati,
 pāliyan tu kamo evam veditabbo: nirobbudā
 ababām aṭaṭām ahahaṃ kumudān ca sugandhikam
 uppalam puṇḍarīkān ca padumam ti Jino bravi"

Sadd 802, 13-20.

Kaccāyana-vyākaraṇa is wrong, not keeping with the Pāli i.e. Tipiṭaka, but Buddhappiya⁶⁹ follows Kaccāyana.

"koṭī": occurs in Bv I 64 as quoted under V. 51 above. "pakoṭī" "koṭipakoṭī" "nahutam" and "ninnahutam": occur in Mp V 62, 8-13 as quoted under V. 51. "akkhobhiṇī": occurs in Ja V 322, 20-21 as follows:-

"kass'esa mahati senā piṭṭhito anuvattati
akkhobhaṇī apariyanta sāgarasseva īmiyo".

"abbudam" "nirabbudam" "ahaham" "ababam" "aṭaṭam" "sogandhikam" "uppalam" "kumudam": "padumam" and "puṇḍarīkam": occur in S I 152, 6-17 as follows:- "nātv'eva eko abbudo nirayo, seyyathā pi bhikkhu vīsatī abbudā niraya evam eko nirabbudanirayo, seyyathā pi bhikkhu vīsatī nirabbudā niraya evam eko ababo nirayo, seyyathā pi bhikkhu vīsatī ababā niraya evam eko aṭaṭo nirayo, seyyathā pi bhikkhu vīsatī aṭaṭā niraya evam eko ahaho nirayo, seyyathā pi bhikkhu vīsatī ahahā niraya evam eko kumudo nirayo, seyyathā pi bhikkhu vīsatī kumudā niraya evam eko sogandhiko nirayo, seyyathā pi bhikkhu vīsatī sogandhikā niraya evam eko uppalanirayo, seyyathā pi bhikkhu vīsatī uppalakā niraya evam eko puṇḍariko nirayo, seyyathā pi bhikkhu vīsatī puṇḍarīkā niraya evam eko padumo nirayo". "asaṅkheyyam": occurs in Ja I 30, 3-4 as follows:-

"dīpañkarassa pana bhagavato aparabhāge ekam

69. See, Rūp 235, 16-18.

asāñkheyyam atikkamitvā kongdanno nāma satthā udapādi".

Rule 53: "gotamo" : occurs in Vin III 1, 9-12 as quoted under V.1. "vāsittho": occurs in D III 80, 9-11 as quoted under IV. 2. "venateyyo" : occurs in Ja VI 260, 13-16 as quoted under IV. 2. "ālasyam": occurs in A V 136, 6 (v.1.) as quoted under II. 5. 23. "ārogyam": occurs in Sn 749 as quoted under II.5.23.

Rule 54: B₁, S₁ add ca after vibhāgattha. T reads dvīhi vibhāgehi: dvidhā (by two divisions: dvidhā) for dvidhā; tīhi vibhāgehi: tidhā (by three divisions: tidhā) for tidhā and catūhi vibhāgehi: catudhā (by four divisions: catudhā) for catudhā. B₁ adds chadhā; S₁: chadhā; sahassadhā; T:...chadhā.... sattadhā; ... atthadhā;... navadhā;... dasadhā after pāñcadhā. T reads suttēna vibhāgena: suttaso (by division of suttas: suttaso) for suttaso.

"dvidhā" "tidhā" "catudhā" and "pāñcadhā" : occur in D II 341, 3-5 as follows:- "arānisahitam dvidhā phālesi, tidhā phālesi, catudhā phālesi, pāñcadhā phālesi, dasadhā phālesi". "suttaso": occurs in A III 237, 15-18 as quoted under II. 1.54. "byāñjanaso" : occurs in A II 160, 22-23 as follows:- "addhamasūpasampannena me āvuso atthapaṭisambhidā sacchikatā adhiso vyañjanaso". "padaso": occurs in Vin IV 14, 16-18 as quoted under II. 1.54.

Rule 55: B₁, S₁, S₂, T add *tasmā pakārā*: *tathā* (by that manner: *tathā*) and *tassa pakārassā*: *tathā* (of that manner: *tathā*) after *tassa pakārassā*: *tathā*. S₁, S₂, B₁ add *yathā*; T: *yo pakāro*: *yathā* (in which manner: *yathā*) before *sabbathā*. T reads *sabbo pakāro*: *sabbathā* (by all means: *sabbathā*) for *sabbathā*; ^{~~}*anno pakāro*: ^{~~}*annathā* (by another manner: ^{~~}*annathā*) for ^{~~}*annathā* and *itaro pakāro*: *itarathā* (by another manner: *itarathā*) for *itarathā*. B₁ reads *thatthāpaccayo* for *thatthāpaccyo*,⁷⁰ but Aggavāsa reads *tatthāpaccayo*. "Some teachers prefer the word-analysis beginning with 'so viya pakāro: tatthā'. The suffix *tatthā* is not often used in the words of the Buddha; (but) the suffix of the pair of ta is used such as *tathābhāvo tathattam*, ^{~~}*annathattam* etc": Aggavāsa quotes A I 152, 8-9 and D I 175, 20-21 to support his view.⁷¹ T reads so

70. Rūp also reads *thatthāpaccayo*.

71. "keci pana garū 'so viya pakāro tatthā' ti ādikam nibbavacanam icchanti, sabbam etam manasikātabbam. Tatthāpaccayo pavacane appasiddho tayugapaccayo pasiddho, tam yathā : tathābhāvo tathattam, evam ^{~~}annathattam icc ādi; ca "^{~~}thitassa annathattam pannayati; tathattaya paṭipajjati ti ca ādīni nidassanāni bhavanti, tattha tathattaya ti tathābhāvaya ti attho" Sadd 805, 16-22.

pakāro : tathattā; tam pakāram : tathattā; yo pakāro : yathattā; yam pakāram : yathattā; ^{~~}anno pakāros annathattā; ^{~~}annam pakāram: ^{~~}annathattā; sabbo pakāro : sabbathattā; sabbam pakāram: sabbathattā; itaro pakāro: itarathattā; itaram pakāram: itarathattā for so viya pakāro : tathattā; yathattā; ^{~~}annathattā; itarathattā; asabbathattā which should be corrected to sabbathattā. B₁ : so pakāros tathattā. Evaṁ yathattā; sabbathattā; ^{~~}annathattā; itarathattā.

"tathā" and "yathā": occur in M I 111, 16-17 as follows:- "yathā no bhagavā byākareyya tathā nam dhāreyyātha". "sabbathā": occurs in M I 364, 3-4 as follows:- "na tv'eva tāva ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamuccheda hoti". "^{~~}annathā": occurs in Vin III 90, 23-24 as follows:-

^{~~}annathā santam attānam ^{~~}annathā yo pāvēdaye nikacca kitavasseva bhuttam theyyena tassa tam". "itarathā": occurs in Sp 266, 8 as follows:- "itarathā hi dukkataṁ siyā".

Rule 36: T, B₁, S₁, S₂ add kassa pakārassas: katham (of which sort: katham) after kasmā pakāra: katham and add imassa (T: assa) pakārassas: ittham (of this (that) kind: ittham) after asmā pakāra: ittham. B₁, S₁, S₂ read imassa; imassmā; imasmīm for assa; asmā; asmīm respectively.

"katham": occurs in Ja VI 13, 13-14 as follows:-

"devatā nu'si gandhabbo adu sakko purindado
ko vā tvam kassa vā putto katham jāne mu tam mayam".

"ittham": occurs in D I 34, 19-20 as follows:-"itth' eke
sato sattassa ucchedam vināsam vibhavam pannapenti".

Rule 57: B₁, T, S₁, S₂ add ārogyam after ālasyam. B₁,
S₁, S₂ add manteyyo; kunteyyo after bhaggavo.

"ābhidhammiko": occurs in Nidd I 238, 5-6 as quoted under V.8 above. "venateyyo": occurs in Ja VI 260, 13-16 as quoted under IV. 2. "vāsittho": occurs in D III 80, 9-11 as quoted under IV. 2. "ālasyam": occurs in A V 136, 6 (v.l.) as quoted under II. 5.23. "ārogyam": occurs in Sn 749 as quoted under II. 5.23. "bhaggavo": occurs in M II 52, 8-9 as quoted under V.5 above.

Rule 58: S₂ reads e-ovuddhiāgamo B₁: e-ovuddhāgamo for vuddhiāgamo. B₁, S₁, S₂, T read nyāyam'adhit⁷² (one studies the logic) for nyāye niyutto. B₁, T read veyyāvaccho for veyyāvacco. T add y-ūnam iti kim attham... gotamo. Thāne ti kim attham? Visaye niyuttos vesayikos susanassa bhāvos somanassam (why the word y-ūnam (i and u) is used? For, in the following example, the lengthening is not found:...gotamo. Why the word thāne

72. Nyp also reads the same.

is used? For, in the following example, the lengthening is not found: "one who is tied to sensual pleasure: *vesayiko*; the state of happiness: *somanassam*) after *dovāriko*.

"*veyyākaraniko*": occurs in D I 88, 6-8 as quoted under V.9. "*dovāriko*": occurs in Ap 302, 1-3 as quoted under V. 8.

Rule 59: B₁, S₁, S₂, T omit *ri*⁷³ in the rule. T, S₁, S₂, B₁ read *isissa bhāvo:ārisyam* (S₁, S₂: ārissam) (the state of hermit: ārisyam) for ārissam which should be read as ārisyam as T and B₁⁷⁴; *inassa bhāvo: ānyam* (the state of debt: ānyam) for ānyam; *usabhassa bhāvo: āsabham* (the state of manliness: āsabham) for āsabham; *ujuno bhāvo: ajjavam*⁷⁵ (T: ājjavam) (the state of honest: ajjavam) for ājavam which should be read as ajjavam. It may be noted here that Aggavamsa remarks that according to the intention of the Buddha the sound ā of ājjava should be elided; for, the sound ā is mostly found in the masculine form as the word *garava* occurs in 'garavo ca nivāto ca'; similarly, in Pali we find 'ajjavo ca maddavo ca'; however, the forms ajjavam; garavam; maddavam in neuter are rarely

73. Nyp and Rūp also omit *ri*.

74. Nyp and Rūp also read ārisyam.

75. Nyp and Rūp also read ajjavam.

found elsewhere."⁷⁶ Therefore the reading *ajjavap* should be accepted here. B₁, T, S₁, S₂ read *apāyesu jāto: āpāyiko* (one who was born in the state of misery: āpāyiko) for *āpāyiko tyādi*. T reads *vimatiyā niyutto: vematiko* (one who is tied to the doubt: vematiko) for *vemāniko* which should be corrected to *vematiko* as shown in all the versions; *upanaye niyutto: opanayiko* (enjoined leading to nibbāna: opanayiko) for *opanayiko*; *upamāya niyutto: opamāyiko* (one who belongs to comparision: opamāyiko) for *opamāyiko* and *upāye niyutto: opāyiko* (one who belongs to the way: opāyiko) for *opāyiko*.

"āsabham": occurs in S II 27, 25-26 as follows:- "dasabalasamannāgato bhikkhave tathāgato catūhi ca vesārajjehi samannāgato āsabham thānam paṭijānāti".

76. "ujuno bhāvo ājjavan ti ca, idam akharacintakanam rucivasena vuttam, sogatamatavasena pana 'ujuno bhāvo ajavo' ti ākāro rassattam āpajjati so ca saddapullīngattam yebhuyyena. "gāravo ca nivāto cā" ti ettha gāravasaddo viya, tathā hi "ajavo ca maddavo cā" ti pāli dissati, appakavasena pana ajjavap gāravap maddavan ti yathā katthaci dissati" Sadd 807, 15-21, see also Rūp 222, 17-19 "ujuno bhāvo ajjavam, muduno bhāvo maddavam icc atra āttāñ cā ti ñamhi ikār'ukārānañ āttam avibhāvo samyoge ādirassattāñ cā".

"*ajjavam*": occurs in A I 94, 24 as follows:-
 "ajjavan̄ ca maddavañ ca". "*āpāyiko*": occurs in It 11,
 10-15 as follows:-

"āpāyiko nerayiko kappaññho sañghabhedako
 vaggarāmo adhammatññho yogakkhemato dhamsati
 sañgham samaggam bhitvāna kappam nirayamhi paccati".

"*vematiko*": occurs in Vin II 51, 11 as follows:-
 "ekaya āpattiyā *vematiko*". "*opāyiko*": occurs in Vin I
 45, 35-37 as follows:- "sāhu'ti vā lahu'ti vā
opāyikan'ti vā paññirūpan ti vā pāsādikena sampadehīti
 vā kāyena vinnapeti".

Rule 60: *majjha-* should be read as *majjhē-* as shown in all the versions. T reads aṅgamagadhesu issaro: aṅgamāgadhiko (one who is chief in Aṅga and Magadha: aṅgamāgadhiko) for aṅgamāgadhiko and urabbhamage hantvājivati ti orabbhamāgaviko (one who lives by killing rams and animals: orabbhamāgaviko) for orabbhamāgaviko. T, Cd, S₁, S₂ add aṅguliya⁷⁷; B₁: aṅguli after koṭarāvanay. B₁, S₂ add casaddaggahayena apaccayesu cā ti attham samucceti (by the force of the word ca the meanings of non-suffix ones also are covered) after yojetabbā.

"khanti paramam tapo titikkhā": occurs in Dhp 148 as quoted under I. 3.3. "aṅjanāgiri": occurs in Ja VI

77. Nyp also records aṅguliya.

264, 27-28 as follows:- "... kālapabbataṁ nāma
 ājanagirim gantvā avassutim cari kilesāvassutim
 bhattupariyesanam carati". "pag eva": occurs in Ja III
 111, 19-21 as quoted under I. 5.2. "sumedhaso": occurs
 in A II 70, 10-11 as quoted under V. 21. "bhovādi nāma
 so hoti": occurs in Dhp 396 as quoted under I.3.4.

Rule 61: sukhaseyyaṁ should be corrected to
 sukhaseyyyaṁ. B₁, S₁, S₂ add sukhakāri sīlaṁ after
 dānam. T reads kāliṅgiko for kāliṅgo.⁷⁸ T, B₁ read
 māgadhiko for māgadho.⁷⁸ S₂ reads hantukāmo for gantu-
 kāmo. Bhikkhū should be corrected to bhikkhu. S₁, S₂
 add muttamo after bhagavatā. B₁ adds ajjavām; T:
 ajjavām after āsabham. B₁, T, S₂, Cd read varārisyām;
 parārisyām for varārissām; parārissām. B₁, S₁, S₂, T
 add yāni before tāni. T adds uggahetvā after
 uggacchati. B₁ reads digunām for digunnam. B₁, T add
 cittam after sabbasetṭho. Yathānuparodhena should be
 read as yathājinavacanānuparodhena. All the versions
 add sabbattha before yojetabbā.

"kāliṅgo": occurs in Ja IV 232, 23-26 as follows:-

"rājā kāliṅgo cakkavatti
 dhammena pāthavim anusāsam
 agama bodhisamipam
 nāgena mahānubhāvena".

78. Nyp also reads kāliṅgo and māgadho.

"māgadhiko": occurs in Vin I 35, 37-36, 1-2 as

quoted under V. 7 above. "kattukāmo": occurs in Vin IV 58, 16-18 as follows:- "evam vadeyyā ti upasampannena saṅghena sammatam bhikkhunovādakām avanṇam kattukāmo ayasam kattukāmo mañkum kattukāmo evam vadeti". "kumbhakāraputto": occurs in Vin III 41, 5-6 as follows:- "ayasmāpi dhaniyo kumbhakāraputto tiṇakuṭikam karitvā vassam upaganchi". "vutto bhagavatā" : occurs in It 1, 16 as follows:- "ayampi attho vutto bhagavatā iti me suttam". "vedallam": occurs in Vin III 8, 6-8 as quoted under III. 5. "diguṇam": occurs in Vin I 289, 1-3 as quoted under V. 37 above.

Th. 1034.2

Rule 62: B₁ reads ā-ī-ūvuddhi ca for a-i-uavuddhi ca hoti and omits the examples i.e. abhidhammiko; vinateyyo; ujūmpiko in the vutti, but S₂ adds a-i-u iti avuddhi after olumpiko. However, Buddhappiya explains the word ca in the rule to signify the addition of avuddhi or restriction of it⁷⁹ which support S₂, T and Senart, but Buttaniddesapāṭha intreprets the word ca to signify the addition of lengthening ā - ī - ū which

79. "casaddaggahaṇam'vuddhisampindanattham, avadhāraṇattham vā" Rūp 204, 16 see also Sadd 810, 23-25.

is originally retained in the Kacc-v as follows:- "ā-i-ū-vuddhi cā ti and records the variant reading 'a-i-u-vuddhi' also, but it is not favourable".⁸⁰ This reading supports B₁. B₁ reads purimajanapadesu jātā ti porimajānapadā; T, S₁, S₂ : purī ca janapadā ca; purījanapadā; purījanapadesu jātā; purījanapadā (S₁, S₂ : porījanapadā) for puri ca janapado ca; purijanapadā, purijanapadesu jātā; porajānapadā. Sattaham; sattahē should be read as sattāham; sattāhe. S₁, S₂ read cātuvijjiko; B₁ : cātuvijjikā for cātuvejjiko.

80. "idha caggahaṇay ā-i-ūvuddhiyo sampindeti. Ten āha vuttiyam 'ā- ī -ū - vuddhi cā' ti. A-i-u-vuddhī tipi pāṭho atthi. So na sundaro" Sdp 209, 23-25.

Ākhyāta-kappa

Ākhyātasāgaram athajjatanītarāṅgam
 Dhātujalam vikarāgagamakālamīnām
 Lopānubandharayam atthavibhāgatīram
 Dhīrā taranti kavino puthubuddhināvā;
 Vicittasaṅkhāraparikkhitam imam
 Ākhyātasaddam vipulam asesato
 Panamya sambuddham anantagocaram
 Sugocaram yām vadato sunātha me.

By means of wide boat of intelligence the learned well-versed persons cross the ocean of ākhyāta (verb) the waves of which are ajjattanī (aroist), water is dhātu (root), fishes are vikarāga, āgama (augment), and kāla (tense), currents are lopa (elision) and anubandha (indicatory letter) and shores are the distinctions of meaning. Salutation to the Fully Enlightened One within whose range of knowledge lies the infinity; I am describing the words of ākhyāta which are unfolded and easily accessible (to all), entirely and widely, please listen to me.

[1] Atha pubbāni vibhattinām cha parassapadāni. 408.

Atha sabbāsam vibhattinām yāniyāni pubbāni cha padāni tānitāni parassapadasannāni honti. Tam yathā: ti anti; si tha; mi ma. Parassapadām icc anena kv attho? Kattari parassapadām (VI. 2.25).

[1] Then, the first six terminations of the case-endings are called active terminations.

Then, the first six terminations of all case-endings are called active terminations. They are: 'ti' 'anti' 'si' 'tha' 'mi' 'ma'. What is the use of the term parassapada?: (It is useful) for, it will be used in the rule 'Kattari parassapadam (VI. 2.25)'.

[2] Parāny attanopadāni.

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Sabbāsam vibhattinam yāniyāni parāni cha tānitāni attanopadāni honti. Tam yathā: te ante; se vhe; e mhe. Attanopadām icc anena kv attho? Attanopadāni bhāve ca kammapi (VI. 4.37).

[2] The latter are attanopada-s.

The latter six terminations in each set of the case-endings are called passive terminations. They are: 'te' 'ante' 'se' 'vhe' 'e' 'mhe'. What is the use of the term attanopada?: (It is useful) for, it will be used in the rule 'Attanopadāni bhāve ca kammapi (VI. 4.37)'.

[3] Dve dve paṭhama-majjhima'uttamapurisa.

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Tāsam sabbāsam vibhattinam parassapadānam attanopadānam ca dvedve padāni paṭhama-majjhima-uttamapurisa-sannāni honti. Tam yathā: ti anti iti paṭhamapurisa; si tha iti majjhimapurisa; mi ma iti uttamapurisa; attanopadānīpi te ante iti paṭhamapurisa; se vhe iti majjhimapurisa; e mhe iti uttamapurisa; evam sabbattha. Paṭhama-majjhima'uttamapurisa icc anena kv attho? Nāmamhi payujjamānepi tulyādhikarane paṭhamo; Tumhe majjhimo; Amhe uttamo (VI. 1. 5,6,7).

[3] Two pairs [of] pathama, majjhima and uttama purisa-s.

Among the active and passive terminations out of all case-endings the pairs of each are called the third person, second person and first person. They are: the third person of active terminations: 'ti' and 'anti'; the second person of active terminations: 'si' and 'tha'; the first person of active terminations: 'mi' and 'ma'; the third person of passive terminations: 'te' and 'ante'; the second person of passive terminations: 'se' and 'vhe'; the first person of passive terminations: 'e' and 'mhe' (respectively); similarly elsewhere. What is the use of the terms pathama majjhima and uttama?: (They are useful) for, they will be used in the rules 'Nāmamhi payujjamanepi tulyādhi-karane pathamo; Tume majjhimo; Amhe uttamo (VI. 1.5,6,7)'.

[4] Sabbesamp ekābhidhāne paro puriso. 411

Sabbesamp tinnamp pathama-majjhim'uttama-purisānam ekābhidhāne paro puriso gahetabbo. So ca paṭhati te ca paṭhanti tvāñ ca paṭhasi tumhe ca paṭhatha ahan̄ ca paṭhāmi mayam pathāma; so pacati te ca pacanti tvāñ ca pacasi tumhe ca pacatha ahan̄ ca pacāmi mayam pacāma; evam sesāsu vibhattisu paro puriso yojetabbo.

[4] In single reference to all, the last purisa (is to be used).

In speaking about all the three (third, second and

first) persons in one expression we must use the last person only. For example 'he reads' 'they also read' 'you also read' 'you all also read' 'I also read' 'we read'; 'he cooks' 'they also cook' 'you also cook' 'you all also cook' 'I also cook' 'we cook'; similarly elsewhere.

[5] *Nāmamhi payujjamānepi tulyādhikarane pāthamo.* 412

Nāmamhi payujjamānepi appayujjamānepi tulyādhikarane pāthamo puriso hoti. So gacchati; te gacchanti. Appayujjamānepi: gacchati; gacchanti. Tulyādhikarane ti kim attham? Tena ^{~~}hannase tvam devadattena.

[5] Also when a noun agreeing with the verb is used, the third person is used.

When a noun agreeing with the verb is either used or not, the third person is used. For example 'so gacchati' 'te gacchanti'. When a noun is not used: 'gacchati' 'gacchanti'. Why 'agreeing with the verb'? For the rule is not applicable to the following: 'tena ^{~~}hannase tvam devadattena'.

[6] *Tumhe majjhimo.*

413

Tumhe payujjamānepi appayujjamānepi tulyādhikarane majjhimo puriso hoti. Tvam yāsi; tumhe yātha. Appayujjamānepi: yāsi; yātha. Tulyādhikarane ti kim attham? Taya paccate odano.

[6] In the case of *tumha* the second person is prescribed.

When the word *tumha* agreeing with the verb is either used or not, the second person is laid down. For example 'tvam yāsi' 'tumhe yātha'. When the word *tumha* is not used: 'yāsi' 'yātha'. Why 'agreeing with the verb'? For, to the following example this rule is not applicable: 'taya paccate odano'.

[7] *Amhe uttamo.*

414

Amhe payujjamānepi appayujjamānepi tulyādhikarane uttamo puriso hoti. Aham yajāmi; mayam yajāma. Appayujjamānepi: yajāmi; yajāma. Tulyādhikarane ti kim attham? Mayā ijjate buddho.

(7) With relation to *amha* first person is prescribed.

When the word *amha* agreeing with the verb is either used or not, the first person is laid down. For example 'aham yajāmi' 'mayam yajāma'. When the word *amha* is not used: 'yajāmi' 'yajāma'. Why 'agreeing with the verb'? For, to the following example this rule is not applicable: 'maya ijjate buddho'.

[8] *Kale.*

415

Kale icc etam adhikārattham veditabbam.

(8) In the sense of time.

This is the governing rule.

[9] *Vattamāna paccuppanne.*

416

Paccuppanne kāle vattamānavibhatti hoti. Paṭali-puttam gacchati; sāvatthim pavisati; viharati jetavane.

(9) The present case-ending should be used in the sense of present.

The present case-ending is to be used to denote present time. For example 'paṭaliputtam gacchati' 'sāvatthim pavisati' 'viharati jetavane'.

[10] Ānātāyāsiṭṭhe'nuttakāle pañcami. 417

Ānātāy atthe ca ḥasiṭṭhatthe ca anuttakāle pañcami-vibhatti hoti. Karotu kusalam; subham te hotu.

(10) The imperative should be used to express a command and blessing, when time is not referred to.

The imperative is used to denote a command and blessing irrespective of time. For example 'karotu kusalam' 'subham te hotu'.

[11] Anumatiparikappatthesu sattamī. 418

Anumātāy atthe ca parikappatthe ca anuttakāle sattamīvibhatti hoti. Tvaṃ gaccheyyāsi; kiṃ aham kareyyāmi?

(11) The optative is used to express consent and decision.

The optative is used to denote consent and decision, when time is not referred to. For example 'tvāṃ gaccheyyāsi' 'kiṃ aham kareyyāmi'.

[12] Apaccakkhe parokkhātī. 419

Apaccakkhe atīte kāle parokkhāvibhatti hoti. Supine kila evam āha; evam kila porāṇā āhu.

(12) The past perfect is used to express a past event of indefinite time.

The past perfect is used to denote a past event of indefinite time. For example 'supine kila evam āha'

'evam kila porāñā āhu'.

[13] Hīyoppabhutipaccakkhe hīyattanī. 420

Hīyoppabhuti atīte kāle paccakkhe vā apaccakkhe vā hīyattanīvibhatti hoti. So maggām agamā; te agamu maggām.

(13) The past imperfect is used in the sense of 'noticed before yesterday'.

The past imperfect is used in the sense of past before yesterday noticed or unnoticed. For example 'so maggām agamā' 'te agamu maggām'.

[14] Samīpe'jjatani. 421

Ajjappabhuti atīte kāle paccakkhe vā apaccakkhe vā samīpe ajjatanīvibhatti hoti. So maggām agamī; te maggām agamūm.

(14) The aorist is used in the sense of near (past).

The aorist is used to denote a past event which happened before today noticed or unnoticed by the narrator. For example 'so maggām agamī' 'te maggām agamūm'.

[15] Mayoge sabbakāle ca. 422

Hīyattanī ajjatani icc etā vibhattiyo yada mayoge tada sabbakāle ca honti. Mā gama; mā vacā; mā gamī; mā vacī. Casaddaggahāyena pāñcamīvibhatti hoti. Mā gacchāhi.

(15) And with mā in the sense of all times.

The past imperfect and the aorist cases connected with indeclinable mā are used to denote all times. For example 'mā gama' 'mā vacā' 'mā gamī' 'mā vacī'. By

the force of ca the imperative is also understood. For example 'mā gacchāhi'.

[16] Anāgate bhavissanti.

423

Anāgate kāle bhavissantīvibhatti hoti. So gacchissati; so karissati; te gacchissanti; te karissanti.

(16) The future (is laid down) in the sense of 'that which has not yet come'.

The future is used to denote 'an event which has not yet happened'. For example 'so gacchissati' 'so karissati' 'te gacchissanti' 'te karissanti'.

[17] Kiriyātipanne'tīte kālatipatti.

424

Kiriyātipannamatte atīte kāle kālatipattivibhatti hoti. So ce tam yānam alabhissā agacchissā; te ce tam yānam alabhissamsu agacchissamsu.

(17) The conditional tense is used to express the incompleteness of an action which occurred in the past.

The conditional tense is used to denote the incompleteness of an action which occurred in the past. For example 'so ce tam yānam alabhissā agacchissā' 'te ce tam yānam alabhissamsu agacchissamsu'.

[18] Vattamānā ti anti si tha mi ma te ante se vhe e mhe.

425

Vattamānā icc esa[~] sanna hoti ti, anti; si, tha; mi, ma; te, ante; se, vhe, e, mhe; icc etesam dvādasannam padānam. Vattamānā icc anena kv attho? Vattamānā paccuppanne (VI. 1. 9).

(18) The vattamāna constitutes of : 'ti' 'anti' 'si' 'tha' 'mi' 'ma' 'te' 'ante' 'se' 'vhe' 'e' 'mhe'.

'Ti' 'anti' 'si' 'tha' 'mi' 'ma' 'te' 'ante' 'se' 'vhe' 'e' 'mhe' these twelve words are called vattamāna (present tense). What is the use of the term vattamāna?: (It is useful) for, it is used in the rule 'Vattamāna paccuppanne (VI. 1.9)'.

[19] [~]Pancamī tu antu hi tha mi ma tam antam ssu who e āmase. 426

[~]Pancamī ^{~~}icc esā sanna hoti tu, antu; hi, tha; mi, ma; tam, antam; ssu, who; e, āmase; ^{~~}icc etesam dvādasannam padānam. [~]Pancamī ^{~~}icc anena kv attho? Ānattyāsitthe'nuttakāle [~]Pancamī (VI. 1.10).

(19) The imperative constitutes of: 'tu' 'antu' 'hi' 'tha' 'mi' 'ma' 'tam' 'antam' 'ssu' 'who' 'e' 'āmase'.

'Tu' 'antu' 'hi' 'tha' 'mi' 'ma' 'tam' 'antam' 'ssu' 'who' 'e' 'āmase' these twelve words are called [~]Pancamī (imperative tense). What is the use of the term [~]Pancamī?: (It is useful) for, it is used in the rule 'Ānattyāsitthe'nuttakāle [~]Pancamī (VI. 1.10)'.

[20] Sattamī eyya eyyum eyyāsi eyyātha eyyāmi eyyāma etha eram etho eyyavho eyyam eyyāmhe. 427

[~]Sattamī ^{~~}icc esā sanna hoti eyya, eyyum; eyyāsi, eyyātha; eyyāmi, eyyāma; etha, eram; etho, eyyavho; eyyam, eyyāmhe; ^{~~}icc etesam dvādasannam padānam. Sattamī ^{~~}icc anena kv attho? Anumatiparikappatthesu sattamī (VI. 1. 11).

(20) The optative constitutes of: 'eyya' 'eyyum'

'eyyāsi' 'eyyātha' 'eyyāmi' 'eyyāma' 'etha' 'eram'
'etho' 'eyyavho' 'eyyam' 'eyyāmhe'.

'Eyya' 'eyyum' 'eyyāsi' 'eyyātha' 'eyyāmi'
'eyyāma' 'etha' 'eram' 'etho' 'eyyavho' 'eyyam'
'eyyāmhe' these twelve words are called sattamī (optative tense). What is the use of the term sattamī?: (It is useful) for, it is used in the rule 'Anumatiparikappatthesu sattamī (VI. 1.11)'.

[21] Parokkhā a u e ttha a mha ttha re ttho vho i
mhe.

428

Parokkhā ^{icc esā sanñā hoti} a, u; e, ttha; a, mha; ttha, re; ttho, vho; i, mhe; ^{icc etesam dvādasannam} padānam. Parokkhā ^{icc anena kv attho?} Apaccakkhe parokkhātīte (VI. 1.12).

(21) The past perfect constitutes of: 'a' 'u' 'e'
'ttha' 'a' 'mha' 'ttha' 're' 'ttho' 'vho' 'i' 'mhe'.

'A' 'u' 'e' 'ttha' 'a' 'mha' 'ttha' 're' 'ttho'
'vho' 'i' 'mhe' these twelve words are called parokkhā (past perfect). What is the use of the term parokkhā?: (It is useful), for, it is used in the rule 'Apaccakkhe parokkhātīte (VI. 1.12)'.

[22] Hīyattanī ā ū o ttha a mha ttha tthum se vham im
mhase.

429

Hīyattanī ^{icc esā sanñā hoti} ā, ū; o, ttha; a, mha; ttha, tthum; se, vham; im, mhase; ^{icc etesam dvādasannam} padānam. Hīyattanī ^{icc anena kv attho?} Hi-yoppabhuti paccakkhe hīyattanī (VI. 1.13).

(22) The past imperfect constitutes of: 'ā' 'ū' 'o' 'ttha' 'ā' 'mā' 'ttha' 'tthum' 'se' 'vham' 'im' 'mhe'. 'ā' 'ū' 'o' 'ttha' 'ā' 'mā' 'ttha' 'tthum' 'se' 'vham' 'im' 'mhe' these twelve words are called hiyattanī (past imperfect). What is the use of the term hiyattanī?: (It is useful) for, it is used in the rule 'Hiyoppabuti paccakkhe hiyattanī (VI. 1.13)'.

[23] Ajjatani ī um o ttha im mā ā ū se vham a mhe. 430
 Ajjatani icc esā sanna hoti ī, um; o, ttha; im, mā; ā, ū; se, vham; a, mhe; icc etesam dvadasannam padanam. Ajjatani icc anena kv attho? Samipejjatani (VI. 1.14).

(23) The aorist constitutes of: 'ī' 'um' 'o' 'ttha' 'im' 'mā' 'ā' 'ū' 'se' 'vham' 'a' 'mhe'. 'ī' 'um' 'o' 'ttha' 'im' 'mā' 'ā' 'ū' 'se' 'vham' 'a' 'mhe' these twelve words are called ajjatani (aorist). What is the use of the term ajjatani?: (It is useful) for, it is used in the rule 'Samipejjatani (VI. 1.14)'.

[24] Bhavissanti ssati ssanti ssasi ssatha ssāmi ssāma ssate ssante ssase ssavhe ssam ssāmhe. 431
 Bhavissanti icc esā sanna hoti ssati, ssanti; ssasi, ssatha; ssāmi; ssāma; ssate, ssante; ssase, ssavhe; ssam ssāmhe; icc etesam dvadasannam padanam. Bhavissanti icc anena kv attho? Anāgate bhavissanti (VI. 1.16).

(24) The future constitutes of: 'ssati' 'ssanti'

'ssasi' 'ssatha' 'ssāmi' 'ssāma' 'ssate' 'ssante'
'ssase' 'ssavhe' 'ssam' 'ssāmhe'.

'Ssati' 'ssanti' 'ssasi' 'ssatha' 'ssāmi' 'ssāma'
'ssate' 'ssante' 'ssase' 'ssavhe' 'ssam' 'ssāmhe'
these twelve words are called bhavissanti (the future).
What is the use of the term bhavissanti?: (It is
useful) for, it is used in the rule 'Anāgatē[~]
bhavissanti (VI. 1.16)'.

[25] Kālatipatti ssā ssamsu sse ssatha ssam ssamha
ssatha ssimsu ssase ssavhe ssam ssāmhase. 432

Kālatipatti icc esā sanna hoti ssā, ssamsu; sse,
ssatha; ssam, ssamha; ssatha, ssimsu; ssase, ssavhe;
ssam, ssāmhase; icc etesam dvādasannam padānam.
Kālatipatti icc anena kv attho? Kiriyātipanne'tīte
kālatipatti (VI. 1.17).

(25) The conditional constitutes of: 'ssā' 'ssamsu'
'sse' 'ssatha' 'ssam' 'ssamha' 'ssatha' 'ssimsu' 'ssase'
'ssavhe' 'ssam' 'ssāmhase'.

'Ssā' 'ssamsu' 'sse' 'ssatha' 'ssam' 'ssamha'
'ssatha' 'ssimsu' 'ssase' 'ssavhe' 'ssam' 'ssāmhase'
these twelve words are called kālatipatti
(conditional). What is the use of the term kālati-
patti?: (It is useful) for, it is used in the rule
'Kiriyātipanne'tīte kālatipatti (VI. 1.17)'.

[26] Hīyattanī - sattamī - pāñcami - vattamāna
sabbadhatukam. 433

Hīyattanādayo catasso sabbadhatukasanna honti.
Agama; gaccheyya; gacchatu; gacchati. Sabbadhatuka icc

anena kv attho? Ikāragamo asabbadhatukamhi (VI. 4.35).

Iti akhyatatakappe pathamo kando.

(26) The past imperfect, the optative, the imperative and the present are called sabbadhatuka.

The four tenses beginning with the past imperfect are called sabbadhatuka (applicable to the entire roots). For example 'agama' 'gaccheyya' 'gacchatu' 'gacchati'. What is the use of the term 'sabbadhatuka'? (It is useful) for it is used in the rule 'Ikāragamo asabbadhatukamhi (VI. 4.35)'.

Here ends the first section in the chapter on akhyata (verb).

Notes VI.1

This first section of ākhyāta covers 26 rules. The word ākhyāta is derived from ā + khyā + ta¹ (ā means forth, towards, to; khyā means to speak, to talk, to tell; the suffix ta indicates the past). Buddhappiya gives the meaning of ākhyāta as: "The pada indicating action is called ākhyāta because it narrates the action"² ... "the word indicating action having three kāla-s, three purisa-s, having three kāraka-s and no gender, (and) having two vacana-s, is called ākhyāta".³ A.P. Buddhadatta explains it as: "Verbs are formed with roots by adding suffixes and prefixes to them".⁴ In the first kānda Kaccāyana has divided the ākhyāta-s into two pada-s, namely, (1) parassapada (rule 408) (2) attanopada (rule 409); two numbers, namely, singular and plural; three persons, namely, (1) pathamapurisa (2) majjhimapurisa (3) uttamapurisa (rules 410-414). He enumerates each group of conjugation of verbs in Pāli and classifies

1. "āpubbo khyā pakathane, to" Abh - sūci s.v. ākhyāta.

2. "kiriyaṁ ācikkhatī ti ākhyātam, kiriyaṁpadam" Rūp 240, 4, see also "kiriyaṁ akkhayatī ti ākhyātam, kiriyaṁpadam" Sadd 811, 18.

3. "yantikālantipurisam kriyāvāci tikārakam
atiliṅgam dvivacanam tadākhyātan ti vuccati"
Rūp 240, 9-10.

4. NPC II p. 74, see also EPG p. 108.

them in eight groups as follows:- (1) vattamānā (rule 416) (2) [~]pancamī (rule 417) (3) sattamī (rule 418) (4) parokkha (rule 419) (5) hiyattanī (rule 420) (6) ajjatani (rule 421) (7) bhavissanti (rule 422) (8) kāl-atipatti (rule 423). Further in the rules 424-432 he deals with all the terminations of each group. In the last rule of this kanda he indicates that hiyattanī, sattamī, [~]pancamī and vattamānā are applicable to all the roots.

In the first kanda there are 26 rules. The opening word atha indicates that all terminations are laid down before. In the rule 422 the word ca indicates hiyattanī and ajjatani occurring in the rules 420 and 421. In the rule 433 the technical term sabbadhatuka is defined.

-mīnam should be corrected to mīnam. puthubuddhi-nāvā should be read as puthubuddhina vā. Panamya should be corrected to panamya. B₁, S₁, S₂, T add "Adhikāre mañgale c'eva nipp hanne avadhārane
Anantare c'apādāne athasaddo pavattati"

B₁ reads c'āvadhārane for avadhārane [the word atha is used in six senses, namely, (1) adhikāra (governing rule) (2) mañgala (benediction) (3) nipp hanne (completion) (4) avadhārana (emphasis) (5) anantara (pause) (6) apādāna (separation)]. After supatha me, in the foot-note Senart adds this verse as interpolated by Cd and A.

Rule 1: $\bar{y}\bar{a}ni\bar{y}\bar{a}ni$; $\bar{t}\bar{a}nit\bar{a}ni$ should be separated as $\bar{y}\bar{a}ni$; $y\bar{a}ni$ and $\bar{t}\bar{a}ni$; $\bar{t}\bar{a}ni$. T adds iti $\bar{p}arassapadasann\bar{a}ni$ after mi , ma .

Rule 2: $\bar{p}ar\bar{a}ni$ should be read as $\bar{p}ar\bar{a}ni$, B_1 , S_1 , S_2 , T add $\bar{p}ad\bar{a}ni$ after cha and read $\bar{a}ttanopadasann\bar{a}ni$ for $\bar{a}ttanopad\bar{a}ni$. T adds iti $\bar{a}ttanopadasann\bar{a}ni$ after e , mhe . Kammani should be corrected to kammani.

Rule 3: $dvedv\bar{e}$ should be read as dve dve . B_1 , T read $\bar{a}ttanopad\bar{a}nam$ \bar{pi} for $\bar{a}ttanopad\bar{a}ni$. T add $\bar{yojetabb\bar{a}ni}$ after $sabbattha$.

Rule 10: $\bar{a}nat\bar{y}\bar{a}-$ should be corrected to $\bar{a}nat\bar{y}\bar{a}$ - and $\bar{a}natty$ atthe in the vutti should be corrected to $\bar{a}nat\bar{y}$ atthe. T reads $\bar{asimsatthe}$, B_1 : $\bar{as\bar{i}satthe}$ for $\bar{asit\bar{t}hatthe}$. B_1 , S_1 , S_2 , T read $sukham⁵$ for $subbh\bar{am}$.

Rule 12: B_1 , T, Cd read supine $kila$ \bar{aha} ⁶ for supine $kila evam$ \bar{aha} .

Rule 13: $hiyoppabbutipaccakkhe$ should be separated as $hiyoppabbuti$ $paccakkhe$. T, S_1 , S_2 , B_1 read $agamu$ for agamu.

Rule 14: T, S_2 read agami for agamī.

Rule 15: T reads $\bar{m}\bar{a}$ $agama$; $\bar{m}\bar{a}$ $avacā$; $\bar{m}\bar{a}$ $agami$; $\bar{m}\bar{a}$ $avaci$ for $\bar{m}\bar{a}$ $gama$; $\bar{m}\bar{a}$ $vacā$; $\bar{m}\bar{a}$ $gami$; $\bar{m}\bar{a}$ $vaci$.

Rule 19: T reads \bar{amhase} ⁷ for \bar{amase} .⁸

5. Nyp also reads $sukham$.

6. Nyp also reads the same.

7. Rūp also reads \bar{amhase} .

8. Nyp also reads \bar{amase} .

Rule 20: B₁ reads eyyāvho⁹ for eyyavho.¹⁰

Rule 21: B₁, T read aṁ¹¹ and iṁ for a and i.

Rule 22: B₁, T read aṁ¹¹ for a. T, Cd read mha for mā.

Rule 23: B₁, T read aṁ¹¹ for a. T reads o for ū.

Rule 25: B₁, T read ssāmha⁻¹² for ssamha. B₁ reads ssisu¹³ for ssimsu;¹⁴ ssiṁ¹³ for ssam.¹⁴

Rule 26: "gacchati": occurs in M II 137, 15-17 as follows:- "so nātisīgham gacchati, nātisañikam gacchati, na ca adduvena adduvam saṅghatento gacchati".

9. Nyp also reads eyyāvho.

10. Rūp also reads eyyavho.

11. Nyp and Rūp also read aṁ.

12. Nyp and Rūp also read ssāmha.

13. Nyp also reads the same.

14. Rūp also reads the same.

[1] Dhātu-liṅgehi parā paccayā.

434

Dhātu-liṅga icc etehi parā paccayā honti. Karoti; gacchati, yo koci karoti tam kubbantam ^{~~}anno karohi icc evam bravīti: kāreti; athavā karontam payojayati: kāreti; saṅgho pabbatam iva attānam ācarati: pabbatāyati; samuddam iva attānam ācarati: samuddayati; evam samuddo cicciṭam iva attānam ācarati: cicciṭayati; vasitṭhassa apaccam: vāsitṭho; evam ^{~~}annepi yojetabbā.

(1) Suffixes follow roots and genders.

The suffixes are augmented after the roots and genders. For example 'karoti', 'gacchati'. 'some one does an action; the other person says to him 'Do it': kāreti' or 'one causes somebody to do: kāreti' 'saṅgha acts like a mountain: pabbatāyati' 'it acts like an ocean: samuddayati' in the same way, 'the ocean acts like a hiss: cicciṭayati' 'the offspring of vasitṭha: vāsitṭho'; similarly, elsewhere.

[2] Tija-gupa-kita-mānehi kha-cha-sā vā.

435

Tija-gupa-kita-māna icc etehi dhātūhi kha-cha-sa icc ete paccayā honti vā. Titikkhati; jigucchati; tikicchati; vīmamsati. Vā ti kim attham? Tejati; gopati; māneti.

(2) After the roots tija, gupa, kita and māna the suffixes kha, cha and sa are optionally used.

The suffixes kha, cha and sa are optionally augmented after the roots tija, gupa, kita and māna. Thus: 'titikkhati' 'jigucchati' 'tikicchati'

'vīmamsati'. Why optionally?: For, in the following examples these suffixes are not found: 'tejati' 'gopati' 'maneti'.

[3] Bhuja-ghasa-hara-su-pādīhi tūmicchatthesu ca. 436

Bhuja-ghasa-hara-su-pā icc etehi dhatūhi
 tūmicchatthesu kha-cha-sa icc ete paccayā honti.
 Bhottum icchati: bubhukkhati; ghasitum icchati:
 jighacchati; haritum icchati: jighimsati; sotum
 icchati: sussusati; pātum icchati: pivāsati. Vā ti kim
 attham? Bhottum icchati. Tūmicchatthesv iti kim
 attham? [~]Bhunjati.

(3) And after the roots beginning with bhuja, ghasa, hara, su and pā, in the meanings of 'desirous of'.

The suffixes kha, cha and sa are used to denote 'wishing for' after the roots beginning with bhuja, ghasa, hara, su and pā. For example 'one who wishes to eat: bubhukkhati' 'one who desires to swallow: jighacchati' 'one who desires to carry: jighimsati' 'one who desires to hear: sussusati' 'one who desires to drink: pivāsati'. Why optionally?: For, in the following example this suffix is not found: 'bhottum icchati'. Why in the sense of 'wishing for'? For, in the following example this suffix is not found: '[~]bhunjati'.

[4] Āya nāmato kattupamānādācāre.

437

Nāmato kattupamānā icc etasmā ācaratthe āyappa-
 ccayo hoti. Pabbatāyati; cicciṭāyati; evam ^{~~}annepi

yojetabba.

(4) After a noun denoting the agent of comparison the suffix *āya* is used to express conduct.

The suffix *āya* is used to denote 'conduct' after a noun denoting the agent of comparison. For example '*pabbatāyati*' '*cicciṭāyati*'; similarly elsewhere.

[5] *īyupamāna* ca.

438

Nāmato upamāna ācaratthe ca īyappaccayo hoti.
Achattam chattam iva ācarati: chattiyati; aputtam
puttam iva ācarati: puttiyati. Upamāna ti kim attham?
Dhammam ācarati. Ācaratthe ti kim attham? Chattam iva
rakkhati. Evam annepi yojetabba.

(5) And after a noun denoting comparison the suffix *īya*.

The suffix *īya* is used to denote 'conduct' after a noun denoting comparison. For example 'he regards as umbrella that which is not an umbrella: *chattiyati*' 'he treats him like a son who is not his son: *puttiyati*'. Why comparison?: For, in the following example this suffix is not found: '*dhammam ācarati*'. Why in the sense of conduct?: For, in the following example this suffix is not found: '*chattam iva rakkhati*'. Similarly elsewhere.

[6] *Nāmamhātticchatthe.*

439

Nāmamhā attano icchatthe īyappaccayo hoti. Attano
pattam icchati ti: pattiyati; evam vatthiyati; parikkh-
āriyati; cīvariyati; dhaniyati; paṭiyati. Atticchatthe
ti kim attham? Annassa pattam icchati. Evam annepi

yojetabba.

(6) And after a noun, in the sense of one's own wish.

After a noun the suffix *iya* is used to denote one's own wish. For example 'one wishes for his own alms-bowl: *pattiyati*'; in the same way: '*vatthiyati*' '*parikkhariyati*' '*civariyati*' '*dhaniyati*' '*patiyati*'. Why in the sense of one's own wish?: For, in the following example this suffix is not found: '^{~~}*annassa pattam icchati*'. Similarly elsewhere.

[7] *Dhatūhi ne-ñaya-ñape-ñapaya kāritāni hetv atthe.* 440

Sabbehi dhatūhi ne-ñaya-ñape-ñapaya icc ete paccaya honti karitasanna ca hetv atthe. Yo koci karoti tam kubbantam ^{~~}anno karohi icc evam bravīti athava karontam payojayati: kāreti, kārayati, kārapeti, kārapayati; ye keci karonti te kubbante ^{~~}anne karotha karotha icc evam bruvanti: kārenti, kārayanti, kārapenti, kārapayanti; yo koci pacati tam ^{~~}anno pacāhi pacāhi icc evam bravīti athava pacantam payojeti: pāceti, pācayati, pācāpeti, pācāpayati; ye keci pacanti te pacante ^{~~}anne pacatha pacatha icc evam bruvanti: pācenti, pācayanti, pācāpeti, pācāpayanti; evam haneti, hanayati; hanāpeti; hanāpayati; bhaneti, bhanayati, bhanāpeti, bhanāpayati. Tathariva annepi yojetabba. Hetv atthe ti kim attham? Karoti; pacati. Atthaggahañena lappaccayo hoti. Jotalati.

(7) After roots the suffixes *ne*, *ñaya*, *ñape* and *ñapaya* are used and called *kārita* in the sense of 'cause'.

After the roots the suffixes *ne*, *ñaya*, *ñape* and

ŋ̄apaya are used and called kārita (causal) signifying cause. For example 'one says to the performer, 'Do it'; or one makes the performer to do the action: kāreti, kārayati, kārapeti, kārapayati', 'they tell the performers to do: (or they make them to do:) kārenti, kārayanti, kārapenti, kārapayanti' 'some one is cooking, the other person says to him: 'cook': or one causes someone to cook: (or he makes someone to cook:) pāceti, pācayati, pācāpeti, pācāpayati' 'they are cooking; the other persons say to them 'cook': pācenti, pācayanti, pācāpeti, pācāpayanti'; in the same way: 'haneti, hanayati, hanāpeti, hanāpayati' 'bhaneti, bhanayati, bhanāpeti, bhanāpayati'. Similarly elsewhere. Why in the sense of cause?: For, in the following example this suffix is not found: 'karoti' 'pacati'. By the force of attha the suffix is also understood. For example 'jotalati'.

[8] Dhāturupe nāmasmā ḷayo ca.

441

Tasma nāmasmā ḷayappaccayo hoti kāritasanna ~~ ca dhāturupe. Hatthinā atikkamati maggam: atihatthayati; viñāya upagāyati: upavīñayati; dañham karoti vinayam: dañhayati; visuddhā hoti rattī: visuddhayati. Casaddaggahañena āra-āla icc ete paccaya honti. Antarārati; upakkamālati.

(8) And, after a noun in the form of a root, the suffix ḷaya (is laid down).

After a noun in the form of root the suffix ḷaya is added and it is called kārita (causal). For

example 'one crosses over the way with an elephant': atihatthayati' 'one sings a song with the Indian lute': upavīṇayati' 'one practices the discipline thoroughly': dāṭhayati' 'the night is fine': visuddhayati'. By the force of ca the suffixes āra and āla are also implied. For example 'antarārati' 'upakkamālati'.

[9] Bhāva-kammesu yo.

442

Sabbehi dhātūhi bhāva-kammesu yappaccayo hoti. Thīyate; bujjhiyate; paccate; labbhate; kariyate; ijjate; uccate. Bhāva-kammesu kim attham? Karoti; pacati; paṭhati.

(9) The suffix ya is used in impersonal and passive senses.

After the roots the suffix ya is used in impersonal and passive senses. For example 'thīyate' 'bujjhiyate' 'paccate' 'labbhate' 'kariyate' 'ijjate' 'uccate'. Why in impersonal and passive senses?: For, in the following examples this suffix is not found: 'karoti' 'pacati' 'paṭhati'.

[10] Tassa cavagga-yakāra-vakārattam sadhātv

antassa.

443

Tassa yappaccayassa cavagga-yakāra-vakārattam hoti dhātv antena saha yathāsambhavam. Vuccate; vuccante; uccate; uccante; majjate; majjante; paccate; paccante; bujjhate; bujjhante; yujjhate; yujjhante; kujjhate; kujjhante; ujjhate; ujjhante; ^~^ hannate; hannante; kayyate; kayyante; dibbate; dibbante.

(10) It, together with the final part of the root, is

turned into ca-vagga, ya and va.

The suffix ya, together with the final part of the root, is turned into ca-vagga, ya and va. For example 'vuccate' 'vuccante' 'uccate' 'uccante' 'majjate' 'majjante' 'paccate' 'paccante' 'bujjhate' 'bujjhante' 'yujjhate' 'yujjhante' 'kujjhate' 'kujjhante' 'ujjhate' 'ujjhante' 'hannate' 'hannante' 'kayyate' 'kayyante' 'dibbate' 'dibbante'.

[11] Ivāññāgamo vā.

444

Sabbehi dhātūhi yamhi paccaye pare ivāññāgamo hoti vā. Kariyyate; kariyyanti; gacchiyyate; gacchiyyanti. Vāti kim attham? Kayyate.

(11) The i-vanna is optionally augmented.

When the suffix ya follows, after the root the i-vanna (i and ī) is optionally augmented. For example 'kariyyate' 'kariyyanti' 'gacchiyyate' 'gacchiyyanti'. Why optionally?: For, in the following example this change is not found: 'kayyate'.

[12] Pubbarūpan̄ ca.

445

Sabbehi dhātūhi yappaccayo pubbarūpam̄ āpajjate vā. Vuddhate; phallate; dammate; labbhate; sakkate; dissate. Vā ti kim attham? Damyate.

(12) And (it takes) the form of the preceding.

The suffix ya following a root is optionally changed into the form of the last consonant (of the root). For example 'vuddhate' 'phallate' 'dammate' 'labbhate' 'sakkate' 'dissate'. Why optionally?: For, in the

following example this change is not found: 'damyate'.

[13] Yathā kattari ca. 446

Yathā bhāva-kammesu yappaccayass'ādeso hoti tathā kattari yappaccayass'ādeso kattabbo. Bujjhati; vijjhati; mannati; sibbati.

(13) And similarly in active sense.

The change of the suffix ya is to be made in the active sense too, in the same way as in the impersonal and passive senses. For example 'bujjhati' 'vijjhati' 'mannati' 'sibbati'.

[14] Bhūv ādito a. 447

Bhū icc evam ādito dhatuganato appaccayo hoti kattari. Bhavati; pacati; paṭhati; yajati.

(14) After the roots of the group beginning with bhū, the suffix a is used.

The suffix a is used in active voice after the roots beginning with bhū. For example 'bhavati' 'pacati' 'paṭhati' 'yajati'.

[15] Rudhādito niggahītāpubban̄ ca. 448

Rudha icc evam ādito dhatuganato appaccayo hoti kattari pubbe niggahītagamo hoti. Rundhati; bhindati; chindati. Casaddaggahapena i-i-e-o- icc ete paccaya-honti niggahītagamapubban̄ ca. Rundhiti; rundhīti; rundheti; sumbhoti.

(15) And after the roots beginning with rudha, the niggahīta is augmented to the initial.

The suffix a is used in the active voice after the roots beginning with rudha and the niggahīta is

augmented to the first consonant of the root. For example 'rundhati' 'bhindati' 'chindati'. By the force of ca the suffixes i, ī, e and o are added and the niggahita is augmented to the first consonant of the root. For example 'rundhiti' 'rundhīti' 'rundheti' 'sumbhoti'.

[16] Divādito yo.

449

Divādito dhatuganato yappaccayo hoti kattari.
Dibbati; sibbati; yujjhati; vijjhāti; bujjhati.

(16) After the group of the roots beginning with diva the suffix ya is used.

The suffix ya is used in the active voice after the group of the roots beginning with diva. For example 'dibbati' 'sibbati' 'yujjhati' 'vijjhāti' 'bujjhāti'.

[17] Svādito ḥu-ŋā-uṇā ca.

450

Su icc evam ādito dhatuganato ḥu-ŋā-uṇā icc ete paccayaā honti kattari. Abhisuṇoti; abhisuṇāti; samvusuṇoti; samvusuṇāti; āvusuṇoti; āvusuṇāti; pāpusuṇoti; pāpusuṇāti.

(17) And after the group of the roots beginning with su the suffixes ḥu, ŋā and uṇā are used.

The suffixes ḥu, ŋā and uṇā are used in the active voice after the group of the roots beginning with su. For example 'abhisuṇoti' 'abhisuṇāti' 'samvusuṇoti' 'samvusuṇāti' 'āvusuṇoti' 'āvusuṇāti' 'pāpusuṇoti' 'pāpusuṇāti'.

[18] Kiyādito nā.

451

kī icc evam ādito dhatuganato nāpaccayo hoti kattari. Kīnāti; jināti; dhunāti; lunāti; punāti.

(18) And after the group of the roots beginning with *ki* the suffix *nā* is used.

The suffix *nā* is used in the active voice after the group of the roots beginning with *ki*. For example 'kināti' 'jināti' 'dhunāti' 'lunāti' 'punāti'.

[19] *Gahādito ppa-nhā ca.* 452

Gaha *icc evam ādito dhatuganato ppa-nhā* *icc ete paccaya honti kattari.* Gheppati; gaphāti.

(19) After the group of the roots beginning with *gaha* the suffixes *ppa* and *nhā* are used.

The suffixes *ppa* and *nhā* are used in the active voice after the group of the roots beginning with *gaha*. For example 'gheppati' 'gaphāti'.

[20] *Tanādito o-yirā.* 453

Tanu *icc evam ādito dhatuganato o-yira* *icc ete paccaya honti kattari.* Tanoti; tanohi; karoti; karohi; kayirati; kayirāhi.

(20) After the group of the roots beginning with *tanu* the suffixes *o* and *yira* are used.

The suffixes *o* and *yira* are used in the active voice after the group of the roots beginning with *tanu*. For example 'tanoti' 'tanohi' 'karoti' 'karohi' 'kayirati' 'kayirāhi'.

[21] *Curādito ne-naya.* 454

Cura *icc evam ādito dhatuganato ne-naya* *icc ete paccaya honti kattari.* Coreti; corayati; cinteti; cintayati; manteti; mantayati.

(21) After the group of the roots beginning with *cura* the suffixes *ye* and *yaya* are used.

The suffixes *ye* and *yaya* are used in the active voice after the group of the roots beginning with *cura*. For example 'coreti' 'corayati' 'cinteti' 'cintayati' 'manteti' 'mantayati'.

[22] Attanopadāni bhāve ca kammani. 455

Bhāve ca kammani ca attanopadāni honti. Uccate; uccante; labbhate; labbhante; majjate; majjante; sujjhate; sujjhante; kayyate; kayyante.

(22) The passive terminations are used in the impersonal as well as in the passive voices.

The passive terminations are used in the impersonal as well as in the passive voices. For example 'uccate' 'uccante' 'labbhate' 'labbhante' 'majjate' 'majjante' 'sujjhate' 'sujjhante' 'kayyate' 'kayyante'.

[23] Kattari ca. 456

Kattari ca attanopadāni honti. Mannate; ~~~ rocate; socate; sobhate; bujjhate; jāyate.

(23) And in the active voice.

The passive terminations are also used in the active voice. For example 'mannate' 'rocate' 'socate' 'sobhate' 'bujjhate' 'jāyate'.

[24] Dhātuppaccayehi vibhattiyo. 457

Dhātunidditthehi paccayehi khādikāritantehi vibhattiyo honti. Titikkhati; jigucchati; vimamsati; taṭakam samuddam iva attānam ācarati: samuddayati

puttīyati; pācayati.

(24) After the roots and suffixes the case-endings are added.

The case-endings are added after suffixes beginning with kha and ending in karita (causal) used after roots. For example 'titikkhati' 'jigucchati' 'vīmāṃsati' 'taṭākam̄ samuddam̄ iva attānam̄ ācarati: samuddayati' 'puttīyati' 'pācayati'.

[25] Kattari parassapadam̄. 458

Kattari parassapadam̄ hoti. Karoti; pacati; pathati; gacchati.

(25) The active terminations are used in the active voice.

The active terminations are used in the active voice. For example 'karoti' 'pacati' 'pathati' 'gacchati'.

[26] Bhuv ādayo dhātavo. 459

Bhū icc evam ādayo ye saddagāñā te dhātusanna ^{~ ~ -} honti. Bhavati; bhavanti; pacati; pacanti; carati; cintayati; gacchati.

Iti ākhyātakappe dutiyo kando.

(26) The groups of words beginning with bhū are called dhātu-s.

The group of words beginning with bhū are termed as dhātu-s. For example 'bhavati' 'bhavanti' 'pacati' 'pacanti' 'carati' 'cintayati' 'gacchati'.

Here ends the second section in the chapter on ākhyāta (verb).

Notes VI.2

This second section of ākhyāta covers 26 rules. In the first rule of second kānda Kaccāyana deals with the suffixes following the roots and genders (rule 434). In the rules 435-436 he lays down the suffixes *kha*, *cha* and *sa* to indicate 'wishing'. These verbal forms are called desideratives. In the rules 437-439 he gives the suffixes *āya* and *iya* which are applied to the nouns to form denominative verbs. In the rules 440-441 he deals with causal. In the rules 442-445 he lays down the suffix *ya* used in *bhāva* and *kamma* senses. Similarly in the rule 446 also we have it in the sense of active voice. In the rule 459 he defines the groups of words beginning with the root *bhū* as *dhātus* and classifies them into eight groups together with the respective conjugational signs as follows:-
 (1) *bhū* (rule 447) (2) *rudha* (rule 448) (3) *diva* (rule 449) (4) *su* (rule 450) (5) *ki* (rule 451) (6) *gaha* (rule 452) (7) *tana* (rule 453) (8) *jura* (rule 454). In the rule 455 he deals with *attanopada* used in *bhāva* and *kamma* senses; similarly in the rule 456 also in the active voice. In the rule 457, he refers to three parts of the ākhyāta-s like *titikkhati* etc, namely, root, suffix and termination. In the rule 458 he states that *parassapada* is used in the active voice only.

In the rule 436 the word *ca* is used by Kaccāyana

to represent the word *vā* according to the *vutti*. However, in *Nyāsapāṭha*, *Rūpasiddhi*, *Bī* the word *ca* is not found. *Suttaniddesapāṭha* remarks: "The word *ca* is to indicate atumicchatthesupi etc. according to some texts."¹ In the rule 438 the word *ca* stands for *acāre* occurring in the preceding rule. In the rule 439 the word *iya* is understood. In the rule 441 the word *ca* indicates additional grammatical operation. However, according to the *vutti* some other suffixes are indicated by the word *ca*. In the rule 445 the word *ca* indicates the word *vā* according to the *vutti*. In the rule 446 the word *ca* occurs to indicate the substitute of the word *ya*. It is significant that Senart does not read the word *ca* in the *vutti*. In the rule 448 the word *ca* indicates additional grammatical operations. In the rule 450 Kaccāyana uses the word *ca*, however, in the *vutti* of all the versions it is not repeated. Thus the word *ca* may stand for *kattari* which continues from the rule 446. According to the *vutti* the word *kattari* is understood up to the rule 454. In the rule 455 the word *ca* is used in the general sense of 'and' which is significant. In the following rule the word *ca* is used in the sense of *samuuccaya* as far as the arrangement of the rules is concerned. Kaccāyana deals with *attanopada* and *parassapada* from the rule 455 onwards.

1. "caggahapena atumicchatthesupī ti ādi [~]annapottha-
ke atthi" Sdp 231, 12-13.

but the rule 457 seems to be inserted in between the treatment of parassapada and attanopada. The concluding rule in this kāṇḍa defines the word dhātu. Thus the arrangement of the concluding part of the present kāṇḍa seems to be rather disturbed.

Rule 1: S₁, S₂, B₁, T add karohi² after karohi. B₁, T add taṭakam (pool) before samuddam iva. S₁, S₂, B₁, T read saddo for samuddo; according to the context, the reading saddo is better here.

"cicciṭayati": occurs in Vin I 225, 24-26 as follows:- "atha kho so guļo uake pakkhitto cicciṭayati ciṭiciṭayati sandhūpāyati sampadhūpāyati". "vāsiṭṭho": occurs in D III 80, 9-11 as quoted under IV. 2.

Rule 2: S₂ reads gopayati for gopati; T adds kiteti after gopati.

"titikkhati": occurs in Dhp 321 as follows:-

"dantam nayanti samitim dantam rājābhirūhati

danto setṭho manussesu yo'tivākyam titikkhati".

"jigucchati": occurs in M I 423, 34-35 as follows:-

"na ca tena āpo atṭiyati vā harāyati vā jigucchati vā".

"tikicchati": occurs in Ja VI 94, 1-2 as follows:-

"yo mātarām pitaram vā macco dhammena posati

devā pi nam tikitchanti mātāpettibharām janām".

"vīmamsati": occurs in A III 346, 24-25 as

2. Nyp also records karohi twice.

follows:-

"sati gīvā siro pannā vimamsā dhammacintanā³
dhammakucchi samātapo viveko tassa valadhi".

Rule 3: B₁ omits ca³ in the rule. T, B₁, S₁, S₂ add vā after honti.

"jighacchati": occurs in Dhp 203 as follows:-

"jighacchā paramā rogā sañkhārā paramā dukhā⁴
etam ñatvā yathābhūtam nibbānam paramam sukham".

"jigimsati": occurs in Ja V 7, 16-17 (v.l.) as follows:-

"isipūgasammannate evam lokya viditā sati
anariyaparisambhase pāpakammam jigimsati".

"sussusati": occurs in D I 231, 6 as follows:-

"tassa te savakā sussusanti". "bhunjati": occurs in Vin IV 71, 7 as follows:- "agilāno agilānasanni tat'uttari⁵
avasathapindam bhunjati".

Rule 4: kattupāmāna in the vutti should be corrected to kattupamāna. B₁ adds tañkam samuddam iva attānam acarati: samud dāyati;⁴ S₁, S₂: samuddayati after pabbatāyati.

"cicciṭayati": occurs in Vin I 225, 24-26 as quoted under VI. 2.1 above.

Rule 5: B₁, S₁, S₂, T add achattam⁵ before chattam iva.

3. Nyp and Rūp also omit ca.

4. Rūp also records the same.

5. Nyp and Rūp also record achattam.

Rule 6: icchati^ī ti should be read as icchati as shown in all the versions. T adds..... chatti^īyati after vatthiyati. B₁ reads gha^īyati for pa^īyati.

Rule 7: B₁, S₁, S₂, T add karohi after karohi. T adds pa^īhati after pacati. S₁ reads ḡalappaccayo, T, B₁: alappaccayo for lappaccayo.

'kāreti' : occurs in M II 131, 5-6 as follows:- "yāvata^ī bho rānno pasenadissa kosalassa vijitam^ī yattha ca rājā pasenadi kosalo issariyādhipaccayam^ī rajjam^ī kāreti". "kārapeti": occurs in Vin III 156, 35 as follows:- "kāreyyā^īti karoti vā kārapeti". "kārenti": occurs in M I 87, 8-9 as follows:- "tamenam^ī rājāno gahetvā vividhā kammakaranya^ī karonti⁶". "kārapenti": occurs in Vin III 144, 25-27 as follows:-"tena khu pana samayena ālavaka^ī bhikkhū samyacikāyo kuṭiyo kārapenti assāmikāyo attuddesikāyo appamāṇikāyo". "karoti": occurs in Nidd I 107, 22-25 as follows:-

"attam^ī pahaya anupādiyāno
nāne⁷ pi so nissayam^ī no karoti
sa ve viyattesu na vaggasā^ī
ditthim^ī pi so na paceti kīnci".

Rule 8: B₁, S₁, S₂, T add sati after dhāturupe. B₁ adds gitam^ī after upagāyati. B₁, S₁, S₂ read viriyam⁷ for vinayam^ī. Ratti^ī should be read as ratti. B₁ reads -----

6. M I De reads kārenti.

7. Rūp also reads viriyam^ī.

santam karoti santarati (one who makes the peace: santarati) for antarārati, T, S₁, S₂ : santarārati. B₁ reads upakkamam̄ karoti : upakkamālati (one who performs undertaking : upakkamālati) for upakkamālati.

Rule 9: B₁, S₁, S₂, T read bujjhate⁸ for bujjhiyate. B₁ reads yujjate for ijjate.⁹ T, A add yogahānena abhāva-kammesu pi yappaccayo hoti. Daddallati. (by the force of the word yo the suffix ya is found in non-impersonal and - passive senses also. For example 'daddallati') after pāthati.

Rule 10 : yujjhate; yujjhante should be read as yujjate; yujjante as shown in all the versions.

Rule 11: B₁ reads kariyate; kariyati; gacchīyate; gacchīyati; S₁, S₂, T : kariyyate; kariyati (T: kariyyati); gacchiyyati; gacchīyati (T: gacchiyyati) for kariyyate; kariyyanti; gacchiyyate; gacchiyyanti.

"kariyati": occurs in M I 438, 15-16 as follows:- "idam kho āvuso bhaddāli bhagavato cīvarakammam̄ kariyati".

Rule 13: B₁ reads tathā⁻¹⁰ for yathā in the rule. It may be noted here that yathā is upamājotaka (indicating comparison), but tathā is upameyyajotaka (indicating 'that which is to be compared'). In the context, wherever there is yathā, tathā also should be there.

8. Nyp also reads bujjhate.

9. Nyp also reads ijjate.

10. Nyp, Rūp and Sadd read tathā.

Even in the vutti also *yathā* and *tathā* are recorded. In other words, when *yathā* is used in the sentence, *tathā* is understood. Therefore here *yathā* should be read in the place of *tathā*.¹¹ S₁, S₂, T read *kattari ca, B₁ : kattaripi* for *kattari* in the vutti.

"*bujjhati*": occurs in Ja I 380, 8-11 as follows:-

"littam paramena tejasā
gilam akkham puriso na bujjhati
gila re gila pāpadhuttaka
pacchā te kaṭukam bhavissati".

^{~~}"*mannati*": occurs in Dhp 63 as follows:-

"yo bālo ^{~~}mannatī balyam pāñdito vāpi tena so
bālo ca pāñditamānī sa ve bālo ti vuccati".

"*sibbati*": occurs in Vin IV 62, i as follows:-

"sibbeyyā'ti sayam sibbeti".

Rule 14: B₁, S₁, S₂, T read *jayati*¹² for *yajati*.

"*bhavati*": occurs in Dhp 375 as quoted under I. 5.10.

Rule 15: S₁, S₂ read *rudhi* for *rudha*. B₁ adds *rundhoti* after *rundheti* and *parisumbhoti* after *sumbhoti*. S₁, S₂ read *sumbheti* for *rundheti*.

"*rundhati*": occurs in Sn 118 as follows:-

11. "yathā kattari ca. Tipadam idam; yathā ti upama-jotaka, kattari ti adhikaraṇasattamī; cā ti anukaddhana" Sdp 237, 8-9.

12. Nyp also reads *jayati*.

"yo hanti parirundhati gāmāni nigamāni ca
 niggāhako samannato tam janna vasalo iti".

Rule 16: "dibbati": occurs in Sp 6, 2-3 (v.l.) as follows:- "pure adhammo dibbati dhammo paṭibāhiyati". "sibbati": occurs in Vin IV 62, 1 as quoted under VI. 2.13 above. "bujjhati": occurs in Ja I 380, 8-11 as quoted under VI. 2.13 above.

Rule 17: It may be noted here that the example pā-pupoti is not keeping with the rule here, because it cannot be accomplished by this rule, i.e. pa + āpa + ṣu, ḷā or uṇā + ti. Even Nyāsapāṭha, Rūpasiddhi, Saddanīti and Suttaniddesapāṭha do not record it. But D.L. Barua reads suffix uṇā or ṣu and gives the examples as āp - āpuṇā or āpuṇu + ti = āpuṇāti or āpuṇoti.¹³ According to him, if we read ṣu instead of uṇā, the reading pāpupoti is accomplished. However, the suffix ṣu is not found in Kaccāyana-vyākaraṇa and also in the commentaries on it.

"pāpuṇāti": occurs in M I 436, 3-4 as follows:- "so tatthaṭṭhito ḷasavānam khayam pāpuṇāti".

Rule 18: B₁, T add munāti¹⁴ after dhunāti. T reads kīnāti for kiṇāti.

"jināti": occurs in Dhp 354 as follows:-

13. EPG pp. 138-139.

14. Nyp also records munāti.

"sabbadānam dhammadānam jināti
 sabbam rasam dhammaraso jināti
 sabbam ratim dhammarati jināti
 tañhakkhayo sabbadukkham jināti".

Rule 19: All the versions omit ca¹⁵ in the rule. Still Senart's edition has it.

"gāhāti": occurs in Vin III 49, 34-35 as follows:- "theyyacitto bhūmito gāhāti āpatti pārajikassa".

Rule 20: "karohi": occurs in Pv 444 as follows:-

"karohi kammam idha vedanīyam
 cittān̄ ca te idha nihitam bhavatu
 katvāna kammam idha vedanīyam
 evam mamam lacchasi kāmakāminim".

"karoti": occurs in Nidd I 107, 22-25 as quoted under VI. 2.7.

Rule 21: B₁, S₁, S₂, T add karitasanna ^{~~-} ca¹⁶ after kattari. It may be noted here that ne and naya suffixes are not only used in the active voice, but also in causal sense. Therefore the addition is very significant.

"cinteti": occurs in S I 229, 13-14 as follows:- "sakko bhikkhave devānamindo sahassampi atthānam muhuttena cinteti, tasmat sahassasakkho ti vuccati".

Rule 22: B₁ adds kujjhate; kujjhante in the vutti. B₁

15. Nyp and Rūp also omit ca.

16. Nyp also records karitasanna ca.

reads **yujjate; yujjante; S₁, S₂, T: yujjhate; yujjhante**
for **sujjhate; sujjhante.**

Rule 23: "jāyate": occurs in Dhp 213 (v.l.) as follows:-

"pemato jāyate soko pemato jāyate bhayam

pemato vippamuttassa n'atthi soko kuto bhayam".

Rule 24: B₁, S₁, S₂ read kāreti; pāceti; T....parikkhāriyati;... pacayati,visuddhayati for pācayati. T reads taṭakam for taṭakam, both are correct, PED records taṭakam and refers to Sanskrit tāṭakam.¹⁷

"titikkhati": occurs in Dhp 321 as quoted under VI. 2.2. "jigucchati": occurs in M I 423, 34-35 as quoted under VI. 2.2. "vīmamsati": occurs in A III 346, 24-25 as quoted under VI. 2.2. "kāreti": occurs in M II 135, 5-6 as quoted under VI. 2.7.

Rule 25: "karoti": occurs in Nidd I 107, 22-25 as quoted under VI. 2.7. "gacchati": occurs in M II 137, 15-17 as quoted under VI. 1.26.

Rule 26: B₁, S₁, S₂, T add caranti; cintayanti; hoti; honti; gacchanti in the vutti. T adds jayati; jayanti after cintayanti.

"bhavati": occurs in Dhp 375 as quoted under I. 5.10. "bhavanti": occurs in M II 134, 17-18 as follows:-

17. PED, s.v. taṭakam; MW s.v. taṭakam.

"yehi samannāgatassa mahāpurisassa dve va gatiyo bhavanti ananna". "caranti": occurs in M I 87, 22-24 as follows:- "puna ca param bhikkhave kāmahetu kāmani-dānam kāmadhikaraṇam kāmānam eva hetu kāyena duccaritam caranti". "hoti": occurs in M I 8, 12-13 as follows:- "etarahi vā paccupannam addhānam ajjhattam kathampathi hoti". "honti": occurs in M I 10, 21-22 as quoted under I. 4.12. "gacchati": occurs in M II 137, 15-17 as quoted under VI. 1.26. "gacchanti": occurs in A III 5, 29-31 as follows:- "ye ca bhikkhave hīnā kāmā, ye ca majjhima kāmā, ye ca pañītā kāmā, sabbe kāmā tveva saṅkham gacchanti".

[1] Kvacādivannānam ekassarāṇam dvebhāvo. 460

Ādibhūtānam vannānam ekassarāṇam kvaci dvebhāvo hoti. Titikkhati; jigucchati; tikičchati; vimamsati; bubhukkhati; pivāsati; daddallati; jahāti; cañkamati. Kvaci ti kim attham? Kamati; calati.

(1) The initial syllables of single vowels are sometimes reduplicated.

The initial syllables of single vowels sometimes become doubled. For example 'titikkhati' 'jigucchati' 'tikičchati' 'vimamsati' 'bubhukkhati' 'pivāsati' 'daddallati' 'jahāti' 'cañkamati'. Why sometimes?: For, in the following examples this change is not found: 'kamati' 'calati'.

[2] Pubbo'bhāso. 461

Dvebhūtassa dhātussa yo pubbo so abbhāsanno ~~ hoti. Dadhāti; dadāti; babhuva.

(2) The preceding one is (called) abbhāsa.

The first syllable belonging to the reduplicated root is called abbhāsa. For example 'dadhāti' 'dadāti' 'babhuva'.

[3] Rasso. 462

Abbhāse vattamanassa sarassa rasso hoti. Dadāti; dadhāti, jahāti.

(3) (That vowel) is shortened.

The vowel which belongs to the duplicated syllable is shortened. For example 'dadāti' 'dadhāti' 'jahāti'.

[4] Dutiya-catutthānam paṭhama-tatiyā. 463

Abbhāsagatānam dutiya-catutthānam paṭhama-tatiyā honti. Ciccheda; bubhukkhati; babhuva; dadhāti.

(4) The second and the fourth consonants are changed into the first and third.

The second and the fourth consonants (of a vagga) in duplicate become the first and the third of the same vagga. For example 'ciccheda' 'bubhukkhati' 'babhuva' 'dadhāti'.

[5] Kavaggassa cavaggo. 464

Abbhāse vattamānassa kavaggassa cavaggo hoti. Cikicchatī; jiguucchāti; jighacchāti; cañkamati; jigimsati; jañgamati.

(5) The ka vagga is changed into ca vagga.

The ka vagga which is reduplicated becomes ca vagga. For example 'cikicchatī' 'jiguucchāti' 'jighacchāti' 'cañkamati' 'jigimsati' 'jañgamati'.

[6] Māna-kitānam va-tattam vā. 465

Māna-kita icc etesam dhātūnam abbhāsagatānam vakāra-takārattam hoti vā yathāsañkhyām. Vīmamsati; tikiucchāti. Vā ti kim atthām? Cikicchatī.

(6) The roots māna and kita are optionally changed into va and ta.

The roots māna and kita which are reduplicated sometimes become va and ta respectively. For example 'vīmamsati' 'tikiucchāti'. Why optionally?: For, in the following example this change is not found:

'cikicchati'.

[7] Hassa jo.

466

Hakārassa abbhāse vattamānassa jo hoti. Jahāti;
juvhāti; juhoti; jahāra.

(7) The sound ha is changed into ja.

The sound ha which is reduplicated becomes ja.
For example 'jahāti' 'juvhāti' 'juhoti' 'jahāra'.

[8] Antass'ivannakāro vā.

467

Abbhāsassa antassa ivanno hoti akāro ca vā.
Jigucchati; pivāsati; vīmamsati; jighacchati; babhūva.
Vā ti kim attham? Bubhukkhati.

(8) The final vowel is optionally changed into i-vanna
and a.

The final vowel of the reduplicated syllable
becomes i-vanna and a optionally. For example
'jigucchati' 'pivāsati' 'vīmamsati' 'jigacchati'
'babhūva'. Why optionally?: For, in the following
example this change is not found: 'bubhukkhati'.

[9] Niggahītā̄ ca.

468

Abbhāsassa ante niggahītā̄gamo hoti vā. Cañkamati;
cāñcalati; jañgamati. Vā ti kim attham? Pivāsati;
daddallati.

(9) And the niggahīta (is augmented).

At the end of the reduplicated syllable, the
niggahīta is optionally augmented. For example
'cañkamati' 'cāñcalati' 'jañgamati'. Why optionally?:
For, in the following examples this augment is not
found: 'pivāsati' 'daddallati'.

[10] Tato pā-mānam vā-mam sesu.

469

Tato abbhāsato pā-mānam dhatūnam vā-mam icc ete
 ādesā honti vā yathāsañkhyam sappaccaye pare.
 Pivāsati; vimamsati.

(10) Preceded by that, the roots pā and māna change into vā and mam, when sa follows.

After abbhāsa the roots pā and māna, when followed by the suffix sa, optionally become vā and mam respectively. Thus: 'pivāsati' 'vimamsati'.

[11] Ṭhā tiṭṭha.

470

Ṭhā icc etassa dhatussa tiṭṭhādeso hoti vā.
 Tiṭṭhati; tiṭṭhatu; tiṭṭheyya; tiṭṭheyum. Vā ti kim
 attham? Ṭhāti.

(11) The root Ṭhā is changed into tiṭṭha.

The root Ṭhā becomes tiṭṭha. Thus: 'tiṭṭhati' 'tiṭṭhatu' 'tiṭṭheyya' 'tiṭṭheyum'. Why optionally?: For, in the following example this substitute is not found: 'ṭhāti'.

[12] Pā pibo.

471

Pā icc etassa dhatussa pibādeso hoti vā. Pibati;
 pibatu; pibeyya. Vā ti kim attham? Pāti.

(12) The root pā is changed into piba.

The root pā optionally becomes piba. Thus: 'pibati' 'pibatu' 'pibeyya'. Why optionally?: For, in the following example this substitute is not found: 'pāti'.

[13] Nassa ja-jana-nā.

472

Nā icc etassa dhatussa ja-jana-nādesā honti vā.

jānāti; jāneyya; jāniyā; jānnā; nāyati. Vā ti kim attham? Vinnāti.

(13) The root nā is changed into jā, jana and nā.

The root nā optionally becomes jā, jana and nā. Thus: 'jānāti' 'jāneyya' 'jāniyā' 'jānnā' 'nāyati'. Why optionally?: For, in the following example this substitution is not found: 'vinnāyati'.

[14] Disassa passa-dissa-dakkhā vā. 473

Disa icc etassa dhatussa passa-dissa-dakkha iccete adesā honti vā. Passati; dissati; dakkhati. Vā ti kim attham? Addasa.

(14) The root disa is optionally changed into passa, dissa and dakkha.

The root disa optionally becomes passa, dissa and dakkha. Thus: 'passati' 'dissati' 'dakkhati'. Why optionally?: For in the following example, this substitution is not found: 'addasa'.

[15] Byanjanantassa co chappaccayesu ca. 474

Byanjanantassa dhatussa co hoti chappaccaye pare. Jigucchati; tikitcchati; jighacchati.

(15) And when the suffix cha follows, the final consonant of a root is changed into ca.

The final consonant of a root, when followed by the suffix cha, becomes ca. For example 'jigucchati' 'tikitcchati' 'jighacchati'.

[16] Ko khe ca. 475

Byanjanantassa dhatussa ko hoti khappaccaye pare.

[32] Sese ssantu-māna-āna.

657

Sesa icc etasmim atthe ssantu-māna-āna icc ete paccaya honti bhavissati kāle kammūpapade. Kammam karissati ti kammam karissam, kammam karonto, kammam kurumāno, kammam karāno vajati; bhojanam bhunjissati ti bojanam bhunjissam, bhojanam bhunjanto, bhojanam bhunjamāno, bhojanam bhunjāno vajati; khādanam khādissati ti khādanam khādissam, khādanam khādanto, khādanam khādamāno, khādanam khādāno vajati; maggam carissati ti maggam carissam, maggam caranto, maggam caramāno, maggam carāno vajati; bhikkham bikkhissati ti bhikkham bhikkhissam, bhikkham bhikkhanto, bhikkham bhikkhamāno, bhikkham bhikkhāno vajati.

(32) The suffixes ssantu, māna and āna are used in the sense of incompleteness of action.

The suffixes ssantu, māna and āna are used after the roots preceded by a noun as an object to denote the sense of incompleteness of action in future. For example 'one who will do an action: kammam karissam, kammam karonto, kammam kurumāno, kammam karāno goes' 'one who will eat food: bojanam bhunjissam, bhojanam bhunjanto, bhojanam bhunjamāno, bhojanam bhunjāno goes' 'one who will chew the food: khādanam khādissam, khādanam khādanto, khādanam khādamāno, khādanam khādāno goes' 'one who will follow the way: maggam carissam, maggam caranto, maggam caramāno, maggam carāno goes' 'one who will beg: bhikkham bikkhissam, bhikkham bhikkhanto, bhikkham bhikkhamāno, bhikkham bhikkhāno goes'.

agaccha; agama; agacchi; agami; gacchissati; gamissati; agacchissa; agamissa; agacchiyati; agamiyati. Gamiss' eti kim attham? Icchati.

(19) When a suffix follows, the final *ma* of the root *gamu* is changed into *ccha*.

The final *ma* of the root *gamu*, when followed by a suffix, optionally becomes *ccha*. Thus: 'gacchamāno' 'gacchanto' 'gacchati' 'gameti' 'gacchatu' 'gametu' 'gaccheyya' 'gameyya' 'agaccha' 'agama' 'agacchi' 'agami' 'gacchissati' 'gamissati' 'agacchissa' 'agamissa' 'agacchiyati' 'agamiyati'. Why the root *gamu*? For, in the following example this change is not found: 'icchati'.

[20] Vacass'ajjatanismim akāro o.

479

Vaca icc etassa dhatussa akāro ottam āpajjate ajjatanimhi. Avoca; avocum. Ajjatanimhi ti kim attham? Avaca; avacum.

(20) When the aorist suffix follows, the (first vowel) of the root *vaca* is changed into *o*.

The vowel *a* of the root *vaca*, followed by the aorist suffix, becomes *o*. Thus: 'avoca' 'avocum'. Why the aorist ?: For in the following example this change is not found: 'avaca' 'avacum'.

[21] Akāro dīgham hi-mi-mesu.

480

Akāro dīgham āpajjate hi-mi-ma icc etasu vibhattisu. Gacchahi; gacchami; gacchama; gacchamhe. Mikāraggahagena hivibhattimhi akāro kvaci dīgham nāpajjate.

Gacchahi.

(21) When the terminations hi, mi and ma follow, the vowel a is lengthened.

The vowel a, followed by hi, mi and ma terminations, is lengthened. For example 'gacchāhi' 'gacchāmi' 'gacchāma' 'gacchāmhe'. By the force of mi the vowel a, followed by hi, sometimes is not lengthened. For example 'gacchahi'.

[22] Hi lopam vā.

481

Hivibhatti lopam āpajjate vā. Gaccha; gacchāhi; gama; gamehi; gamaya; gamayāhi. Hī ti kim attham? Gacchati; gamiyati.

(22) The termination hi is optionally elided.

The termination hi optionally is dropped. For example 'gaccha' 'gacchāhi' 'gama' 'gamehi' 'gamaya' 'gamayāhi'. Why the termination hi? : For this loss of suffix is not applicable to the following: 'gacchati' 'gamiyati'.

[23] Hotissar'eh'oh'e bhavissantimhi ssassa ca. 482

Hū icc etassa dhatussa saro eha-oha-ettam āpajjate bhavissantimhi vibhattimhi sassa ca lopo hoti vā. Hehitī; hehīntī; hohitī; hohīntī; hetī; hentī; hehissati; hehissanti; hohissati; hohissanti; hessati; hessanti. Hū iti kim attham? Bhavissati; bhavissanti. Bhavissantimhī ti kim attham? Hoti; honti.

(23) When the future terminations follow, the vowel of the root hū becomes eha, oha and e and the ssa of the terminations is elided.

The vowel of the root *hū*, followed by the future terminations, is changed into *eha*, *oha* and *e* and the *ssa* of the terminations is optionally elided. Thus: 'hehiti' 'hehinti' 'hohiti' 'hohinti' 'heti' 'henti' 'hehissati' 'hehissanti' 'hohissati' 'hohissanti' 'hessati' 'hessanti'. Why the root *hū*? : For, in the following examples this change is not found: 'bhavissati' 'bhavissanti'. Why the future terminations?: For, in the following examples this change is not found: 'hoti' 'honti'.

[24] Karassa sappaccayassa kāho.

483

Kara icc etassa dhatussa sappaccayassa kāha-adeso hoti vā bhavissantivibhattimhi ssassa niccam lopo hoti. Kāhati; kāhiti; kāhasi; kāhisi; kāhami; kāhama. Vā ti kim attham? Karissati; karissanti. Sappaccayaggahañena ~~annehipi bhavissantiyā vibhattiyā khāmi-khāma-chāmi-chāma icc ādesā honti. Vakkhāmi, vakkhāma: vacadhātu; vacchāmi, vacchāma: vasadhātu.

Iti ākhyātakappe tatiyo kando.

(24) The root *kara* together with the suffix is changed into *kāha*.

When the future terminations follow, the root *kara* together with the suffix optionally becomes *kāha* and *ssa* of the terminaions is always elided. Thus: 'kāhati' 'kāhiti' 'kāhasi' 'kāhisi' 'kāhami' 'kāhama'. Why optionally?: For, in the following examples this change is not found: 'karissati' 'karissanti'. By the

force of sappaccaya the future terminations are changed into khāmi, khāma, chāmi, chāma after other roots. For example the root vaca: 'vakkhāmi' 'vakkhāma', the root vasa: 'vacchāmi' 'vacchāma'.

Here ends the third section in the chapter on the ākhyāta (verb).

Notes VI.3

This third section of *ākhyāta* covers 24 rules. In the rules 460-469 Kaccāyana deals with reduplication and changes in the bases of verbs. In the rules 470-473, 477, 483 he deals with the substitutions of the verbs. In the rules 474-476, 478-482 he deals with various anomalous verbs and some changes at the end of the roots.

In the rule 468 the word *ca* represents the word *vā* occurring in the preceding rule. In the rule 469 the word *tato* indicates after *abbhāsa* which is laid down in the rule 461. In the same rule the plural form *sesu* is used which is not explained in the *vutti*. According to the rule 470 the word *vā* is understood from the rule 467. Similarly in the rules up to 472 also. However, Kaccāyana has used the word *vā* in the rule 473; it means it is not understood in the rule 472. In the rule 474 the word *ca* is understood to cancel the word *vā* according to *Nyāsapāṭha*.¹ Similarly, the plural form *chappaccayesu* includes *tumicchattha* according to Kaccāyana-vāṇṇanā.² In the rule 475 the word *ca* represents *byanjanantassa* occurring in the preceding rule. In the rule 480 the word *akāro*

1. "caggahaṇam vāggahaṇanivattanattham" Nyp 353, 1-3.

2. "bahuvacanaggahaṇena c'ettha tumicchatthe chappaccayaṁ saṅgahāti" Kvn 312, 15-16.

is used even if it was available from the preceding rule. In the rule 482 the word ca according to the vutti indicates both lopam and vā from the preceding rule. According to the vutti in the rule 483 the words bhavissantimhi and sassa are understood in the rule 483 as well as the words vā and lopam.

Rule 1: ekassarāṇam should be corrected to ekassarāṇam. B₁, S₁, S₂, T add dadāti³ after daddallati. B₁, S₂ read kampati⁴ for kamati.

"dadāti": occurs in Dhp 249 (v.l.) as follows:-

"dadāti ve yathāsaddham yathāpasādanam jano
tattha yo mañku bhavati paresam pānabhojane
na so divā vā rattim vā samādhim adhigacchati".

"jahāti": occurs in Ud 85, 21-22 as follows:-

"dadato punṇam pavaḍḍhati saṃyamato varam na cīyati
kusalo ca jahāti pāpakam rāgadosamohakkhayā
parinibbuto".

"cañkamati": occurs in M III 112, 31-32 as follows:-

"tassa ce ānanda bhikkhuno iminā vihārena viharato
cañkamāya cittam namati, so cañkamati".

Rule 3: "jahāti": occurs in Ud 85, 21-22 as quoted under VI. 3.1.

Rule 5: T reads jañkamati for jaṅgamati.

3. Nyp also records dadāti.

4. Nyp also reads kampati.

"jigacchati": occurs in Dhp 203 as quoted under VI. 2.3. "jigimsati": occurs in Ja V 7, 16-17 as quoted under VI. 2.3. "cañkamati": occurs in M III 112, 31-32 as quoted under VI. 2.3.

Rule 6: "tikicchati": occurs in Ja VI 94, 1-2 as quoted under VI. 2.2.

Rule 7: "jahāti": occurs in Ud 85, 21-22 as quoted under VI. 3.1.

Rule 8: B₁, S₁, S₂, T, Cd add dadhāti after babbūva.

"jigucchati": occurs in M I 423, 34-35 as quoted under VI. 2.2. "jigacchati": occurs in Dhp 203 as quoted under VI. 2.3.

Rule 9: "cañkamati": occurs in M III 112, 31-32 as quoted under VI.3.1.

Rule 10: pā-mānam̄ should be corrected to pā-mānānam̄ as shown in all the versions.

Rule 11: "tit̄hati": occurs in M I 108, 27-30 as follows:- "yathāvādī kho āvuso sadevake loke samārake sabrahmake sassamañabrahmañiyā pajāya sadevamanussāya na kenaci loke viggayha tit̄hati". "tit̄hatu": occurs in M I 143, 11-12 as quoted under III. 24. "tit̄heyya": occurs in M I 137, 17-19 as follows:- "tam̄ bhikkhave pariggaham̄ pariggan̄heyyātha yvāssa

pariggaho nicco dhuvo sassato aviparināmadhammo,
sassatimamp tath'eva tittheyya".

Rule 12: B₁, T read pivo for pibo. T, B₁ add piveyyum;
S₁, S₂: pibeyyup after piveyya.

"pivati": occurs in M I 342, 32-33 as follows:- "na maccham na mamsam na suram na merayam na thusodakam pibati". In the variant reading of M I the reading pivati also is recorded. "pivatu": occurs in Ud 79, 2-3 as follows:- "pivatu bhagava pāniyam, pivatu sugato pāniyan ti".

Rule 13: ja - jana - na should be corrected to ja - jam - na or ja - ja'na as shown in all the versions. "ja-nāti": occurs in M I 99, 35-36 as follows:- "sace āvuso bhikkhu paccavekkhamāno evam janāti". "janna": occurs in Dhp 157 as follows:-

"attānāñ ce piyam jannā rakkheyya nam surakkhitam tingam annataram yāmam paṭijaggeyya pāṇḍito".

Rule 14: B₁ adds adakkha, T: addakkha⁵ after dakkhati.
S₂ adds addakkha before addasa.

"passati": occurs in Dhp 277 as follows:- "sabbe sañkhārā anicca ti yadā pānnaya passati atha nibbindati dukkhe esa maggo visuddhiya".

"dissati": occurs in Ud 79, 24-26 as follows:-

"mohasambandhano loko bhabbarūpo'va dissati

5. Nyp also records addakkha.

upadhibandhano bālo tamasā parivarito
 sassar iva khāyati passato n'atti kīñcanam".

"dakkhati": occurs in Sn 841 as follows:-

"ditṭhiñ ca nissaya anupucchamāno māgandiyā ti bhagavā
 samuggahitesu pamoham āga
 ito ca nāddakkhi anum pi sannam
 tasmā tuvam momuhato dahasi".

"addasa": occurs in M I 142, 22-23 as follows:-

"abhikkhananto sumedho sattham adāya addasa laṅgiñ".

Rule 16: "titikkhati": occurs in Dhp 321 as quoted under VI. 2.2.

Rule 17: B₁ adds gi⁶ for gimp⁷, jigisati for giimsati which occurs in Ja V 7, 16-17 as quoted under VI. 2.3.

Rule 18: abruvum should be corrected to abravum⁸.

"āha": occurs in M I 142, 21 as follows:-

"brahmañgo evam āha". "āhu": occurs in It 97, 7-10 as follows:-

"yassa kāyena vācāya
 manasā n'atti dukkataṁ
 tam ve kalyāṇasilo ti
 āhu bhikkhum hiriñmatam".

"abravum": occurs in Ja V 112, 30-31 as follows:-

"sirī ca tāta lakkhī ca pucchitā etad abravum
 utthānaviriye pose ram'āham anusuyyake".

6. Nyp also reads gi.

7. Rūp also reads gimp.

8. See, Sadd 422, 25.

Rule 19: T, B₁, S₁, S₂ read agacchā for agaccha. B₁ reads agacchī; agamī for agacchi; agami. Agacchīyati; agamīyati should be corrected to gacchīyati; gamīyati.

"gacchamāno": occurs in Ja V 165, 22-25 as follows:-

"vāṇijja ratthādhipa gacchamāno
pathē addasāsimhi milācaputte
pavaṭṭakāyam uragam mahantam
ādaya gacchante pamodamāne".

"gacchanto": occurs in M II 99, 8-10 as follows:-

"yathā coro aṅgulimālo bhagavantam pakatiyā gacchantam
sabbatthāmena gacchanto na sakkoti sampāpuṇitum".

"gacchati": occurs in M II 137, 15-17 as quoted under VI. 1.26. "gaccheyya": occurs in Vin III 154, 1-2, as follows:- "no ce sāmam vā gaccheyya dūtam vā pahiṇeyya, āpatti dukkaṭassa". "gamissati": occurs in Vin I 292, 30-31 follows:- "yattha vā vāsam gantukāmo bhavissati tattha vikāle upagacchissati kilanto addha-nam gamissati". "icchati": occurs in Dhp 291 as follows:-

"paradukkhūpadānena yo attano sukham icchati
verasamp̄saggasamp̄saṭṭho verā so na pamuccati".

Rule 20: B₁ reads vacass'ajjatanimhi makāro o⁹ for vacass'ajjatanismim akrāro o. T adds vakārassa after

9. Nyp and Rūp also read the same.

dhatussa. T reads *avoci* for *avoca*. Both are correct.¹⁰ B₁, T, S₂ read *avacū* for *avacum*.

"*avoca*": occurs in M I 13, 34-35 as follows:- "*idam avoca bhagava idam vatvā sugato utthay'asana vihāram pāvisi*". "*avocumekamantam nisinne kho te bhikkhū te annatitthiyā paribbājakā etad avocum*". "*avaca*": occurs in M I 131, 19-20 as follows:- "*mā evam āvuso arīttha avaca*".

Rule 21: "*gacchāhi*": occurs in Vin I 177, 38 as follows:- "*sadh'āvuso pavāretvā gacchāhi*". "*gacchāmi*": occurs in Ja IV 416, 13-14 as follows:-

"*nāham rohanta gacchāmi hadayam me avakaddhati na tam aham jahissāmi idha hessāmi jīvitam*".

"*gacchāma*": occurs in Ap 25, 24-25 as follows:-

"*amatam mayā adhigatam sokasallavinodam tuvam pi adhigacchehi gacchāma buddhasantikam*".

Rule 22: B₁ reads *gamāhi* for *gamehi*. S₁, S₂, B₁, T read *gamayati* for *gamiyati*.

Rule 23: *sassa* in the vutti should be corrected to *ssassa* as shown in all the versions.

"*hessati*": occurs in Ap 22, 31-32 as follows:- "*tassa dhammesu dāyādo oraso dhammanimmato sāriputto'ti nāmena hessati aggasāvako*".

10. See, Rūp 268, 8-9.

"bhavissati": occurs in Vin III 83, 32 as follows:- "sabbassa kūtumbassa issarā bhavissati".

"bhavissanti": occurs in M I 43,1 as follows:- "pare makkhī bhavissanti".

Rule 24: S₁, S₂ read vasāmi; vasāma for vasadhātu; T adds kāhanti after kāhiti; and reads kāhatha in the place of kāhisī.

"kāhati": occurs in Ja II 443, 12-13 as follows:-

"idaṃ kho sā na jānāti asim sattin̄ ca odditam̄
sā candī kāhati kodham̄ tam̄ me tapati no "idha".

"kāhiti": occurs in Dhp 350 as follows:-

"vitakkūpasame ca yo rato
asubham̄ bhāvayatī sadā sato
esa kho vyantikāhiti
esa - cchecchati mārabandhanam̄".

"kāhasi": occurs in Dhp 154 as follows:-

"gahakārakam̄ dittho'si puna geham̄ na kāhasi
sabba ete phāsukā bhaggā gahakuṭam̄ visañkhitam̄
visañkhāragatam̄ cittam̄ tañhānam̄ khayam̄ aijhagā".

"kāhami": occurs in Ja III 47, 14-15 as follows:-

"so hi nūna ito gantvā yonim̄ laddhāna mānusim̄
vadannū sīlasampanno kāhami kusalam̄ bahum̄".

"karissati": occurs in Vin V 56, 30-31 as follows:-

"kin'te ayye eso purisapuggalo karissati avassuto vā
anavassuto vā yato tvam̄ anavassutā".

"karissanti": occurs in S II 193, 1-2 as follows:-
"ime ca manussā kālam̄ karissanti ahan̄ ca parinibbāyi-
ssāmi". "vakkhāmi": occurs in Vin III 178, 6-7 as
follows:- "aham̄ p'āyasmante na kiñci vakkhāmi kalyāñgam̄
vā pāpakañ vā". "vakkhāma": occurs in M III 207, 23 as
follows:- "ettha dāni mayam̄ there bhikkhū kiñ vakkh-
āma". "vacchāmi": occurs in Vin I 60, 36 as follows:-
"āyasmato nissāya vacchāmi".

[1] Dāntassam̄ mi-mesu.

484

Dā icc etassa dhatussa antassa am̄ hoti mi-ma icc etesu. Dammi; damma.

(1) When mi and ma follow, the final of the root dā is changed into am̄.

The final of the root dā, followed by mi and ma, becomes am̄. So: 'dammi' 'damma'.

[2] Asamyogantassa vuddhi kārite.

485

Asamyogantassa dhatussa kārite vuddhi hoti. Kāreti; kārenti; kārayati; kārayanti; kārapeti; kārapenti; kārapayati; kārapayanti. Asamyogantass' eti kim attham? Cintayati; mantayati.

(2) When a causal (kārita) suffix follows, (the vowel of) the root not ending in conjunct, is lengthened.

The vowel of the root not ending in conjunct followed by a causal (kārita) suffix is lengthened.

For example 'kāreti' 'kārenti' 'kārayati' 'kārayanti' 'kārapeti' 'kārapenti' 'kārapayati' 'kārapayanti'. Why 'asamyogantassa'? For in the following examples this lengthening is not found: 'cintayati' 'mantayati'.

[3] Ghaṭādīnām̄ vā.

486

Ghaṭādīnām̄ dhatunām̄ asamyogantānām̄ vuddhi hoti vā kārite. Ghaṭeti, ghaṭeti, ghaṭayati, ghaṭapeti, ghaṭapayati; gameti, gameti, gamayati, gamayati. Ghaṭādīnām̄ iti kim attham? Kāreti.

(3) (The vowel of) the roots beginning with ghaṭa is optionally (lengthened).

When a causal (karita) suffix follows, the vowel of the roots beginning with ghaṭa not ending in conjunct is optionally lengthened. Thus: 'ghaṭeti' 'ghaṭeti' 'ghaṭayati' 'ghaṭāpeti' 'ghaṭāpayati' 'gāmeti' 'gāmeti' 'gāmayati' 'gāmayati'. Why the roots beginning with ghaṭa?: For, to the following example this option is not applicable: 'kāreti'.

[4] Annesu ca.

487

Annesu ca paccayesu sabbesam̄ dhatūnam̄ asam̄yogan-tānam̄ vuddhi hoti. Jayati; bhavati; hoti. Casaddaggahanena nūppaccayassāpi vuddhi hoti. Abhisuṇoti; saṃvunoti.

(4) And when other suffixes follow.

The vowel of all roots not ending in conjunct, is lengthened, when other suffixes follow. For example 'jayati' 'bhavati' 'hoti'. By the force of ca the vowel of the suffix nu also is lengthened. For example 'abhisuṇoti' 'saṃvunoti'.

[5] Guha-dusānām̄ dīgham̄.

488

Guha-dusa icc etesam̄ dhatūnam̄ saro dīgham̄ āpajjate kārite. Gūhayati; dūsayati.

(5) The vowel of the roots guha and dusā is lengthened.

The vowel of the roots guha and dusā, followed by the causal (karita) suffix, is lengthened. Thus: 'gūhayati' 'dūsayati'.

[6] Vaca-vasa-vahādinām̄ ukāro vassa ye.

489

Vaca-vasa-vaha icc evam̄ adinām̄ dhatūnam̄ vakārassa ukāro hoti ye paccaye pare. Uccate; vuccate; vussati;

vuyhati.

(6) When the suffix ya follows, va of the roots beginning with vaca, vasa and vaha becomes u.

The va of the roots beginning with vaca, vasa and vaha, followed by the suffix ya, is changed into u. Thus: 'uccate' 'vuccate' 'vussati' 'vuyhati'.

[7] Havipariyaye lo vā. 490

Hakārassa vipariyayo hoti yappaccaye pare yappaccayassa ca lo hoti vā. Vuyhati; vulhati.

(7) The sound ha is interchanged (and the suffix ya) is optionally changed into la.

The sound ha of the roots, followed by the suffix ya, changes its place with the sound ya and the suffix ya optionally becomes la. For example 'vuyhati' 'vulhati'.

[8] Gahassa ghe ppe. 491

Gaha icc etassa dhātussa sabbass'eva ghekāro hoti ppappaccaye pare. Gheppati.

(8) When the suffix ppa follows, the entire root gaha is changed into ghe.

The entire root gaha, followed by the suffix ppa, becomes ghe. So: 'gheppati'.

[9] Halopo ḡhamhi. 492

Gaha icc etassa dhātussa hakārassa lo po hoti ḡhamhi paccaye pare. Ganħāti.

(9) When the suffix ḡħa follows, the ha (of the root gaha) is elided.

The ha of the root gaha, followed by the suffix *ṇhā*, is elided. So: 'gāṇhāti'. [10] Karassa kāsattam
ajjatanimhi. 493

Kara icc etassa dhatussa sabbassa kāsattam hoti vā
ajjatanīvibhattimhi. Akāsi, akāsum akari, akarum.
Attam iti bhāvaniddesena annatthāpi sāgamo hoti.
Ahosi; adāsi.

(10) When an aorist suffix follows, the root kara is changed into kāsa.

The whole of the root kara, followed by an aorist suffix, optionally becomes kāsa. Therefore: 'akāsi'
'akāsum' 'akari' 'akarum'. By the force of the abstract form (kās)attam, in other examples also sa is augmented. For example 'ahosi' 'adāsi'.

[11] Asasma mi-mānam mhi-mh'antalopo ca. 494

Asa icc etāya dhatuya mi-ma icc etesam vibhattinam
mhi-mhādesā honti vā dhatussanto lopo ca. Amhi; amha;
asmi; asma.

(11) The terminations mi and ma used after the root asa are changed into mhi and mha and the final part of the root is elided.

The terminations mi and ma applied to the root asa optionally become mhi and mha and the final part of the root is elided. Therefore: 'amhi' 'amha' 'asmi' 'asma'.

[12] Thassa tthattam. 495

Asa icc etassa dhatussa thassa vibhattissa
tthattam hoti dhatv antassa lopo ca. Attha.

(12) (The termination) tha becomes ttha.

The termination tha used after the root asa is changed into ttha and the final part of the root is also elided. Therefore: 'attha'.

[13] Tissa tthittam.

496

Asa icc etāya dhātuya tissa vibhattissa tthittam hoti dhātv antassa lopo ca. Atthi.

(13) (The termination) ti becomes tthi.

The termination ti used after the root asa is changed into tthi and the final part of the root is also elided. Therefore: 'atthi'.

[14] Tussa tthuttam.

497

Asa icc etāya dhātuya tussa vibhattissa tthuttam hoti dhātv antassa lopo ca. Atthu.

(14) (The termination) tu becomes tthu.

The termination tu used after the root asa is changed into tthu and the final part of the root is also elided. Therefore: 'atthu'.

[15] Simhi ca.

498

Asass'eva dhātussa simhi vibhattimhi antassa lopo ca hoti. Ko nu tvam asi.

(15) And when the termination si follows.

The final part of the root asa, followed by the termination si, is also elided. Thus: 'ko nu tvam asi'.

[16] Labhasma ī-innam ttha-ttham.

499

Labha icc etāya dhātuya ī-innam vibhattinam ttha-ttham-adesā honti dhātv antassa lopo ca. Alattha;

alattham.

(16) The terminations *i* and *im* used after the root labha are changed into ttha and ttham.

The root labha, followed by the terminations *i* and *im*, becomes ttha and ttham and the final part of the root is also elided. Therefore: 'alattha' 'alattham'.

[17] Kudhasmādi cchi.

500

Kudha icc etaya dhatuya ivibhattissa cchi hoti dhatv antassa lopo ca. Akkocchi.

(17) The termination *i* used after the root kudha is changed into cchi.

The termination *i* applied to the root kudha becomes cchi and the final part of the root is also elided. Therefore: 'akkocchi'.

[18] Dadhatussa dajjam va.

501

Da icc etassa dhatussa sabbassa dajjadeso hoti va. Dajjami; dajjeyya; dadami; dadeyya.

(18) The root da is optionally changed into dajja.

The whole of the root da optionally becomes dajja. Thus: 'dajjami' 'dajjeyya' 'dadami' 'dadeyya'.

[19] Vadassa vajjam.

502

Vada icc etassa dhatussa sabbassa vajjadeso hoti va. Vajjami; vajjeyya; vadami; vadeyya.

(19) The root vada is changed into vajja.

The whole of the root vada optionally becomes vajja. Thus: 'vajjami' 'vajjeyya' 'vadami' 'vadeyya'.

[20] Gamussa ghammam.

503

Gamu icc etassa dhātussa sabbassa ghammādeso hoti
 vā. Ghammatu; ghammāhi; ghammāmi. Vā ti kim attham?
 Gacchatu; gacchāhi; gacchāmi.

(20) The root gamu is changed into ghamma.

The whole of the root gamu optionally becomes ghamma. Thus: 'ghammatu' 'ghammāhi' 'ghammāmi'. Why optionally?: For, in the following examples this change is not found: 'gacchatu' 'gacchāhi' 'gacchāmi'.

[21] Yamhi dā-dhā-mā-ṭhā-hā-pā-maha-mathādīnām ī. 504

Yamhi paccaye pare dā-dhā-mā-ṭhā-hā-pā-mahu- matha
 icc evam ādīnām dhātūnām anto īkāram āpajjate. Dīyati;
 dhiyati; miyati; thiyati; hiyati; piyati; mahiyati;
 mathiyati.

(21) When the suffix ya follows, the final part of the roots beginning with dā, dhā, mā, ṭhā, hā, pā, maha and matha are changed into ī.

The final part of the roots beginning with dā, dhā, mā, ṭhā, hā, pā, maha and matha, followed by the suffix ya, becomes ī. For example 'dīyati' 'dhiyati'
 'miyati' 'thiyati' 'hiyati' 'piyati' 'mahiyati'
 'mathiyati'.

[22] Yajass'ādiiss'i.

505

Yaja icc etassa dhātussa ādiissa ikārādeso hoti ye
 paccaye pare. Ijjate mayā buddho.

(22) The initial part of the root yaja is changed into i.

The initial part of the root *yaja*, followed by the suffix *ya*, becomes *i*. Thus: 'ijjate mayā buddha'.

[23] Sabbato um imsū.

506

Sabbehi dhātūhi umvibhattissa imsū adeso hoti.
Upasañkamimsu; nisidimsu.

(23) The termination *um* used after any root is changed into *imsu*.

The termination *um* applied to any root becomes *imsu*. For example 'upasañkamimsu' 'nisidimsu'.

[24] Jara-marañam jīra-jiyya-miyyā vā.

507

Jara-mara icc etesam dhātūnam jīra-jiyya-miyya icc
ete adesa honti vā. Jirati; jiranti; jiyyati;
jiyyanti; miyyati; miyyanti; marati; maranti.

(24) The roots *jara* and *mara* are optionally changed into *jīra*, *jiyya* and *miyya*.

The roots *jara* and *mara* optionally become *jīra*, *jiyya* and *miyya*. For example 'jirati' 'jiranti'
'jiyyati' 'jiyyanti' 'miyyati' 'miyyanti' 'marati'
'maranti'.

[25] Sabbatthasassādilopo ca.

508

Sabbattha vibhattippaccayesu ass icc etassa dhā-
tussa ādissa lopo hoti vā. Siyā; santi; santo; samāno.
Vā ti kim attham? Asi.

(25) The initial of the root *asa*, followed by any suffix, is optionally dropped.

The initial part of the root *asa*, followed by the verbal terminations or suffixes, is optionally elided. Thus: 'siyā' 'santi' 'santo' 'samāno'. Why

optionally?: For, in the following example this loss is not found: 'asi'.

[26] Asabbadhatuke bhū.

509

Asass'eva dhatussa bhū hoti vā asabbadhatuke pare.
Bhavissati; bhavissantī. Vā ti kim attham? Āsum.

(26) When asabbadhatuka termination follows, the (root asa) becomes bhū.

The root asa, followed by asabbadhatuka termination, is optionally changed into bhū. For example 'bhavissati' 'bhavissantī'. Why optionally?: For, in the following example this substitute is not found: 'āsum'.

[27] Eyyassa nāto iyā-nnā vā.

510

Eyyavibhattissa nā icc etāya dhatuya parassa iyā-nnadesā honti vā. Jāniyā; janna. Vā ti kim attham? Jāneyya.

(27) The termination eyya used after the root nā is optionally changed into iyā and nnā.

The termination eyya preceded by the root nā optionally becomes iyā and nnā. Therefore: 'jāniyā' 'janna'. Why optionally?: For, in the following example this substitute is not found: 'jāneyya'.

[28] Nāssa lopo yakārattam.

511

Nā icc etāya dhatuya nāpaccaiyassa lopo hoti vā yakārattā ca. Nāyati. Vā ti kim attham? Jānāti.

(28) The suffix nā is elided and ya is augmented.

The suffix *nā* used after the root *nā* is elided and *ya* augmented. Thus: '*nāyati*'. Why optionally?: For, in the following example this loss is not found: '*jānāti*'.

[29] *Lopan̄ cettam̄ akāro.*

512

Akārapappaccayo lopam̄ āpajjate ettan̄ ca hoti vā.
Vajjemi, vademi; vajjāmi, vadāmi.

(29) The suffix *a* is elided and changed into *e*.

The suffix *a* is elided and optionally becomes *e*. For example '*vajjemi*' '*vademi*' '*vajjāmi*' '*vadāmi*'.

[30] *Uttam̄ okāro.*

513

Okārapappaccayo uttam̄ āpajjate vā. Kurute; karoti.
Okāro ti kim attham? Hoti.

(30) The suffix *o* is changed into *u*.

The suffix *o* optionally becomes *u*. For example '*kurute*' '*karoti*'. Why the suffix *o*? : For, to the following example this rule is not applicable: '*hoti*'.

[31] *Karassakāro ca.*

514

Kara icc etassa dhātussa akāro attam̄ āpajjate vā.
Kurute; karoti; kubbate; kubbati; kayirati.
Karass'eti kim attham? Sarati; marati.

(31) The vowel *a* of the root *kara* is changed into *a*.

The vowel *a* of the root *kara* optionally becomes *a*. For example '*kurute*' '*karoti*' '*kubbate*' '*kubbati*' '*kayirati*'. Why the root *kara*? : For, in the following examples this change is not found: '*sarati*' '*marati*'.

[32] O ava sare.

515

Okārassa dhātv antassa sare pare ava hoti vā.
 Cavati; bhavati. Sare ti kim attham? Hoti. O ti kim
 attham? Jayati.

(32) When a vowel follows, the final o is changed into ava.

The final o of the root, followed by a vowel, optionally becomes ava. For example 'cavati' 'bhavati'. Why a vowel?: For, in the following example this change is not found: 'hoti'. Why the final o ?: For, in the following example this change is not found: 'jayati'.

[33] E aya.

516

Ekarassa dhātv antassa sare pare ayādeso hoti vā.
 Nayati; jayati. Sare ti kim attham? Neti.

(33) The vowel e is changed into aya.

The final e of the root, followed by a vowel, optionally becomes aya. For example 'nayati' 'jayati'. Why a vowel?: For, in the following example this change is not found: 'neti'.

[34] Te āvāyākārite.

517

Te o-e icc ete āva-āya-ādese pāpunanti kārite.
 Lāveti; nāyeti. Yogavibhāgena [~][~]annesupi āya hoti.
 Gāyati.

(34) When a causal suffix follows, those are changed into āva and āya.

The vowel o and e, followed by a causal suffix, become āva and āya. For example 'lāveti' 'nāyeti'. By

yogavibhāga (the separation of this rule into two) āya takes place also elsewhere. For example 'gāyati'.

[35] Ikāragamo asabbadhatukamhi. 518

Sabbamhi asabbadhatukamhi ikāragamo hoti. Gamissati; karissati; labhissati; pacissati. Asabbadhatukamhi ti kim attham? Gacchati; karoti; labhati; pacati.

(35) When asabbadhatuka termination follows, i is augmented.

When any asabbadhatuka termination follows, the vowel i is augmented. For example 'gamissati' 'karissati' 'labhissati' 'pacissati'. Why asabbadhatuka termination?: For, in the following examples this augment is not found: 'gacchati' 'karoti' 'labhati' 'pacati'.

[36] Kvaci dhātu-vibhatti ppaccayānam dīgha-viparītādesāgama ca. 519

Idha ākhyāte anippannesu sādhanesu kvaci dhātu-vibhatti ppaccayānam dīgha-viparīta-ādesa-lopa-āgama icc etāni kāriyāni jinavacanānurūpāni kātabbāni. Jāyati; kareyya; jāniyā; siyā; kare; gacche; jānna; vakkhetha; dakkhetha; dicchati; āgacchum; ahosi; ahesum; icc evam ādīni annānipi sādhanāni yojetabbāni.

(36) And sometimes there are operations of lengthening, inversion, substitution, elision and augment of the roots, terminations and suffixes.

In this chapter on verbs in connection with the

examples which are not explained, the operations of lengthening, inversion, substitution, elision and augment of the roots, terminations and suffixes sometimes are to be made in consonance with the words of Buddha. For example 'jāyati' 'kareyya' 'jāniya' 'siyā' 'kare' 'gacche' ^{~~~}'jānna' 'vakkhetha' 'dakkhetha' 'dicchati' 'āgacchum' 'ahosi' 'ahesum'; the other examples should be explained in the same way.

[37] Attanopadāni parassapadattam.

520

Attanopadāni kvaci parassapadattam āpajjante. Vuccati; labbhati; paccati; kariyati; sijjhati. Kvaci ti kim attham? Vuccate; labbhate; paccate; kariyate; sijjhate.

(37) The attanopada forms are changed into parassapada.

The attanopada forms sometimes become parassapada ones. For example 'vuccati' 'labbhati' 'paccati' 'kariyati' 'sijjhati'. Why sometimes?: For, in the following examples this change is not found: 'vuccate' 'labbhate' 'paccate' 'kariyate' 'sijjhate'.

[38] Akārāgamō hīyattan'ajjatani-kālatipatti.

521

Kvaci akārāgamō hoti hīyattan'ajjatani-kālatipatti icc etāsu vibhattisu. Agamā; agamī; agamissā. Kvaci ti kim attham? Gama; gamī; gamissā.

(38) When the past imperfect, aorist and conditional terminations follow, a is augmented.

The past imperfect, aorist and conditional terminations are sometimes preceded by the augment a.

For example 'agama' 'agami' 'agamissa'. Why sometimes?: For, in the following examples this augment is not found: 'gama' 'gami' 'gamissa'.

[39] Brūti ī timhi.

522

Brū icc etāya dhatuya īkarāgamo hoti timhi vibhattimhi. Bravīti.

(39) When the termination ti follows, ī is augmented after the root brū.

ī is augmented after the root brū if the termination ti follows. Therefore: 'bravīti'.

[40] Dhātu'ssanto lopo'nekasarassa.

523

Dhātussa anto kvaci lopo hoti yad'ānekasarassa. Gacchati; pacati; sarati; marati; carati. Anekasarass'eti kim attham? Pāti; yāti; dāti; bhati; vāti. Kvaci ti kim attham? Mahiyati; mathiyati.

(40) The final of the root having more than one vowel is elided.

When there are more than one vowels in a root, the last is sometimes elided. For example 'gacchati' 'pacati' 'sarati' 'marati' 'carati'. Why more than one vowel?: For, in the following example this loss is not found: 'pāti' 'yāti' 'dāti' 'bhati' 'vāti'. Why sometimes?: For, in the following examples this loss is not found: 'mahi�ati' 'mathi�ati'.

[41] Isu-yamānam anto ccho vā.

524

Isu-yama icc etesam dhātunam anto ccho hoti vā. Icchati; niyacchati. Vā ti kim attham? Esati;

niyamati.

(41) The final of the roots *isu* and *yama* is optionally changed into *ccho*.

The final of the roots *isu* and *yama* optionally becomes *ccho*. So: 'icchati' 'niyacchati'. Why optionally?: For, in the following examples this substitute is not found: 'esati' 'nimayati'.

[42] *Kāritānam* *ño lopam*.

525

Kārita *icc etesam* *paccayānam* *ño lopam* *āpajjate*.
Kāreti; *kārayati*; *kārapeti*; *kārapayati*.

Sāsanattham *samuuddittham* *may'ākhyātam* *samasato*
Sakabuddhivisesena *cintayantu* *vicakkhaṇā*.

Iti ākhyatakappe catuttho kāndo.

(42) The sound *ño* of the causal (*kārita*) suffixes is elided.

The *ño* of the causal (*kārita*) suffixes is dropped. For example 'kāreti' 'kārayati' 'kārapeti' 'kārapayati'.

Let the learned people discuss by means of their own knowledge, the verbs (*ākhyāta*) which are laid down (by the teacher) and have been briefly explained here by me for the advancement of religion.

Here ends the fourth section in the chapter on the *ākhyāta* (verb).

Notes VI. 4

This fourth section of ākhyāta covers 42 rules. In this kanda Kaccāyana seems to arrange the rules dealing with various treatments, many of which supplement previous rules e.g. the changes in the bases of verbs, substitution of the verbs, miscellaneous irregularities, including the vuddhi (lengthening) of the roots, augment and the mutations of various irregular verbs etc.

In the rule 478 the word ca cancels the word vā occurring in the preceding rule. However, according to the vutti the word ca includes another case also. In the rule 493 according to the vutti the word vā is understood from the rule 490. Moreover, it is not understood in the rules 491 and 492. In the rule 494 the word ca is taken in the sense of additional grammatical operation. However, the vutti understands also the word vā. In the rule 498 the word ca stands for lopam occurring in the rule 494. However, S₁ does not read the word ca in the vutti. The words lopo ca are understood in the rules 499 and 500 according to the vutti. However, the word vā occurring in the rule 501 is not found: in B₁, T, Cd, S₁, S₂. Further in the rules 502 and 503 the word vā is understood according to the vutti, but it is not understood from the rules 504 to 506 according to the vutti. In the rule 508 the word ca is used by Kaccāyana which according to the

vutti stands for the word *vā* occurring in the preceding rule. Similarly, it is understood in the rule 509; but in the rule 510 Kaccāyana uses the word *vā*; it means it is not understood in the rule 509. It is understood up to the rule 513 according to the vutti and in the rule 514 Kaccāyana uses the word *ca* which according to Nyāsapāṭha stands for *utta*.¹ However, the word *ca* in the rule 514 may be taken in the sense of additional grammatical operation regarding the form *kurute*. Similarly in the rule 519 the word *ca* may be taken in the sense of additional grammatical operation to be made *kvaci* (sometimes). In the rule 525 the word *lopam* cancels the word *vā* occurring in the preceding rule.

Rule 1: "dammi": occurs in Ja IV 422, 4-5 as follows:-

"dammi nikkhatasatām ludda thullāñ [~]ca maṇikundalam
catussadanāñ [~]ca pallañkam ummāpupphasirinnibham".

Rule 2: "kāreti": occurs in M II 131, 5-6 as quoted under VI. 2.7. "kārenti": occurs in M I 87, 8-9 as quoted under VI. 2.7. "kārapeti": occurs in Vin III 156, 35 as quoted under VI. 2.7. "kārapenti": occurs in Vin III 144, 25-27 as quoted under VI. 2.7.

Rule 3: B₁, S₁, S₂, T add *ghaṭayati* after *ghaṭayati*; *ghaṭapayati* after *ghaṭapeti* and *ghaṭapayati* after *ghaṭ-*

1. "caggahañam'uttaggahañanukaddhanattham" Nyp 372, 2.

āpayati. B₁, S₁, S₂ add gamāpeti; gamāpeti; gamāpayati; gamāpayati after gamayati.

Rule 6: T, B₁, S₁, S₂ read vuccati² for vuccate.³

"vuccati": occurs in Dhp 63 as quoted under VI. 2.13. "vussati": occurs in M I 147, 15-17 as quoted under III. 32. "vuyhati": occurs in Nidd I 4, 6-7 as follows:- "athava kāmatāñhāya yāyati niyyati vuyhati sañhariyati".

Rule 7: havipariyaye should be corrected to havipariyayo. S₁, S₂, A read lo for lo.

"vuyhati": occurs in Nidd I 4, 6-7 as quoted under VI. 4.6.

Rule 8: "gāñhāti": occurs in Vin III 49, 34-35 as quoted under VI.2.19.

Rule 10: attam should be read as kāsattam as shown in all the versions, because attam is deficient and not pertinent to the rule.

"akāsi": occurs in M II 2, 11-12 as follows:- "cirassam kho bhante bhagavā imam pariyyayam akāsi".

"akarum": occurs in D II 256, 3-4 as follows:-

"devakāyā abhikkantā te vijānātha bhikkhavo
te ca ātappam akarum sutvā buddhassa sāsanam".

2. Nyp also reads vuccati.

3. Rūp reads both i.e. vuccati and vuccate.

"ahosi": occurs in D II 5, 1-3 as follows:-
 "kassapassa bhikkhave bhagavato arahato samma-sambuddhassa tissabharadvajam nama savakayugam ahosi aggam bhaddayugam". "adasi": occurs in Vin II 39, 18-20 as follows:- "tassa me saṅgho ekissa āpattiya sāncetanikaya sukkavisatthiya appaticchannaya chārattam manattam adasi".

Rule 11: "amhi": occurs in M II 99, 27-28 as follows:- "pucchami tam samaya etam attham: kattham thito tvam aham attithito'mhi?". "asmi": occurs in M I 40, 24 as follows:- "n'etam mama, n'eso'ham asmi".

Rule 12: icc etassa dhatussa should be read as icc etaya dhatuya which is shown in all the versions and the following vutti. "attha": occurs in M I 161, 25-26 as follows:- "kaya nu'tha bhikkhave etarahi kathaya sannisinnā".

Rule 13: "atthi": occurs in Vin III 112, 12-13 as follows:- "atthi c'ettha cetana labbhati".

Rule 14: "atthu": occurs in D III 195, 27-30 as follows:-

"vipassissa nam'atthu cakkhumantassa sirimato sikkhissapi nam'atthu sabbabhutanukampino".

Rule 15: S₁ does not record ca in the vutti. B₁, S₂, T add marisa after asi which occurs in S I 103, 21-22 as follows:-

"*sīlam samādhipannāñ ca maggāñ bodhāya bhāvayam
patto'smi paramāñ suddhiñ nihato tvāñ asi antaka*".

Rule 16: "alattha": occurs in M II 49, 7-9 as follows:-
 "alattha kho ānanda jotipālo māgavo kassapassa
 bhagavato arahato sammāsambuddhassa santike pabbajjam
 alattha upasampadam". "alatham": occurs in M I 519, 22-
 23 as follows:- "piñgam me aladdhabbam ahosi, tena
 n'ālattham".

Rule 17: B₁, S₁, read *kusasma*⁴ for *kudhasma*⁵ and
*kusa*⁴ for *kudha*.⁵ S₂ reads *icchi* for *cchi*. It may be
 noted here that the verb *akkocchi* should be derived from
 the root *kusa* (to scold; swear at; abuse; revile) not
kudha (to be angry with) as stated by Nyāsapāṭha, S₂,
 T, Senart. PED remarks that Kaccāyana has wrongly
 derived *akkocchi* from the root *kudha*⁶ and Rūpasiddhi
 gives two forms *akkocchi* or *akkosi* in the vutti i.e.
 it is derived from the root *kusa* only.⁷ However, the
 verb *akkocchi* which occurs in Dhp 3 [as quoted under I.
 1.11] signifies 'abused' only.⁸

4. Rūp also reads the same.

5. Nyp also reads the same.

6. PED, s.v. *akkosati*, see also CPD s.v. *akkosati*, PGR
 p. 160.

7. See, Rūp 269, 1.

8. See, IKP p. 38 fn.

Rule 18: B_1 , T, Cd, S_1 , S_2 omit $vā$ ⁹ in the rule.
Senart's edition, however, has it.

"dadāmi": occurs in Ja IV 99, 3-6 as quoted under II. 2.29. "dadeyya": occurs in Vin III 155, 11-12 as follows:- "no ce annassa $vā$ ^{~~} dadeyya bhinditvā puna kareyya".

Rule 19: "vadāmi": occurs in M I 8, 31-32 as follows:- "na parimuccati dukkhasmā ti vadāmi". "vadeyya": occurs in M I 71, 20-22 as follows:- "yo kho mām sāriputta evam janantam evam passantam evam vadeyya".

Rule 20: B_1 , S_1 read gamissa¹⁰ for gamussa.

"gacchāhi": occurs in Vin I 177, 38 as quoted under VI. 3. 21. "gacchāmi": occurs in Vin I 8, 25-26 as follows:-

"dhammacakkam pavattetum gacchāmi kāsinam puram andhabhūta'smi lokasmim ahanhi amatadudrabhim".

Rule 21: mahu in the vutti should be corrected to maha as shown in all the versions.

"diyati": occurs in S I 58, 12-13 as follows:- "devassa kho dānam diyati amhākam dānam na diyati". "mīyati": occurs in Sv-t I 88, 21-21 as follows:- "visesena vā sucaritakammunā mīyati nimmiyati ti

9. Nyp and Rūp also omit $vā$.

10. Nyp and Rūp also read gamissa.

vimānam".

Rule 22: *B₁*, *S₁*, *S₂* add *yakārassa* after *ādissa*.

Rule 23: "upasaṅkamimsu": occurs in M I 84, 4-6 as follows:- "atha kho te bhikkhū yen'annatitthiyānam paribbājakānam ārāmo ten'upasaṅkamimsu". "nisīdīmsu": occurs in M I 84, 6-8 as follows:- "upasaṅkamitvā tehi ~~ annatitthiye paribbājakehi saddhim sammodīmsu, sammodaniyam kathamp sāraṇīyam vītisāretvā ekamantam nisīdīmsu".

Rule 24: *jara - marānam* should be read as *jara - marānam*. *S₁*, *S₂* read *jīra - jīyya - mīyyā*; *B₂*: *jīra - jīya - mīyā* for *jīra - jīyya - mīyyā*.

"jīrati": occurs in A III 54, 18-19 as follows:- "assutavato bhikkhave puthujjanassa jarādhhammam jīrati". "jīrantī": occurs in Dhp 151 as quoted under II. 3. 25. "jiyyati": occurs in Ja V 100, 5-6 (v.l.) as follows:-

"na te puttā bhavissanti na hirannām na dhāniyam ratthe vilumpamānamhi sabbabhoge hi jiyyasi".

"miyyati": occurs in Sn 804 as follows:-

"appam vata jīvitm idam
oram vassasatāpi miyyati
yo cepi aticca jīvati
atha kho so jarasā pi miyyati".

"miyyanti": occurs in Ja VI 26, 7-8 as follows:-

"daharā pi hi miyanti narā ca atha nāriyo
tattha ko vissase poso daharo'mhi ti jīvite".

"marati": occurs in Nidd I 120, 1 as follows:-

"kalalakāle pi cavati marati antaradhāyati
vippalujjati". "maranti": occurs in Vin I 219, 9 as
follows:- "tena kho pana samayena rānno assā ^{~~}maranti".

Rule 25: B₁, S₁, S₂ read sante¹¹ for santo.

"siyā": occurs in M I 50, 16-17 as follows:-
"sādha'āvuso ti kho... apucchum: siyā pan'āvuso
-pe- siyā āvuso". "santi": occurs in Dhp 288 as
follows:-

"na santi puttā tāñaya na pītā na pi bandhavā
antakenādhipannassa n'atthi [~]nātīsu tāñata".

"sante": occurs in Pv 804 as follows:-

"dujjīvitam ajīvamhā ye sante na dadamhase
santesu deyyadhammesu dīpam nākamha attano".

"samāno": occurs in Ja VI 207, 5-8 as follows:-

"katham hi lokāpacito samāno
~~
amanunnagandham bahunnam akantam
yad eva maccā parivajjayanti
~~ ~
tad appasattham dirasannu bhunje".

"asi": occurs in S I 103, 21-22 as quoted under VI.4.15.

Rule 26: "bhavissati": occurs in Vin III 83, 32 as

11. Nyp also reads sante.

quoted under VI. 3.23. "bhavissanti" : occurs in M I 43, 1 as quoted under VI. 3.23.

Rule 27: ^{~~-}nā should be read as [~]nā. B₁, T omit ⁻¹²va in the rule. "^{~~-}jānna": occurs in Dhp 157 as quoted under VI. 3.13. "^{~~-}jāneyya": occurs in Sn 781 as follows:-

"sakamp hi diṭṭhim katham accayeyya
chandānunito ruciya niviṭṭho
sayamp samattāni pakubbamāno
yathā hi jāneyya tathā vadeyya".

Rule 28: B₁, S₁, S₂, T, Cd, A add ^{~~-13}jānna before nāyati.

"^{~~-}jānna": occurs in Dhp 157 as quoted under VI.3.13. "^{~~-}jānāti": occurs in M I 99, 35-36 as quoted under VI. 3.13.

Rule 29: "vajjemi": occurs in Sp 382, 10-11 as follows:- "vuttavādikavatthuttaye vutto vajjemī ti taya vutto hutvā tava vacanena vadāmī ti attho". "vadāmī": occurs in M I 8, 31-32 as quoted under VI. 4.19.

Rule 30: "kurute": occurs in It 67, 21-22-68, 1-2 as follows:-

12. Nyp also omits vā, but Rūp retains it.

13. Nyp also records jānna.

"yādisam kurute mittam yādisam c'upasevati
sa ve tādisako hoti sahavāso hi tādiso".

"karoti": occurs in Nidd I 107, 22-25 as quoted under VI. 2.7.

Rule 31: attam should be corrected to uttam. B₁, S₁, S₂, T read kubbanti¹⁴ for kubbati. "kurute": occurs in It 67, 21-22-68, 1-2 as quoted under VI. 4.30.

"karoti": occurs in Nidd I 107, 22-25 as quoted under VI. 2.7. "kubbanti": occurs in Ja V 102, 25-26 as follows:-

"etādise bhaye tāta bhayatthā tāva mānavā
nillenakāni kubbanti vane āhatvā kantakam".

"sarati": occurs in Khp VII 2 as follows:-

"pahūte annapanamhi khajjabhojje upatthite
na tesam koci sarati sattānam kammapaccaya".

"marati": occurs in Nidd I 121, 1 as quoted under VI.4.24.

Rule 32: ava should be read as avādeso as shown in all the versions. T reads pavati for cavati.

"cavati": occurs in Nidd I 121, 1 as quoted under VI. 4. 24. "bhavati": occurs in Dhp 375 as quoted under I. 5.10. "jayati": occurs in Ja IV 494, 7-10 as follows:-

14. Nyp also reads kubbanti.

"caturañginim̄ senam̄ subhimsarūpam̄
jayanti rat̄thādhipatī pasayha
na maccuno jayitum̄ ussahanti
tam̄ me matī hoti carāmi dhammam̄".

Rule 33: "jayati": occurs in Ja IV 494, 7-10 as quoted under VI. 4.32.

Rule 34: B₁, S₁, S₂, T read ^{~~}annasmim̄ (T: ^{~~}annatthā pi) ekārassa (T adds dhātv antassa after ekārassa) āyādeso hoti. Gāyati; gāyanti for ^{~~}ānnesu pi āya hoti. Gāyati.

"gāyati": occurs in Kv 497, 38 as follows:- "nanu atthi koci naccati gāyati vādeti". "gāyanti": occurs in Vin IV 268, 8-10 as follows:- "bhikkhuniyā thitokāsam̄ vā nisinnokāsam̄ vā nipannokāsam̄ vā āgantvā naccanti vā gāyanti vā vādenti vā".

Rule 35: "gamissati": occurs in Vin I 292, 30-31 as quoted under VI. 3.19. "karissati": occurs in Vin V 56, 30-31 as quoted under VI. 3. 24. "labhati": occurs in Dhp 374 as follows:-

"yato yato sammasati khandhānam̄ udayavyayam̄
labhatī pītipāmojjam̄ amatam̄ tam̄ vijānatam̄".

"pacati": occurs in Vin IV 35, 14-15 as follows:- "bīje bījasanni chindati vā chedāpeti vā bhindati vā bhedāpeti vā bhindati vā bhedāpeti pacati vā pācāpeti, āpatti pācittiyassa".

Rule 36: B₁, S₁, S₂, T add lopa¹⁵ after -viparit'ādesa-.

15. Nyp also records lopa.

According to the context, the addition is very significant. Anippannesu should be corrected to anippahannesu as S₁, S₂, T, but B₁ reads anidditthesu. T adds jayeti after jayati. Āgacchum should be corrected to agacchum. T, S₁, S₂, have agacchi¹⁶ before agacchum for which S₂ reads āgacchati.

"jāyati": occurs in Dhp 72 as follows:-

"yāvad eva anatthāya nāttam bālassa jāyati
hanti bālassa sukkāgsam muddham assa vīpatayam".

"kareyya": occurs in Nidd II 423, 28-29 as follows:-
"..... na parivaseyya pamādaṃ pajaheyya vinodeyya
byantikareyya anabhāvam gameyya". "siyā": occurs in M I 50, 16-17 as quoted under VI. 4.25. "kare": occurs in Ja III 105, 21-22 as follows:-

"tasma pāṇḍitajātiso sūrēyya itarassa pi
ubhinnam vacanam sutvā yathā dhammo tathā kare".

"gacche": occurs in Nidd I 489, 21-24 as follows:-

"kodhātimānassa vasam na gacche
mūlam pi tesam palikhanna tiṭṭhe
atha ppiyam vā pana appiyam vā
addhā bhavanto abhisambhaveyya".

"jāna": occurs in Dhp 157 as quoted under VI. 3.13.

"ahosi": occurs in D II 5, 1-3 as quoted under VI.4.10.

"ahesum": occurs in D II 5, 6-7 as follows:-

"vipassissa bhikkhave bhagavato arahato samma-sambuddhassa tayo sāvakānam sannipatā ahessum".

16. Nyp also records agacchi.

Rule 37: "vuccati": occurs in Dhp 63 as quoted under VI. 2.13. "labbhati": occurs in Ja III 27, 1-2 as follows:-

"yassa sammukhacinnena mittadhammo na labbhati
anusuyyamanakkosam̄ sanikam̄ tamhā apakkame".

"paccati": occurs in Th 248 as follows:-

"paccati munino bhattam̄ thokam̄ thokam̄ kule kule
piñdikāya carissāmi atthi jañghabalam̄ mama' ti".

Rule 38: S₁, S₂, T read agami for agamī. T has agac-
chissā before agamissa'. S₁, S₂, T read gami for gamī.

Rule 40: T reads ṭhāti, hāti for dāti; bhāti; vāti.

"yāti": occurs in Ja III 131, 13-14 as follows:-

"yena eko ratho yāti yāti tenāparo ratho
porāṇam̄ nihitam̄ vadḍham̄ vadḍhatam̄ ^neva vāsava".

"vāti": occurs in Ja III 189, 14-15 as follows:-

"vāti gandho timirānam̄ kusamuddo va ghosavā
dure ito pi sussondī tamba kāmā tudanti mam̄".

Rule 41: isu-yamānam̄¹⁷ should be read as isu-yamūnam̄
and yama for yamu.

"icchati": occurs in Dhp 291 as quoted under VI.
3.19. "esati": occurs in Th 896 as follows:-

"piñdapātapatāṭikkanto eko adutiyo muni
esati pamsukulāni anuruddho anāsavo".

Rule 42: "kāreti": occurs in M II 131, 5-6 as quoted
under VI. 2.7. "kārapeti": occurs in Vin III, 156, 35 as
quoted under VI. 2.7.

17. Nyp also reads the same.

KITAKA-KAPPA

Buddham[~] nānasamuddam[~] sabbannūm[~] lokahetukhinnamatim[~]
 Vanditvā pubbam[~] aham[~] vakkhami[~] susādhanam[~] kitakam;
 Sādhanamūlam[~] hi payogam[~] āhū payogamūlam[~] atthan̄ ca
 Atthesu visāradamatyo sāsanadharāya jinassa mata.
 Andho desakavikalo ghatamadhutelāni bhājanena vinā[~]
 Nattho natthāni yathā payogavikalo tathā attho;
 Tasma[~] samrakkhanattham[~] munivacanatthassa dullabhassāham[~]
 Vakkhami[~] sissakahitam[~] kitakappam[~] sādhanena yuttam.

[1] After having saluted to the Buddha - the ocean of knowledge, the omniscient and sorrow-stricken for the sake of the world- I first shall explain the kitaka the examples of which have been given clearly. The subject is said to be based on the good examples, and the meanings are based on the subject. Those who are well-versed in grasping the meanings are the holders of the law as it is said by the Buddha. Just as a blind man without a guide is lost or clarified butter, honey and oil without a plate are lost, so the meaning without its use is lost. Therefore, in order to preserve the meaning of the words of Lord Buddha-which is difficult to obtain - I shall narrate this section on kita with the process of good examples which is beneficial to the students.

[1] Dhātuya[~] kammādimhi no.

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Dhātuya[~] kammādimhi nappaccayo hoti. Kammam[~] karoti

akārisi karissatī ti kammakāro; evam kumbhakāro;
 katthakāro; mālakāro; rathakāro; rajatakāro; suvanna-
 kāro; pattagāho; tantavāyo; dhannamāyo; dhammakāmo;
 dhammacāro; punnakāro.

(1) When the object etc. precede, the suffix *na* is used after a root.

The suffix *na* is used after a root if object etc. are put before it. For example 'one does, has done, will do an action: kammakāro'; similarly, 'kumbhakāro' 'katthakāro' 'mālakāro' 'rathakāro' 'rajatakāro' 'suvannakāro' 'pattagāho' 'tantavāyo' 'dhannamāyo' 'dhammakāmo' 'dhammacāro' 'punnakāro'.

[2] *Sannayam a nu.*

527

*Sannayam abhidheyayām dhatuya kammādimhi akāra-
 ppaccayo hoti nāmamhi ca nukāragamo hoti. Arim dameti
 ti arindamo rāja; vessam tarati ti vessantaro rāja;
 tañham karoti ti tañhañkaro bhagava; medham karoti ti
 medhañkaro bhagava; sarañam karoti ti sarañhañkaro
 bhagava; dīpam karoti ti dīpañkaro bhagava.*

(2) In denoting a name the suffix *a* is used and *nu* is augmented.

When nouns in the accusative case precede, in signifying a name the suffix *a* is used after the roots and *nu* is also augmented in it. For example 'the king who subdues (his) enemy: arindamo' 'the king who crosses over vessa: vessantaro' 'the Fortunate One who removes the desire: tañhañkaro' 'the Fortunate One who makes the

knowledge: medhañkaro' 'the Fortunate One who does the refuge: saranyañkaro' 'the Fortunate One who makes the island (lamp): dipañkaro'.

[3] Pure dadā ca i.

528

Purasadde ādimhi dadā icc etāya dhātuyā akārappa-ccayo hoti purasaddassa akārassa i ca hoti. Pure dānam dadāti ti purindado devarājā.

(3) When the word pura precedes, (the suffix a is used) after the root dadā and (the a of the word pura is also changed into) i.

The suffix a is used after the root dadā when the word pura precedes it and the a of the word pura also becomes i. Thus: 'the king of gods, who gives gifts (in front) before: purindado'.

[4] Sabbatonyu-tv āvī vā.

529

Sabbato dhātuto kammādimhi vā akammādimhi vā akāra-nyu-tu-āvī icc ete paccayā honti vā. Tam karoti ti takkaro; hitam karoti ti hitakaro; vineti etena tasmiṁ vā: vinayo; nissaya tam vasati ti nissayo; bhavati ti bhāvo; nyumhi: ratham karoti ti rathakaro; annam dadāti ti annadayako; vineti satte ti vinayako; karoti ti karako; dadāti ti dāyako; neti ti nāyako; tumhi: karoti ti kattā; tassa kattā: takkattā; dadāti ti dātā; bhojanassa dātā: bhojanadātā; sarati ti saritā; āvimhi: bhayam passati ti bhayadassāvī; icc evam ādi.

(4) After all roots the suffixes a, nyu, tu and āvī are optionally used.

Whether nouns in the accusative case precede or not, the suffixes a, *ŋvu*, tu and *āvi* are optionally used after all roots. For example 'one who does it: takkaro' 'one who does the benefit: hitakaro' 'guiding with it or therein: vinayo' 'living depending on that: nissayo' 'that which exists: bhāvo'; for the suffix *ŋvu* the examples are as follow:- 'one who makes the chariot: rathakāro' 'one who gives food: annadāyako' 'one who guides the people: vināyako' 'one who makes: kārako' 'one who gives: dāyako' 'one who leads: nāyako'; for the suffix tu the examples are as follow:- 'one who does: kattā' 'one who does that: takkattā' 'one who gives: dātā' 'one who gives food: bhojanadātā' 'one who remembers: saritā'; for the suffix *āvi* the example is as follows:- 'one who sees danger: bhayadassāvī' and so on.

[5] Visa-ruja-pada-dito *ŋa*.

530

Visa-ruja-pada icc evam ādīhi dhātūhi *ŋappaccayo* hoti. Pavisatī ti paveso; rujatī ti rogo; uppajjatī ti uppādo; phussatī ti phasso; uccatī ti oko; ayatī ti āyo; sammā bujjhatī ti sambodho; vihāratī ti vihāro.

(5) After the roots beginning with visa, ruja and pada the suffix *ŋa* is used.

The suffix *ŋa* is used after the roots visa, ruja and pada etc. Thus: 'that which makes entered: paveso' 'that which causes pain: rogo' 'that which makes arisen: uppādo' 'that which causes touch: phasso' 'that which causes speaking: oko' 'that which makes gains: āyo'

'that which awakens perfectly: sambodho' 'that which allows living: vihāro'.

[6] Bhāve ca.

531

Bhāvatthābhidheyyasabbadhatūhi nappaccayo hoti.
Paccate pacanam vā: pāko; cajjate cajanam vā: cāgo;
bhūyate bhavanam vā: bhāvo; evam yāgo; yogo; bhāgo;
paridāho; rāgo.

(6) And (the suffix na is used) to denote condition.

The suffix na is used after all the roots in denoting condition. For example 'it is cooked or cooking: pāko' 'it is given up or giving up: cāgo' 'it is becoming or becoming: bhāvo'; similarly, 'yāgo' 'yogo' 'bhāgo' 'paridāho' 'rāgo'.

[7] Kvaci ca.

532

Sabbehi dhātūhi kvippaccayo hoti. Sambhavatī ti sambhū; visesena bhavatī ti vibhū; evam abhibhū; bhujena gacchati ti bhujañgo; urena gacchati ti urago; samsutthu samuddapariyantato bhūmim khanatī ti saṅkho.

(7) And (after all roots) the suffix kvi is used.

The suffix kvi is used after all roots. For example 'it arises: sambhū' 'one exists by speciality: vibhū'; similarly, 'abhibhū', 'one moves with its coils: bhujañgo' 'one moves on its chest: urago' 'one that digs the earth surroundings the ocean well: saṅkho'.

[8] Dharādihi rammo.

533

Dhara icc evam ādihi dhātūhi rammappaccayo hoti.
Dharati tenā ti dhammo; kariyate tam ti kammam.

(8) The suffix ramma is used after the roots beginning with dhara.

The suffix ramma is used after the roots dhara etc. For example 'that which holds with itself: dhammo' 'that which is being done: kammam'.

[9] Tassīlādīsu nī-tv āvī. 534

Sabbehi dhātūhi tassīlādīsv atthesu nī-tu-āvī icc ete paccaya honti. Piyam pasamsitum sīlam yassa ranno so hoti rājā piyapasamsī; brahmācaritum sīlam yassa puggalassa so hoti puggalo brahmācāri; pasayham pavattitum sīlam yassa ranno so hoti rājā pasayhapatta; bhayam passitum sīlam yassa samanassa so hoti samano bhayadassāvī; icc evam ādi.

(9) The suffixes nī, tu and āvī are used to denote 'the habit of the agent' etc.

After all roots the suffixes nī, tu and āvī are used to denote 'the habit of the agent' etc. For example 'the king whose habit is to praise the beloved: piyapasamsī' 'the person whose habit is to practise a chaste life: brahmācāri' 'the king whose habit is to use force: pasayhapavatta' 'the monk whose habit is to see a danger: bhayadassāvī' and so on.

[10] Sadda-kudha-cala-māṇḍattha-rucādīhi yu. 535

Sadda-kudha-cala-māṇḍatthehi ca rucādīhi dhātūhi yuppaccayo hoti tassīlādīsv atthesu. Ghosanasīlo: ghosano; bhasanasīlo: bhasano; evam viggaho katabbo: kodhano; rosano; calano; kampano; phandano; māṇdano; vibhūsano; rocano; jotano; vassano.

(10) After the roots meaning sound, anger, shaking and adornment as well as roots ruca etc. the suffix yu is used.

The suffix yu is used after the roots meaning sound, anger, shaking and adornment, and the roots ruca etc. to denote the habit of the agent. For example 'one who has the habit of proclaiming: ghosano' 'one who has the habit of talking: bhasano'; the analysis should be done in the same way, 'kodhano' 'rosano' 'calano' 'kampano' 'phandano' 'mandano' 'vibhusano' 'rocano' 'jotano' 'vassano'.

[11] Pādīgamimhā ru.

536

Gamu icc etasma dhatumha para saddadimha ruppaccayo hoti tassiladisv atthesu. Bhavassa param: bhavaparam, bhavaparam gantum silam yassa purisassa so bhavaparagu. Tassiladimhi ti kim attham? Parañgato. Pādīgamimhā ti kim attham? Anugami.

(11) The suffix ru is used after the root gamu preceded by para etc.

The suffix ru is used to denote habit etc. after the root gamu preceded by the word para etc. For example 'the other side of existence: bhavaparam' 'the person whose nature is to go the other side of existence: bhavaparagu'. Why the sense of habit etc.? : For, in the following example this suffix is not found: 'parañgato'. Why after the root gamu preceded by the word para etc.? : For, in the following example this

suffix is not found: 'anugāmī'.

[12] Bhikkhadito ca.

537

Bhikkha icc evam ādīhi dhatūhi ruppaccayo hoti tassilādīsv atthesu. Bhikkhanasilo: bhikkhu; vijāna-nasilo: vinnū.

(12) And after the root bhikkha etc.

The suffix ru is used after the roots bhikkha etc. to denote the habit etc. For example 'one who has habit of begging: bhikkhu' 'one who has habit of knowing: vinnū'.

[13] Hanty ādinamp nuko.

538

Hanty ādinamp dhātūnamp nukappaccayo hoti tassilādīsv atthesu. Āhananasilo: āghātuko; karaṇasilo: kāruko.

(13) After the roots hana etc. the suffix nuka is used.

The suffix nuka is used after the roots hana etc. to denote habit etc. For example 'one who has habit of killing: āghātuko' 'one who has habit of doing: kāruko'.

[14] Nu niggahitamp padante.

539

Padante nukārāgamo niggahitamp āpajjate. Arindamo rāja; vessantaro; pabhañkaro.

(14) At the end of a pada the (augment) nu becomes niggahita.

At the end of a pada the augment nu is changed into niggahita (nasal). For example 'the king arindamo', 'vessantaro' 'pabhañkaro'.

[15] Samhanannaya vā ro gho.

540

Sampubba-hana icc etāya dhatuya annaya vā dhatuya rappaccayo hoti hanassa gho ca hoti. Samaggam kammap samupagacchati ti sañgho; samantato nagarassa bāhire khanati ti parikhā; antam karoti ti antako. Sam iti kim attham? Upahananam: upaghāto. Vā ti kim attham? Antakaro.

(15) The suffix **ra** is used after the root **hana** preceded by the prefix **sam** as well as after other roots and (the root **hana**) becomes **gha**.

The suffix **ra** is used after the root **hana** preceded by the prefix **sam** as well as after other roots and the root **hana** is changed into **gha**. For example 'one that joins (samupagacchati) harmonious (samaggam) action: sañgho' 'one that is dug around (samantato) the city: parikhā' 'one that does the end: antako'. Why **sam**? For, to the following example this rule is not applicable: 'upahananam: upaghāto'. Why optionally? For, the following word is also found: 'antakaro'.

[16] Ramhiranto rādi no.

541

Ramhi paccaye pare sabbo dhatv anto rakārādi ca no lopo hoti. Antako; pāragū; sa devake loke sāsatī ti satthā; dittho; icc evam ādi.

(16) When the suffix **ra** follows, the final syllable of the word and **ra** etc. are elided.

The final syllable of all roots and the suffixes **ra**

etc. followed by the suffix *ra* are elided. For example 'antako' 'pāragū' 'one who teaches (*sāsati*) people together with gods: *sattha'* 'dittho' and so on.

[17] Bhāva-kammesu tabb'āniyā. 542

Bhāva-kamma icc etesv atthesu tabba-āniyā icc ete paccaya honti sabbadhatūhi. Bhuyate, abhavittha, bhavissate: bhavitabbam, bhavaniyam; āsiyate: āsitabbam, āsanīyam; pajjitatabbam, pajjanīyam; kātabbam, karaṇīyam; gantabbam, gamanīyam; ramitabbam, ramaṇīyam.

(17) The suffixes *tabba* and *āniya* are used in the *bhāva* and passive senses.

The suffixes *tabba* and *āniya* are used after roots to denote the sense of *bhāva* and passive voices. For example 'it should be, it would have become, it would be: bhavitabbam, bhavaniyam' 'it would be seated: āsitabbam, āsanīyam' 'pajjitatabbam, pajjanīyam' 'kātabbam, karaṇīyam' 'gantabbam, gamanīyam' 'ramitabbam, ramaṇīyam'.

[18] Nyo ca. 543

Bhāva-kammesu sabbadhatūhi nyappaccayo hoti. Kattabbam: kāriyam; cetabbam: ceyyam; netabbam: neyyam, icc evam ādi. Casaddaggahanena teyyappaccayo hoti. Soteyyam; dittheyyam; pateyyam.

(18) And the suffix *nya*.

The suffix *nya* is used after the roots to denote the sense of the *bhāva* and passive voices. For example 'that should be done: kāriyam' 'that should be

thought of: ceyyam' 'that should be carried on: neyyam' and so on. By the force of the word ca the suffix teyya is also used. For example 'soteyyam' 'dittheyyam' 'pateyyam'.

[19] Karamhā ricca.

544

Kara icc etamhā dhātumhā riccappaccayo hoti bhāvakkamesu. Kattabbam, kiccam.

(19) After the root kara the suffix ricca is used.

The suffix ricca is used after the root kara to denote the sense of the bhāva and passive voices. Therefore: 'kattabbam, kiccam'.

[20] Bhūto'bba.

545

Bhū icc etāya dhātuyañyappaccayassa ūkārena saha abbadeso hoti. Bhavitabbo: bhabbo; bhavitabbam: bhabbam.

(20) Abba is (substituted) after bhū.

The suffix ñya used after the root bhū is changed into abba together with ū. Therefore: 'he should be: bhabbo' 'it should be: bhabbam'.

[21] Vada-mada-gama-yuja-garahākārādīhi jja - mma-gga - yh'eyyā gāro vā.

546

Vada-mada-gama-yuja-garaha-ākāranta icc evam ādīhi dhātūhi ñyappaccayassa yathāsañkhyam jja-mma-gga-yha-eyyā-ādesā honti vā dhātv antena saha garahassa ca gāro hoti bhāva-kammesu. Vattabbam; vajjam; madaniyam; majjam; gamaniyam; gammam; yujjanīyam; yoggam;

garahitabbam: $\bar{g}arayham$; $\bar{d}atabbam$: deyyam; $\bar{p}atabbam$:
 peyyam; $\bar{h}atabbam$: heyyam; $\bar{m}atabbam$: meyyam; $\bar{n}atabbam$:
 \sim neyyam; etc evam adi.

(21) (The suffix nya) used after the roots beginning with vada, mada, gama, yuja, garaha, and roots ending in ā is changed into jja, mma, gga, yha and eyya and the root garaha is optionally changed into gāra.

The suffix nya used after the roots beginning with vada, mada, gama, yuja, garaha and the roots ending in ā is changed into jja, mma, gga, yha and eyya respectively and the root garaha together with its ending is optionally changed into gāra in the bhāva and kamma senses. For example 'that should be talked: vajjam' 'that should be intoxicated: majjam' 'that should be gone: gammam' 'that should be practised: yoggam' 'that should be blamed of : $\bar{g}arayham$ ' 'that should be given: deyyam' 'that should be drunk: peyyam' 'that should be given up: heyyam' 'that should be counted: neyyam' 'that should be known: \sim neyyam' and so on.

[22] Te kicca.

547

Ye paccayā tabbādayo riccantā te kiccasanna $\sim\sim$ ti
 veditabbā. Kiccasannaya $\sim\sim$ kimpayojanam? Bhāva-kammesu
 kiccaktakhatthā (VIII.2).

(22) Those suffixes are called kicca.

The suffixes beginning with tabba and ending in ricca are to be known under the name of kicca. What is the use of the technical name kicca?: (It is useful) for, it

will be found in the rule 'Bhāva-kammesu kiccaktakhattha (VIII. 2)'.

[23] Anne kit.

548

Anne paccayā kita icc evam̄sannā hoti. Kitasannayā kimpayojanam? Kattari kit (VIII.1).

(23) The other are called kita.

The other suffixes are to be known under the name of kita. What is the use of the technical name kita?: (It is useful) for, it will be found in the rule 'Kattari kit (VIII.1)'.

[24] Nandādīhi yu.

549

Nandādīhi dhatūhi yuppaccayo hoti bhāva-kammesu. Nandiyate, nanditabbam: nandanam; gahaniyam: gahanam; varitabbam: varanam; evam sabbattha.

(24) The suffix yu is used after the roots beginning with nanda.

The suffix yu is used after the roots beginning with nanda in the sense of bhāva and kamma. For example 'that is rejoiced, that should be rejoiced: nandanam' 'that should be taken: gahanam' 'that should be chosen: varanam'; similarly elsewhere.

[25] Kattu-karaya ppadesesu ca.

550

Kattu-karaya ppadesa icc etesv atthesu ca yuppaccayo hoti. Kattari tāva: rajam harati ti rajoharanam toyam; karaye tāva: karoti etenā ti karayam; padese tāva: titthanti tasmim iti thanam; evam sabbattha.

(25) And to denote the sense of the agent, instrument or locality.

The suffix *yu* is also used to denote the sense of the agent, instrument or locality. The agent: 'water which carries off the dust: *rajoharayam*'; the instrument: 'one makes with it: *karayam*'; the locality: 'they stand on that : *thanam*'; similarly elsewhere.

[26] *Rahādito no na.*

551

Rakara-hakārādy antehi dhatūhi anādesassa nassa
no hoti. Karoti tenā ti karayam; purati tenā ti pūra-
nam; gayhati tenā ti gahanayam; gahaniyam tenā ti
gahanayam; evam annepi yojetabba.

Iti kibbidhānakappe pathamo kāndo.

(26) And after the roots ending in *ra* and *ha* etc. *na* is changed into *na*.

The *na* of *ana* substitute is changed into *na* after the roots ending in *ra*, *ha* etc. For example 'one does with it: *karayam*' 'one makes full with it: *pūrayam*' 'one catches with it: *gahanayam*' 'that should be caught with it: *gahanayam*'; similarly the other examples should be cited.

Here ends the first section of the chapter on the *kibbidhāna*.

Notes VII. 1

This chapter of kitaka covers 99 rules and is divided into five sections. The word kitaka is derived from kira + ta + ka (kira means to scatter, to strew; suffix ta indicates the past, ka is augmented according to the rule II. 3.18. The analysis of the word kitaka is: sissānam kañkham kirati apaneti ti kitako (kito) which means 'that which removes the doubts of students, thus it is called kitaka or kita'. Some grammarians analyse it as: kitapaccayena kirati ti kitako which means 'that which scatters by kita suffixes, so it is called kitaka'. Therefore literal meaning of kitaka would be: "scattered by kita suffixes". A.P. Buddhadatta explains it as: "Primary derivatives are formed directly from the roots by the adding of certain suffixes. These suffixes are known by the name of kita; hence these derivatives are called kitaka-s".¹

According to Suttaniddesapāṭha, the suffixes of kitaka-kappa are divided into three groups as follows:-
(1) kita suffixes which are mostly formed in active senses, so they are called kitakapaccaya-s (2) kicca suffixes which are formed in bhāva and kamma senses, so they are called kiccapaccaya-s (3) kitakicca suffixes

i. NPC II p. 174.

which are formed in the both.² According to Rūpasiddhi they are divided into two groups as follows:- (1) kicca suffixes (2) kitaka suffixes.³ The grammarians do not agree with each other regarding the number of suffixes in kita-kappa; however according to Bijakkhyāna kita suffixes are 13 as follows:- ni, rū, nuka, ti, tvantu, tāvī, i, anta, tve, tum, tuna, tāvā; kicca suffixes are 6 as follows:- tabba, aniya, naya, ricca, ririya, kha and kitakicca suffixes are 15 as follows:- na, yu, kvi, ramma, a, nyu, tu, āvī, ta, rātu, rattu, ritu, inna,

2. "imasmīm hi pakarāne tayo paccaya, kita - kicca - kitakiccavasena. Tattha ye paccaya yebhuyyena kattari vattanti, te kitapaccaya nāma. Ye bhāva- kammesu vattanti, te kiccapaccaya nāma. Ye sabbesu vattan ti, te kitakiccapaccaya nāma.

Ten āha.

tayo ca paccaya neyyā kitakā kicca kā tathā
kitakicca nāma ca saddasatthe pakāsita
kitakā kattari neyyā bhāva-kammesu kicca kā
kitakicca tu sabbattha yebhuyyena pavattare ti"

Sdp 252, 25-28-253-1-4.

3. "tattha kicca-kitakavasena duvidhā hi paccaya..." Rūp 311, 4, see also NPC II p.174, Sadd 848, 10-14, PKG p.56.

anna, kāra.⁴ According to Suttaniddesapāṭha sādhana (accomplishment of an action) is divided into seven kinds as follows:- (1) kattusādhana (2) kammasādhana (3) karapāsādhana (4) sampadānasādhana (5) apādānasādhana (6) okāsasādhana (sometimes it is called adhikarapāsādhana) (7) bhāvasādhana⁵. Some grammarians classify the bhāvasādhana into 3.

In this Kāṇḍa Kaccāyana arranges the rules as in the previous chapter. His treatment of the rules seems to be mixed up and difficult to understand for the beginners. However Buddhappiya finds the deficiency in the arrangement of the rules given by Kaccāyana, so he re-arranges the rules according to the context of the

4. "Bijakkhyāne pi vuttam̄ ḥi, rū, ḥuka, ti, tvantu, tāvī, i, anta, tave, tum̄, tuna, tāna, tā īme terasa paccaya kitapaccaya. Tabba, anīya, ḥaya, ricca, ririya, kha, īme cha paccaya kiccapaccaya. Na, yu, kvi, ramma, a, ḥvu, tu, āvī, ta, rātu, rattu, ritu, inna, anna, kāra īme pannarasa kitakiccapaccaya nāma.

kitapaccaya terasa kicca cha honti paccaya
kitakiccapaccaya pannarasa catuttimsa samāsato ti"

as quoted in Sdp 254, 5-ii.

5. "sādhanenā ti iminā kattu - kamma- karapa-sampadan'ā-pādān'okāsa-bhāvasādhanañi gahetabbāni" Sdp 253, 23-24, see also PKG p.56.

rules as well as suffixes. He does not divide them into five sections and does not consider *unādi* as a separate chapter. According to him, *unādi* is the part of *kita-kappa*, therefore in *Rūpasiddhi* he has only seven chapters.⁶ He classifies all suffixes under seven headings as follows:- (1) *kiccappaccayantanayo* (2) *kita-kappaccayantanayo* (3) *atītakālikappaccayantanayo* (4) *tūm-tunādippaccayantanayo* (5) *vattamānakālikamānāntappaccayantanayo* (6) *anāgatakālikappaccayantanayo* (7) *unādippaccayantanayo*.⁷

In this *kāṇḍa* Kaccāyana has composed 26 rules. In the rule 528 he uses the word *ca* to indicate additional operation and in the rule 531 the word *ca* stands for the word *na* occurring in the preceding rule but in the rule 532 the word *ca* cancels the word *bhāve* occurring in the preceding rule. But in the rule 534 the word *ca* is used by Kaccāyana which is not explained in the *vutti*. However according to Nyāsapāṭha the word *ca* is used to combine the suffixes.⁸ In the rule 537 Kaccāyana uses the word *ca* to represent the word *rū* occurring in the preceding rule. In the rule 543 the word *ca* may stand for *bhāva-kammesu* occurring in the preceding rule.

6. "sandhi nāmam kārakan ca samāso taddhitam tathā
ākhyātam kitakam kāṇḍa satt'ime Rūpasiddhiyam"
Rūp 393, 4-5.

7. See, the arrangement of the rules in *Rūp* pp. 311-392.

8. "casaddaggahaṇam paccaye sampindeti" Nyp 388, 1-2.

However in the vutti it is used to include other suffixes. In the rule 547 Kaccāyana has used pronoun te to include the suffixes laid down from the rule 542 to 544. In the rule 550 Kaccāyana uses the word ca to indicate yu occurring in the preceding rule.

B₁ reads - khīgamatim for -khinnamatim. All the versions read kitakappam for kitakam. Āhu should be read as āhu.

Rule 1: akārisi should be corrected either to akāsi as in S₁, S₂ or to akari as in T. T reads mālam karoti, akari, karissatī ti mālākāro (one who does, has done, will do a garland: mālākāro) for mālākāro; kumbham karoti, akari, karissatī ti kumbhakāro (one who does, has done, will do a pot: kumbhakāro) for kumbhakāro; kattham karoti, akari, karissatī ti katthakāro (one who does, has done, will do a piece of wood: katthakāro) for katthakāro; ratham karoti, akari, karissatī ti rathakāro (one who does, has done, will do a chariot: rathakāro) for rathakāro; rajatam karoti, akari, karissatī ti rajatakāro (one who does, has done, will do the silver: rajatakāro) for rajatakāro; suvannam karoti, akari, karissatī ti suvannakāro (one who does, has done, will do the gold: suvannakāro) for suvannakāro; pattam gāñhāti, agāñhi, gāñhissatī ti pattaggāho (one who takes, has taken, will take the alms- bowl: pattaggāho) for pattaggāho; tantam vāyati, avāyi, avayissatī ti tantavāyo (one who weaves, has woven, will weave a

thread: tantavāyo) for tantavāyo; dhannamāneti, amāni, mānissati ti dhannamāyo (one who measures, has measured, will measure the grains: dhannamāyo) for dhannamāyo; dhammamākāmeti, akāmi, kāmissati ti dhammakkāmo (one who desires, has desired, will desire the law: dhammakkāmo) for dhammakkāmo; dhammamācarati, acari, carissati ti dhammacāro (one who practises, has practised, will practise the law: dhammacāro) for dhammacāro and punnamākaroti, akari, karissati ti punnakāro (one who does, has done, will do the merit: punnakāro) for punnakāro.

"kammakāro" : occurs in Vin II 76, 4-5 as follows:- "atha kho so daliddo kammakāro yena bhagavā ten'upasañkami". "kumbhakāro": occurs in M II 46, 5-6 as follows:- "atha kho ānanda ghaṭikāro kumbhakāro jotipālamāṇavamāmantesi". "mālakāro": occurs in Ap 217, 1-3 as follows:-

"asito nāma nāmena mālakāro aham tada
āvelām paggahetvāna rānno dātum vajām'aham".

"rathakāro": occurs in Ja IV 172, 25-27 as follows:-

"apacineh'eva kāmāni appicch'assa alolupo
samuddamatto puriso na so kāmehi tappati
rathakāro va cammassa parikantam upāhanam".

"tantavāyo": occurs in Vin III 257, 27-28 as follows:-

"so pi kho tantavāyo āyasmato upanandassa sakyaputtassa upatthāko hoti". "dhammakkāmo" : occurs in Sn 92 as follows:-

"suviñāno bhavam hoti suviñāno parabhavo
dhammakanāmo bhavam hoti dhammadessī parabhavo".

Rule 2: "arindhamo": occurs in Ja V 252, 12-13 as follows:-

"arindamo ti me nāmam kāsirāja ti mām vidū
kacci bhoṭo sukha seyyā idha pattaṭṭa sonaka".

"vessantaro": occurs in Cp I 77 as follows:-

"na mayham mattikam nāmam na pi pettikasambhavam
jāt'ettha vessavīthiya tasma vessantaro ahu".

"tanhañkaro" "medhañkaro" "saranyañkaro" and "dīpañkaro" occur in Bv XXVII 1 as quoted under IV. 2.

Rule 3: i should be corrected to ī. Dada in the vutti should be read as dada. B₁, S₁, S₂ read adāsi for dada-ti. According to the context, it signifies the past event; the reading adāsi⁹ (gave) is better.

"purindado": occurs in S I 229, 7-8 as follows:-
"sakko bhikkhave devānamindo pubbe manussabhūto samāno pure pure dānamadāsi, tasma purindado ti vuccati".

Rule 4: sabbatōnu - tv āvī should be seperated as sabbato ḡnu-tv āvī. B₁ reads vineti ettha, etenā ti vā; T: vineti tena tasmim vā ti for vineti etena tasmim vā. S₁, S₂ read abhavi, bhavati, bhavissati ti for bhavatī ti. B₁ reads tam karotī ti takkattā, tassa kattā ti vā takkattā and bhojanam dadatī ti bhojanadata, bhojanassa data ti vā bhojanadata for karotī ti kattā; tassa kattā: takkattā and dadatī ti data;

9. Nyp also reads adāsi; Rūp: adadi.

bhojanassa dātā: bhojanadātā. T, B₁ add karotī ti kattā after bhojanadātā.

"vinayo": occurs in Vin I 3, 29-30 as follows:-

"sukhā virāgatā loke kāmānam samatikkamo

asmimānassa yo vinayo etam ve paramam sukham".

"nissayo": occurs in A III 271, 15-16 as follows:-

"pañcahi bhikkhave dhammehi samannāgatena bhikkhunā nissayo dātabbo". "vināyako": occurs in Vin I 24, 13-15 as follows:- "tesu uruvelakassapo jaṭilo pañcannam jaṭilasatānam nāyako hoti vināyako aggo pamukho pamokkho". "kārako": occurs in Ja III 263, 7-8 as follows:-

"attanā kurute lakkhim alakkhim kurut'attanā na hi lakkhim alakkhim vā ~~ ~~ anno annassa kārako".

"dāyako": occurs in A III 39, 6 as follows:- "dāyako sīha dānapati bahuno janassa piyo hoti manāpo". "nāyako": occurs in Vin I 24, 13-15 as quoted under VII. 1.4 above. "kattā": occurs in Ja III 136, 4-5 as follows:-

"na kattassa ca kattā ca metti sandhiyate puna hadayam nānujanāti gacchan ~ ~ neva rathesabha".

"saritā": occurs in D III 268, 10-13 as follows:- "puna c'aparam āvuso bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā anusaritā". "bhayadassāvī": occurs in M I 33, 6-9 as follows:- "sampannasīlā bhikkhave viharatha sampannapātimokkhā pātimokkhasamvarasamvutā viharatha ācaragocarasampannā anumattesu vajjesu bhayadassāvī

sa^{mādāya} sikkhatha sikkhāpadesu".

Rule 5: phussatī ti and uccatī ti should be read as phusatī ti and ucatī ti. T, B₁, S₁, S₂ add bhavatī ti bhāvo¹⁰ (that which exists: bhāvo) after oko.

"rogo": occurs in Nidd I 13, 1 as follows:- "cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo". "phasso": occurs in Dhs 1 as follows:- "tasmim samaye phasso hoti". "oko": occurs in S III 9, 26-27 as follows:- "rūpadhātu kho gahapati vinnāpassa oko, rūpadhātura^gagavinibaddha^ñ ca pana vinnāpam[~] okasāri ti vuccati". "sambodho": occurs in Vin I 10, 14-17 as follows:- "ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukarañī nānakarañī upasamaya abhinnaya sambodhāya nibbānaya sampvattati". "vihāro": occurs in Vin IV 47, 15 as follows:- "atibhārito vihāro paripati".

Rule 6: T reads yajjate yajanam vā yāgo (it is offered or offering: yāgo) for yāgo; yujjate yujanam vā yogo (it is united or uniting: yogo) for yogo; bhajjate bhajanam vā bhāgo (it is partaken or partaking: bhāgo) for bhāgo; paridāhayate paridāhayanam vā paridāho (it is burned or burning: paridāho) for paridāho and ranjate ranjanam vā rāgo (it is delighted or delighting : rāgo) for rāgo. "cāgo": occurs in A I 92, 3 as follows:- "āmisacāgo ca dhammacāgo ca". "yāgo": occurs in A I 91, 31

10. Nyp also records bhāvo.

as follows:- "āmisayāgo ca dhammayāgo ca". "yogo": occurs in A II 93, 2-3 as follows:- "tena bhikkhave puggalena ajjhattam̄ cetosamathe patit̄thāya adhipannā-[~][~]dhammavipassanāya yogo karaṇīyo".

Rule 7: T reads sayam̄ bhavatī ti sayambhū (one who is self-dependent: sayambhū) for sambhavatī ti sambhū; abhibhavitvā bhavatī ti abhibhū (one who overcomes: abhibhū) for abhibhū. Bhujaṅgo should be read as bhujago. T adds turam̄ gacchatī ti turago (one who moves fast: turago) after urago. B₁ reads sam̄ attānam̄ khanati, sam̄ sut̄thu khanatī ti vā sañkho; T: sam̄ sut̄thu paṭhavim̄ khanatī ti sañkho for samsut̄thu samuddapariyantato bhūmim̄ khanatī ti sañkho.

"bhujago": occurs in Nidd I 7, 28-8,1 as follows:- "bhujanto gacchatī ti bhujago".

Rule 8: "kammam̄": occurs in Vin IV 6, 30-31 as follows:- "kammam̄ nāma, dve kammāni, hīnān̄ ca kammam̄ ukkaṭṭhan̄ ca kammam̄".

Rule 9: brahmačaritum̄ should be corrected to brahmam̄ caritum̄ as in B₁, T. Pasayham̄ should be corrected to pasayha.

"brahmačāri": occurs in A I 211, 32-33 as follows:- "yāvajīvam̄ arahanto abrahmačariyam̄ pahāya brahmačāri arācāri virata methuna gāmadhamma". "bhayaḍassāvī": occurs in M I 33, 6-9 as quoted under VII. 1.4.

Rule 10: T reads kodhanasilo: kodhano (one who has the

habit of anger: *kodhano*) for *kodhano*; *rosanasilo*: *rosano* (one who has the habit of anger: *rosano*) for *rosano*;¹¹ *B₁* reads *dosano*;¹¹ *calanasilo*: *calano* (one who has the habit of quaking: *calano*) for *calano*; *kampanasilo*: *kampano* (one who has the habit of shaking: *kampano*) for *kampano*; *phandanasilo*: *phandano* (one who has the habit of trembling: *phandano*) for *phandano*; *mandanasilo*: *mandano* (one who has the habit of decorating: *mandano*) for *mandano*; *vibhusanasilo*: *vibhusano* (one who has the habit of dressing: *vibhusano*) for *vibhusano*; *rocanasilo*: *rocano* (one who has the habit of pleasure: *rocano*) for *rocano*; *jotanasilo*: *jotano* (one who has the habit of brightening: *jotano*) for *jotano* and *vaddhanasilo*: *vaddhano* (one who has the habit of growth: *vaddhano*) for *vassano* which should be corrected to *vaddhano*¹² as shown in all the versions.

"*kodhano*": occurs in Sn 116 as follows:-

"*kodhano upanāhī ca pāpamakkhī ca yo naro
vipannadittī māyāvī tam janna 'vasalo' iti*".

Rule 11: *ru* and *ruppaccayo* should be corrected to *rū* and *rūpaccayo*. *Hoti puriso* should be added after *so* as in *B₁*, *S₁*, *S₂*. *Tassilādimhi ti* should be corrected to *tassilādisv iti*. *T* reads *pāram gacchati ti pāragato* (one who goes to the other side (of existence): *pāragato*) for -----

11. Nyp records the both.

12. Nyp also reads *vaddhano*.

pāraṅgato and anugamanasilo ti anugāmī (one who has the habit of following: anugāmī) for anugāmī.

"pāraṅgato": occurs in Nidd I 20, 16-17 (v.l.) as follows:- "tiṇṇo pāraṅgato thale titthati brahmaṇo".

Rule 12: B₁, T, S₁, S₂ add yācanasilo after bhikkhanasilo.

"bhikkhu": occurs in Vin III 23, 26-28 as follows:- "yo pana bhikkhave bhikkhu sikkham apaccakkhaya dubbalyam anāvikatvā methunam dhammam patisevati".

"vinnū": occurs in Dhp 65 as follows:-

"muhuttamapi ce vinnū pāñditam payirupasati
khippam dhammam vijanāti jivha sūparasam yatha".

Rule 13: B₁, S₁, S₂ add ante after dhātūnam. "kāruko": occurs in Sd-ṭ II 400, 19-20 as follows:- "tacchakaayokāratantavāyarakanhāpitakā pañca kāravo kāruka ti vuccanti".

Rule: 14: "arindamo" : occurs in Ja V 252, 12-13 as quoted under VII. 1.2. "vessantaro": occurs in Cp I 77 as quoted under VII. 1.2. "pabhañkaro": occurs in Sn 991 as quoted under VI. 2.

Rule 15: B₁, T read sampubbāya hana for sampubba-hana. B₁, T read khannati for khanati.

"saṅgho": occurs in Vin I 102, 32-33 as follows:- "vyattena bhikkhunā paṭibalena saṅgho nāpetabbo".

"antako": occurs in Dhp 48 as follows:-

"pupphāni h'eva pacinantam vyāsattamanasam naram
atittam yeva kāmesu antako kurute vasam".

Rule 16: *ramhiranto* should be separated as *ramhi ranto*. *Sa devake* should be joined as *sadevake*. T reads *sadevake loka sāsatī anusāsi anusāsissatī ti satthā* for *sa devake loka sāsatī ti satthā* and *dissayate ti dittho* (one who is being seen: *dittho*) for *dittho*.

"*pāragū*": occurs in Ud 5, 8-9 as follows:-

"yadā sakesu dhammesu pāragū hoti brāhmaṇo
atha etam piśācan̄ ca bakkulan̄ c'ativattati".

"*satthā*": occurs in M I 205, 26-27 as quoted under II.2.28. "*dittho*": occurs in Dhp 154 as quoted under VI. 3.24.

Rule 17: "*karaṇiyam*": occurs in Vin III 158, 6-7 as follows: - "n'atthi c'assa kiñci uttarim karaṇiyam katassa vā paṭicayo". "*gamaniyam*": occurs in M II 71, 17-18 as follows:- "assako hi bho rāṭṭhapāla loko sabbam pahāya *gamaniyam*".

Rule 18: B₁ reads *jetabbam:jeyyam*¹³ (that which is to be won: *jetabbam*) for *cetabbam: ceyyam*. B₁ reads *natabbam:nateyyam*, *daṭṭheyyam*, *patteyyam*¹³ S₁, S₂ : *nateyyam*; *dittheyyam*, *patteyyam* for *soteyyam*; *dittheyyam*; *pateyyam*, but T reads *tayyapaccayo hoti*. *Natabbam:natayyam*; *daṭṭhabbam: daṭṭhayyam*; *pattabbam:pattayyam*.

"*neyyam*": occurs in Nidd I 207, 2-5 as follows:-

"na vedagu ditthiyā na mutiyā
sa mānam eti na hi tammayo so

13. Nyp also records the same.

na kammunā no pi sutena neyyo
anūpanīto sa nivesanesu".

"[~]nāteyyam" "daṭṭheyyam" and "patteyyam": occur in A II 48, 8-10 as follows:- "yattha kho āvuso na jāyati ... na uppajjati n'āham tam gamanena lokassa antam [~]nātayyam daṭṭhayyam pattayyan ti vadāmi". It may be noted here that in the foot-note of A II also the readings [~]nāteyyam, daṭṭheyyam, patteyyam are recorded.

Rule 19: "kiccam": occurs in Ja III 108, 16-19 as follows:-

"name namantassa bhaje bhajantam
kiccañukubbassa kareyya kiccam
nānatthakāmassa kareyya attham
asambhajantam pi na sambhajeyya".

Rule 20: "bhabbo": occurs in A III 9, 2-4 as follows:-

"pannava bhikkhave bhikkhu sagāravo sappatisso bhabbo imasmim dhammadinaye vuddhim virulhim vepullam āpajjitum".

Rule 21: B₁, T read yojanīyam for yujjanīyam.

"vajjam": occurs in Dhp 252 as follows:-

"sudassam vajjam annesam attano pana duddasam paresam hi so vajjāni opunāti yathā bhusam attano pana chādeti kalim va kitava sat̄ho".

"majjam": occurs in Vin I 205, 2-3 as follows:- "tasmim kho pana telapāke majjam pakkhipitabbam hoti". "gammam": occurs in Ja V 14, 28-29-15, 1-2 as follows:-

"vehāsayam sañkammagamma¹⁴ titthasi
 'kumbham kiñatha' ti yam etam attham
 ko vā tuvam kissa vataya kumbho
 akkhā hi me brāhmaṇa etam attham".

"gārayham": occurs in Vin IV 176 11-13 as follows:-

"paṭidesetabbam tena bhikkhunā gārayham āvuso dhammam
 āpajjim asappayam paṭidesaniyam tam paṭidesemi".

Rule 23: S₁, S₂ read kitam, T: kita¹⁵ for kit¹⁶. Therefore in the vutti kita should be read as kit.

Rule 24: vā should be added after nanditabbam. Gahaniyam should be corrected to gahāniyam. B₁, S₁, S₂, T read caritabbam: caranam¹⁷ (that which is to be behaved: caranam) for varitabbam: varanam.

"nandanam": occurs in S I 5, 26-27 as follows:-

"na te sukham pajānanti ye na passanti nandanam
 avasam naradevānam tidasānam yasassinam".

"gahagam": occurs in Vin IV 123, 34-37 as follows:- "yā pana bhikkhunā avassutā avassutassu purisapuggalassa adhakkakam ubbhajanumandalam āmasanam vā parāmasanam vā gahānam vā chupanam vā paṭipīlanam vā ādiyeyya".

"caranam": occurs in Ja III 236, 16-19 as follows:-

"pāpani kammani karitvā rāja
 bahussuto ce na careyya dhammam

14. Ja I De reads gammamagamma.

15. Rūp also reads kita.

16. Nyp also reads kit.

17. Nyp also records the same.

sahassavedopi na tam paticca
dukkha pamunce caranam apatva".

Rule 25 : T adds sabbahi dhatuhi before yuppaccayo.

"rajoharanaṃ" : occurs in Vin II 291, 35 as follows:-

"ta maharaja rajoharanaṃ karissama". "thanam" : occurs in Ja II 326, 15-16 as follows:-

"yam etā upasevanti chandasā vā dhanena vā
jātavedo va sañthanam khippam anudahanti nam".

Rule 26: B₁ omits no¹⁸ in the rule. It may be noted here that even Suttaniddesapatha records only rahadito na.¹⁹ Purati should be read as pureti. T reads gahiyati for gayhati.

"puranam" : occurs in D I 47, 8-9 as follows:-

"ayam deva purano kassapo sañghi ceva gaṇī ca gaṇacariyo ca nāto yasassi titthakaro sadhusammato bahujanassa rattannū cirapabbajito addhagato vayoanuppatto tam devo puranam kassapam payirupasatu". "gahanam" : occurs in Ja II 385, 7-9 as follows:- "evam n'eva bahivaljanakanam na anto uyyane valjanakanam gahaṇupāyo dissati".

18. Nyp and Rūp also omit no.

19. "dvipadam idam. Rahadito ti avadhi, nā ti kariya"

Sdp 263, 24-25.

[1] Nādayo tekālikā.

552.

Nādayo paccayā yuvantā tekālikā ti veditabbā.
 Yathā: kumbham̄ karoti, akāsi karissatī ti kumbhakāro;
 karoti, akāsi, karissati tenā ti karanam̄; evam̄ ^{~~}annepi
 yojetabbā.

(1) The suffixes beginning with na are used to denote all the three times.

The suffixes beginning with na and ending in yu are used to signify all the three times. For example 'one makes, has made, will make a pot: kumbhakāro' 'one makes, has made, will make with that: karanam̄'; the other examples should be cited in the same way.

[2] Sannayam̄ dā-dhāto i.

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Sannayam̄ abhidheyyayam̄ dā-dhādhatuto ippaccayo hoti.
 Adīyatī ti ādi; udakam̄ dadhātī ti uadhi; mahodakāni
 dadhāti mahodadhi; valāni dadhāti tasmim̄ iti valadhi;
 sammā dadhātī ti sandhi.

(2) When the name is denoted, the suffix i is used after the roots dā and dhā.

If the name is denoted, the suffix i is used after the roots dā and dhā. Thus: 'that is grasped: ādi' 'one which bears the water: uadhi' 'one which bears a lot of water: mahodadhi' 'one bears hair in that: valadhi' 'one which bears perfectly: sandhi'.

[3] Ti kiccāsit̄the.

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Sannayam̄ abhidheyyayam̄ dhātūhi tippaccayo hoti
 kiccāsit̄the. Jino etam̄ bujjhatū ti jinabuddhi;
 dhanam̄ assa bhavatū ti dhanabhūti; bhavatū ti bhūto;

bhavatū ti bhāvo; dhammo etam dadatū ti dhammadinno;
āyunaā vaddhatū ti āyuvaddhamāno; evam anñeipi yojetabba.

(3) The suffixes *ti* and *kicca* are used to denote the sense of 'benediction'.

If the name is denoted, the suffixes *ti* and *kicca* are used after roots to denote the sense of 'benediction'. For example 'may the conquerer enlighten him: jinabuddhi' 'may he have wealth: dhanabhūti' 'may he become: bhuto' 'may he exist: bhāvo' 'the dhamma may give to him: dhammadinno' 'may he grow in age: āyuvaddhamāno'; the other examples should be cited in the same way.

[4] Itthiyam a-ti-yavo vā. 555

Itthiyam abhidheyyayam sabbadhātūhi akāro-ti-yu iccete paccayaā honti vā. Jarati ti jarā; sarati ti saraā; mannatī ti mati; coratī ti corā; cetayatī ti cetanā; vedayatī ti vedanā; evam anñeipi yojetabba.

(4) The suffixes *a*, *ti* and *yu* are optionally used in feminine.

The suffixes *a*, *ti* and *yu* are optionally used after all roots to denote the feminine gender. For example 'that which decays: jarā' 'that which flows: saraā' 'that which is thought of: mati' 'that which is robbed of: corā' 'that which is felt: cetanā' 'that which is sensed: vedanā'; the other examples should be cited in the same way.

[5] Karato ririyo.

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Karato itthiyam̄ anitthiyam̄ vā abhidheyyayam̄ riri-yappaccayo hoti. Kattabba: kiriya; karanīya: kiriya.

(5) The suffix **ririya** is used after the root **kara**.

The suffix **ririya** is used after the root **kara** to denote the feminine gender or otherwise. Therefore: 'that should be done: kiriya', 'that should be made: kiriya'.

[6] Atīte ta-tavantu-tāvī.

557

Atīte kāle sabbadhatūhi ta - tavantu-tāvī icc ete paccaya honti. Huto, hutava, hutāvī; vasi ti vusito, vusitava, vusitāvī; bhujittha ti bhutto, bhuttava, bhuttāvī.

(6) The suffixes **ta**, **tavantu** and **tāvī** are used in the sense of past tense.

The suffixes **ta**, **tavantu** and **tāvī** are used after all roots for the past tense. For example 'huto' 'hutava' 'hutāvī' 'one who has lived: vusito, vusitava, vusitāvī' 'one who has eaten: bhutto, bhuttava, bhuttāvī'.

[7] Bhāva-kammesu tam̄.

558

Bhāva-kammesu atīte kāle tappaccayo hoti sabbadhatūhi. Bhāve tāva: gayate: gitam̄; naccam̄; naṭṭitam̄; hasanam̄; hasitam̄. Kammani tāva: bhasayittha ti bhasitam̄; desayittha ti desitam̄; karayittha ti katam̄.

(7) The suffix **ta** is used in the sense of **bhāva** and **kamma**.

The suffix **ta** is used after all roots for the past tense in the **bhāva** and **kamma**. For example "bhāva: 'being sung: gitam̄' 'dancing: naṭṭitam̄' 'laughing:

hasitam'. Kamma: 'that has been talked: bhasitam' 'that has been taught: desitam' 'that has been done: katam'.

[8] Budha-gamādy atthe kattari. 559

Budha-gama icc evam ādīnam atthe tappaccayo hoti kattari sabbakāle. Yathā: sabbe sañkhatañsañkhate dhamme bujjhati, abujjhi, bujjhissati ti buddho; saranam gato; samatham gato; icc evam ādi.

(8) (The suffix ta is used) in the active voice after the roots denoting the sense of budha and gama etc.

The suffix ta is used in the active voice in all the tenses after the roots denoting the sense of budha and gama etc. Thus: 'one who knows, has known, will know all the conditioned and unconditioned things: buddho' 'one who has gone (gato) to refuge', 'one who has gone (gato) to peace', and so on.

[9] Jito ina sabbattha. 560

Ji icc etāya dhātuya inappaccayo hoti sabbakāle kattari. Pāpake akusale dhamme jināti, ajini, jinissati ti jino.

(9) The suffix ina is used after the root ji in all tenses.

The suffix ina is used after the root ji in all tenses in the active voice. Therefore: 'one who conquers, has conquered, will conquer sinful unwholesome things: jino'.

[10] Supato ca. 561

Supa icc etāya dhātuya inappaccayo hoti kattari bhāve

ca. Supati ti supino; supiyate ti supino; ko attho supinena te?

(10) And after the root supa.

The suffix ina is used after the root supa in the active and bhāva senses. For example 'one dreams of: supino' 'that is being dreamt of: supino' 'ko attho supinena te?'.

[11] Īsa-du-suhi kha.

562

Īsa-du-susaddupapadehi dhatūhi khappaccayo hoti bhāva-kammesu. Īsam sayanam: īsassayo; dutṭhu sayanam: dussayo; sutṭhu sayanam: susayo; bhavata īsam kammam kariyati ti īsakkaram; dukkaram; sukaram.

(11) The suffix kha is used after (the roots preceded by the prefixes) īsa, du and su.

The suffix kha is used after the roots preceded by the prefixes īsa, du and su in bhāva and kamma senses. For example 'a little sleeping: īssasayo' 'wrong sleeping: dussayo' 'well sleeping: susayo' 'a little action is being done by your honour: īsakkaram' 'dukkaram' 'sukaram'.

[12] Icchatthesu samānakattukesu tave-tum vā. 563

Icchatthesu samānakattukesu sabbadhatūhi tave-tum icchatte paccaya honti vā sabbakāle kattari. Punñani kātum icchati: kātave, saddhammag sotum icchati: sotave.

(12) The suffixes tave and tum are optionally used after all roots having the sense of 'desire' and having the sense of 'agent'.

The suffixes tave and tum are optionally used after all roots in the active voice and in all tenses to denote 'desire' when agent agrees with those verbs. For example 'one desires to do the merits: kātave' 'one desires to hear the true Dhamma: sotave'.

[13] Araha-sakkādīsu ca.

564

Araha-sakkādīsv atthesu ca sabbadhatūhi tumpaccayo hoti. Ko tam ninditum arahati; sakka jetum dhanena vā; evam ~~ annepi yojetabba.

(13) And to denote the sense of deserving and being able.

The suffix tum is used after all roots to denote the sense of deserving and being able. For example 'ko tam ninditum arahati' 'sakka jetum dhanena vā'; the other examples should be cited in the same way.

[14] Pattavacane alamatthesu ca.

565

Pattavacane sati alamatthesu ca sabbadhatūhi tumpaccayo hoti. Alam eva dānāni dātum; alam punnāni kātum.

(14) And in the sense of the word alam denoting 'sufficient'.

The suffix tum is used after all roots in the sense of the word alam denoting 'sufficient'. Thus: 'alam eva dānāni dātum' 'alam punnāni kātum'.

[15] Pubbakāl'ekakattukānam tūna-tvāna-tvā vā.

566

Pubbakāle ekakattukānam dhātūnam tūna-tvāna - tvā icc ete paccayā honti vā. Kātūna kammap gacchati; akātūna punnam ~~ kilamissanti; sattā sutvāna dhammap modanti; jitvāna vasati; sutvāna assa etad abhāsi; ito sutvāna amutra kathayanti; sutvā mayam janissāma; evam sabbattha

yojetabba.

(15) The suffixes tūna, tvāna and tvā are optionally used after roots in the sense of anterior time having the same agent.

The suffixes tūna, tvāna and tvā are optionally used after roots in the sense of anterior time if the verbs agree with the same agent. For example 'kātūna kammam gacchati' 'akātūna punnam kilamissanti' 'sattā sutvāna dhammam modanti' 'jitvāna vasati' 'sutvānassa etad abhāsi' 'ito sutvāna amutra kathayanti' 'sutvā mayam jāni-ssama'; the other examples should be cited in the same way.

[16] Vattamāne māna-anta.

567

Vattamānakāle sabbadhātūhi māna-anta icc ete paccaya honti. Saratī ti saramāno; rudatī ti rodamāno; gacchati ti gacchanto; ganhātī ti ganhanto.

(16) The suffixes māna and anta are used in the sense of present.

The suffixes māna and anta are used after all roots to denote the present time. For example 'one who is remembering: saramāno' 'one who is crying: rodamāno' 'one who is going: gacchamāno' 'one who is taking: ganhanto'.

[17] Sāsādihi ratthu.

568

Sāsādihi dhātūhi ratthuppaccayo hoti. Sāsatī ti satthā, kilesādayo sāsati himsati ti vā.

(17) The suffix ratthu is used after the roots beginning

with sāsa.

The suffix rathu is used after the roots sāsa etc. Therefore: 'one who teaches or one who destroys defilements etc.: satthā'.

[18] Pādito ritu.

569

Pā icc evam ādito dhatuganato rituppaccayo hoti.
Guttam palayati ti pita.

(18) The suffix ritu is used after the roots beginning with pā.

The suffix ritu is used after the group of roots beginning with pā. For example 'one who keeps the secret (protects safely): pita'.

[19] Mānādīhi rātu.

570

Māna icc evam ādīhi dhatūhi rātuppaccayo hoti
rituppaccayo ca. Dhammena puttam māneti ti māta; pubbe
bhasati ti bhāta; mātupitūhi dhāriyati ti dhīta.

(19) The suffix rātu is used after the roots beginning with māna.

The suffix rātu as well as ritu is used after the roots such as māna etc. For example 'one who treats the son by nature: māta' 'one who speaks before: bhāta' 'one who is being borne by mother and father: dhīta'.

[20] Āgama tuko.

571

Ā icc ādimhā gamito tukappaccayo hoti. Āgacchatī ti
āgantuko bhikkhu.

(20) The suffix tuka is used after the root gama preceded by ā.

After the root gama preceded by the prefix ā the

suffix tuka is applied. Therefore: 'a monk who comes: āgantuko'.

[21] Bhabbe ika.

572

Gamu icc etamhā ikappaccayo hoti bhabbe. Gamissati
ti gamiko, gantum bhabbo ti vā, gamiko bhikkhu.

Iti kibbidhānakappe dutiyo kando.

(21) The suffix ika is used in the sense of becoming.

The suffix ika is used after the root gamu to denote 'becoming'. Therefore: 'a monk who will or is able to go: gamiko'.

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

Notes VII.2

In the second kāṇḍa Kaccāyana has composed 21 rules. In the rule 555 he uses the word vā which is understood in the following rule also according to the vutti. In the rule 561 the word ca indicates kattari and bhāve according to the vutti which goes against general arrangement of the rules. According to Kaccāyana's arrangement, here the word ca stands for the word ina occurring in the preceding rule. Similarly in the rule 564 the word ca should stand for tum occurring in the preceding rule and at the same time it should cancel the word vā. Further, in the rule 565 Kaccāyana uses the word ca which again according to the vutti stands for only tum. In the rule 566 he uses the word vā; it means it is not understood in the rules 564 and 565.

Rule 1: "kumbhakāro": occurs in M II 46, 5-6 as quoted under VII.i.1.

Rule 2: B₁, S₁, S₂ add paṭhamam before ādiyati. S₂ adds sammā dhiyati dadhātī ti vā mahodadhi (or that which bears perfectly: mahodadhi) after mahodadhi. S₁ reads vālāni, vāladhi for vālāni, vāladhi. S₁, S₂ add dhiyati before dadhātī but B₁ reads dhiyati for dadhātī. T, S⁹ read dve padakaṭiyo antaram adassetvā sammā dadhātī ti sandhi (that which bears the ends of the pada-s perfectly without showing a space in between: sandhi) for sammā dadhātī ti sandhi.

"ādi": occurs in Vin III 21, 4-5 as follows:-
 "bahunnam kho tvam moghapurisa akusalānaṃ dhammānaṃ ādi-kattā pubbaṅgamo". "udadhi": occurs in Vv 639 as follows:-

"eso hi saṅgo vipulo mahaggato
 es' appameyyo udadhiḥiva sāgaro
 ete hi setṭhā naravīrasāvaka
 pabhañkarā dhammam udirayanti".

"vāladhi": occurs in Ud 69, 7-8 as follows:- "yehi ... vāladi ... āhamsu: ediso ... samajjana ti". "sandhi": occurs in S II 270, 22-23 as follows:- "bhūtapubbam bhikkhave biñaro sandhisamalasañkatire ṭhito ahosi mudumūsim maggayamāno".

Rule 3: kiccāsiṭṭhe should be read as kit cāsiṭṭhe¹ as in B₁ or kic cāsiṭṭhe as in Saddanīti. B₁ reads janam² for enam.³ All the versions read vaddhamāno⁴ for āyuv-addhamāno.

"bhūto": occurs in Ja II 260, 20-21 as follows:-
 "kālo ghasati bhūtāni sabbān'eva sah'attanā
 yo ca kālaghaso bhūto sa bhūtapaccanim paci".

"dhammadinno": occurs in S V 407, 1-2 as follows:-
 "atha kho dhammadinno upāsako pāñcahi upāsakasatehi saddhim yena bhagavā ten'upasañkami".

1. Nyp also reads the same

2. Nyp also reads janam.

3. Rūp also reads enam.

4. Nyp also reads vaddhamāno.

Rule 4: akāro should be corrected to akāra. Jarati should be read as jirati. S₂ reads corayatī ti coro for coratī ti corā. T reads saddhim attanā sampayutte dhamme ārammaje cetayati abhisanthahati ti cetanā (that which is felt (or) puts together the dhamma-s associated with itself in sense-objects: cetanā) for cetayatī ti cetanā and itthānitthamajjhattārammaje ārammanarasam vedayati anubhavatī ti vedanā (that which is sensed (or) partaken in the taste of sense - objects i.e. pleasant, unpleasant and impartial sense - objects: vedanā) for vedayatī ti vedanā.

"jara": occurs in Dhp 135 as follows:-

"yathā dandena gopalo gāvo pāceti gocaram
evam jara ca maccu ca ayum pācenti pāpinam".

"mati": occurs in Ja IV 494, 3-6 as follows:-

"na yujjhamaṇā na balena vassitā
narā na jiranti na c'api miyare
sabbam hi tam jātijarā'y'upaddutam
tam me matī hoti carāmi dhammam".

"cetanā": occurs in Dhs 5 as follows:- "katamā tasmim samaye cetanā hoti?". "vedanā": occurs in Dhs 3 as follows:- "katamā tasmim samaye vedanā hoti?".

Rule 5: B₁ reads ririya,⁵ T, S₂: ririya for ririyo. B₁, Cd, S₁, S₂ add vā after hoti. B₁, T, S₁, S₂ read karapīyam: kiriya for karapīya: kiriya.

"kiriya": occurs in Dhs 566 as follows:- "yasmim

5. Nyp also reads ririya.

samaye manodhātu uppanna hoti kiriya n'eva kusalā naku-salā na ca kammapipāka upekhāsaṅgatā rupārammaṇā vā ... pe...". "kiriyaṁ": occurs in A I 286, 33 as follows:- "kammam kiriyaṁ viriyam".

Rule 6: T, S₂ add vā after honti. S₁ reads ahosi abhavīti huto; S₂: ahosi ti huto (one who has been: huto), T: ahūsi ti huto (one who is worshipped: huto) for huto. Both are correct. Nyāsapāṭha records both of the roots.⁶ S₁, S₂, T read avasi ti for vasi ti. S₁, T read abhūnji ti, S₂: bhunjitthā ti for bhujitthā ti.

"huto" : occurs in Ja V 201, 22-25 as follows:-

"bhinnāni katthāni huto ca aggi
tapanī pi te samitā brahmačārī
piṭhan̄ ca mayham̄ udakan̄ ca hoti
ramasi tuvam̄ brahmabhuṭo puratthā".

"vusito": occurs in M I 40, 6-7 as follows:- "khiṇā ja-ti, vusitam̄ brahmačariyam̄, kataṁ karaniyam̄ nāparam̄ itthattaya ti abbhannasi". "vusitava": occurs in It 38, 8-11 as follows:- "idha bhikkhave bhikkhu araham̄ hoti khīṇasavo vusitava katakaraniyo chitabhāro anupattasadattho parikkhīṇabhasamyojano sammadannavimutto".

"bhutto": occurs in Ja III 509, 20-21 as follows:-

"yena bhuttena yāpenti puthubrahmaṇakhattiya
so mām̄ bhutto vyāpādi jātam̄ sarapato bhayam̄".

6. "tattha ca hūto ti hū, bhū = sattāyam̄, hu = dānada-nahabyappadānesū ti dvinnam̄ annatarassa laddhadhātusa-nnādiss'iminā ... " Nyp 402, 16-17.

"bhuttāvī": occurs in Vin IV 82, 4-5 as follows:- "yo pana bhikkhu bhuttāvī pavārito khādaniyam vā bhojanīyam vā khādeyya vā bhunjeyya vā, pācittiyam".

Rule 7: tam in the rule should be corrected to ta as shown in all the versions. B₁ reads tassa gītam, S₁: tassa gāyanam : gītam, T: tassa gītam, gāyanam: gītam for gāyate: gītam. B₁ reads naccam; nattam; S₁, S₂: naccanam: nattam T: gattassa vikkhepanam: naccam (the moving of the body: naccam); gattassa vināmanam: nattam (bending of the body: nattam) for naccam: nattitam should be corrected to nattam. According to B₁, T there are two examples naccam and nattam,⁷ but Senart and S₁, S₂ give only one example i.e. nattam. Tena should be added before bhasayittha.

"gītam" and "naccam": occur in Vin IV 267, 18-19 as follows:- "katham hi nāma bhikkhuniyo naccam pi gītam pi vāditam pi dassanāya agacchissanti". "hasitam": occurs in A I 261, 4-5 as follows:- "komārakam idam bhikkhave ariyassa vinaye yad idam ativedam dantavidamsakam hasitam". "bhasitam": occurs in D I 46, 27-28 as quoted under I. 4.11. "desitam": occurs in Dhp 285 as follows:-

"ucchinda sineham attano kumudam sāradikam va pāñinā, santimaggam eva brūhaya nibbānam sugatena desitam".

Rule 8: B₁, S₁, S₂ read budha-gamu icc evam ādihi dhātū-hi tad atthe gamyamāne⁸ for budha-gama icc evam ādinam -----

7. Nyp also gives two examples i.e. naccam and nattam.

8. Nyp and Rūp also read the same.

atthe. T reads *saraṇam gacchatī ti saraṇaṅgato* (one who reaches the refuge: *saraṇaṅgato*) for *saraṇam gato* and *samathaṅ gacchatī ti samathaṅgato* (one who goes to the tranquility: *samathaṅgato*) for *samathaṅ gato*. B₁, S₁, S₂ add *amatāṅgato* (S₁, S₂: *amatam gato*) after *samathaṅgato*. B₁ adds *jānāti*, *ajāni jānissatī ti nāto* (one who knows, has known, will know: *nāto*) T: *jānāti ti nāto*, S₁, S₂: *nāto* in the vutti.

"buddho": occurs in Vin III 1, 12-15 as quoted under I. 2.9. "nāto": occurs in D I 47, 8-9 as quoted under VII. 1.26.

Rule 9: T adds *sabbe* before *pāpake*. "jino": occurs in Vin I 8, 28-29 as follows:-

"mādisā ve jinā honti ye patta āsavakkhayam
jita me pāpaka dhamma tasmāham upaka jino".

Rule 10: *supino* after *supiyate ti* should be read as *supinam*. "supinam": occurs in Nidd I 381, 1-4 as follows:-

"athabbanam supinam lakkhaṇam
no vidhe atho pi nakkhattam
virudhan̄ ca gabbhakaranaṁ
tikiccham māmako na seveyya".

Rule 11: *suhi* in the rule should be read as *sūhi*. B₁ reads *īsam* in the rule and vutti for *īsa*.⁹ B₁, S₁, S₂ read - *saddādīhi sabbadhatūhi* for - *saddupapadehi dhātūhi*. T reads - *īsam sayate sayanam vā* for *īsam sayanam*,

9. Nyp and Rūp also read *īsa*.

duṭṭhu sayate sayanam vā for duṭṭhu sayanam and suṭṭhu sayate sayanam vā for suṭṭhu sayanam. Susayo should be read as sussayo. Semi-colon after susayo should be taken after bhavataṁ as shown in B₁, S₁, S₂. T reads īsam kariyate katan ti vā īsakkaram; duṭṭhu kariyate katan ti vā dukkaram and suṭṭhu kariyate katan ti vā sukaram for bhavataṁ īsam kammam kariyati ti īsakkaram; dukkaram; sukaram. B₁ adds bhavataṁ, S₁, S₂: kammam bhavataṁ after sukaram. "dukkaram" and "sukaram": occur in Ud 61, 1-2 as follows:-

"sukaram sādhunaṁ sādhu sādhu pāpena dukkaram
pāpam pāpena sukaram pāpam ariyebhi dukkaram".

Rule 12: T, B₁ read punnani kātave and saddhammam̄ sotum icchati for punnāni kātum̄ icchati (S₁, S₂: icchatī ti) kātave and saddhammam̄ sotum̄ icchati (S₁, S₂: icchatī ti) sotave. According to T, B₁ the examples tave (kātave) and tum̄ (sotum̄) are given, but Senart and S₁, S₂ give only tave (kātave and sotave). Thus T, B₁ seem to be closer to the original.¹⁰

"kātave": occurs in Ja V 318, 17-19 as follows:-

"tes'āham̄ pubbacariyesu punnam̄ na labhāmi kātave
bhavantam̄ ajjhācāram̄ katvā sonam̄ yācāmu sampvaram̄".

"sotum̄": occurs in Vin I 139, 8-9 as follows:- "icchāmi dānañ̄ ca dātum̄ dhammañ̄ ca sotum̄ bhikkhū ca passitum̄".

Rule 13: "ko tam̄ ninditum̄ arahati": occurs in Dhp 230 as quoted under I. 4.17. "sakka jetum̄ dhanena vā": occurs

10. Nyp also gives two examples.

in S I 102, 24-25 as follows:-

"na tattha hatthīnam bhūmi na rathānam na pattiya
na c'api mantayuddhena sakkā jetum dhanena vā".

Rule 14: "alam eva dānāni dātum" and "alam punnāni
kātum": occur in A III 34, 8-9 as follows:- "acchariyam
bhante abbhutam bhante yāvan c'idam bhante alam eva
dānāni dātum, alam punnāni kātum".

Rule 15: B₁ reads tuna¹¹ for tūna. Semi-colon after
kilamissanti should be shifted after sattā. B₁ adds
ripum before jitvāna, but T adds senam after it. B₁
adds dhammam before sutvāna. Etad abhāsi should be
corrected to etad ahosi. "sutvāna": occurs in Vin I 19,
3-4 as follows:- "sutvāna nesam etad ahosi".

Rule 16: T, B₁ read saramāno¹² rodati gacchanto¹² gaṇhā-
ti in the place of all examples given by Senart, S₁, S₂.

Rule 17: satthā should be put again after vā. "satthā":
occurs in M I 205, 26-27 as quoted under II. 2.28.

Rule 18: B₁ reads pātito¹³ for pādito¹⁴ and pā icc

11. Nyp and Rūp also read tuna.

12. Nyp also gives only two examples.

13. Nyp also reads pātito on which Sdp 276, 8-11
remarks: "katthaci potthake pātito ti ettha ādisaddo
atthi. So anicchito uparisuttena dhādhātuto
ritupaccayassa saṅgahitattā, tasmat pātito ti ty
antavasena niddeso pātho sundarataro".

14. Rūp and Sadd also read pādito.

etāya dhatuya for pā icc evam ādito dhatuganato. Guttam should be corrected to puttam. S₁, S₂, B₁ read pāti for pālayati.T reads paleti and adds dhammena before puttam. "pitā": occurs in Vin III 26, 4 as follows:- "pitā me atthi so mayā posetabbo".

Rule 19: mātupitūhi and dhītā should be read as mātāpitūhi and dhītā.

"mātā": occurs in Vin III 26, 3 as follows:- "mātā me atthi sā mayā posetabba". "bhātā": occurs in Vin III 26, 5 as follows:- "bhātā me atthi so mayā posetabbo". "dhītā": occurs in Vin III 26, 8 as follows:- "dhītā me atthi sā mayā posetabba".

Rule 20: S₁, S₂ read āgantvā gacchatī ti for āgacchatīti. "āgantuko": occurs in Vin I 292, 23-25 as follows:- "puna ca param bhante āgantuko bhikkhu na vīthikusalo na gocarakusalo kilanto piñdaya carati".

Rule 21: "gamiko": occurs in Vin I 292, 28-30 as follows:- "puna ca param bhante gamiko bhikkhu attano bhattam pariyesamāno satthā vā vihāyissati".

[1] Paccayānidditthā nipatana sijjhanti. 573

Saṅkhyā-nāma-samāsa-taddhit'ākhyāta-kitakappamhi
 sappaccaya ye saddā anidditthā gata te sādhanena
 parikkhitvā sakehi sakehi nāmehi nipatana sijjhanti
 yathāsaṅkhyam. Saṅkhyāyam tāva: ekassa eko hoti;
 dasassa ca dakārassa ro ādeso hoti; eko ca dasa ca:
 ekādasa ekarasa vā; dvissa bā hoti, dasassa ca
 dakārassa ro hoti; dve ca dasa ca: bārasam; dvādasa vā;
 dvissa bā hoti; dve ca viśati ca: bāvisam; kathamp
 soļasasaddo? Chassa so hoti, dasassa ca dakārassa lo
 hoti; cha ca dasa ca: soļasam; āyatanaṁhi chassa saļo
 hoti; cha āyatanaṁi: saļāyatanaṁ; evam sesā saṅkhyā
 kattabbā. Nāmike tāva:ima ~ samāna-apara icc etehi jja-
 jjuppaccaya honti vā ima-samānasaddānāñ ca akāra- sakā-
 rādesā honti: imasmim kāle ajja asmim kāle vā; samāne
 kāle, sajju; aparasmim kāle, aparajju aparasmim kāle
 vā. Samāse tāva: bhūmigato; apāyagato; issarakatam;
 sallaviddho; kāthinaṁdussam; corabhayaṁ; dhānnarāsi;
 samsāradukkham; pubbāca apāra ca: pubbāparam. Taddhite
 tāva: vāsittho; bāradvājo; bhaggavo; pañdavo; koleyyo.
 Ākhyāte tāva: yathā: asa bhāveti dhātuto vattamānesu
 ekavacana-bahuvacanesu ekavacanassa tissa sso hoti
 antena saha, bahuvacanassa antissa ssu hoti antena
 saha: evam assa vacaniyo, evam assu vacaniyā; ānattiyaṁ
 hissa ssu hoti vā: gacchassu, gacchāhi. Kitake tāva:
 yathā: vada-hana icc evam ādihi dhātūhi kappaccayo hoti
 vadassa ca vādo hanassa ca ghāto: vadati ti vādako;

hanatī ti ghātako; natidhātuto tappaccayassa cca-tṭā-
desā honti antena saha: naccam, naṭṭam; icc evamādayo
nipātana sijjhanti.

(1) Words, the suffixes which are not laid down, are accomplished by the nipātana's device.

The words, suffixes of which are of uncertain derivation according to the rules of saṅkhyā, nāma, samāsa, taddhita, ākhyāta and kita, are to be proved as per nipātana's device respectively. Saṅkhyā: 'eka is changed into eka, da of dasa is changed into ra, such as one and ten: ekādasa or ekārasa (11)' 'dvi is changed into bā and da of dasa into ra such as two and ten: bārasam or dvādasa (12)' 'dvi is changed into bā such as two and twenty: bāvisam (22)' 'how the word solasa is derived?: Cha is changed into sa and da of dasa into ja such as six and ten: solasam (16), when the word āyatana follows, cha is changed into saja such as six senses:salāyatanaṁ"; the remaining saṅkhyā words should be proved in the same way. Nāma: 'the suffixes jja and jju are used after the words ima, samāna and apara and the words ima and samāna are optionally changed into a and sa (respectively) such as 'at present or during this time: ajja' 'in equal time: sajju' 'at another time or during other time: aparajju'. Samāsa: 'bhūmigato' 'apāyagato' 'issarakatam' 'sallaviddho' 'kathinadussam' 'corabhayaṁ' 'dhannarāsi' 'samsāradukkham' 'former and latter: pubbāparam'. Taddhita: 'vāsittho' 'bhāradvājo'

'bhaggavo' 'pañdavo' 'koleyyo'. Ākhyāta: when the singular and plural terminations are used after the root *asa* (*bhave*): the verbal termination of singular number *ti* together with the end (of the root) is changed into *ssa*; the verbal termination of plural number *anti* together with the end (of the root) is changed into *ssu* such as 'evam assa vacaniyo' 'evam assu vacaniyā'; when the imperative is used, the verbal termination *hi* is optionally changed into *ssu* such as 'gacchassu, gacchāhi'. Kita : 'the suffix *ka* is used after the roots beginning with *vada* and *vaha* and *vada* is changed into *vāda* and *hana* is changed into *ghāta* such as 'one who speaks: vādako' 'one who kills: ghātako'; the suffix *ta* used after the root *nati*, together with the end (of the root) is changed into *cca* and *tta* such as 'naccam' 'nattam'; thus such examples are to be proved by the nipātana's device.

[2] Sāsa-disato tassa rīṭho ca. 574

Sāsa-disa icc etehi dhatūhi tappaccayassa rīṭha-deso hoti thāne. Anusittho so mayā; desayitthā ti dittham dittham me rūpam. Casaddaggahañena kiccakārassa tumpaccayassa ca rattha-ratthum-adesā honti. Dassanīyam: datthabbam; datthum vihāram gacchanti samagānam.

(2) And the suffix *ta* used after the roots *sāsa* and *disa* is changed into *rīṭha*.

The suffix *ta* used after the roots *sāsa* and *disa*

is changed into *riṭṭha* at proper place. For example 'anuśiṭṭho so mayā' 'that has been seen: ditṭham, ditṭham me rūpam'. By the force of the word ca the suffixes called kicca and the suffix tum are changed into *raṭṭha* and *raṭṭhum* (respectively). For example 'that should be seen : daṭṭhabbam' 'daṭṭhum vihāram gacchanti samanānam'.

[3] Sādisanta-puccha-bhanja-hamṣadīhi ṭṭho. 575

Sakāranta - puccha - bhanja - hamṣa icc evam ādīhi dhātūhi tappaccayassa sahādibyanjanena ṭṭhadeso hoti thāne. Tusiyate tuṭṭho, tusitthā ti tuṭṭho vā; dāmsiyate daṭṭho, ahinā dāmsiyitthā ti daṭṭho vā; pucchiyate puṭṭho, pucchiyitthā ti puṭṭho vā; bhanjiyate bhaṭṭho, bhanjiyitthā ti bhaṭṭho vā; hamsiyitthā ti haṭṭho, pakārena hamsiyitthā ti pahaṭṭho. Ādiggahapena ~annehi dhātūhi tappaccayassa ca sahādibyanjanena ṭṭhadeso hoti. Yajiyitthā ti yiṭṭho; sa ekato samavāyitthā ti samsatṭho; visesena sanniyati ~ti visittho; pavesayitthā ti pavittho; evaṃ sabbattha yojetabba.

(3) (The suffix ta) used after the roots ending in sa and the roots puccha, bhanja and hamṣa etc. is changed into ṭṭha together with the preceding consonant.

The suffix ta used after the roots ending in sa and the roots puccha, bhanja and hamṣa etc. is changed into ṭṭha together with the preceding consonant in proper place. For example 'who is or was satisfied: tuṭṭho' 'who is being bitten or who has been bitten by a snake: daṭṭho' 'who is being asked or has been asked:

putṭho' 'which is being broken or which has been broken: bhatṭho' 'who was delighted: hatṭho, who was delighted in different manner: pahatṭho'. By the force of ādi (etc.) the suffix ta used after other roots is changed into tṭha together with the preceding consonant. For example 'who has been worshipped: yitṭho' 'that has been prepared together: samsatṭho' 'that which is treated specifically: visitṭho' 'which has been entered : pavitṭho'; other examples should be proved in the same way.

[4] Vasato utṭha.

576

Vasa icc etamhā dhātumhā takarappaccayassa sahādibyanjanena utṭhādeso hoti ṭhāne. Vasati ti vutṭho.

(4) (The suffix ta) used after the root vasa is changed into utṭha.

The suffix ta used after the root vasa is changed into utṭha with the preceding consonant in proper place. Therefore: 'one who dwells: vutṭho'.

[5] Vasa vā vu.

577

Vasass'eva dhātussa tappaccaye vakārassa ukārādeso hoti vā. Vasitthā ti vusitam brahmacariyam; vasiyitthā ti utṭho vutṭho vā.

(5) The vā of the root vasa is optionally changed into u.

When the suffix ta follows, the vā of the root vasa is optionally changed into u. Therefore: 'the chaste life has been fulfilled: vusitam' 'one who has

fulfilled: utṭho or vutṭho'.

[6] Dha-dha-bha-hehi dha-dhā ca. 578

Dha-dha-bha-ha icc evam antehi dhatūhi parassa takarappaccayassa yathāsañkhyam dha-dhadesā hoti. Yathā: sabbe sañkhata-sañkhate dhamme bujjhati ti buddho; vadḍhati ti vuddho bikkhu; labhiyitthāti laddham patta-civaram; aggina daddham vanam.

(6) And the roots ending in dha, ḍha, bha and ha are changed into dha and ḍha.

When the suffix ta is used, the roots ending in dha, ḍha, bha and ha are changed into dha and ḍha respectively. Thus: 'one who knows all the conditioned and unconditioned things: buddho' 'a monk grows in age: vuddho' 'the material consisting of alms-bowl and robe has been obtained: laddham' 'aggina daddham vanam'.

[7] Bhajato ggo ca. 579

Bhajato dhatumhā takarappaccayassa ggo-adeso hoti sahādibyanjanena. Bhanjiyitthā ti bhaggo; pakarena bhanjiyitthā ti: pabhaggo rukkho.

(7) And the root bhaja is changed into ggo.

When the suffix ta is used, the root bhaja together with the preceding consonant is changed into ggo. Therefore: 'that which has been broken: bhaggo' 'the tree has been broken in different ways: bhaggo'.

[8] Bhujādīnam anto no dvi ca. 580

Bhuja icc evam ādīnam dhatunam anto no hoti tappaccayassa ca dvibhāvo hoti. Abhunji ti bhutto,

bhuttavā, bhuttāvī; cajjatī ti catto; rūpādīsū ārammañ-
nesu sajjatī ti satto; patati etthātī patto; ranjatī
ti ratto; yujjatī ti yutto; viviccatī ti vivitto.

(8) The ending of the roots beginning with bhuja is elided, and (ta) is doubled.

The ending of the roots bhuja etc. is elided and the suffix ta is doubled. For example 'who has eaten: bhutto, bhuttavā, bhuttāvī' 'that is given up: catto' 'one who clings to the sense-objects like form, etc: satto' 'that which has fallen down: patto' 'one who finds delight in: ratto' 'one who joins: yutto' 'one who is detached: vivitto'.

[9] Vaca vā vu.

581

Vaca icc etassa dhatussa vakarassa ukārañdeso hoti
anto ca cakāro no hoti tappaccayassa ca dvibhāvo hoti
vā. Vuccitthāti vuttam̄ bhagavatā;uccitthāti uttam̄ vā.

(9) The va of the root vaca is optionally changed into u.

The va of the root vaca is changed into u and the ending ca is elided and the suffix ta is optionally doubled. Therefore: 'that has been said by the Fortunate One: vuttam̄' or 'that has been said: uttam̄'.

[10] Gupādīnāñ̄ ca.

582

Gupa icc evam̄ ādīnam̄ anto ca byanjanō no hoti
tappaccayassa ca dvibhāvo hoti vā. Sut̄hu gopayitthāti
sugutto dhammo ārakkhatam̄; cintetī ti citto; lippatī ti
litto; santappatī ti santatto ayo; ābhuso dippatī ti
āditto; visesena viviccatī ti vivitto; sincatī ti

sitto; evam ^{~~}annepi yojetabba.

(10) And (the final consonant) of the roots beginning with gupa.

The final consonant of the roots gupa etc. is elided and the suffix ta is optionally doubled. For example 'the dhamma has been protected well: sugutto' 'one who thinks of protection: citto' 'one which is plastered: litto' 'the iron is heated: santatto' 'which shines splendidly: [~]aditto' 'one who is specifically detached: vivitto' 'one that is sprinkled: sitto'; thus the other examples should be cited.

[11] Tarādīhi iŋgo.

583

Tara icc evam [~]adīhi dhātūhi tassa tappaccayassa iŋgadeso hoti anto ca no hoti. Tingo'ham tareyyam; uttingo; sampungo; paripungo; tudati ti tunno; parijingo; [~]akingo.

(11) After the roots beginning with tara, iŋga is the substitute.

The suffix used after the roots beginning with tara is changed into iŋga and the ending of the root is elided. Thus: 'tingo'ham tareyyam' 'uttingo' 'sampungo' 'paripungo' 'one who pierces: tunno' 'parijingo' '[~]akingo'.

[12] Bhidādito inn'anna-īŋā vā.

584

Bhida icc evam [~]adīhi dhātūhi parassa takārappacca-yassa inna-anna-īŋadesā honti vā anto ca no hoti. Bhinno; sambhinno; chinno; ucchinno; dinno; nisinno; channo; suchanno; acchanno; khinno; runno; khīnā jāti.

Vā ti kim attham? Bhijati ti bhitti.

(12) After the roots beginning with bhida optional substitutes are inna, anna and īnā.

The suffix ta used after the roots bhida etc. is changed into inna, anna and īnā and the ending of the roots optionally elided. Thus: 'bhinno' 'sambhinno' 'chinno' 'ucchinno' 'dinno' 'nisinno' 'channo' 'suchanno' 'acchanno' 'khinno' 'runno' 'khiñā jāti'. Why optionally?: For, in the following example this substitute is not found: 'that which breaks: bhitti'.

[13] Susa-paca-sakato kka- kkhā ca. 585

Susa-paca-saka icc etehi dhatūhi tappaccayassa kkha-kkadesā honti anto ca byanjanō no hoti. Sussatī ti sukkho kattho; paccati ti pakkam phalam; sakkomi ti sakko'ham":

(13) And after the roots susa, paca and saka the substitutes are kkha and kka.

The suffix ta used after the roots susa, paca and saka is changed into kkha and kka and the final consonant is elided. Therefore: 'the wood-log which becomes dry: sukkho' 'the fruit which is ripe : pakkam' 'I am able: sakko'ham'.

[14] Pakkamādīhi ntā ca. 586

Pakkama icc evam ādīhi dhatūhi tappaccayassa nta- adeso hoti dhatv anto ca no hoti. Pakkanto; vibbhanto; sañkanto; khanto; santo; danto; vanto. Casaddaggahañena kim attham? Teh'eva dhatūhi

tippaccayassa nti-adeso hoti anto ca no hoti: kamanam:
kanti; khamanam: khanti; evam sabbattha.

(14) And after the roots beginning with pakkama the substitute is nta.

The suffix ta used after the roots pakkama etc. is changed into nta and the ending of the roots is elided. Thus: 'pakkanto' 'vibbhanto' 'sañkanto' 'khanto' 'santo' 'danto' 'vanto'. What is the implication of the word ca?: The suffix ti used after those roots is changed into nti and the ending of the roots is elided, for example 'walking : kanti' 'forgiveness: khanti'; thus other expressions also should be explained.

[15] Janādīnam ā timhi ca. 587

Jana icc evam ādīnam dhatūnam antassa byanjanassa āttam hoti tappaccaye timhi ca. Ajani ti jāto; jananam: jāti. Timhi ti kim attham? Annasmim paccaye ākāranivattanattham. Janitūnā ti janitvā; janati ti janitā; janitum; janitabbam; icc evam ādi.

(15) And when the suffix ti follows, (the final) of the roots beginning with jana is changed into ā.

The final of the roots beginning with jana followed by the suffixes ta and ti, becomes ā. Thus: 'one who was born: jāto' 'producing: jāti'. Why the suffix ti?: For, elsewhere this change is not found. For example 'having been born: janitvā' 'one who causes somebody to be born: janitā' 'janitum' 'janitabbam' and so on.

[16] Gama-khana-hana-ramādinām anto. 588

Gama- khana- hana- rama icc evam ādīnam dhatūnam
 anto byanjano no hoti vā tappaccaye timhi ca. Gacchati[~]
 ti gato; sundaram nibbānam gacchati[~] ti sugato;
 sundarena pakārena gantabba[~] ti sugati; khaniyate ti
 khatam; khananam: khati; upagantvā haniyate tan ti
 upahatam; upahananam : upahati; samagge kamme ramati[~]
 ti samaggarati; abhirato; abhirati; mannatī^{~~} ti mato;
 mati. Vā ti kim attham? Rammatī[~] ti rammato; rammanam:
 rammati; icc evam ādi.

(16) The final of the roots beginning with **gama**, **khana**, **hana** and **rama** (is optionally elided).

When the suffixes **ta** and **ti** follow, the final of the roots beginning with **gama**, **khana**, **hana** and **rama** is optionally elided. Thus: 'one who goes: gato' 'one who goes to the good nibbāna: sugato' 'that should be reached in a good manner: sugati' 'that which is dug: khatam' 'digging: khati' 'that is injured after approaching: upahatam' 'injury: upahati' 'one who delights in the harmonious action: samaggarati' 'abhirato' 'abhirati' 'that is thought over: mato' 'mati'. Why optionally? : For, in the following example this loss is not found: 'one who delights: rammato' 'pleasure: rammati' and so on.

[17] Rakāro ca. 589

Rakāro ca dhatūnam antabhūto no hoti tappaccaye
 timhi ca. Pakārena kariyate ti pakato padattho; pakā-

rena karāṇamः pakati; visesena saratī ti visato;
visesena sarāṇamः visati.

(17) And ra (is elided).

And when the suffix ta and ti follow, ra being final part of roots is elided. For example 'interpretation of a word is made in a different way: pakato' 'doing in a (particular) way: pakati' 'one who remembers (moves?) specifically: visato' 'remembering (moving or resorting?) in a specific way: visati'.

[18] ḫā-pāṇam i-ī ca.

590

ᜑā - pā icc etesam dhatūnam antassākārassa ikārā-ikārādesā honti tappaccaye timhi ca. Yatra ḫito; atra ḫito; ḫāṇamः ḫiti; yāgum pītassa bhikkuno; pīto; pīti.

(18) And (final part) of roots ḫā and pā is changed into i and ī.

And when the suffixes ta and ti follow, ā being final part of roots ḫā and pā is changed into i and ī. Therefore: 'yatra ḫito' 'atra ḫito' 'standing: ḫiti' 'a monk was drinking a rice-milk' 'pīto' 'pīti'.

[19] Hantehi ho hassa lo vā adaha-nahāṇam. 591

Hakāra icc evam antehi dhātūhi tappaccayassa hakārādeso hoti hassa dhātv antassa lo hoti vā adaha-nahāṇam. Āruhatī ti ārūlho; agahī ti gālho vā; avudhī ti bālho; muyhatī ti mūlho.

*Adaha-nahānam iti kim attham? Dahiyittha[—] ti
daddho vanasando; samsut[—]thu nahiyittha[—] ti sannaddho.*

Iti kibbidhānakappe tatiyo kando.

(19) After roots ending in ha (the substitute is) ha and ha being final part of the roots other than the roots daha and naha optionally becomes la.

The suffix ta used after the roots ending in ha is changed into ha and ha being final part of the roots other than the roots daha and naha optionally becomes la. Thus: 'one who ascends: āru[—]ho' 'one who (takes) or has taken: ga[—]ho' 'one who has prospered: bā[—]ho' 'one who is confused: mū[—]ho'. Why other than the roots daha and naha?: For, to the following examples this rule is not applicable: 'the dense jungle has been burned: daddho' 'that has been fastened well: sannaddho'.

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

Notes VII. 3

In the third kāṇḍa Kaccāyana has composed 19 rules. In the rule 574 he uses the word ca which may indicate addition to the nipāta. However, the vutti understands it to include some other substitutes. In the rule 578 he uses the word ca to cancel the word vā, however, it is not explained in the vutti. But in the rule 579 the word ca is understood for takārapaccayassa as it is also in the preceding rule according to the vutti. On the other hand, Kaccāyana uses the word ca in the rule 580 to indicate additional grammatical operation. In the rule 582 the word ca represents the word vā occurring in the preceding rule. In the rule 585 the word ca indicates additional operation as also in the rule 586 and 587. In rule 589 the word ca indicates two operations according to the vutti. Similarly it is explained in the rule 590 also according to the vutti.

Rule 1: All the versions read paccayādaniṭṭhā for paccayaniddiṭṭhā. B₁, S₁, S₂, T read anīṭṭhaṅgata⁻¹ for aniddiṭṭhā gata and eka after ekassa for eko. Barasam should be read as bārasa. B₁, S₁, S₂ add dasassa ca vīsam (B₁ adds ca after vīsam) hoti after bā hoti; vīsati ca should be corrected to vīsañ̄ ca as shown in all the versions. Solasam should be read as solāsa.

i. Nyp also reads anīṭṭhaṅgata.

Cha should be joined with ayatanamhi as shown in all the versions. S₁, S₂ read sañayatanāni for sañayatanām. B₁, S₂ add ajju after ajja, T adds it after asminm̄ kāle vā which B₁ omits. S₂ adds sajja before sajju. S₁ adds samānasmiṁ vā after sajju. B₁, S₂ add aparajja before aparajju. Pubbāca should be separated as pubba ca. T adds āgantukabhattam̄ after kāthinadussam̄ and rūpasannā after dhannarāsi. S₂ adds gaggavo before bhaggavo. B₁ reads kāleyyo for koleyyo. Vacaniyo and vacaniyā should be read as vacaniyo and vacaniyā. Ānattiyam̄ should be corrected to āñattiyam̄. B₁ reads nata-, S₁, S₂, T nata- for nati-.

"solasa": occurs in paṭis II 202, 8-9 as quoted under V. 33. "sañayatanām": occurs in Vin I 1, 11 as quoted under I. 4. 6. "ajja": occurs in Vin III 16, 15 as follows:- "kataṁ me ajja bhattakiccam̄". "bhūmigato": occurs in S I 102, 7-9 as quoted under IV. 12. "sallaviddho": occurs in Nidd I 3, 22-25 as quoted under IV. 12. "kāthinadussam̄": occurs in Vin I 254, 14-15 as quoted under IV. 1. "vāsiṭṭho": occurs in D III 80, 9-11 as quoted under IV. 2. "bhāradvājo": occurs in D I 239, 7-9 as quoted under V. 1. "bhaggavo": occurs in M II 52, 7-9 as quoted under V. 5. "pañdavo": occurs in Ja II 98, 20-21 as quoted under V. 5. "evam assa vacaniyo": occurs in Vin III 172, 33-34 as quoted under I. 4.12. "evam assu vacaniyā": occurs in Vin III 175, 19-20 as follows: - "te bhikkhū bhikkhūhi evam assa vacaniyā".

"gacchāhi": occurs in Vin I 177, 3-4 as quoted under VI.3.21. "ghātako": occurs in M I 58, 1-3 as follows:- "seyyathā pi bhikkhave dakkho go ghātako vā go ghātakantevāsi vā gāvīm vadhitvā cātummahāpathe bilaso pativibhajitvā nisinno assa". "naccamp": occurs in Vin IV 267, 18-19 as quoted under VII. 2.7.

Rule 2: T adds anusāsayitthā ti anusittho (one who has been taught: anusittho) after mayā. Kiccakārassa should be corrected to kicca - takārassa as shown in all the versions.

"anusittho so mayā": occurs in Vin I 45, 1-2 as follows:- "anusittho so mayā, yadi saṅghassa pattakallam, itthannāmo āgaccheyya". "dittham": occurs in Ja III 186, 3-4 as follows:-

"na me sutam vā dittham vā bhasantim mānusim migim tvāñ ca bhadde sukhi hohi eso c'api mahāmigo".

"datthabbam": occurs in A III 12, 1-2 as follows:-

"kattha ca bhikkhave saddhābalam datthabbam".

Rule 3: B₁, T read bhanja for bāñja. T reads tusayitthā, S₁, S₂: tussayitthā for tusitthā. B₁, T read ahinā dattho naro (T adds damsayitthā ti dattho after naro) for damsiyate dattho, ahinā damsiyitthā ti dattho vā. B₁, T read mayā puttho (T adds pucchayitthā ti puttho after puttho) for pucchiyate puttho, pucchiyitthā ti puttho vā. T adds pakārena bāñjayitthā ti pabhaṭṭho (that which has been broken in different ways: pabhaṭṭho) B₁: pabhaṭṭho in the vutti. Sa should be corrected to samp. S₁ reads sajjiyittha for

samavāyittha. S₁, S₂ read sissiyittha for sanniyati, but T reads visesena samavāyittha so'ti vissatṭho (that which has been prepared specially: vissatṭho) for visesena sanniyatī ti visiṭṭho.

"tuṭṭho": occurs in Vin V 219, 4-5 as follows:-

"tuṭṭho ārādhako hoti tuṭṭho hoti garahiyo
atha ko nāma so dhammo yena tuṭṭho garahiyo".

"daṭṭho" : occurs in Vin I 206, 6-7 as follows:-

"tena kho pana samayena annataro bhikkhu ahinā daṭṭho hoti". "puṭṭho": occurs in M I 147, 30-32 as follows:- "kinnu kho āvuso sīlavavisuddhattham bhagavati brahma-cariyam vusatī ti puṭṭho samāno: no h'idaṃ āvuso ti vadesi". "haṭṭho" and "pahaṭṭho": occur in Vin III 14, 30-33 as follows:- "atha kho sudinno kalandakaputto anunnato'mhi kira mātāpitūhi agārasmā anagāriyam pabbajaya'ti haṭṭho pahaṭṭho udaggo pāṇīnā gattāni paripuñchanto vutṭhāsi". "yitṭho": occurs in Dhs 1215 as follows:- "natthi dinnam, natthi yiṭṭham, natthi hutam".

Rule 4: T, S₁, S₂ read uttha² for uṭṭha³. S₁, S₂ read avasi ti vuttho, T: vassam vuttho bhagavā, vassam vasati avasi vasissati ti vuttho (the Fortunate One has dwelt in the rainy season, he dwells, has dwelt, will dwell in the rainy season: vuttho), B₁: vassamvutṭho for vasatī ti vutṭho. "vassamvutṭho": occurs in Vin I -----

2. Nyp also reads uttha.

3. Rūp also reads uṭṭha.

145, 1-2 as follows:- "atha kho āyasmā mahākassapo rā-jagāhe vassam̄ vuttho yena ālavī tena pakkāmi".

Rule 5: vasa should be corrected to vassa. Vasittha should be read as either vasayittha or vasiyittha.

"vusitam̄ brahmacariyam̄": occurs in Vin I 14, 31-32 as follows:- "khīnā jāti, vusitam̄ brahmacariyam̄, katam̄ karāṇiyam̄, nāparam̄ itthattāya". "vuttho": occurs in A IV 373, 21-22 (v.l.) as follows:- "vuttho me bhante sāvatthiyam̄ vassavāso".

Rule 6: T reads buddho bhagavā, sammāsambuddho vata so bhagavā ti buddho, B₁: buddho bhagavā for sabbe sañkhatañkhatē dhamme bujjhatī ti buddho and vuddho bhikkhu, avuddhi ti vuddho B₁: vuddho bhikkhu for vuddhatī ti vuddho bhikkhu. Me should be added before pattacivaram̄ as shown in all the versions. T adds dahayitthā ti dattham̄ (that has been burnt: dattham̄) after vanam̄.

"buddho": occurs in Vin III 1, 8-12 as quoted under I. 2. 9. "vuddho": occurs in M I 82, 26-27 as follows:- "yato ca kho ayam̄ bhavam̄ puriso jinno hoti vuddho mahallako addhagato vayo anuppatto". "laddham̄": occurs in S IV 117, 25-26 as follows:-

"aguttadvārassa bhavanti moghā
supine va laddham̄ purisassa vittam̄".

"dattham̄": occurs in Vin III 196, 12-14 as follows:- "bhikkhuno cīvaram̄ katam̄ vā hoti naṭṭham̄ vā vinaṭṭham̄ vā daddham̄ vā cīvaraśā vā upacchinnā".

Rule 7: bhajato should be corrected to bhanjato as in T, S₁ or bhanjato as in S₁, S₂. S₁, S₂ read abhanjati bhanjissati ti bhaggo (that which is broken, breaks, will break: bhaggo) for bhanjiyittha ti bhaggo. T reads abhanjayittha for bhanjayittha. "bhaggo": occurs in Dhp 154 as quoted under VI. 3.24.

Rule 8: abhunji should be corrected to abhunji. S₁, S₂ read acaji cajati cajissati ti catto, acajittha ti vā catto (one who has given up, gives up, will give up: catto or that who is given up: catto) for cajjati ti catto. T reads cajati for cajjati. S₁, S₂ add cha before rūpadīsu. Cd, S₁, S₂, T read patanti for patati. T reads rūpadīsu ārammañesu arañjī ti ratto (one who has found delight in the sense - objects like form etc.: ratto) for ranjati ti ratto. Cd, S₁, S₂ read yunjati for yujjati, T reads ayunji. S₁, S₂ read vivecati, T: vivici for viviccati.

"bhutto": occurs in Ja III 509, 20-21 as quoted under VII. 2.6. "bhuttavī": occurs in Vin IV 82, 4-5 as quoted under VII. 2.6. "catto": occurs in Vin III 96, 9-11 as follows:- "pañhamāñ ca jānam samāpajjim rāgo ca me catto vanto mutto pahino pañinissañtho ukkhetito samukkhetito". "satto": occurs in Nidd I 23, 3-6 as follows:-

"satto guhāyam bahunābhichanno
tittham naro mohanasmim pagalho
dure viveka hi tathāvidho so
kāma hi loka na hi suppahāyā".

"yutto": occurs in Vin II 29, 26-27 as follows:-

"okāso codanāñ c'eva sārañā sampayojanā
imeh'atthāngehi yo yutto tajjanañ n'upasammati".

"vivitto": occurs in Sn 845 as follows:-

"yehi vivitto vicareyya loke
na tāni uggayha vadeyya nāgo
elambujam kantakam vārijam yathā
jalena pañkena c'anūpalittam
evam muni santivādo agiddho
kāme ca loke ca anūpalitto".

Rule 9: B₁, T read vuttam bhagavata, uttam vā (T adds vacayittha ti vuttam after uttam vā) for vuccittha ti vuttam bhagavata; uccittha ti uttam vā. "vuttam bhagavata": occurs in It 1, 4-5 as follows:- "vuttam h'etam bhagavata vuttam arahata ti me sutam".

Rule 10: T, S₁, S₂, B₁ add dhatunam before anto. Semi-colon after arakkhatam should be shifted after dhammo and arakkhatam should be corrected to arammanam (sense-object) which is keeping with the context. S₁, S₂ read cittam for citto,⁴ B₁ reads catto. T reads lepayittha for lippati. T reads sam sutthu tapayittha ti santatto (the iron has been heated perfectly: santatto) for santappati ti santatto ayo. S₁ adds ucati ti utto S₂: uccati ti utto, T: uccayittha ti utto, B₁, Cd: utto⁵

4. Nyp also reads citto.

5. Nyp also reads utto.

after \bar{a} ditto. T reads viveceti, S₁, S₂: vecati for viviccati. T reads $\tilde{s}incayittha$ for $\tilde{s}incati$.

"sugutto": occurs in Vin V 133, 5 as follows:- "attano $\bar{s}ilakkhandho$ sugutto hoti surakkhito". "catto": occurs in Vin III 96, 9-11 as quoted under VII. 3.8. "vicitto": occurs in Sn 845 as quoted under VII. 3.8. Rule 11: B₁, S₁, S₂ add $\tilde{b}yanjano$ before no. S₁, S₂ add atari tarati tarissatī ti tippo (one who has crossed, crosses, will cross: tippo) before tippo' ham $\bar{t}areyyam$ but T adds taramī ti tippo (I cross: tippo) after it; B₁ reads taratī ti tippo for tippo' ham $\bar{t}areyyam$. B₁, S₁, S₂ read uttaratī ti, T: uddham taratī ti (one who crosses up: uttippo) for uttippo. S₁, S₂, B₁ read sampūratī ti sampunno, T: sam sutthu pūretī ti sampunno (that which fills perfectly: sampunno) for sampunno. S₁, S₂ read paripūratī ti paripunno, T: pari samantato sabbakārena pūretī ti paripunno (that which fills everywhere: paripunno) for paripunno. B₁ reads turati for tudati. It may be noted here that owing to the word \bar{a} di the root ending with ra is included, therefore the word tippo should be derived from the root tura (to be in a hurry, to be quick, hasten) which is supported by Rūpasiddhi⁶, but T, S₁, S₂ Senart have

6. "tura vege. Aturi ti tuṇṇam, turitam vā" Rūp 349,
14-15.

the root tuda⁷ which is not keeping with the rule expected here. B₁, S₁, S₂ read parižirati ti parijinno, T: pari samantato sabbakārena jirati ti parijinno (that which decays everywhere: parijinno) for parijinno. B₁, S₁, S₂ read ākirati ti ākinno, T: ā bhuso kirati ti ākinno (that which schatters greatly: ākinno) for ākinno.

"tinno": occurs in Nidd I 20, 16-17 as quoted under VII. i.ii. "parijinno": occurs in Ja V 100, 7-8 as follows:-

"sabbabhogaparijinno rājanam c'api khattiya
nātimittā suhajjā ca na nam mananti khattiyam".

"ākinno": occurs in D II 30, 16-17 as follows:- "na kho me tam patirūpam yo'ham ākinno viharāmi".

Rule 12: B₁, S₁, S₂, have byanjano before no. B₁, S₁, S₂ read bhinditabbo ti bhinno (that which is to be broken: bhinno), T: bhindayittha so'ti bhinno (that which has been broken: bhinno) for bhinno. T reads sam sutthu bhindayittha so'ti sambhinno (that which has been broken perfectly: sambhinno) for sambhinno. B₁, S₁, S₂ read chindiyati ti chinno (that which is being cut: chinno) T: chindayittha so'ti chinno (that which has been cut: chinno) for chinno and adds sam sutthu chindayittha so'ti sanchinno (that which has been cut well: sanchinno) after chinno. B₁, S₁, S₂ read ucchindi

7. Nyp also reads tuda and remarks: "tunno ti tuda = byathane timassa sampunno ti ettha vuttavidhānamhi kate rūpam. Rassābhāvo va viseso" Nyp 415, 7-8.

-yittha ti ucchinno (that which has been broken up: ucchinno) T: uddhambhāge chindayittha so'ti ucchinno (that which has been broken up on the upper part: ucchinno) for ucchinno. B₁, S₁, S₂ read dīyatī ti (T: dīyate ti) dinno (that which is being given: dinno) for dinno. B₁, S₁, S₂ read nisīdatī ti (T: nisīdī ti) nisinno (one who sits (has sat): nisinno) for nisinno. S₁, S₂ read chādetī ti channo (one who covers: channo), T: reads chādetabbo ti channo (that which is to be covered: channo) for channo. B₁ reads suṭṭhu chādi-yatī ti suchanno (that which is being covered well: succhanno) T: suṭṭhu chādetabbo ti succhanno (that which is to be covered well: succhanno) for suchanno. T reads ativiya chādetabbo ti āchanno (that which is to be covered excessively: āchanno) for acchanno. B₁ reads khidatī ti khinno, T: khidati uttāsatī ti khinno (one who fears: khinno) S₁, S₂: khedam pāpuṇatī ti khinno (one who reaches the tiredness: khinno) for khinno. B₁, S₁, S₂ read rodatī ti runno (one who weeps: runno); T: rundhitabbo ti runno⁸ (that which is to be prevented: runno) for runno. However, according to B₁, S₁, S₂ runno should be read as ruṇṇo⁹ as in Saddan-īti. S₁, S₂ add khiyati vayam pāpuṇatī ti (that which

8. "runno ti rudha = āvarane timassa vuttanayena kammani tapaccayam katvā ..." Nyp 416, 4-5.

9. "rudi = assuvimocane. Ruṇṇo, paralopo" Rūp 357, 2; see also PED s.v. ruṇṇa.

reaches the loss) before khīñā, T reads khīyatī ti khīñā for khīñā jāti and bhindiyate for bhijjati.

"bhinno": occurs in Ps II 73, 32-33 as follows:- "evam ayam pi rājā devadattena bhinno, tasmā evam akāsi". "dinno": occurs in Dhp 338 as follows:-

yathāpi mūle anupaddave dālhe
chinno pi rukkho punar eva ruhati
evam pi tañhānusaye anūhate
nibbattati dukkham idam punappunam".

"ucchinno": occurs in M I 139, 20-22 as follows:- "idha bhikkhave bhikkhuno avijjā pahīnā hoti ucchinna-mūla talāvatthukatā anabhāvakatā āyatim anuppādadhama". "dinno": occurs in Vin I 121, 34-35 as follows:- "dinno hoti chando". "nisinno": occurs in Ja V 4, 13-14 as follows:-

akkhātan te mayā sabbam yasmas upavasam ahamp
rammam pati nisinno'smi puthulomayutā puthū".

"khīñā jāti": occurs in Vin I 14, 31-32 as quoted under VII 3.5. "bhitti": occurs in Vin I 48, 8-9 as follows:- "sace gerukaparikammakatā bhitti kappakitā hoti".

Rule 13: T, S⁹ read - sakādito for -sakato. Kka - kkā in the rule should be read as kkha - kkā. B₁, T read icc evam ādihi for icc etehi. B₁ reads sukkham kattthag¹⁰ for sukkho¹¹ kattho. B₁ reads sakati samattheti, pūjetī

10. Sadd reads the same.

11. Nyp and Rūp also read sukkho.

ti vā sakko,¹² sujampati (sujampati, who is able(?) or honoured (?) : sakko) T: samattheti ti sakko; S₁, S₂ : sakkuṇati ti sakko, sakko'ham for sakkomi ti sakko'ham.¹³

"sukkham kattam": occurs in M I 242, 1-3 as follows:- "seyyathāpi aggivessana sukham kattam koṭapām ārakā udakā thale nikkittam". "pakkam": occurs in Ja II 435, 16-17 as follows:-

"tassa dohalini bhariyā suphassā maccham icchati
~~~~ ranno mahanase pakkam paccagham rājabhojanam".

"sakko": occurs in S I 216, 11-12 as follows:- "atha kho bhikkhave sakko devānam indo suvīram devaputtam āmantesi".

Rule 14: nta in the vutti should be corrected to nto. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read pakkamatī ti pakkanto (one who goes away: pakkanto) for pakkanto. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read vibhamati ti vibbhanto (one who goes astray: vibbhanto) for vibbhanto. S<sub>1</sub>, S<sub>2</sub> read sañkamatī ti sañkanto, T: sam sutthu kamati ti sañkanto (one who steps well: sañkanto) for sañkanto. T reads khanati ti khanto (one who digs: khanto) for khanto; sameti ti santo (one who is calm: santo) for santo; dameti ti

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12. "sakko ti saka = samatthe, saka = pūjāyam iti dvinnam annatarassa vuttanayena kattari tapaccayam katvā ... " Nyp 416, 24-25.

13. Sadd also reads sakko'ham.

danto (one who subdues: danto) for danto and vamati<sup>14</sup> ti vanto (one who vomits: vanto) for vanto. All the versions read tappaccayassa<sup>14</sup> for tippacayassa.<sup>15</sup> T reads kantanam for kamanam.

"pakkanto": occurs in Vin I 80, 19-21 as follows:- "kim nu kho ānanda tathāgato oganena bhikkhusaṅghena dakkhiṇāgirim cārikam pakkanto". "vibbhanto": occurs in Ud 37, 30-32 as follows:- "uddhatā honti umalā capala mukharā vikinnavācā muṭṭhassatino asampajānā vibbhantacittā pakkatindriyā". "saṅkanto": occurs in Vin I 70, 18-19 as follows:- "puna ca param bhikkhave ~~ annatitthiyā pubbo yassa titthāyatana saṅkanto hoti". "santo": occurs in A I 133, 8-11 as follows:-

"saṅkhaya lokasmim paroparāni  
 ^ yass'injitatā n'atthi kuhin̄ci loke  
 ^ santo vidhūmo anigho nirāso  
 atāri so jātijaran ti brūmi".

"danto": occurs in Vin I 38, 15-16 as follows:-

"danto dantehi saha purāṇajatilehi  
 vippamutto vippamuttehi  
 saṅgīnikkhasuvanno rājagaham pāvisi bhagava".

"khanti": occurs in Dhs 1341 as follows:- "yā khanti khamanata adhivāsanata acāṇḍikkam anasuropo attamanata cittassa, ayam vuccati khanti".

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14. Nyp also reads tappaccayassa.

15. Rūp 350, 7-8 reads "casaddena tippaccayassa nti ca hoti".

Rule 15: S<sub>1</sub> reads jāyati, S<sub>2</sub>: janayati, T: janeti for janati.

"jāto": occurs in A I 106, 23-24 as follows:- "yasmim bhikkhave padese rāja khattiyo muddhāvasitto jāto hoti". "jāti": occurs in Vin IV 6, 9 as follows:- "jāti nāma, dve jātiyo, hīnañ ca jāti ukkaṭṭhā ca jāti".

Rule 16: B<sub>1</sub>, S<sub>2</sub> read sundaram nibbānam (S<sub>2</sub>: ṭhanam) gacchati ti sugati, S<sub>1</sub>: sundaram gamanam: sugati (good going: sugati) for sundarena pakārena gantabba ti sugati, T reads the same as Senart but T reads ākārena for pakārena. S<sub>1</sub> reads khannati S<sub>2</sub> : khāni ti for khananam. S<sub>1</sub> reads upahannati ti, S<sub>2</sub>: upahanti ti for upahanam. T, S<sub>1</sub>, S<sub>2</sub> have samaggarato before samaggarati. T reads samagge kamme ramanam: samaggarati (delight in the harmonious action: samaggarati) for samaggarati; B<sub>1</sub> reads rato and rati<sup>16</sup> for samaggarato; samaggarati; abhirato and abhirati. T reads abhi ā bhuso ramati ti abhirato (one who delights very much: abhirato) for abhirato and abhi ā bhuso ramanam: abhirati (delight greatly: abhirati) for abhirati. T reads mannanam : mati (knowing: mati) for mati. S<sub>1</sub>, S<sub>2</sub>, Cd add marati ti mato<sup>17</sup> (one who dies: mato) and -----

16. Nyp also records the same.

17. "mato ti mana = nāye, mara = pāṇacāge ti dvinnam  
annatarassa rūpam" Nyp 418, 30-419, 1.

cd, S<sub>2</sub>: ramatī ti rato (one who takes delight in: rato) (Cd adds rati after rato) after mato. S<sub>2</sub>: reads ramito for ramato. Rammatī ti rammato, rammanam̄: rammati should be read as ramatī ti ramato; ramanam̄: ramati.

"sugato": occurs in Vin III 1, 12-15 as quoted under I. 2.9. "sugati": occurs in Vin IV 9, 18 as follows:- "n'atti tuyhāḡ sugati". "khatāḡ" and "upahatāḡ": occur in A I 89, 4-6 as follows:- "dvīhi bhikkhave dhammehi samannāgato bālo avyatto asappuriso khatāḡ upahatāḡ attānam̄ pariharati sāvajjo ca hoti sānuvajjo vinnūnam̄ bahuñ ca apunnām̄ pasavati". "rato": occurs in Ja III 529, 10-14 as follows:-

"tuvañ̄ ca eko bhariyā̄ ca te piyā̄  
samuggapakkhittanikinnamantare  
sa rakkhitā kucchigatā va te sadā  
vāyussa puttena sahā̄ tahim̄ ratā".

"rati": occurs in Ja III 396, 5-7 as follows:-

"raju valambani c'esā yā̄ gehe vasato rati  
etam pi chetvāna vajanti dhīrā̄  
anapekkhino kāmasukham̄ pahaya".

"mato": occurs in Dhp - a I 6, 2 as follows:- "tvam̄ mam'eva putto mato ti sallakkhesi". "mati": occurs in Ja IV 494, 3-6 as quoted under VI. 1.4. "ramati": occurs in Dhp 116 as quoted under III. 25.

Rule 17: B<sub>1</sub> reads paṭhamam̄ kariyatī̄ ti pakati (that is being done first: pakati) S<sub>1</sub>, S<sub>2</sub>: pakārena kariyate ti pakati for pakārena karāṇam̄: pakati. B<sub>1</sub> reads visariyatī ti visato (that is being remembered specially:

visato) for visesena saratī ti visato. "pakati": occurs in D I 168, 16-17 as follows:- "pakati kho esā kassapa lokasmim dukkaram samannam dukkaram brahmmannan ti". Rule 18: T adds atthasī ti thito (one who stood: thito) after thito. S<sub>2</sub> reads pivī, pivati, pivissati ti pīto (one who has drunk, drinks, will drink: pīto) T: pivati ti pīto for pīto and pivanam: pīti (drinking: pīti) for pīti.

"yatra thito": occurs in Dhp 127 (v.l.) as follows:-  
 "na antalikkhe na samuddamajjhe  
 na pabbatānam vivaram pavissa  
 na vijjati so jagatippadeso  
 yatraṭṭhito munceyya pāpakkamma".

"thiti": occurs in Nidd I 117, 6-8 as follows:-

"jīvitān ti āyu thiti yapanā yapanā iriyana vattanā pālana jīvitam jīvitindriyam". "pīto": occurs in Ps I 208, 28-29 as follows:- "tathā hi ekapattapūram piyāgum pīto muhutten'eva jigacchito hoti".

Rule 19: S<sub>2</sub>, B<sub>1</sub>, T read lo for lo. B<sub>1</sub> reads āruhi-ttha, T: āruhi for āruhati. S<sub>1</sub>, S<sub>2</sub> read agāhi ti gālho, gāhatī ti gālho vā for agāhi ti gālho vā, T reads agāghi for agahi. S<sub>1</sub>, S<sub>2</sub> read bahati vuddhim pāpuñatī ti bālho (one who reaches the prosperity: bālho) for avuddhi ti bālho. T reads avuddhi for avuddhi. T reads amulhi, S<sub>1</sub>, S<sub>2</sub>: muhati for muyhati. B<sub>1</sub> reads dayhati for dahiyittha. B<sub>1</sub>, S<sub>1</sub> read nayhati for nahiyyittha. Samsutthu should be seperated as sam-

sut̄thu.

"āruļho": occurs in Ap 366, 15-17 as follows:-

"āruļha gāmānīyehi tomarañkusapāñihi  
sāyapāto upaṭṭhanam āgamissant' imam̄ naram  
tehi nāgehi parivuto ramissati ayam̄ naro".

"gālho": occurs in Nidd I 23, 3-6 as quoted under VII. 3.8. "bālho": occurs in M III 259, 6-7 as follows:- "na me bhante sāriputta khamānīyam̄ na yāpa-  
niyam̄; bālha me dukkhā vedanā abhikkamanti no  
paṭikkamanti". "mūlho": occurs in It 84, 25-26 as  
follows:-

"mūlho attham̄ na jānāti  
mūlho dhammam̄ na passati  
andham̄ tamam̄ tadañ hoti  
yam̄ moho sahate naram̄".

"daddho": occurs in Nidd I 53, 26-28 as follows:- "ya-  
ss'eso gedho pahino samucchinno vūpasanto paṭipassaddho  
abhabuppattiko nāñagginañ daddho". "sannaddho": occurs  
in Dhp 387 as follows:-

"divā tapati ādicco rattim̄ ābhāti candimā  
sannaddho khattiyo tapati jhāyi tapati brāhmaṇo  
atha sabbam ahorattim buddho tapati tejasā".

[1] Namhi ranjassa jo bhāva-karānesu.

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Namhi paccaye pare ranja icc etassa dhatussa antabhotussa njakarassa jo-adeso hoti bhāva-karānesu. Ranjanam: rāgo; ranjitabbam tenā ti rāgo. Bhāva-karānesv iti kim attham? Ranjati ettha ti rāgo.

(1) When the suffix na follows, (the final part) of the root ranja is changed into ja to denote condition and instrument.

~ Nja being the final part of the root ranja, followed by the suffix ta, becomes ja to denote condition and instrument. Therefore: 'delighting: rāgo' 'that with which one should delight: rāgo'. Why 'condition and instrument?': For, in the following example this change is not found: 'that in which something is dyed: rāgo'.

[2] Hanassa ghāto.

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Hana icc etassa dhatussa sabbass'eva ghātadeso hoti gamhi paccaye pare. Upahanatī ti upaghāto; gavo hanatī ti goghātako.

(2) The whole of the root hana is changed into ghāta.

The whole of the root hana, followed by the suffix na, becomes ghāta. Therefore: 'one destroys: upaghāto' 'one who kills the cows: goghātako'.

[3] Vadho vā sabbattha.

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Hana icc etassa dhatussa sabbass'eva vadhadeso hoti vā sabbatthānesu. Hanatī ti vadho, vadako; ahamsi avadhi ahani vā.

(3) Optionally is changed into vadha in all places.

The whole of the root hana optionally becomes vadha in all places. Thus: 'one who kills: vadho, vadhako' 'one has killed: avadhi or ahani'.

[4] Ākārantānam āyo.

595

Ākārantānam dhatūnam antasarassa āya-ādeso hoti  
namhi paccaye pare. Dānam dadāti ti dāyako; dānam  
dadāti sileñā ti dānadāyī; majjadāyī; nagarayāyī.

(4) For the roots ending in ā the substitute is āya.

The final of the roots ending in ā, followed by the suffix na, becomes āya. For example 'one who gives gift: dāyako' 'one who gives gift by habit: dānadāyī' 'majjadāyī' 'nagarayāyī'.

[5] Pura-sam-up-parihi karotissa kha-kharā vā

tappaccayesu ca.

596

Pura - sam - upa - pari icc etehi upasaggaṇipā-  
tehi parassa karotissa dhatussa kha-kharādesā honti vā  
tappaccayesu ca namhi ca. Purato kariyittha so'ti  
purakkhato; paccayehi sañgamma kariyittha so'ti  
sañkhato; upagantvā kariyitthā ti upakkhato; parikkh-  
āro; sañkhāro; upagantvā karoti ti upakāro vā.

(5) And when the suffixes ta (and na) follow, the root kara used after pura, sam, upa and pari is optionally changed into kha or khara.

The root kara used after pura, sam, upa and pari, followed by the suffix ta and na, becomes kha or khara.

Thus: 'he who has put in front: purakkhato' 'that has been made after uniting with causes: sañkhato' 'that has been done by approaching: upakkhato' 'parikkhāro' 'sañkhāro' or 'one does after approaching: upakāro'.

[6] Tave-tūnādīsu kā.

597

Tave-tūna icc evam ādīsu paccayesu karotissa dha-tussa kādeso hoti vā. Kātave; kātum karanām kattum vā; karanām kātūna, karanām kattūna vā.

(6) When the suffixes beginning with tave and tūna follow, the substitute is kā.

The root kara, followed by the suffixes beginning with tave and tūna, optionally becomes kā. Thus: 'kātave' 'kātum', or 'karanām kattum' 'karanām kātūna' or 'karanām kattūna'.

[7] Gama-khanādīnam tum-tabbadīsu na.

598

Gama-khana-hana icc evam ādīnam dhātūnam antassa nakāro hoti vā tum-tabbadīsu paccayesu. Gamanām: gantum; gamanām: gamitum; gamaniyyan ti gantabbam; khantum, khanitum; khantabbam, khanitabbam; hantum, hanitum; hantabbam, hanitabbam; mantum, manitum; mantabbam, manitabbam. Ādiggahaṇām tūnaggahaṇattham. Gantūna; khantūna; hantūna; mantūna.

(7) When the suffixes tum and tabba etc. follow, (the final) of the roots beginning with gama, khana is changed into na.

The final of the roots beginning with gama, khana and hana, followed by the suffixes tum and tabba etc. is optionally changed into na. Thus: 'going: gantum'

'going: gamitum' 'that should be gone: gantabbam'  
 'khanitum, khanitum' 'khantabbam, khanitabbam' 'hantum,  
 hanitum' 'hantabbam' 'hanitabbam' 'mantum, manitum'  
 'mantabbam, manitabbam'. By the force of ādi (etc.)  
 the suffix tūna is also used. For example 'gantūna'  
 'khantūna' 'hantūna' 'mantūna'.

[8] Sabbehi tūnādīnam yo.

599

Sabbehi dhatūhi tūnādīnam paccayānam yakārādeso  
 hoti vā. Abhivandiya, abhivanditvā; ohāya, ohitvā;  
 upaniya, upanetvā; passiya, passitvā; uddissa,  
 uddistvā; ādaya, ādiyitvā.

(8) The suffixes beginning with tūna used after all roots are changed into ya.

The suffixes beginning with tūna used after all roots optionally become ya. For example 'abhivandiya, abhivanditvā' 'ohāya, ohitvā' 'upaniya, upanetvā' 'passiya, passitvā' 'uddissa, uddisitvā' 'ādaya, ādiyitvā'.

[9] Ca-nantehi raccam.

600

Cakāra-nakārantehi dhatūhi tūnādīnam paccayānam  
 raccādeso hoti vā. Vivicca; āhacca; upahacca; hantvā.

(9) After the roots ending in ca and na, the substitute is racca.

The suffixes beginning with tūna used after the roots ending in ca and na optionally become racca. For example 'vivicca' 'āhacca' 'upahacca' 'hantvā'.

[10] Disā svāna-svāntalopo ca.

601

Disā icc etāya dhatuyā tūnādīnam paccayānam svāna-svāadesā honti antalopo ca. Disvāna; disvā.

(10) After the root disa the substitutes are svāna and svā and the final part of the root is also elided.

The suffixes beginning with tūna used after the root disa become svāna and svā and the final part of the root is also elided. Therefore: 'disvāna' 'disvā'.

[11] Ma-ha-da-bhehi mma-yha-jja-bbha-ddhā ca. 602

Ma-ha-da-bha icc evam antehi dhatuhī tūnādīnam paccayānam mma-yha-jja-bbha-ddhādesā honti vā antalopo ca. Āgamma, āgantvā; okkamma, okkamitvā; paggayha, paggaphitvā; uppajja, uppajjitvā; ārabbha, ārabhitvā; āraddha, ārādhitvā.

(11) And after the roots ending in ma, ha, da, bha the substitutes are mma, yha, bbha and ddha.

The suffixes beginning with tūna etc. used after the roots ending in ma, ha, da, bha optionally become mma, yha, bbha and ddha and the final part of the root is also elided. For example 'āgamma, āgantvā' 'okkamma, okkamitvā' 'paggayha, paggaphitvā' 'uppajja, uppajjitvā' 'ārabbha, ārabhitvā' 'āraddha, ārādhitvā'.

[12] Taddhita-samāsa-kitaka nāmām vātave-tūnādīsu ca.

603

Taddhita-samāsa-kitaka icc evam antā saddā nāmām vā datthabba tave-tūna-tvāna-tvādippaccaye vajjitvā.

Vāsittho; patto dhammo yena so patta-dhammo; kumbhakāro.

(12) And the words namely, taddhita, samāsa and kitaka except those ending in the suffixes tave, tūna etc. are to be regarded as nouns.

The words taddhita, samāsa and kitaka except those ending in the suffixes beginning with tave, tūna, tvāna, tvā are to be regarded as nouns. For example 'vāsittho' 'one by whom dhamma is fulfilled: patta-dhammo' 'kumbhakāro'.

[13] Dumhi garu.

604

Dumhi akkhare yo pubbo so garuko va datṭhabbo.  
Bhitvā; jitvā; datvā.

(13) When there are two letters, the former is to be regarded as garu.

The preceding letter is to be regarded as garu when there are two. For example 'bhitvā' 'jitvā' 'datvā'.

[14] Dīgho ca.

605

Dīgho ca saro garuko va datṭhabbo. Āhāro; nadi;  
vadhū; te; dhammo; opanayiko.

(14) And the long vowel.

The long vowel is to be regarded as garu too. For example 'āhāro' 'nadi' 'vadhū' 'te' 'dhammo' 'opanayiko'.

[15] Akkharehi kāram.

606

Akkharehi akkharatthehi akkhārabhidheyyehi kārap-paccayo hoti yoge sati. Akāro; ākāro; yakāro; sakāro;

dhakāro; makāro; bhakāro; lakāro.

(15) The suffix kāra is used after a sound.

The suffix kāra is used after a sound denoting its signification or the object signified by it. For example 'akāro' 'ākāro' 'yakāro' 'sakāro' 'dhakāro' 'makāro' 'bhakāro' 'lakāro'.

[16] Yathāgamam ikāro.

607

Yathāgamam sabbadhatūhi sabbappaccayesu ikāragamo hoti. Tena kammam kāriyam; bhavitabbam; janitabbam; viditam; karitvā; icchitam; icchitabbam; gamitabbam; veditabbam; bhanitvā; pacitvā; icc evam ādi.

(16) I is augmented in accordance with usages.

When the suffixes follow, i is augmented to all roots in accordance with usages. For example 'tena kammam kāriyam' 'bhavitabbam' 'janitabbam' 'viditam' 'karitvā' 'icchitam' 'icchitabbam' 'gamitabbam' 'veditabbam' 'bhanitvā' 'pacitvā' and so on.

[17] Da-dhantato yo kvaci.

608

Dakāra-dhakārantāya dhatuya yathāgamam yakāro hoti kvaci tūnādīsu paccayesu. Buddho loke uppajjitvā; dhamme bujjhitvā. Da-dhantato ti kim attham? Labhitvā. Kvaci ti kim attham? Uppādetvā.

Iti kibbidhānakappe catuttho kāndo.

(17) Ya is sometimes augmented after the roots ending in da or dha.

When the suffixes beginning with tūna follow, ya is sometimes augmented after the roots ending in da or dha in accordance with usages. For example 'buddho

loke uppajjitvā' 'dhamme bujjhitvā'. Why ending in da or dha?: For, in the following example this augment is not found: 'labhitvā'. Why sometimes?: For, in the following example this augment is not found: 'uppade-tvā'.

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

## Notes VII. 4

In the fourth kāṇḍa Kaccāyana has composed 17 rules. In the rule 596 the word ca indicates the collection of tappaccaye and nāmhi. The word vā occurring in the rule 596 is understood up to the rule 600 which is cancelled by the word ca occurring in the rule 601. In the vutti the word ca is not explained. In the rule 602 the word ca indicates additional grammatical operation, but in the vutti it also represents the word vā. In the rule 603 the word ca extends connotation of nāma according to Rūpasiddhi.<sup>1</sup> In the rule 605 the word ca stands for garu occurring in the rule 604.

**Rule 1:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read ranjassa, ranja and njakārassa for ranjassa, ranja and njakārassa. S<sub>1</sub> reads ranjitatabbam : rāgo (that which is to be delighted in: rāgo) for ranjanam: rāgo. T, B<sub>1</sub>, S<sub>1</sub> read ranjati (B<sub>1</sub>: ranjanti) tenā ti for ranjitatabbam tenā ti rāgo. B<sub>1</sub> reads ranjati ti, T : ranjati ti for ranjati ettha ti.

"rāgo": occurs in Nidd I 23, 17-18 as follows:- "rūpe kho rādha yo chando, yo rāgo, yā nandi, yā taṇhā". "raṅgo": occurs in Ap 4, 5-6 as follows:-

"gaṇikā lāsikā c'eva naccantu accharāgāñā  
nānāraṅgā padissantu pāśadassa samantato".

**Rule 2:** "goghātako": occurs in M I 58, 1-3 as quoted

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1. "caggahañam kiccappaccaya - itthippaccayantādissapi  
nāmabyapadesattham" Rūp 167, 16-17.

under VII. 3.i.

Rule 3: S<sub>1</sub>, S<sub>2</sub> read ahānī ti for ahampi which should be corrected as in S<sub>1</sub>, S<sub>2</sub>.

"vadho": occurs in Ja VI 155, 22-23 as follows:-

"sabbesu vippamuttesu ye tattha samāgatā tada āsum  
sabbe ekekaleddukam adamsu esa vadho khandahālassa".

"vadhako": occurs in Vin III 75, 14 as follows:-

"vadhako paṭiggaṇhāti". "avadhi" : occurs in Dhp 3 as quoted under I. i.ii.

Rule 4: T reads ḡavuppaccaye ḡamhi ca pare for ḡamhi paccaye pare. B<sub>1</sub>, S<sub>2</sub> omit dānam before dadāti, but T reads dānam dadāti ti dānadāyako. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read dānam dātum sīlam yassā ti dānadāyī (one whose habit is to give gift: dānadāyī); majjam dātum sīlam yassā ti majjadāyī (one whose habit is to give intoxicating drink: majjadāyī) and nagaram yātum sīlam yassā ti nagarayāyī (one whose habit is to go to the city: nagarayāyī) for dānam dadāti sīlenā ti dānadāyī; majjadāyī and nagarayāyī. T reads etassa for yassa. "dāyako": occurs in A III 39, 6 as quoted under VII. 1.4.

Rule 5: B<sub>1</sub> reads karodhātussa for dhātussa. B<sub>1</sub>, S<sub>2</sub> read pure kariyatī ti for purato kariyittha so'ti. S<sub>2</sub>, Cd add samam katan ti sañkhato (that has been done well: sañkhato) before paccayehi. B<sub>1</sub> reads samma kariyatī ti sañkhato (that is being done perfectly: sañkhato) for paccayehi sañgamma kariyittha so'ti sañkhato. T reads pari samantato kariyittha so'ti parikkharo (that has

been done thoroughly: parikkhāro) B<sub>1</sub>: parisamantato karotī ti parikkhāro, S<sub>1</sub>, S<sub>2</sub>: pari samantato kariyati ti parikkhāro for parikkhāro. T reads sam ekato kariyittha so'ti sañkhāro (that has been done individually: sañkhāro) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: sañkariyati ti sañkhāro (that is being done together: sañkhāro) for sañkhāro. T reads upagantvā kariyittha so'ti upakāro (that has been done after approaching: upakāro) for upagantvā karotī ti upakāro vā.

"purakkhato": occurs in D I 50, 17-19 as follows:- "eso mahārāja bhagavā majjhimam thambham nissaya puratthābhīmukho nisinno purakkhato bhikkhusaṅghassa". "sañkhato": occurs in Dhs 1438 as follows:- "katame dhamma sañkhata?". "upakkhato": occurs in D I 127, 10-12 (v.l.) as follows:- "tena kho pana samayena kūṭadanta tassa brahmañassa mahayanno upakkhato hoti". "parikkhāro": occurs in Vin II 228, 10 as follows:- "sace upajjhāyassa parikkhāro hoti". "sañkhāro": occurs in Yam 229, 3-4 as follows:- "tayo sañkhāra": kāyasañkhāro vacisañkhāro cittasañkhāro". "upakāro": occurs in D III 187, 2 as follows:- "upakāro mitto suhado veditabbo".

**Rule 6:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T omit karapām before kattum, kātūna and kattūna.

"kātave": occurs in Ja V 318, 17-19 as quoted under VI. 2.12. "kātum": occurs in Vin II 106, 25-26 as follows:- "tena kho pana samayena bhikkhū

pit̄hiparikammam kātum kukkuccāyanti".

**Rule 7:** gama - khanādīnam should be corrected to gama-khana - hanādīnam. Gamaniyyam should be read as gamanīyam. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add gamitabbam, T: gamaniyan ti gamitabbam after gantabbam. T reads khananiyan ti khantabbam (that which is to be dug: khantabbam) and khananiyan ti khanitabbam for khantabbam and khanitabbam; hananiyan ti hantabbam (that which is to be killed: hantabbam) and haniyan ti hanitabbam for hantabbam and hanitabbam; mananiyan ti mantabbam (that which is to be thought: mantabbam and mananiyan ti manitabbam for mantabbam and manitabbam).

"gantum": occurs in Vin III 120, 2-4 as follows:- "na hi sakka kulithīhi kuladhitāhi kulakumārīhi kulasuphāhi kuladārīhi ārāmam vā vihāram vā gantum". "hantum": occurs in Ja V 172, 21-24 as follows:-

"na me bhayam anvagatam mahantam  
tejo na sakka mama tehi hantum  
satan̄ ca dhammāni sukhittitāni  
samuddavelā va duraccayāni".

"hantabbam": occurs in D II 173, 8 as follows:- "pāgo na hantabbo".

**Rule 8:** "ohāya": occurs in Ja V 340, 24-25 as follows:-

"kin nu t'āyam dijo hoti mutto baddham upāsasi  
ohāya sakunā yanti kim eko avahiyasi".

"upāniya": occurs in D I 107, 23-25 as follows:-

"atha kho so bhavam gotamo amhehi pi evam upāniyya upāniyya avaca". "uddissa": occurs in D I 166 3-4 as

follows:- "nābhīhatām na uddissa kāṭam na nimantanām sādiyati". "ādāya": occurs in Vin I 18, 4-6 as follows:- "atha kho bhagavā pubbañhasamayaṁ nivāsetvā paticīvaraṁ ādāya āyasmataṁ yasena pacchāsañanena yena setthissa gahapatissa nivesanām ten'upasaṅkami". "ādiyitvā": occurs in D III 130, 33-131, 1 as follows:- "puna ca param cunda idh'ekacco adinnām ādiyitvā attānam sukheti piṇeti".

**Rule 9:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add vā ti kim atthā? (why optionally? For, in the following example this change is not found) before hantvā, the addition is very significant, because due to the word vā, hantvā is excluded from this rule.

"vivicca": occurs in Vin III 4, 6-8 as follows:- "so kho aham brāhmaṇa vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja vihāsim". "āhacca": occurs in M III 139, 10-12 as follows:- "addha bhoti bhūmijassa sattha sabbesam yeva puthusamabrahmañānam muddhānam manne āhacca titthati". "upahacca": occurs in Ja V 267, 9-11 as follows:- "upahacca manam mejjho mātañgasmiṁ yasassine saparisañjo ucchinno mejjhārannām tada ahu". "hantvā": occurs in Ja V 308, 19-20 as follows:- "evāñ ce yācamānāya vacanām me na kāhasi idāni mām tato hantvā khattiyanām padassati".

**Rule 10:** "disvāna": occurs in Vin III 12, 4-5 as

quoted under I. 4.11. "disvā": occurs in Dhs 1347 as follows:- "idh'ekacco cakkhunā rūpam disvā na nimittaggāhī hoti na anuvyanjanaggāhī".

Rule 11: B<sub>1</sub> reads āgamitvā for āgantvā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read ārabhitvā for ārādhitvā.

"āgamma": occurs in Vv 616 as follows:-

"dassanām nābhijānāmi idam paṭhamadassanām

kasmā kāyā nu āgamma nāmena bhasase mamaṃ".

"okkamma": occurs in Ud 38, 12-14 as follows:- "atha kho bhagavā maggā okkamma yena annatarām rukkhamūlam ten'upasaṅkami, upasaṅkamitvā pannatte āsane nisīdi".

"paggayha": occurs in Vin III 172, 31-33 as follows:-

"yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya bhedanasamvattanikām vā adhikaraṇām samādaya paggayha tiṭṭheyya". "upajja": occurs in Bv I

67 as follows:-

"kālo deva mahāvīra uppajja mātukucchiyam

sadevakām tārayanto bujjhassu amataṃ padam".

"ārabbha": occurs in Vin V 54, 10-11 as follows:- "kām ārabbhā ti sundarinandām bhikkhunim ārabbha".

Rule 12: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add icc evamādi after kumbhakāro.

"vāsittho": occurs in D III 80, 9-11 as quoted under IV.2. "pattadhammo": occurs in Vin I 12, 19-22 as follows:- "atha kho āyasma annatakondanno ditthadhammo pattadhammo viditadhammo pariyoगāhadhammo tippanivivikcho vigatakathākatho vesārajjappatto aparappaccayo satthu sāsane bhagavantam etad avoca". "kumbhakāro": occurs in M II 46, 5-6 as quoted under VII. 1.1.

Rule 13: T, B<sub>1</sub> add akkharo after pubbo. B<sub>1</sub>, T read chitvā<sup>2</sup> for jitvā. T has hitvā before datvā. B<sub>1</sub>, S<sub>2</sub> add hutvā after datvā.

Rule 14: T reads ojatthamakam rūpam āharati ti āharo (that which brings the form called ojatthamakam (oja = nutritive essence, atthamakam = eighth): āharo) for āharo; yebhuyyena nadati saddam karoti ti nadi (that which makes the sound mostly: nadi) for nadi; antamaso sunakham pi upagamanasila ti vadhu sassusassurehi himsitabba ti vā vadhu (one whose habit is to approach even the dog(?); or one who is to be hurt by mother-in-law and father-in-law: vadhu) for vadhu, sakalakkhaṇam dharenti ti dhamma (those which bear their own marks: dhamma) for te; dhammo, (B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read te dhamma) and upanaye niyutto ti opanayiko for opanayiko.

Rule 15: B<sub>1</sub>, T read kāra<sup>3</sup> for kāram. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read a eva akāro for akāro. B<sub>1</sub> reads ā eva ākāro for ākāro and ya eva yakāro for yakāro. T reads vakāro; makāro; thakāro; lakāro for sakāro; dhakāro; makāro; bhakāro; lakāro.

Rule 16: B<sub>1</sub>, S<sub>2</sub>, T read viditabbam for viditam.<sup>4</sup> S<sub>1</sub>, S<sub>2</sub> read hanitvā, T: haritvā for bhanitvā. T reads pacitabbam for pacitvā.

2. Nyp also reads chitvā.

3. Nyp and Rūp also read kāra.

4. Nyp also reads viditam.

"bhavitabbam": occurs in Vin V 163, 17-19 as follows:- "sañghena anumatena puggalena anuvijjakena anuvijjitukāmena sañghagarukena bhavitabbam no puggalagarukena". "karitvā": occurs in Vv 897 as follows:-

"svāham idha pañca sikkhā karitvā<sup>~</sup>  
pañcipajjitatvā tathāgatassa dhamme  
dvepatham agamasim̄ cocaramajjhē  
te mām tattha vadhim̄su bhogahetu".

"icchitam": occurs in Dhp - a I 198, 3-4 as follows:-

"icchitam patthitam tuyham sabbam eva samijjhatu  
pūrentu sabbe sañkappa cando pañparasi yathā".

Rule 17: T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd, S<sup>9</sup> read yakāragamo for yakāro. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read dhammam for dhamme.

"uppajjitatvā": occurs in D II 157, 8-9 as follows:-

"aniccā vata sañkhārā uppādavayadhammino  
uppajjitatvā nirujjhanti tesam vūpasamo sukho".

"bujjhitatvā": occurs in Ap 28, 23-24 as follows:-

"na h'eva tvam mahāvīra dhammam desesi pāṇinam  
samañ saccāni bujjhitvā kevalam bodhipakkhikam".

"labhitvā": occurs in Vin I 236, 22-23 as follows:-

"mamam hi bhante annatitthiyā savakam labhitvā  
kevalakappam vesālim patākam parihareyyum".

## [1] Niggahītam̄ samyogādi no.

609

Samyogādibhūto nañgo niggahītam̄ āpajjate. Rañgo; bhañgo; sañgo.

(1) The sound na standing initially in a conjunct becomes niggahīta.

The sound na forming the first part of a conjunct consonant is changed into niggahīta. For example 'rañgo' 'bhañgo' 'sañgo'.

## [2] Sabbattha ge gī.

610

Ge icc etassa dhātussa gī-ādeso hoti sabbatthāne. Gītam̄; gāyati.

(2) The root ge is changed into gī in all places.

The root ge becomes gī in all places. Therefore: 'gītam̄' 'gāyati'.

## [3] Sadassa sīdatta.

611

Sada icc etassa dhātussa sīdadeso hoti sabbatthāne. Nisinno; nisīdati.

(3) The root sada is changed into sīda.

The root sada becomes sīda in all places. Therefore: 'nisinno' 'nisīdati'.

## [4] Yajassa sarass'i t̄the.

612

Yaja icc etassa dhātussa sarassa ikārādeso hoti t̄the pare. Yit̄ho. T̄he ti kim attham? Yajanam̄.

(4) When t̄tha follows, the vowel of the root yaja is changed into i.

The vowel of the root yaja, followed by t̄tha, becomes i. Thus: 'yit̄ho'. Why t̄tha?: For, in the

following example this change is not found: 'yajanam'.

[5] Ha-catutthānam antānam do dhe. 613

Ha-catutthānam dhātv antānam dādeso hoti dhe pare.  
Sannaddho; kuddho; yuddho; siddho; viddho; laddho;  
āraddho.

(5) When dha follows, ha and fourth sound of a vagga standing as ending in a root are changed into da.

Ha and fourth sound of a vagga standing as final in a root, followed by dha, become da. For example 'sannaddho' 'kuddho' 'yuddho' 'siddho' 'viddho' 'laddho' 'āraddho'.

[6] Do ḫakāre. 614

Ha-catutthānam dhātv antānam do-ādeso hoti ḫakāre pare. Daddho; vuddho. ḫakāre ti kim attham? Dāho.

(6) When ḫha follows, the substitute is da.

Ha and fourth sound of a vagga standing as final in a root, followed by ḫha, become da. For example 'daddho' 'vuddho'. Why ḫha?: For, in the following example this change is not found: 'dāho'.

[7] Gahassa ḫhara n̄e vā. 615

Gaha icc etassa gharādeso hoti vā nappaccaye pare.  
Gharām; gharāni. Vā ti kim attham? Gāho.

(7) When the suffix n̄a follows, the root gaha is optionally changed into ḫhara.

The root gaha, followed by the suffix n̄a, optionally becomes ḫhara. Therefore: 'gharām' 'gharāni'. Why optionally?: For, in the following example

this substitute is not found: 'gāho'.

[8] Dahassa do laŋ.

616

Daha icc etassa dhātussa dakāro lattam āpajjate vā  
ñappaccaye pare. Pariļāho. Vā ti kim attham? Paridāho.

(8) The sound da of the root daha is changed into la.

The da of the root daha, followed by the suffix na, optionally becomes la. Thus: 'pariļāho'. Why optionally?: For, in the following example this change is not found: 'paridāho'.

[9] Dhātv antassa lopo kvimhi.

617

Dhātv antassa byanjanassa lopo hoti kvimhi paccaye  
pare. Bhujañgo; urago; turago; sañkho.

(9) When the suffix kvi follows, the final of a root is elided.

The consonant standing as final of a root followed by the suffix kvi is elided. For example 'bhujañgo' 'urago' 'turago' 'sañkho'.

[10] Vidante ū.

618

Vida icc etassa dhātussa ante ūkārāgamo hoti  
kvimhi paccaye pare. Lokavidū.

(10) The sound ū is augmented at the end of the root vida.

At the end of the root vida, ū is augmented, when the suffix kvi follows. Thus: 'lokavidū'.

[11] Na-ma-ka-rānam antānam niyuttatamhi.

619

Nakāra-makāra-kakāra-rakārānam dhātv antānam na  
lopo hoti ikārayutte tappaccaye pare. Hanitum; gamito;

añkito; sañkito; ramito; sarito; karitvā. Iyuttamhī ti  
kim attham? Gato; sato; kato; hato.

(11) When the suffix ta preceded by augment i follows, na, ma, ka and ra standing as final of a root are not elided.

Na, ma, ka and ra as final sounds in a root, followed by the suffix ta preceded by augment i, are not elided. For example 'hanitum' 'gamito' 'añkito' 'sañkito' 'ramito' 'sarito' 'karitvā'. Why preceded by augment i?: For, in the following examples this loss is not found: 'gato' 'sato' 'kato' 'hato'.

[12] Na ka-gattam ca-ja ḷvusmim. 620

Cakāra-jakāra kakāra-gakārattam nāpajjante ḷvuppa-  
accaye pare. Pācako; yājako.

(12) When the suffix ḷvu follows, ca and ja are not changed into ka and ga.

Ca and ga, followed by the suffix ḷvu, do not become ka and ga. For example 'pācako' 'yājako'.

[13] Karassa ca tattam tusmim. 621

Kara icc etassa dhātussa ca antassa rakārassa takārattam hoti tuppaccaye pare. Katta; kattāro.

(13) And when the suffix tu follows, (ra being the final part of the root kara) is changed into ta.

Ra being the final part of the root kara, followed by the suffix tu becomes ta. Therefore: 'katta'  
'kattāro'.

[14] Tum-tūna-tabbesu vā.

622

Kara icc etassa dhatussa antassa rakarassa takārattam hoti vā tum-tūna-tabbesu paresu. Kattum, kātum; kattūna, kātūna; kattabbam, kātabbam.

(14) When the suffixes tum, tūna and tabba follow, option is laid down.

Ra being the final part of the root kara, followed by the suffixes tum, tūna and tabba, optionally becomes ta. Thus: 'kattum, kātum' 'kattūna, kātūna' 'kattabbam, kātabbam'.

[15] Karitam viya nānubandho.

623

Nakārānubandho paccayo karitam viya datthabba vā. Dāho; deho; nādo; vāho; bodho; vāro; dhāro; parikkhāro; dāyako; nāyako; lāvako; bhāvako; kāri; ghāti; dāyi. Vā ti kim atham? Upakkhāro.

(15) The suffixes having the indicatory suffix nā should be treated like causals.

The suffixes having the indicatory suffix nā are optionally regarded as causal (karita) ones. For example 'dāho' 'deho' 'nādo' 'vāho' 'bodho' 'vāro' 'dhāro' 'parikkhāro' 'dāyako' 'nāyako' 'lāvako' 'bhāvako' 'kāri' 'ghāti' 'dāyi'. Why optionally?: For, in the following example it is not regarded like causal: 'upakkhāro'.

[16] Ana'ka yu-nvūnam.

624

Yu-nvū icc etesam paccayānam ana-aka icc ete adeśā honti. Nanditabban ti nandanam vanam; bhūyate:

bhavanam; gayhate: gahañam; nālam karoti ti nala-kārako.

(16) The suffixes *yu* and *ṇvu* are changed into *ana* and *aka*.

The suffixes *yu* and *ṇvu* become *ana* and *aka*. For example 'the forest should be enjoyed: nandanam' 'that is being born: bhavanam' 'that is being taken: gahañam' 'one who does the reed: nalakāro'.

[17] Ka-gā ca-jānam.

625

Ca-ja icc etesam dhātv antānam kakāra-gakārādesā honti ḡānubandhe paccaye pare. Pāko; yogo.

Iti kibbidhānakappe pāncamo kāndo.

(17) *Ca* and *ja* are changed into *ka* and *ga*.

*Ca* and *ja* standing at final position in a root, followed by a suffix having the indicatory suffix *ṇa*, become *ka* and *ga*. For example 'pāko' 'yogo'.

Here ends the fifth section in the chapter on the kibbidhāna.

## Notes VII.5

In the fifth kāṇḍa Kaccāyana has composed 17 rules. In the rule 621 he uses the word ca which is not explained in the vutti, however, we may say that the word ca cancels the word vā occurring in the preceding rule. Further in the rule 623 according to the vutti the word vā is understood from the preceding rule. However, we may note that the following two rules do not understand the word vā according to the vutti also.

**Rule 1:** B<sub>1</sub> reads niggahīta<sup>1</sup>, T: niggahita for niggahītam. T reads ranjatī ti rāngo for rāngo; bhanjatī ti bhañgo for bhañgo and sanjatī ti sañgo for sañgo.

"rāngo": occurs in Ap 4, 5-6 as quoted under VII. 4.1. "bhañgo": occurs in Nidd I 43, 3-5 as follows:-

"nibbattanāñ ca dhammānam bhañgo nesam purekkhato palokadhamma titthanti purānehi amissitā".

"sañgo": occurs in Dhp 171 as quoted under I. 4.7.

**Rule 2:** T adds gāyanam before gitam; "gitam": occurs in Vin IV 267, 18-19 as quoted under VII. 2.7.

**Rule 3:** sidatta in the rule should be corrected to sidattam as shown in all the versions. T reads nisi-dati ti nisinno for nisinno.

"nisinno": occurs in Ja V 4, 13-14 as quoted under VI. 3.12. "nisidati": occurs in Vin IV 17, 20 as follows:- "anupasampanne nipanne bhikkhu nisidati".

1. Nyp and Rūp also read niggahīta.

Rule 4: T reads *yajayitthā* ti *yittho* (one who has been worshipped: *yittho*) for *yittho* and adds *yajiyante* ti *yitthā* (one who are being worshipped: *yitthā*) after *yittho*, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add *yitthā*.<sup>2</sup> T reads *yajiyate*: *yajanam* (it is being worshipped: *yajanam*).

Rule 5: Cd, S<sub>2</sub> add *ca* after *dhe* in the rule. T reads *sam sutthu nahiyyittha bandhayitthā* ti *sannaddho* for *sannaddho*; *kujjhatī* ti *kuddho* (one who is angry: *kuddho*) for *kuddho*; *yujjhayitthā* ti *yuddho* (that which has been fought: *yuddho*) for *yuddho*; *sijjhati* ti *siddho* (one who accomplishes: *siddho*) for *siddho*; *labhiyyitthā* ti *laddho* (that which has been got: *laddho*) for *laddho* and *ārabhiyyitthā* ti *āraddho* (that which has been undertaken: *āraddho*) for *āraddho*. T, B<sub>1</sub> omit *viddho*<sup>3</sup> in the vutti.

"*sannaddho*": occurs in Dhp 387 as quoted under VII. 3.19. "*kuddho*": occurs in A IV 96, 22-23 as follows:-

"*kuddho attham na jānāti kuddho dhammam na passati  
andhatamam tada hoti yam kodho sahate naram*".

"*yuddho*": occurs in Ja III 541, 18-21 as follows:-

"*cīnñā kāliñgā caritā vanijjā  
vettacāro sañkupatho pi cīnño  
nañehi cīnñam saha vākarehi  
dañdehi yuddham pi samajjamajjhē*".

"*laddho*": occurs in Vin IV 91, 19-20 as follows:- "kuto

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2. Nyp also records *yitthā*.

3. Nyp also omits *viddho*.

taya āvuso piñño laddho". "āraddho": occurs in S V 23, 26-27 as follows:- "yesam̄ kesānci bhikkhave ariyo att̄hañgiko maggo āraddho".

Rule 6: B<sub>1</sub>, S<sub>2</sub> read dayhatī ti daddho (that which is being burnt: daddho); S<sub>1</sub>: adahīyitthā ti daddho (that which has been burnt: daddho), T: dahiyitthā ti daddho for daddho. B<sub>1</sub> reads vaddhatī ti vuddho (one who prospers: vuddho) S<sub>1</sub>, S<sub>2</sub> : avaddhī ti vuddho; T: avuddhī ti vuddho (one who has prospered: vuddho) for vuddho. T reads dahanam̄: dāho (burning: dāho) for dāho.

"daddho": occurs in Nidd I 53, 26-28 as quoted under VII. 3.19. "vuddho": occurs in Vin III 2, 2-5 as follows:- "na samano gotamo brahmaṇe jinne vuddhe mahallake addhagate vayo anuppatte abhivādeti vā paccuttheti vā āsanena vā nimantehi". "dāho": occurs in M I 244, 26-28 (v.l.) as follows:- "tassa mayham̄ aggivessana mukhato ca nāsato ca kappato ca assāsapass-āsesu uparuddhesu adhimatto kāyasmim̄ dāho hoti".

Rule 7: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add dhātussa sabbassa T: dhātussa before gharādeso. T reads dabbasambhāram̄ gānhatī ti gharām̄; gharāni .... (that which possesses the collection of substances: gharām̄, gharāni....) for gharām̄; gharāni and gahanam̄: gāho (taking: gāho) for gāho.

"gharam̄": occurs in Ja II 247, 9-10 as follows:-

"bālo vatāyam̄ sunakho yo varattam̄ na khādati  
bandhanāñ ca pamun̄ceyya asito ca gharam̄ vaje".

"gharāni": occurs in Vin IV 81, 24-25 as follows:- "ye pi taya ānimantitā te pi amhākam̄ gharāni āgantvā ekacce

*bhunjimsu*". "gāho": occurs in As 253, 8-9 as follows:-  
"purisamp ārammaganamp dalham gāhāti ti gāho".

Rule 8: T, B<sub>1</sub>, S<sub>2</sub> read la for la. T reads dāha for dāha and do for do. B<sub>1</sub>, S<sub>1</sub> read paridahanam: pariļāho T: paridahanam: pariļāho (burning: pariļāho) for pariļāho. T reads paridahanam: pariļāho for pariļāho. "pariļāho" : occurs in Dhp 90 as follows:-

"gataddhino visokassa vippamuttassa sabbadhi  
sabbaganthappahīnassa pariļāho na vijjati".

Rule 9: "bhujago": occurs in Nidd I 7, 28-8,1 as quoted under VII. 1.7. "urago": occurs in Nidd I 8,1 as follows:- "urena gacchatī ti urago". "sañkho": occurs in Vin IV 163, 20-21 as follows:- "ratanam nāma muttā manī veluriyo sañkho silā pavālam rajatam jātarūpam lohitānko masāragallam".

Rule 10: T reads lokam viditavā ti lokavidū, S<sub>1</sub> S<sub>2</sub> B<sub>1</sub> : lokam vidati janātī ti lokavidū (one who knows the universe : lokavidū) for lokavidū which occurs under I. 2.9.

Rule 11: iyuttamhi in the vutti should be corrected to iyuttatamhi as shown in all the versions. T reads gamiyitthā ti gamito (that which has been gone: gamito) for gamito; akiyitthā ti akito (that which has been marked: akito) for añkito, however, akito should be corrected to añkito.<sup>4</sup> T reads sañkiyitthā ti sañkito (that which has been doubted:

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4. See, PED s.v. añkita.

sañkito)<sup>5</sup> for sañkito. B<sub>1</sub> reads sakito<sup>6</sup> for añkito and sañkito. T reads ramiyitthā ti ramito (that which has been enjoyed: ramito) for ramito and sariyittha so'ti sarito (that which has been remembred: sarito) for sarito. T reads gacchati ti gato (one who goes: gato) for gato; sarati ti sato (one who remembers: sato) for sato; kiriyyitthā ti kato (that which has been done: kato) for kato and hanayittha so'ti hato (that which has been killed: hato) for hato.

"karitvā": occurs in Vv 897 as quoted under VII.  
4.16. "gato": occurs in Vv 1041 as follows:-

"na-y-imasmim loke parasmim vā pana  
buddhena settho va samo va vijjati  
āhuneyyānam paramāhutim gato  
~~ punnatthikānam vipulapphalesinam".

"sato": occurs in It 41, 6-7 as follows:- "jāgaro cassa bhikkhave bhikkhu vihareyya sato sampajāno samāhito pamudito...".

**Rule 12:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read pacatī ti pācako (one who cooks: pācako) for pācako and yajatī ti yājako (one who worships: yājako) for yājako.

**Rule 13:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read karotī ti kattā, T: gamana-pacanādikam kiriyaṁ karoti abhinipphati ti kattā (one who does the actions like going, cooking etc: kattā) for kattā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read karontī ti kattāro, T:

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5."saki = sañkāyam, sañkito" Rūp 358, 11.

6."sakito ti saka = pūjāyam itimassa rūpam" Nyp 437, 22.

gamanapacanādikam kiriyaṁ karonti abhinippanti ti  
kattāro for kattāro. "kattā": occurs in Ja III 136, 4-5  
as quoted under VII. 1.4.

Rule 14: T reads karapīyan ti kātabbam for kātabbam.

"kattum": occurs in Vism 248, 34-36 as follows:-

"attano visaye dukkham kataṁ te yadi verinā  
kim tassāvisaye dukkham sacitte kattum icchasi".

"kātum": occurs in Vin II 106, 25-26 as quoted under  
VII. 4.6. "kattabbam": occurs in Dhp 53 as follows:-

"yathāpi puppharāsimhā kayirā mālaguge bahu  
evam jātena maccena kattabbam kusalam bahum".

Rule 15: T reads upacayanti ettha ti deho (the things  
are accumulated in this : deho) for deho; nadati ti nā-  
do (which resounds: nādo) for nādo; vahitabbo ti vāho  
(that which is to be carried: vāho). T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd  
add bāho<sup>7</sup> after vāho. T reads bujjhanam: bodho  
(knowing: bodho) for bodho, B<sub>1</sub> reads cāgo for bodho. T  
reads varitabbo ti vāro (that which is to be desired:  
vāro) for vāro. T, B<sub>1</sub> add cāro<sup>7</sup> after vāro. T, B<sub>1</sub> omit  
dhāro.<sup>8</sup> T reads pari samantato sabbakārena kariyiththa  
so'ti parikkhāro (that which has been done everywhere:  
parikkhāro) for parikkhāro; lunāti ti lāvako (one who  
cuts: lāvako) for lāvako; bhavatī ti bhāvako (one who  
exists: bhāvako) for bhāvako; karapasilo ti kāri (one  
who has the habit of doing: kāri) for kāri; ghātanasiло  
ti ghāti (one who has the habit of killing: ghāti) for  
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7. Nyp also records bāho and cāro.

8. Nyp also omits dhāro.

ghāti and dāyanasilo ti dāyi (one has the habit of giving: dāyi) for dāyi. T reads upagantvā akiriyittha so'ti upakkharo (that which has been done after approaching: upakkharo) for upakkharo which should be corrected to upakkharo.

\* "dāho": occurs in M I 244, 26-28 as quoted under VII. 4.6. "vāho": occurs in A V 173, 5 as follows:- "seyyathāpi bhikkhu vīsatikhāriko kosalako tilavāho". "parikkhāro": occurs in Vin II 228, 10 as quoted under VII. 4.5. "dāyako": occurs in A III 39, 6 as quoted under VII. 1. 4. "nāyako": occurs in Vin I 24, 13-15 as quoted under VII. 1.4.

Rule 16: nalam should be corrected to nalām. T reads nandiyate; bhuyyate; gahāniyam for nanditabbam; bhūyate; gayhate. B<sub>1</sub> reads kārako<sup>9</sup> for nalakārako.

"nandanam": occurs in S I 5, 26-27 as quoted under VII. 1.24. "kārako": occurs in Ja III 263, 7-8 as quoted under VII. 1.4.

Rule 17: T reads pacanam paccate vā pāko (cooking or it is being cooked: pāko) for pāko and yujanam yujjate vā yogo (uniting or it is being united: yogo) for yogo which occurs in A II 93, 2-3 as quoted under VII. 1.6.

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9. Nyp also reads kārako.

## Uṇādi-kappa

[1] Kattari kit.

626

Kattari atthe kitappaccayo hoti. Kāru; kāruko;  
kārako; pācako; kattā; janita; pacitā; neta.

(1) The kita suffixes are used in the active sense.

The kita suffixes are used in the sense of active voice. For example 'kāru' 'kāruko' 'kārako' 'pācako' 'kattā' 'janita' 'pacitā' 'neta'.

[2] Bhāva-kammesu kicca-kta-khattha. 627

Bhāva-kammesu icc etesv atthesu kiccattha -  
ktattha - khattha icc ete paccaya honti. Upasampā-  
detabbam; sayitabbam; bhavata kattabbam kammam; bhavata  
bhottabbo odano; bhavata asitabbam bhojanam; bhavata  
asitam; bhavata sayitam; bhavata pacitam; bhavata  
asitam bhojanam; bhavata sayitam sayanam; bhavata  
pacitam odanam; bhavata kincissayo; īsassayo; dussayo;  
susayo bhavata.

(2) The suffixes called kicca, kta and kha are used in the bhāva and kamma senses.

The suffixes called kicca, kta and kha are used in the sense of the bhāva and kamma meanings. For example 'upasampādetabbam' 'sayitabbam' 'bhavata kattabbam kammam' 'bhavata bhottabbo odano' 'bhavata asitabbam bhojanam' 'bhavata asitam' 'bhavata sayitam' 'bhavata pacitam' 'bhavata asitam bhojanam' 'bhavata

sayitam̄ sayanam̄ 'bhavatā pacitam̄ odanam̄' 'bhavatā kincissayo' 'isassayo' 'dussayo' 'susayo bhavatā'.

[3] Kammapi dutiyāyam̄ kta. 628

Kammapi atthe dutiyāyam̄ vibhattiyam̄ kattari ktappaccayo hoti. Dānam̄ dinno devadatto; sīlam̄ rakkhito devadatto; bhattam̄ bhutto devadatto; garum̄ upāsito devadatto.

(3) The suffix kta is used after the second case-ending denoting object.

The suffix kta is used in the active voice after the second case-ending denoting the object. For example 'dānam̄ dinno devadatto' 'sīlam̄ rakkhito devadatto' 'bhattam̄ bhutto devadatto' 'garum̄ upāsito devadatto'.

[4] Khy ādihi man ma ca to vā. 629

Khī - bhi - su - ru - hu - vā - dhū - hi - lū - pi - ada icc evam̄ ādihi, dhatūhi manapaccayo hoti massa ca to hoti vā. Khemo; bhīmo; somo; romo; homo; vāmo; dhūmo; hemo; lomo; pemo; attā; ātumā.

(4) The suffix man is used after the roots beginning with khī and ma of the suffix man is optionally changed into ta.

The suffix man is used after the roots khī, bhi, su, ru, hu, vā, dhū, hi, lū, pi, ada etc. and ma of the suffix man is optionally changed into ta. Thus: 'khemo' 'bhīmo' 'somo' 'romo' 'homo' 'vāmo' 'dhūmo' 'hemo' 'lomo' 'pemo' 'attā' 'ātumā'.

## [5] Samādīhi tha-mā.

630

Sama - dama - dara - raha - du - hi - si-bhi - dā - sā - yā - ṭhā - bhasa etc evam ādīhi dhātūhi tha-mā paccayaḥ honti. Samatho; damatho; daratho; ratho; dumo; himo; sīmo; bhīmo; dāmo; sāmo; yāmo; ṭhāmo; bhasmā.

(5) The suffixes tha and ma are used after the roots beginning with sama.

The suffixes tha and ma are used after the roots sama, dama, dara, raha, du, hi, si, bhi, dā, sā, yā, ṭhā and bhasa etc. Thus: 'samatho' 'damatho' 'daratho' 'ratho' 'dumo' 'himo' 'sīmo' 'bhīmo' 'dāmo' 'sāmo' 'yāmo' 'ṭhāmo' 'bhasmā'.

## [6] Gahass'upadhass'e vā.

631

Gaha etc etassa dhātussa upadhassa ettam hoti vā.  
Geham, gaham.

(6) The penultimate vowel of the root gaha is optionally changed into e.

The penultimate vowel of the root gaha optionally becomes e. Therefore: 'geham, gaham'.

## [7] Masussa sussa cchara-cchera-

632

Masu etc etassa pātipadikassa sussa cchara-cchera-desā honti. Maccharo; machero.

(7) The su of the root masu is changed into cchara and cchera.

The su of the base masu becomes cchara and cchera. Therefore: 'maccharo' 'machero'.

## [8] Āpubba-carassa ca.

633

Āpubbassa cara icc etassa dhātussa cchariya-cchara-ccherādesā honti āpubbassa ca rasso hoti. Acchariyam, accharam; acchariyam, accheram vā.

(8) And of the root cara preceded by ā.

The root cara preceded by ā becomes cchariya, cchara and cchera and the preceding ā is also shortened. Therefore: 'acchariyam' 'accharam' 'acchariyam, or accheram'.

## [9] Ala-kala-salehi la-yā.

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Ala-kala-sala icc etehi dhātūhi la-yappaccayā honti. Allam; kallam; sallam; alyam; kalyam; salym.

(9) The suffixes la and ya are used after the roots ala, kala and sala.

The suffixes la and ya are added to the roots ala, kala and sala. Thus: 'allam' 'kallam' 'sallam' 'alyam' 'kalyam' 'salyam'.

## [10] Yāṇa-lāṇā.

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Kala-sala icc etehi dhātūhi yāṇa-lāṇappaccayā honti. Kalyāṇam; paṭisalyāṇam; kallāṇo; paṭisallāṇo.

(10) (And) the suffixes yāṇa and lāṇa.

The suffixes yāṇa and lāṇa are used after the roots kala and sala. Thus: 'kalyāṇam' 'paṭisalyāṇam' 'kallāṇo' 'paṭisallāṇo'.

## [11] Mathissa thassa lo ca.

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Mathi icc etassa dhātussa thassa lādeso hoti. Mallo; mallam. Casaddaggahaṇena lako cāgamo hoti.

Mallako; mallakam.

(11) And tha of the root matha is changed into la.

Tha of the root matha becomes la. Thus: 'mallo' 'mallam'. By the force of ca, laka is also augmented. Thus: 'mallako' 'mallakam'.

[12] Pes'ātisagga ppattakālesu kiccā. 637

Pes'ātisagga ppattakāla icc etesv atthesu kiccaappaccayā honti. Kattabbam kammam bhavata; karāṇiyam kiccam bhavata; bhottabbam bhojjam bhavata; bhojanīyam bhojjam bhavata; ajjhayitabbam ajjheyyam bhavata; ajjhayaniyam ajjheyyam bhavata.

(12) The kicca suffixes are used to denote order, permission and opportunity.

The kicca suffixes are used in the sense of order, permission and opportunity. For example 'kattabbam kammam bhavata' 'karāṇiyam kiccam bhavata' 'bhottabbam bhojjam bhavata' 'bhojanīyam bhojjam bhavata' 'ajjhayitabbam ajjheyyam bhavata' 'ajjhayaniyam ajjheyyam bhavata'.

[13] Avassak'ādhāminesu nī ca. 638

Avassaka - adhamina icc etesv atthesu nīpaccayo hoti kicca ca. Kāri'si me kammam avassam; hāri' si me bhāram avassam; adhamino: dāyi'si me satam inam; dhāri'si me sahassam inam; kicca ca: kattabbam me bhavata geham; dātabbam me bhavata satam inam; dhārayitabbam me bhavata sahassam inam; karāṇiyam bhavata kiccam; kāriyam, kayyam bhavata vattham.

(13) And the suffix  $\bar{pi}$  is used to denote necessity and debt.

The suffixes  $\bar{pi}$  as well as the kicca suffixes are used in the sense of necessity or debt. For example 'kāri $\bar{s}i$  me kammam avassam' 'hāri $\bar{s}i$  me bhāram avassam'. In the sense of debt, it is used as follows:- 'dayā $\bar{s}i$  me satam iṇam' 'dhāri $\bar{s}i$  me sahassam iṇam'. The kicca suffixes are used as follows:- 'kattabbam me bhavata $\bar{g}eham'$  'dātabbam me bhavata $\bar{s}atam$  iṇam' 'dhārayitabbam me bhavata $\bar{s}ahassam$  iṇam' 'karaṇiyam bhavata $\bar{k}iccam'$  'kāriyam, kavyam bhavata $\bar{v}attham'$ .

[14] Araha-sakkādihi tu ca.

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Araha-sakka-bhabba icc evam ādihi yoge sabbadha $\bar{t}uhi$  tum-paccayo hoti. Araha $\bar{b}havam$  vattum; araha $\bar{b}havam$  kattum; sakko bhavam hantum; sakko bhavam jetum; sakko bhavam jinitum; sakko bhavam jinetum; sakko bhavam bharitum; sakko bhavam dātum; sakko bhavam gantum; bhabbo bhavam jinitum; icc evam ādi.

(14) And the suffix tum is used after use of the words like araha and sakka etc.

The sufix tum is used after all roots preceded by the words araha, sakka and bhabba etc. For example 'araha $\bar{b}havam$  vattum' 'araha $\bar{b}havam$  kattum' 'sakko bhavam hantum' 'sakko bhavam jetum' 'sakko bhavam jinitum' 'sakko bhavam jinetum' 'sakko bhavam bharitum' 'sakko bhavam dātum' 'sakko bhavam gantum' 'bhabbo bhavam jinitum' and so on.

[15] Vajādīhi pabbajjādayo nipaccante. 640

Vaja-ija-aja-sada-vida-saja-pada-hana-isu-sada-si-dhā-cara-kara-ruja-pada-rica-kita-kuca-mada-labha-rada-tira-aja-tija-gama-ghasa-rusa-puccha-muha-vasa-kaca-katha-tuda-visa-pisa-muda-musa-sata-dhu-nata- tatha icc evam ādīhi dhātūhi upasaggappaccayādīhi ca pabbajjādayo saddā nipaccante. Pabbajjā; ijjā; samajjā; nisajjā; vijjā; visajjā; pajjā; vajjhā; icchā; aticchā; sajjhā; abhijjhā; seyyā; saddhā; cariya; kiriya; rucchā; pajjhā; ricchā; cikicchā; kucchā; macchā; lacchā; racchā; tiracchā; ajjhā; titikkhā; sāgacchā; doghacchā; dorucchā; pucchā; mucchā; vacchā; kacchā; sākacchā; tucchā; vicchā; picchillā; macco; maccu; saccam; uddhaccam; naccam; niccam; taccam; icc evam ādi.

(15) The words beginning with pabbajjā, produced from the roots beginning with vaja etc. are laid down as accomplished ones.

The words beginning with pabbajjā are produced from the roots beginning with vaja, ija, aja, sada, vida, saja, pada, hana, isu, sada, si, dhā, cara, kara, ruja, pada, rica, kita, kuca, mada, labha, rada, tira, aja, tija, gama, ghasa, rusa, puccha, muha, vasa, kaca, katha, tuda, visa, pisa, muda, musa, sata, dhu, nata and tatha, joined with prefixes and suffixes. For example 'pabbajjā' 'ijjā' 'samajjā' 'nisajjā' 'vijjā' 'visajjā' 'pajjā' 'vajjhā' 'icchā' 'aticchā' 'sajjhā' 'abhijjhā' 'seyyā' 'saddhā' 'cariya' 'kiriya' 'rucchā'

'pajjhā' 'ricchā' 'cikicchā' 'kucchā' 'macchā' 'lacchā'  
 'racchā' 'tiracchā' 'ajjhā' 'titikkā' 'sagacchā'  
 'doghacchā' 'dorucchā' 'pucchā' 'mucchā' 'vacchā'  
 'kacchā' 'sakacchā' 'tucchā' 'vicchā' 'picchillā'  
 'macco' 'maccu' 'saccam' 'uddhaccam' 'naccam' 'niccam'  
 'taccam' and so on.

[16] Kvilopo ca.

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Bhū - dhū - bha - gamu - khanu - yamu - mana - tanu  
 icc evam ādihi dhātūhi kvilopo ca hoti, puna  
 nipaccante. Vibhū; sambhū; abhibhū; sandhū; uddhū;  
 vibhā; nibhā; pabhā; ābhā; bhujago; urago; turango;  
 sañkho; viyo; sumo; parito; icc evam ādi.

(16) And the suffix kvi is elided.

And the suffix kvi used after the roots beginning  
 with bhū dhū, bha, gamu, khanu, yamu, mana, tanu is  
 elided and the words are laid down as accomplished.  
 For example 'vibhū' 'sambhū' 'abhibhū' 'sandhū' 'uddhū'  
 'vibhā' 'nibhā' 'pabhā' 'ābhā' 'bhujago' 'urago'  
 'turango' 'sañkho' 'viyo' 'sumo' 'parito' and so on.

[17] Saca-jānam ka-gā ñānubandhe. 642

Saca-jānam dhātūnam antānam ca-jānam ka-gādesa-  
 honti yathāsañkhyāñ ñānubandhe paccaye pare. Oko; pā-  
 ko; seko; soko; viveko; cāgo; yāgo; bhāgo; rogo; rāgo;  
 bhañgo; sañgo.

(17) When a suffix with na as indicatory follows, ca  
 and ja being the final part of a root are changed in ka  
 and ga respectively.

Ca and ja being the final parts of a root followed

by a suffix with *ṇa* as indicatory become *ka* and *ga* respectively. Thus: 'oko' 'pāko' 'seko' 'soko' 'viveko' 'cāgo' 'yāgo' 'bhāgo' 'rogō' 'rāgo' 'bhaṅgo' 'saṅgo'.

[18] Nudādīhi yu-ṇvūnam̄ an'ānan'āk'ānakā

sakārītehi ca.

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Nuda-sūda-jana-su-lu-hu-pu-bhu-nā-asa-samu      icc  
 evam ādīhi dhātūhi phanda - cita - āṇa icc evam ādīhi  
 sakārītehi ca yu-ṇvūnam̄ paccayānam̄ ana-ānana-aka-āna-  
 kādesā honti yathāsañkhyāp kattari bhāva-karapēsu ca.  
 Panudatī ti panudano; evam̄: sūdano; janano; savāno;  
 lavaṇo; havano; pavano; bhavano; nāno; asano; samāno;  
 bhāve ca: panujjate: panudanam̄; sujjate: sūdanam̄;  
 jāyate: jananam̄; sūyate: savānam̄; lūyate: lavaṇam̄;  
 hūyate: havanam̄; pūyate: pavānam̄; bhūyate: bhavanam̄;  
 nāyate: nānam̄; assate: asanam̄; sammate: samānam̄; sanj-  
 ānīyate: sāñjananam̄; kūyate: kānanam̄; sakārītehi ca:  
 phandāpayate: phandāpanam̄; cetāpayate: cetāpanam̄;  
 āṇāpayate: āṇāpanam̄; evam̄ karapē ca: nudati anenā ti  
 nudanam̄; evam̄: panudanam̄; pasūdanam̄; jananam̄; savānam̄;  
 lavaṇam̄; havanam̄; pavānam̄; bhavanam̄; jānanam̄; asanam̄;  
 samānam̄. Puna kattari: nudatī ti nudako; sūdatī ti  
 sūdako; janetī ti janako; sunotī ti sāvako; lunatī ti  
 lāvako; duhotī ti hāvako; punatī ti pāvako; bhavatī ti  
 bhāvako; jānatī ti jānakō; asatī ti āsako; upāsatī ti  
 upāsako; samatī ti sāmako; kārite tu: āṇāpayatī ti  
 āṇāpako; evam̄ phandāpako; cetāpako; sāñjanako; icc evam̄

adi.

(18) And the suffixes *yu* and *ṇvu* used after the roots beginning with *nuda* and also used after the roots having *kārita* suffix are changed into *ana*, *ānana*, *aka* and *ānaka*.

The suffixes *yu* and *ṇvu* used after the roots beginning with *nuda*, *sūda*, *jana*, *su*, *lu*, *hu*, *pu*, *bhu*, *na*, *asa*, *samu* and also used after the roots beginning with *phanda*, *cita* and *āya* possessing *kārita* (causal) suffix become *āna*, *ānana*, *aka* and *ānaka* respectively denoting the agent, condition and instrument. For example 'one who removes: *panudano*'; similarly, '*sūdano*' '*janano*' '*savano*' '*lavano*' '*havano*' '*pavano*' '*bhavano*' '*na*' '*asano*' '*samano*'; for *bhava*: 'that is being removed: *panudanam*' 'that is being cooked: *sūdanam*' 'that is being born: *jananam*' 'that is being heard: *savanam*' 'that is being cut: *lavnam*' 'that is being invoked: *havanam*' 'that is being purified: *pavanam*' 'who is becoming: *bhavanam*' 'that is being known: *na*' '*nam*' 'that is being eaten: *asanam*' 'that is being calmed: *samanam*' 'that is being recognised: *sanjananam*' 'that is being resounded: *kānanam*'; for *kārita* (causal) suffix: 'that is being caused to make throb: *phandanam*' 'that is being caused to make thought: *cetāpanam*' 'that is being caused to give a command: *āṇapanam*'; similarly, in the sense of *karanya*: 'one who removes with that thing: *nudanam*'; similarly, '*panudanam*' '*pasūdanam*' '*jananam*' '*savanam*' '*lavanam*'

'havanam' 'pavanam' 'bhavanam' 'jānanam' 'asanam'  
 'samanam'. In the sense of agent: 'one who removes: nūdako' 'one who cooks: sūdako' 'one who causes to be born: janako' 'one who hears: sāvako' 'one who cuts: lāvako' 'one who invokes: hāvako' 'one who cleans: pāvako' 'one who is becoming: bhāvako' 'one who knows: jānako' 'one who eats: āsako' 'one who sits near: upāsako' 'one who makes calm: sāmako'; in kārita (causal) sense: 'one who causes to make a command: āñāpako'; similarly, 'phandāpako' 'cetāpako' 'sanjānako' and so on.

[19] I-ya-ta-ma-ki-esānam antassaro dīgham kvaci  
 dusassa guṇam do ram sa-kkh'i ca 644.

I - ya - ta-ma-ki-esā icc etesam sabbanāmānam anto saro dīgham āpajjate kvaci dusa icc etassa dhātussa ukāro guṇam āpajjate do ram dhātv antassa ca sa-kkha- i ca ādesā honti yathāsambhavam; ete saddā sakenasakena nāmena yathānuparodhena buddhasāsanena puna nipaccante. īdiso; yādiso; tādiso; mādiso; kādiso; ediso; sādiso; īriso; tāriso; māriso; kīriso; eriso; sāriso; īdikkho; yādikkho; tādikkho; mādikkho; kīdikkho; edikkho; sādikkho; īdī; yādī; tādī; mādī; kīdī; edī; tādī. Casaddaggahāgena tesam eva saddānam i-ya icc evam ādinam anto ca saro kvaci dīghattam āhu. īdikkho; sārikkho; tārikkho; mārikkho; kārikkho; erikkho; sādiso; sāriso; sadikkho; sarikkho.

(19) The final vowel of the pronouns i, ya, ta, ma, ki, and esa is lengthened, u of the root is sometimes

gunated and da is changed into ra and (the final part of the root) is changed into sa, kkha and ī.

The final part of the pronouns i, ya, ta, ma, ki, and esa is lengthened, u of the root is sometimes gunated and da becomes ra and the final part of the root becomes sa, kkha and ī; these words are produced from their original usage in consonance with the words of Buddha. For example 'īdiso' 'yādiso' 'tādiso' 'mādiso' 'kādiso' 'ediso' 'sādiso' 'īriso' 'tariso' 'māriso' 'kīriso' 'eriso' 'sāriso' 'īdikkho' 'yādikkho' 'tādikkho' 'mādikkho' 'kīdikkho' 'edikkho' 'sādikkho' 'īdi' 'yādi' 'tādi' 'mādi' 'kīdi' 'edi' 'tādi'. By the force of the word ca the final vowel of the words beginning with i and ya is sometimes lengthened. For example 'īdikkho' 'sārakkho' 'tarikkho' 'mārakkho' 'kārakkho' 'erikkho' 'sādiso' 'sāriso' 'sadikkho' 'sarikkho'.

[20] Bhy ādīhi mati-pūjādīhi ca kto. 645

Bhī-supā-mida icc evam ādīhi dhātūhi maty ādito ca buddhy ādito ca pūjādito ca ktappaccayo hoti. Bhīto; sutto; mitto; sammato; sañkappito; sampādito; avadhārito; buddho; ito; vidito; takkito; pūjito; apacāyito; mānito; apacito; vandito; sakkarito; nāto.

(20) The suffix kta is used after the roots beginning with bhī, mati and pūja.

The suffix kta is used after the roots beginning with bhī, supa and mida as well as mati, buddhi and

pūja etc. For example 'bhīto' 'sutto' 'mitto' 'sammato' 'sañkappito' 'sampādito' 'avadhārito' 'buddho' 'ito' 'vidito' 'takkito' 'pūjito' 'apacāyito' 'mānito' 'apacito' 'vandito' 'sakkārito' 'nāto'.

[21] Vepu-sī-dava-vamu-ku-dā-bhū-hū ādihi

thu-ttima-ñimā nibbatte. 646.

Vepu-sī-dava-vamu-ku-dā-bhū-hū icc evam ādihi dha-tūhi thu-ttima-ñimapaccayaā honti nibbattatthe. Vepanam; vepo; tena nibbatto; vepathu; sayanam; sayo; tena nibbatto; sayathu; davanam; davo; tena nibbatto; davathu; vamanam; vamo; tena nibbatto; vamathu; kuti; karānam; tena nibbatto; kuttimam; dāti; dānam; tena nibbattam; dattimam; bhūti; bhavanam; tena nibbattam; bhottimam; avahūti; avahavanam; tena nibbattam; chāvimam.

(21) The suffixes *thu*, *ttima* and *ñima* are used after the roots beginning with *vepu*, *sī*, *dava*, *vamu*, *ku*, *dā*, *bhū* and *hū* to denote the sense of having born.

The suffixes *thu*, *ttima* and *ñima* are used after the roots beginning with *vepu*, *sī*, *dava*, *vamu*, *ku*, *dā*, *bhū* and *hū* to denote the sense of having born. Thus: 'trembling: vepo' 'caused by that: vepathu' 'sleeping: sayo' 'caused by that: sayathu' 'playing: davo' 'caused by that: davathu' 'vomiting: vamo' 'caused by that: vamathu' 'doing: karānam' 'caused by that: kuttimam' 'giving: dānam' 'caused by that: dattimam' 'becoming: bhavanam' 'caused by that: bhottimam' 'offering:

avahavanam' 'caused by that: chāvimam'.

[22] Akkose namhāni.

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Akkosa icc etasmīm atthe namhi pātisedhayutte āni-  
ppaccayo hoti sabbadhatūhi. Agamāni te jammadesam;  
akarāñi te jammakammam. Namhī ti kim attham? Vipatti  
te; vikatti te. Akkose ti kim attham? Agati te.

(22) The suffix āni is used after roots preceded by the negative particle na in the sense of censure.

The suffix āni is used after the roots preceded by the negative particle na to denote the sense of censure. For example 'agamāni te jammadesam' 'akarāñi te jammakammam'. Why preceded by na?: For, in the following example this suffix is not found: 'vipatti te' 'vikatti te'. Why in the sense of censure?: For, in the following example this suffix is not found: 'agati te'.

[23] Ekādito sakissa kkhattum.

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Eka-dvi-ti-catu-pañca-cha-satta-āṭṭha-nava-dasādi-  
to ganato sakissa kkhattum-ādeso hoti. Yathā:  
ekakkhattum; dvikkhattum; tikkhattum; sattakkhattum;  
āṭṭhakkhattum; navakkhattum; dasakkhattum, evam ādayo  
anñepi saddā yojetabbā.

(23) The word sakim used after eka etc. is changed into kkhattum.

The word sakim used after numerals beginning with eka, dvi, ti, catu, pañca, cha, satta, āṭṭha, dasa etc. becomes kkhattum. For example 'ekakkhattum' 'dvikkhattum' 'tikkhattum' 'sattakkhattum' 'āṭṭhakkha-

ttum' 'navakkhattum' 'dasakkhattum'; thus the other words should be cited.

[24] Sunass'unass'ona-vān'uvān'unakh'uñ'āna. 649

Suna icc etassa pāṭipadikassa unassa ona-vāna-uvāna-unakha-uña-ā-āna-ādesā honti. Sōgo; svāno; suvāno; sunakho; suno; sā; sāno.

(24) Una belonging to the word suna is changed into ona, vāna, uvāna, unakha, uña, ā and āna.

Una, the ending part of the word suna becomes ona, vāna, uvāna, unakha, uña, ā and āna. Thus: 'sōgo' 'svāno' 'suvāno' 'sunakho' 'suno' 'sā' 'sāno'.

[25] Taruṇassa susu ca. 650

Taruṇassa icc etassa pāṭipadikassa susu-ādeso hoti. Susu kālakeso.

(25) And taruṇa is changed into susu.

The base taruṇa becomes susu. Thus: 'susu kālakeso'.

[26] Yuvass'uvass'uv' uvān' un'ūna. 651

Yuva icc etassa pāṭipadikassa uvassa uva-uvā-na-una-ūna-ādesā honti. Yuvā; yuvāno; yuno; yūno.

(26) Uva belonging to the word yuva is changed into uva, uvāna, una and ūna.

Uva, the ending part of the word yuva becomes uva, uvāna, una and ūna. Therefore: 'yuva' 'yuvāno' 'yuno' 'yūno'.

[27] Kāle vattamān'ātīte ḡv ādayo. 652

Kāle vattamānatthe ca atītatthe ca ḡu-

yu'ttappaccaya hoti. Kāru; vāyu; bhūtam.

(27) The suffixes beginning with ḷu are used in the sense of the present and past tenses.

The suffixes ḷu, yu and ta are used to denote the sense of the present and past tenses. For example 'kāru' 'vāyu' 'bhūtam'.

[28] Bhavissati gamādīhi ḷī-ghīp. 653

Bhavissati kālatthe gama-bhaja-su-ṭhā icc evam adīhi dhātūhi ḷī-ghīp-paccaya honti. Gamitum sīlam yassa so hoti gāmī; bhajitum sīlam yassa so hoti bhājī; passitum sīlam yassa so hoti passāvī; patṭhayitum sīlam yassa so hoti patṭhāyī.

(28) The suffixes ḷī and ghīp are used after the roots beginning with gama in the sense of the future tense.

The suffixes ḷī and ghīp are used after the roots beginning with gama, bhaja, su and ṭhā to denote the sense of the future tense. Thus: 'the person whose habit is of going: gāmī' 'the person whose habit is to devote: bhājī' 'the person whose habit is of seeing: passāvī' 'the person whose habit is of establishing: patṭhāyī'.

[29] Kiriyāyam ḷvu-tavo. 654

Kiriyāyam atthe ḷvu-tu icc ete paccaya honti bhavissati kāle. Karissam vajatī ti kārako vajati; bhuñjissam vajatī ti bhottā vajati.

(29) The suffixes ḷvu and tu are used in the sense of action.

The suffixes ḷvu and tu are used to denote the

sense of action in the future. For example 'he goes to do: karako vajati' 'he goes to enjoy: bhottā vajati'.

[30] Bhāvavācimhi catutthī. 655

Bhāvavācimhi catutthī vibhatti hoti bhavissati kāle. Pacissate pacanam, pāko: pākaya vajati; bhujissate bhojanam, bhogo: bhogaya vajati; nattissate naṭṭanam, nacco: naccaya vajati.

(30) The dative case is used in the sense of bhāva.

The ending of the dative case is used to denote the sense of bhāva in the future tense. For example 'that is being cooked, cooking, pāko: pākaya vajati' 'that is being eaten, eating, bhogo: bhogaya vajati' 'that is being danced, dancing, nacco: naccaya vajati'.

[31] Kammani ḡo. 656

Kammani upapade ḡappaccayo hoti bhavissati kāle. Nagaram karissatī ti nagarakāro vajati; sīlam lavissatī ti salilāvo vajati; dhannam vapissatī ti dhannavāpo vajati; bhogam dadissatī ti bhogadāyo vajati; sindhum pivissatī ti sindhupāyo vajati.

(31) The suffix ḡo is used in the sense of object.

The suffix ḡo is used after the roots preceded by a noun as an object in the sense of future. For example 'one who will construct a city: nagarakāro goes' 'one who will harvest rice: salilāvo goes' 'one who will sow grains: dhannavāpo goes' 'one who will give a property: bhogadāyo goes' 'one who will drink the ocean: sindhupāyo goes'.

[32] Sese ssantu-māna-āna.

657

Sesa icc etasmim atthe ssantu-māna-āna icc et paccaya honti bhavissati kāle kammūpapade. Kamma karissatī ti kammam karissam, kammam karonto, kamma kurumāno, kammam karāno vajati; bhojanam bhunjissatī t bojanam bhunjissam, bhojanam bhunjanto, bhojanam bhunjamāno, bhojanam bhunjāno vajati; khādanam khādissatī ti khādanam khādissam, khādanam khādanto, khādanam khādamāno, khādanam khādāno vajati; magga carissatī ti maggam carissam, maggam caranto, magga caramāno, maggam carāno vajati; bhikkham bikkhissatī t bhikkham bhikkhissam, bhikkham bhikkhanto, bhikkha bhikkhamāno, bhikkham bhikkhāno vajati.

(32) The suffixes ssantu, māna and āna are used in the sense of incompleteness of action.

The suffixes ssantu, māna and āna are used after the roots preceded by a noun as an object to denote the sense of incompleteness of action in future. For example 'one who will do an action: kammam karissam, kamma karonto, kammam kurumāno, kammam karāno goes' 'one who will eat food: bhojanam bhunjissam, bhojanam bhunjanto bhojanam bhunjamāno, bhojanam bhunjāno goes' 'one who will chew the food: khādanam khādissam, khādano khādanto, khādanam khādamāno, khādanam khādāno goes' 'one who will follow the way: maggam carissam, maggamo caranto, maggam caramāno, maggam carāno goes' 'one who will beg: bhikkham bikkhissam, bhikkham bhikkhanto bhikkham bhikkhamāno, bhikkham bhikkhāno goes'.

[33] Chadañhi ta-trap.

658

Chada - cita - su - ni - vida - pada - tanu - yati - ada - mada - yuja - vatu - mida - ma - pu - kala - vara - vepu - gupa - da icc evam ñadihi dhatuhī ta - trap icc ete paccayañ honti yathasambhavam. Chattam, chattram; vicittam, vicitram; suttam, sotram; nettam, netram; pavittam, pavitram; pattam, patram; tantam, tantram; yantam, yantram; attam, atram; mattam, matram; yottam, yotram; vattam, vatram; mittam, mitram; metta, matra;utto, putro; kalattam, kalatram; varattam, varatram; vettam, vetram; gattam, gatram; guttam, gutram; gottam, gotram; dattam, datram; icc evam ñadi.

(33) The suffixes ta and trap are used after the roots beginning with chada.

The suffixes ta and trap are used after the roots beginning with chada, cita, su, ni, vida, pada, tanu, yati, ada, mada, yuja, vatu, mida, ma, pu, kala, vara, vepu, gupa and da as the case may be. For example 'chattam, chattram' 'vicittam, vicitram' 'suttam, sotram' 'nettam, netram' 'pavittam, pavitram' 'pattam, patram' 'tantam, tantram' 'yantam, yantram' 'attam, atram' 'mattam, matram' 'yottam, yotram' 'vattam, vatram' 'mittam, mitram' 'metta, matra' 'utto, putro' 'kalattam, kalatram' 'varattam, varatram' 'vettam, vetram' 'gattam, gatram' 'guttam, gutram' 'gottam, gotram' 'dattam, datram' and so on.

## [34] Vadādihi pittō gane.

659

Vada - cara - vara icc evam ādihi dhātūhi  
 pittappaccayo hoti ganatthe. Vadittānam gano: vādittam;  
 evam cārittam; vārittam; icc evam ādi.

(34) The suffix pitta is used after the roots beginning with vada in the sense of group.

The suffix pitta is used after the roots beginning with vada, cara and vara to denote the sense of group. For example 'a band of musical instruments': vādittam'; thus, 'cārittam' 'vārittam' and so on.

## [35] Midādihi tti-tiyo.

660

Mida -pada - raja - tanu - dha icc evam ādihi dhātūhi tti - ti icc ete paccaya honti. Metti; patti; ratti; tanti; dhāti; icc evam ādi.

(35) The suffixes tti and ti are used after the roots beginning with mida.

The suffixes tti and ti are used after the roots beginning with mida, pada, raja, tanu and dha. For example 'metti' 'patti' 'ratti' 'tanti' 'dhāti' and so on.

[36] Usu-ranja-damsānam damsassa daddho ḍha'ṭṭhā  
ca.

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Usu - ranja - damsā icc etesam dhātūnam damsassa daddhādeso hoti ḍha'ṭṭhā paccaya ca honti. Uḍḍhā; ratṭham; daddho.

(36) The suffixes ḍha and ṭṭhā are used after the roots usu, ranja and damsā and the root damsā is changed into daddha.

The root *damsa* becomes *daddha* and the suffixes *tha* and *ṭha* are used after the roots *usu*, *ranja* and *damsa*. Therefore: 'uddha' 'raṭṭham' 'daddho'.

[37] *Sū-v'asānam* ū-v'asānam ato tho ca. 662

*Sū* - *vu* - *asa* icc *etesam* *dhātūnam* ū - *u* - *asānam* *adādeso hoti thappaccayo ca.* *Sattham*; *vattham*; *attho*.

(37) ū, *u* and *asa* of the roots *sū*, *vu* and *asa* are changed into *at* and the suffix *tha* is used.

ū, *u* and *asa* of the roots *sū*, *vu* and *asa* become *at* and the suffix *tha* is used. Therefore: 'sattham' 'vattham' 'attho'.

[38] *Ranj'udādihi dha-d'idda-k'ira kvaci ja-dalopo* ca. 663

*Ranja* - *udi* - *idi* - *cada* - *madi* - *khudi* - *chidi* - *rudi* - *dala* - *susa* - *vaca* - *vaja* icc evam ādihi *dhātūhi* *dha* - *da* - *idda* - *ka* - *ira* icc ete *paccaya* honti *kvaci* *ja-dalopo* ca [puna nipaccante]. *Randham*; *samuddo*; *indo*; *cando*; *mando*; *khuddo*; *chiddo*; *ruddo*; *daliddo*; *sukkam*; *vakkam*; *vajiram*; icc evam ādi.

(38) The suffixes *dha*, *da*, *idda*, *ka* and *ira* are used after the roots beginning with *ranja*, *udi* etc. and sometimes *ja* and *da* are elided.

The suffixes *dha*, *da*, *idda*, *ka* and *ira* are used after the roots beginning with *ranja*, *udi*, *idi*, *cada*, *madi*, *khudi*, *chidi*, *rudi*, *dala*, *susa*, *vaca* and *yaja* and sometimes the elision of *ja* and *da* of the roots is laid down. For example 'randham' 'samuddo' 'indo' 'cando' 'mando' 'khuddo' 'chiddo' 'ruddo' 'daliddo' 'sukkam'

'vakkam' 'vajiram' and so on.

[39] **Paṭito hissa heraṇ hiraṇ.** 664

Paṭi icc etasmā hissa dhatussa heraṇ-hiraṇ-adesa  
honti. Paṭihiraṇ; paṭiheraṇ.

(39) The root hi preceded by paṭi is changed into heraṇ and hiraṇ.

The root hi preceded by the prefix paṭi becomes heraṇ and hiraṇ. Therefore: 'paṭihiraṇ' 'paṭiheraṇ'.

[40] **Kaṇḍy ādīhi ko.** 665

Kaṇḍi - ghaṭi - vadi - karāṇdi - maṇdi - saṇdi -  
kuṭhi bhaṇdi - paṇdi - daṇdi - raṇdi - tadi - siṇdi -  
caṇdi - gaṇdi - aṇdi - laṇdi - meṇdi - erāṇdi - kadi  
icc evam ādīhi dhatūhi kappaccayo hoti saha paccayena  
ca puna nipaccante yathāsambhavam. Kando; ghaṇṭo;  
vanto; karāṇdo; maṇdo; saṇdo; kuṭṭho; bhaṇḍam;  
bhaṇḍako; paṇdo; raṇdo; daṇdo; viṭaṇdo; iṣiṇdo; caṇdo;  
gaṇdo; aṇdo; laṇdo; meṇdo; erāṇdo; kaṇdo; icc evam  
ādayo annepi saddā bhavanti.

(40) The suffix ka is used after the roots beginning with kaṇḍi.

The suffix ka is used after the roots beginning with kaṇḍi, ghaṭi, vadi, karāṇdi, maṇdi, saṇdi, kuṭhi, bhaṇdi, paṇdi, daṇdi, raṇdi, tadi, siṇdi, caṇdi, gaṇdi, aṇdi, laṇdi, meṇdi, erāṇdi and kadi, and the words together with suffixes are laid down as the case may be. For example 'kando' 'ghaṇṭo' 'vanto' 'karāṇdo' 'maṇdo' 'saṇdo' 'kuṭṭho' 'bhaṇḍam' 'bhaṇḍako' 'paṇdo'

'rāndo' 'dāndo' 'vitāndo' 'isiñdo' 'cāndo' 'gāndo' 'āndo' 'lāndo' 'mēndo' 'erāndo' 'kāndo'; thus the other words should be cited.

[41] Khād'āma-gamānām khandh'andha-gandhā. 666

Khāda - ama - gama icc etesām dhatūnam khandha-andha-gandhādesā honti kappaccayo ca. Khandho; andho; gandho; evam: khandhako; andhako; gandhako.

(41) The roots khāda, ama and gama are changed into khandha, andha and gandha.

The suffix ka is used after the roots khāda, ama and gama and they are changed into khandha, andha and gandha respectively. For example 'khandho' 'andho' 'gandho'; thus, 'khandhako' 'andhako' 'gandhako'.

[42] Paṭādihiy alām. 667

Paṭa - kala - kusa - kada - bhaganda - mekha - vakka - takka - palla - sadda - mula - bila - vida - candi - pañca - vā - vasa - paca - maca - musa - gotthu - puthu - bahu - magi - bahu - kabi - sabi - agga icc evam ādīhi dhatūhi paṭipadikehi ca uttarapadesu alām - pacayo hoti pacchā puna nipaccante. Paṭe alām iti paṭalam; evam: kalalam; kusalam; kadalam; bhagandalam; mekhalam; vakkalam; takkalam; pallalam; saddalam; mulalam; bilalam; vidalam; candalo; pañcalo; valam; vasalo; pacalo; macalo; musalo; gotthulo; puthulo; bahulo; mañgalam; bahalam; kambalam; sambalam; aggalam; icc evam ādayo anñeipi saddā bhavanti.

(42) The suffix alām is used after the root beginning with paṭa.

The suffix alam is used after the roots and bases beginning with paṭa, kala, kusa, kada, bhaganda, mekha, vakka, takka, palla, sadda, mula, bila, vida, caṇḍi, pañca, vā, vasa, pacā, maca, musa, gotthu, puthu, bahu, mañgi, bahu, kabi, sabi and agga and the accomplished words are laid down. For example 'that is enough for the garment: paṭalam'; thus : 'kalalam' 'kusalam' 'kadalam' 'bhagandalam' 'mekhalam', 'vakkalam' 'takkalam' 'pallalam' 'saddalam' 'mulalam' 'bilalam' 'vidalam' 'caṇḍalo' 'pañcālo' 'vālam' 'vasalo' 'pacalo' 'macalo' 'musalo' 'gotthulo' 'puthulo' 'bahulo' 'mañgalam' 'bahalam' 'kambalam' 'sambalam' 'aggalam'; the other words should be cited in the same way.

[43] Puthassa puthu-path'amo vā. 668

Puthu icc etassa pāṭipadikassa puthu-pathādesā honti kvaci amappaccayo hoti. Puthavī; pathamo; puthujjano; paṭhavī vā.

(43) Putha is changed into putha, patha or the suffix ama is laid down.

The base puthu becomes putha or patha and sometimes the suffix ama is used. Thus: 'puthavī' 'pathamo' 'puthujjano' or 'paṭhavī'.

[44] Sāsādīhi tudavo. 669

Sāsa - dada - ada - mada icc evam ādīhi dhātūhi tu-du icc ete paccaya honti. Sattu; daddu; addu; maddu.

(44) The suffixes tu and du are used after the roots beginning with sāsa.

The suffixes tu and du are used after the roots sāsa, dada, ada, mada etc. For example 'sattu' 'daddu' 'addu' 'maddu'.

[45] Cy ādihi īvara. 670

Cī - pā - dhā icc evam ādihi dhātūhi īvarappaccayo hoti. Cīvaram; pīvaram; dhīvaram.

(45) The suffix īvara is used after the roots beginning with cī.

The suffix īvara is used after the roots beginning with cī, pā and dhā. Thus: 'cīvaram' 'pīvaram' 'dhīvaram'.

[46] Munādihi ci. 671

Muna - yati - agga - pada - kava - suca - ruca - mahāla - bhaddāla - maya icc evam ādihi dhātūhi pātipadikehi ca ippaccayo hoti. Muni; yati; aggi; pati; kavi; suci; ruci; mahāli; bhaddāli; mayi.

(46) And the suffix i is used after the roots beginning with muna.

The suffix i is used after the roots as well as bases such as muna, yati, agga, pada, kava, suca, ruca, mahāla, bhaddāla and maya. Thus: 'muni' 'yati' 'aggi' 'pati' 'kavi' 'suci' 'ruci' 'mahāli' 'bhaddāli' 'mayi'.

[47] Vidādihy uro. 672

Vida - vala - masa - sinda - du - ku - kapu - maya - unda - khajja - khura icc evam ādihi dhātūhi pātipadikehi ca urappaccayo hoti. Vidūratthāne jāto: vedūro; vallūro; masūro; sindūro; dūro; kūro; kappūro; mayūro; unduro; khajjūro; kururo.

(47) The suffix *ura* is used after the roots beginning with *vida*.

The suffix *ura* is used after the roots as well as bases such as *vida*, *vala*, *masa*, *sinda*, *du*, *ku*, *kapu*, *maya*, *unda*, *khajja* and *khura*. Thus: 'one who is born in a distant place: *vedūro*' '*vallūro*' '*masūro*' '*sindūro*' '*dūro*' '*kūro*' '*kappūro*' '*mayūro*' '*unduro*' '*khajjūro*' '*kururo*'.

[48] *Hanādīhi ḡu-nu-tavo.* 673

*Hana* - *jana* - *bhā* - *ri* - *khanu* - *ama* - *vi* - *dhe* - *dhā* - *si* - *ki* - *hi* icc evam *ādīhi dhātūhi ḡu* - *nu* - *tu* icc ete paccayañ honti. *Hanū*; *jāṇu*; *bhāṇu*; *reṇu*; *khāṇu*; *āṇu*; *veṇu*; *dhenu*; *dhātu*; *setu*; *ketu*; *hetu*.

(48) The suffixes *ḡu*, *nu* and *tu* are used after the roots beginning with *hana*.

The suffixes *ḡu*, *nu* and *tu* are used after the roots beginning with *hana*, *jana*, *bhā*, *ri*, *khanu*, *ama*, *vi*, *dhe*, *dhā*, *si*, *ki* and *hi*. Thus: '*hanū*' '*jāṇu*' '*bhā-**ḡu*' '*reṇu*' '*khāṇu*' '*āṇu*' '*veṇu*' '*dhenu*' '*dhātu*' '*setu*' '*ketu*' '*hetu*'.

[49] *Kuṭādīhi ṭha.* 674

*Kuṭa* - *kusa* - *kata* icc evam *ādīhi dhātūhi pāṭipadikehi ca ṭhappaccayo hoti*. *Kuṭṭho*; *kotṭham*; *katṭham*.

(49) The suffix *ṭha* is used after the roots beginning with *kuṭa*.

The suffix *ṭha* is used after the roots and bases

such as *kuta*, *kusa* and *kata*. Thus: 'kutṭho' 'kotṭham'

'kaṭṭham'.

[50] *Manu-pūra-suṇādīhi ussa-ṇus'isa*. 675

Manu - pūra - suṇa - ku - su - ila - ala - mahi  
 icc evam ādīhi dhatuhī paṭipadikehi ca ussa - ṇusa -  
 isa icc ete paccayaḥ honti. Yathā: manusso, mānuso;  
 puriso; poso; sunisa; karisam; siriso; iliso; aliso;  
 mahiso; sisam; kisam; icc evam ādayo saddā sesā bahuka  
 bhavanti.

Iti kibbidhāne uṇādikappo chaṭṭho kāṇḍo.

Yāni sippāni lokasmim anumthulāni vijjare

Tāni sabbāni sippāni sayamsijjhā bhavantu me.

Sandhikappo nittthito.

(50) The suffixes *ussa*, *ṇusa* and *isa* are used after the roots beginning with *manu*, *pūra* and *suṇa*.

The suffixes *ussa*, *ṇusa* and *isa* are used after the bases such as *manu*, *pūra*, *suṇa*, *ku*, *su*, *ila*, *ala* and *mahi*. For example 'manusso' 'mānuso' 'puriso' 'poso' 'sunisa' 'karisam' 'siriso' 'iliso' 'aliso' 'mahiso' 'sisam' 'kisam'; other so many words are accomplished in the same way.

Here ends the sixth section in the uṇādi chapter on the kibbidhāna.

Whatever there are arts - little or great - in the world, all those may be self-accomplished to me.

The end of the sandhi chapter.

## Note VIII

This chapter of uṇādi covers 50 rules. The word uṇādi-kappa is derived as uṇ + ādi + kappa (uṇ means suffix uṇ, ādi means beginning, kappa means chapter) of which analysis is as follows:- uṇapaccayo ādi mariyādo yesam paccayānan te uṇādayo. Te kappiyati etthā ti uṇādi-kappa<sup>1</sup> (the suffix uṇ is the beginning of these suffixes. These are arranged herein: uṇādi-kappa). Thus uṇādi-kappa means: "the chapter beginning with the suffix uṇ". It may be noted here that the suffix uṇ is also called nu i.e. n + u or u + n = nu as it occurs in Rūpasiddhi.<sup>2</sup> However, the mute letter n is always eradicated after vuddhi (lengthening). According to Suttaniddesapāṭha<sup>3</sup> the suffix uṇ is not found in this chapter, it is considered as the suffix uṇ because the mute letter n is added after the sound u, so the suffix u is meant here. However, the word uṇādi is used in Pāli grammar, because the Pāli grammarians

1. Sdp 279, 5-7, see also Kvn 396, 18-20.

2. "atha uṇādayo vuccate" Rūp 374, 19, "kāle vattamānātīte ṇvādayo ... dhātūhi ḡuppaccayo hoti" ibid., 375, 1-2, see also GPL p. 158.

3. "imasmim hi kappe uṇapaccayo natthi. Tasmañānubandho'va ukārādipaccayo uṇapaccayo nāma" Sdp 279, 7-8.

have borrowed this technical term from non-Pāli grammatical literature.<sup>4</sup> In this kāṇḍa, Kaccāyana arranges the rules so that the students may know the various kinds of suffixes which are not found in the Kita-kappa. Otherwise the students would lack the knowledge of various other suffixes occurring in Pāli literature. The treatment of Uṇādi-kappa is similar to that of the Kita-kappa, the difference between the two is only the particular suffixes. Therefore Buddhappiya does not consider this kappa as different from Kita-kappa and arranges both of them in the same group as discussed in the previous chapter.

In this concluding kāṇḍa, Kaccāyana has composed 50 rules. In the rule 629 he has used the word ca to indicate additional grammatical operation, similarly, in the rule 633 also. In the rule 636 Kaccāyana uses the word ca which is taken by the vutti to include anotehr augment. In the rule 638 the word ca stands for the word kicca occurring in the preceding rule. In the rule 641 the word ca indicates additional grammatical operation. Similarly, in the rule 643 the word ca is taken in the vutti to include kattari and bhave. In the rule 644 the word ca indicates additional grammatical operation. However, the vutti

4. "uṇādī ti parasamannāvasena iṇuādipaccayānam evādhivacanam" Rūp - t 228, 5-6, see also Kvn 396, 20-21 "uṇādī ti uṇādipaccayānam parasamannā".

includes some other cases on the strength of the word ca. In the rule 645 Kaccayana uses the word ca in the sense of 'and'. In the rule 650 Kaccayana has used the word ca which according to Rupasiddhi indicates aniyamattho.<sup>5</sup> In the rule 661 Kaccayana uses the word ca in the sense of additional grammatical operation, similarly, in the following two rules also.

Rule 1: T reads karoti akasi karissati ti karu for karu; karapasilo ti karuko for karuko, pacati ti pacako for pacako; janeti ti janita for janita; pacati ti pacita for pacita and neti ti neta for neta.

"karako": occurs in Ja III 263, 7-8 as quoted under VII. 1.4. "kattā": occurs in Ja III 136, 4-5 as quoted under VII. 1.4. "neta": occurs in Ja V 223, 9-12 as follows:-

"neta pita uggato ratthapalo  
dhammam sivinam apacayamano  
so dhammam evanuvicintayanto  
tasma sake cittavase na vatto".

Rule 2: kiccattha and ktattha should be read as kicca and kta. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add upasampadaniyam bhavata after upasampadetabbam. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add bhavata after sayitabbam. S<sub>1</sub>, S<sub>2</sub> read pacito odano bhavata for bhavata pacitam. B<sub>1</sub> reads pacito odano bhavata for bhavata pacitam odanam. "kattabbam": occurs in Dhp 53 as quoted under VII. 5.14.

Rule 3: "upasito": occurs in Th 179 as follows:-

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5. "casaddo aniyamattho" Rup 382, 2-3.

"*upasitā sappurisā sutā dhammā abhiphaso  
sutvāna paṭipajjissam̄ anjasam̄ amatogadham̄*".

**Rule 4:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read *khiyanti upaddava* ettha ti *khemo* (that in which troubles come to an end: *khemo*); T: *khiyant'ettha upaddavūpasaggādayo* ti *khemo* for *khemo*. T, B<sub>1</sub>, S<sub>2</sub> read *bhayitabbo* ti *bhemo*,<sup>6</sup> T, S<sub>1</sub>, S<sub>2</sub>: *Bhīmo*<sup>7</sup> (that which is fearful: *bhemo*) B<sub>1</sub>, S<sub>2</sub> add *bhayanti etasma* ti *vā bhemo* (or that of which they are afraid: *bhemo*) S<sub>2</sub> reads *ettha* for *etasma*, but S<sub>1</sub> reads only *bhayanti etasma* ti *bhīmo* for *bhīmo*. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read *ramsiyo abhissaveti* ti (S<sub>1</sub>, T: *abhisavati* ti) *somo* (that which causes the rays to flow: *somo*) for *samo*. B<sub>1</sub> reads *ravati gacchatī* ti *romo* T: *ruvati gacchati rūhatī* ti *romo* (that which grows: *romo*) for *romo*. B<sub>1</sub> reads *huvati juhvati etenā* ti *homo* (that by which sacrifice is consecrated: *homo*) T: *juhatī* ti *homo* (that which is offered: *homo*) for *homo*. B<sub>1</sub> reads *paṭilomavasena vāti gacchatī* ti *vāmo*, *lāmakavasena vāti gacchatī pavattati* ti *vā vāmo* (that which goes against the hair (contrariwise) or that which occurs by any thing which is low: *vāmo*) T: *vāti gacchatī* ti *vāmo* for *vāmo*. B<sub>1</sub> reads *dhunāti kampati* ti *dhūmo*, T: *uddhambhāge dhunāti kampeti* ti *dhumo* (that which trembles in the upper parts: *dhumo*) for *dhūmo*. B<sub>1</sub> reads *setṭhabhāvena hinoti pavattati cittam̄ etasmin* ti *hemo* (the mind is

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6. Nyp also reads *bhemo*.

7. Rūp also reads *bhīmo*.

attracted by its superior qualities: *hemo*), T: *hinoti gacchati etasmin ti hemo* for *hemo*. B<sub>1</sub> reads *lunitabbo ti lomo, mamsacammāni lunāti chindatī ti vā lomo* (that which is to be shaved or that which cuts flesh and skin: *lomo*) T: *allacammāni lunāti chindatī ti lomo* (that which cuts living skins: *lomo*) for *lomo*. B<sub>1</sub> reads *piyanam: pemo, piyāyatabbo ti vā pemo* (loving: *pemo* or that which is to be loved: *pemo*) T: *piyatabbo ti pemo* for *pemo*. B<sub>1</sub>, T read *sukhadukkham adati bhakkhatī ti attā*, B<sub>1</sub> adds *jātijarāmaranādīhi adīyate bhakkhiyate ti vā attā* (one who eats happiness and unhappiness or one who is eaten by birth, old age, death etc.: *attā*) for *attā*. T reads *sukhadukkham adati bhakkhatī ti ātumā* for *ātumā*.

"*khemo*": occurs in D III 146, 20-22 as follows:-  
 "so imam̄ pathavim̄ sāgarapariyantam̄ akhilam animittam akantakam̄ idham̄ phitam̄ khemam̄ sivam̄ nirabbudam̄ adandena asatthena dhammena abhivijiya aijhāvasati".  
 "*homo*": occurs in D I 9, 3-5 as follows:- "seyyathīdam̄ aṅgam̄ nimittam̄ uppādam̄ supinam̄ lakkhanam̄ mūsi-kacchinnam̄ aggihomam̄ dabbihomam̄ ...". "*dhūmo*": occurs in S I 42, 1-2 as follows:-

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 "dhajo rathassa pannānam̄ dhūmo pannānam̄ aggino
 rājā ratthassa pannānam̄ bhattā pannānam̄ itthiyā".

"*pemo*": occurs in Dhp 213 as follows:-

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 "pemato jāyatī soko pemato jāyatī bhayam̄  
 pemato vippamuttassa n'atti soko kuto bhayam̄".

"*attā*": occurs in Vin I 13, 19-20 as follows:- "rūpan̄

ca h'idaŋ bhikkhave attā abhavissa". "ātuma": occurs in Sn 782 as follows:-

"yo attano silavantāni jantu  
anānuputṭho ca paresa pāvā  
anariyadhammam kusalā tam āhu  
yo ātumānam sayam eva pāvā".

Rule 5: T reads thā for tha. Mā in the vutti should be corrected to ma. Bhi should be read as bī. T reads paccanīkadhhamme sametī ti samatho (that which causes the averse dhamma-s to be pacified: samatho), B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> :sametī ti samatho for samatho. B<sub>1</sub> reads damatī ti damatho, damanam vā damatho, damitabbo ti vā damatho (that which controls, controlling or that which is to be controlled: damatho) T: damanam: damatho for damatho. B<sub>1</sub> reads daratī ti daratho (that which oppresses: daratho) T: dahanam daratho (oppression: daratho) for daratho. B<sub>1</sub> reads jīṇabhāvam rahissati gāphissatī ti ratho, dabbasambhāre rahati gāphātī ti vā ratho (that which will have the state of being decayed or holds up the collection of something substantial: ratho), T: dabbasambhāram gāphātī ti ratho, rahanti gāphānti nemiādayo ettha etenā ti vā ratho (...or by which or wherein the circumference of a wheel etc. are held up: ratho) for ratho. B<sub>1</sub> reads davati gacchati ti dumō, davati vuddhi viruḷhi gacchati pavattati uddham vā ti dumō (that which rises up or grows in upper parts: dumō). T: thiram duti gacchati ti dumō for dumō. T reads paṭhavīpabbatādīsu tam tam ṭhanam hinoti

gacchatī ti himo, ṭhanato gacchatī ti vā himo (that which spreads on different places on the land and mountain etc. or leaves the place: himo) B<sub>1</sub>: pathavī-pabbatādīsu gacchatī patatī ti himo for himo. B<sub>1</sub> reads kammapācāya bandhati etthā ti sīmā, bandhitabba ti vā sīmā (that which binds up with the formal words of an act or that which is to be bound up: sīmā<sup>8</sup>) T: sitabbo bandhitabbo ti sīmo for sīmo, S<sub>1</sub>, S<sub>2</sub>: sīmo. B<sub>1</sub> reads satte avakhandenti nivārenti etenā ti dāmo, musikādīhi khādīyati avakhandīyati ti vā dāmo (by which animals are prevented or that which is eaten by rats etc.: dāmo) T: sattānam gamanām avakhandati etenā ti dāmo for dāmo. T reads rattindivā yāti gacchatī ti yāmo (that which goes night and day: yāmo) B<sub>1</sub>: yāti gacchatī ti yāmo for yāmo. B<sub>1</sub> reads paresam cittam gaṇhitum samatthetī ti sāmo (that which enables to bear others mind: sāmo) T: samatthetī ti sāmo for sāmo. B<sub>1</sub>, T read tiṭṭhanti (T: tiṭṭhati) etenā ti thāmo (by which they remain: thāmo) for thāmo. According to Rūpasiddhi<sup>9</sup> tha can be changed into tha, therefore thāmo is thāmo. T reads bhasmiyate so'ti bhasmā kariyati etenā ti bhasmā (that which is turned into ashes or that by which ashes are done: bhasmā) B<sub>1</sub>: bhasati bhasmīkariyati ti bhasmā (that which is being turned into ashes: bhasmā) for bhasmā. "samatho": occurs in As 53, 32 as follows:-----

8. Rūp also reads sīmā.

9. "ṭha = gatinivattimhi. Thāmo, thassa thattam" Rūp 377, 4-5.

"paccanīkadhhamme sameti ti samatho". "ratho": occurs in Ja III 131, 13-14 as quoted under VI. 4.40. "dumo": occurs in Ja IV 494, 26-28 as follows:-

"sabbesam evam hi naranarīnam  
calacalam pāṇabhuno' dha jīvitam  
paṭo va dhuttassa dumo va kujalo, etc.".

"sīma": occurs in Vin I 109, 12-13 as follows:- "yā sā  
saṅghena sīma sammata saññasamvāsa ekuposathā".

"bhīmo": occurs in Ja V 165, 26-29 as follows:-

"so'ham samāgama janinda tehi  
saṅhatthalomo avacasmī bhīto  
kuhim ayam niyati bhīmakāyo  
nāgena kiṁ kāhatha bhojaputta".

"yāmo": occurs in Vin II 236, 9-10 as follows:-

"nikkhanto paṭhamo yāmo". "ṭhāmo": occurs in Bv II 55 as follows:-

"kiṁ me ekena tiṇṇena purisena thāmadassina  
~~ sabbanutam pāpuṇitvā santāressam sadevake".

**Rule 6:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add akārassa after upadhassa. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> read dabbasambhāram gaghāti ti (T: gaṇhiyatī ti) geham (that which holds the collection of something substantial: geham) for geham. "geham": occurs in Ja IV 482, 27-30 as follows:-

"yuvā sujāto sumukho sudassano  
sāmo kusumbhaparikinṇamassu  
hitvāna kāme paṭigaccha geham  
anujāna mām pabbajissāmi deva".

**Rule 7:** T reads maccharāyatī ti maccharo; maccharā-

yanam: macchero, masati maccharati attano santakam pariguyhati ti va maccharo; macchareti attano santakam paresam sadharanabhadram na icchatii ti va macchero (one who is envious: maccharo; envy: macchero; or one who conceals one's own property: maccharo; or one who does not desire one's own property equaled by others: macchero) B<sub>1</sub>, S<sub>2</sub> read maccharati ti maccharo, evam macchero for maccharo; macchero. "macchero": occurs in Dhs 1122 as follows:- "yam evarupam maccharam maccharayana maccharayitattam veviccham kadariyam katakanukata aggahitattam cittassa".

Rule 8: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read abhuso (T a bhuso) caritabban ti acchariyam (that which is to be practised excessively: acchariyam) for acchariyam; T has accheram...; a bhuso caritabba bhakkhitabba ti va acchera, carati bhakkhati etena ti va accheram; accharam(... or one by which one eats: accheram, accharam...) B<sub>1</sub>: evam accharam, accheram; S<sub>1</sub>, S<sub>2</sub>: evam accharam, accheram; accharam paharitum yuttan ti pi (S<sub>2</sub> omits pi) accharam; acchariyam va (S<sub>1</sub> omits accharam) (... that which is fit to be snapped : accharam or acchariyam) for acchariyam; accharam; acchariyam; accheram va. Duplication of acchariyam (by Senart) seems unwarrented. B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> add caggahanena masussa sussapi cchariyadeso hoti. Macchariyam;<sup>10</sup> T adds va after hoti and maccharayana before macchariyam, S<sub>2</sub> reads ma acchariyam etassa hoti ti

10. Nyp also records the same.

*macchariyam* (he has no strange(?): *macchariyam*) for *macchariyam* (by the force of the word ca, su of the root masu is changed into cchariya. For example *macchariyam*) after *accheram* vā.

"*acchariyam*": occurs in D I 2, 9-12 as follows:- "*acchariyam* āvuso abbhutam āvuso yāvan̄ c'idam tena bhagavatā jānatā passatā arahata sammāsambuddhena sattānam nānādhimuttikatā suppatividitā". "*macchariyam*": occurs in Dhs 1122 as follows:- "pañca *macchariyāni* āvāsamacchariyam kusalamacchariyam labhamacchariyam vannamacchariyam dhammadmacchariyam".

Rule 9: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read alati samattheti ti allam (that which enables: allam) T: sajjati ettha ti allam (wherein something gets attached: allam) for allam. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read kalitabbam saṅkhyatabban ti kallam (that which is to be counted: kallam) for kallam. T reads sattānam sarīre salati gacchati pavisati ti sallam, sattānam jīvitam salayanti kampenti viddhamseti etenā ti vā sallam, sayam eva jīvitam vā saleti kampeti viddhamseti ti sallam (that which enters into the body of beings: sallam; by which they destroy the life of beings: sallam or that which destroys the life: sallam) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: salati gacchati pavisati ti sallam for sallam.

"allam": occurs in M III 95, 30-32 as follows:- "seyyathā pi bhikkhave allam kattham sasneham, atha puriso āgaccheyya uttarāraṇīm adāya". "kallam": occurs in Vin I 14, 9 as follows:- "kallam nu tam

samanupassitum etam mama". "sallam": occurs in Ja I 155, 10-12 as follows:-

"dhi-r-atthu kandinam sallam purisam galhavedhinam  
dhi-r-atthu tam janapadam yatth'itthi pariṇayikā  
te cāpi dhikkita sattā ye itthinam vasam gata".

Rule 10: B<sub>1</sub>, S<sub>1</sub>, T read kalitabbam sañkhyātabban ti kalyānam, S<sub>2</sub>: kallam sukhām aṇati pāletī ti kalyānam (that which protects the happiness: kalyānam) for kalyānam. T reads pativimsam kalitabbam sañkhyātabban ti paṭikalyānam (that which is to be counted in (different) parts: paṭikalyānam) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read gaṇato paṭikkamitvā salanti (S<sub>2</sub>: salati) etthā ti paṭisalyānam (S<sub>2</sub>: paṭisallānam) (where they go after having gone back from the groups: paṭisalyānam) for paṭisalyānam. T reads salanti etthā ti sallāno, B<sub>1</sub>: sallāno for kallāno<sup>ii</sup> and gaṇato paṭikkamitvā salanti gacchanti etthā ti paṭisallāno for paṭisallāno.

"kalyānam": occurs in D I 62, 29-31 as follows:- "so dhammam deseti ādikalyānam majjhe kalyānam pariyo-sapakalyānam sattham savyanjanam". "sallāno": occurs in Vin III 69, 24-25 as follows:- "atha kho bhagavā tassa addhamasassa accayena paṭisallāna vutthito āyasmantam ānandam āmantesi".

Rule 11: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read annamannam mathati vilolati ti (S<sub>2</sub>: vilolati ti, T: vilothetī ti) mallo: (those who make each other to roll: mallo) for mallo. T reads

ii. Rūp also reads kallāno.

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annamannamp̄ mathanamp̄ vilothanamp̄: mallamp̄ (rolling each  
other : mallamp̄) for mallamp̄ and annamannamp̄ mathati  
vilothetī ti mallako for mallako. "mallamp̄": occurs in  
Ja VI 277, 17-18 as follows:-

"passa malle samajjasmim̄ pothenti digunamp̄ bhujamp̄  
nihate nihatamāne ca magimhi passa nimmitamp̄".

Rule 12: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T read bhojanamp̄ for bhojjamp̄.  
"kattabbamp̄": occurs in Dhp 53 as quoted under VII.5.14.  
"karāṇiyamp̄": occurs in Vin III 158, 6-7 as quoted under  
VII. 1.17.

Rule 13: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add avassake tāva before kāri'si.  
Adhamino should be corrected to adhamine. B<sub>1</sub> reads  
kāriyamp̄ me bhavatā sayanamp̄ for kāriyamp̄, kayyamp̄ bhavatā  
vatthamp̄.

"kattabbamp̄": occurs in Dhp 53 as quoted under VI.  
5.14. "karāṇiyamp̄": occurs in Vin III 158, 6-7 as quoted  
under VII. 1.17.

Rule 14: tu ca in the rule should be corrected to tum̄  
as shown in all the versions. B<sub>1</sub> reads araho, S<sub>2</sub>:  
arahati for arahā. B<sub>1</sub> reads sakkā for sakko. B<sub>1</sub>, T read  
janitum̄ for jinitum̄. S<sub>1</sub>, S<sub>2</sub> read sakko bhavamp̄ netum̄ for  
sakko bhavamp̄ jinetum̄, T, B<sub>1</sub> omit it. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> read  
bhavitum<sup>12</sup> for bharitum̄. "sakkā": occurs in Vin III  
103, 16-17 as follows:- "n'āvuso sakkā yena vā tena vā  
adhibāsetum̄".

Rule 15: S<sub>1</sub>, S<sub>2</sub> read iŋja for ija and aŋja for aja.

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12. Nyp also reads bhavitum̄.

$S_1$ ,  $S_2$ , T read *pimsa* for *pisa*.  $S_1$ ,  $S_2$ , T add *niti* before *tatha*, the addition is very significant, because the *vutti* gives the example *niccam* which is derived from *niti*.<sup>13</sup>  $S_1$ ,  $S_2$ ,  $B_1$ , T read *pathamam eva vajitabbati* (T: *vajitabbam*) *pabbajja* (that which is to be approached at first instance only: *pabbajja*) for *pabbajja*.  $B_1$ ,  $S_1$ ,  $S_2$  read *injanam* (T: *ijanam*): *eija* (shaking: *eija*) for *eija*. T reads *samajanam sam ekato byattigamanam*: *samajja* (going together: *samajja*)  $B_1$ ,  $S_1$ ,  $S_2$ : *samajjanam*: *samajja* for *samajja*.  $B_1$ ,  $S_1$ ,  $S_2$ , T read *nisidananam*: *nisajja* (sitting: *nisajja*) for *nisajja*.  $B_1$ ,  $S_1$ , T read *vijananam* ( $S_2$ : *vijjanam*): *vijja* (knowing: *vijja*) for *vijja*.  $B_1$ ,  $S_1$ ,  $S_2$  T read *visajjanam*: *visajja* (answering: *visajja*) for *visajja*.  $S_1$ ,  $S_2$ ,  $B_1$ , T read *padanam* (T adds *jānanam*): *pajja* (knowing: *pajja*) for *pajja*.  $B_1$ ,  $S_1$ ,  $B_1$ , T read *hananam*: *vajjhā* (killing: *vajjhā*) for *vajjhā*. T,  $B_1$ ,  $S_1$ ,  $S_2$  read *esanam* : *icchā* (searching: *esanam*) for *icchā*. T,  $B_1$ ,  $S_1$ ,  $S_2$  read *aticesanam*: *aticchā* (searching more: *aticchā*) for *aticchā*.  $B_1$ ,  $S_1$   $S_2$ , T read *sadanam*: *sajja* (sitting: *sajja*) for *sajjhā* which should be corrected to *sajja*.  $B_1$ ,  $S_1$ ,  $S_2$ , T read *abhiesanam*: *abhijjhā* (wishing much: *abhijjhā*) for *abhijjhā*,  $B_1$  reads *abhicchā*.  $B_1$ ,  $S_1$ ,  $S_2$ , T read *sayanti ettha ti seyyā* (they sleep herein: *seyyā*) for *seyyā*. T,  $B_1$ ,  $S_1$   $S_2$  read *samma cittam nidheti* (T: *nidhenti*) *etaya ti saddhā* (by

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13. Nyp also records *niti*.

which one bears the mind well: saddhā) for saddhā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read caritabbā: cariyā (that which is to be behaved": cariyā) T: caranam: cariyā (behaving: cariyā) for cariyā. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read karanam: kiriya (doing: kiriya) for kiriya. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read rujanam: rucchā (feeling pain: rucchā) for rucchā. T reads byāpajjanam: pajjhā (reaching specially: pajjhā) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: padanam: pajjhā, B<sub>1</sub>: pacchā for pajjhā.<sup>14</sup> S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read riñcanam T: ricanam: ricchā (being spent: ricchā) for ricchā. B<sub>1</sub> reads tikiçchanam: tikiçchā (healing: tikiçchā) S<sub>1</sub>, S<sub>2</sub>: tikiçchatī ti tikiçchā; T: cikiçchanam: cikiçchā for cikiçchā.<sup>15</sup> B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read sañkocanam: sañkuccha<sup>16</sup> (contracting: sañkuccha) T: sañkocanam: kucchā for kucchā.<sup>17</sup> B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read madanam: macchā (intoxication: macchā) for macchā,<sup>18</sup> S<sub>1</sub>, S<sub>2</sub> read majja. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> T read labhanam: lacchā (obtaining: lacchā) for lacchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read raditabbā ti (S<sub>2</sub>: ratitabbā): racchā, radanam vilekhanam vā racchā (that which is to be written or writing: racchā) T: radanam: racchā for racchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read adhobhāgena (T: adhobhāge) gacchatī ti tiracchā; tiracchāno,<sup>19</sup> (T, S<sub>1</sub>, S<sub>2</sub> omit -----)

14. Nyp also reads pajjhā.

15. Nyp also reads cikiçchā.

16. Nyp also reads sañkuccha.

17. Rūp also reads kucchā.

18. Nyp also reads macchā.

19. Nyp also records tiracchāno.

tiracchāno) (one who goes by the lower part (of body): tiracchā) for tiracchā. T reads ajanam khapanam: ajjhā (throwing: ajjhā) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: ajanam: ajjhā, B<sub>1</sub> reads acchā<sup>20</sup> for ajjhā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read titikkhatī ti titikkhā (which makes to forbear: titikkhā) T: titikkhanam: titikkhā (forbearing: titikkhā) for titikkhā; T adds tikičchanam: tikičchā after titikkhā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, read saha āgamanam: sāgacchā (coming together: sāgacchā) T: samāgamanam: sāgacchā for sāgacchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read duṭṭhu bhakkhanam: dobhacchā<sup>21</sup> S<sub>1</sub>: doghacchā (bad difficult eating: dobhacchā) T: dubbhakkhanam: doghacchā for dogacchā. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> read duṭṭhu rosanam: dorucchā (bad anger: dorucchā) B<sub>1</sub>: duracchā for doracchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read pucchanam: pucchā (asking: pucchā) for pucchā. T, B<sub>1</sub>, S<sub>1</sub> S<sub>2</sub> read muhanam: mucchā (wavering: mucchā) for mucchā. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read vasanam: vacchā (dwelling: vacchā) for vacchā. T reads kacanam dīpanam: kacchā (brightening: kacchā) S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>: kacanam: kacchā for kacchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read saha kathanam: sākacchā (speaking together: sākacchā) for sākacchā. T reads tudanam byathanam: tucchā (piercing: tucchā) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> : tudanam: tucchā for tucchā. T reads pavesanam: vicchā (entering: vicchā), B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> : visanam: vicchā for vicchā. T, S<sub>1</sub>, S<sub>2</sub> read pīsanam, B<sub>1</sub> : pisānam: picch-

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20. Nyp also reads acchā.

21. Nyp also reads dobhacchā.

illā (grinding: picchillā) for picchillā. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read sukkhadukkham mudati (T: adati) bhakkhatī ti maccho<sup>22</sup>, S<sub>2</sub> reads macco (one who enjoys happiness and unhappiness: maccho) for macco. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read satānam pāṇam museti ca cajetī ti (S<sub>1</sub>: musati cajatī ti T: cajatī ti) maccu (one who causes beings to relinquish life: maccu) for maccu. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read satanam: saccam (truth: saccam) for saccam. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> T read uddham (T: uddhambhāge) dhunāti kapatī ti (T: kampetī ti) uddhaccam (that which shakes in upper parts: uddhaccam) for uddhaccam. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read naṭatam, T: natatam : naccam (dancing : naccam) for naccam. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read nitanam : niccam (constancy : niccam) for niccam. T reads sātaccaṇam, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> : tathanam : taccham (reality : taccham) for taccam which should be corrected to taccham. T adds ādiggahane-na ~~~~ saddā nippaccante. Kukkuccanam : kukkucca; vicikicchanam: vicikicchā; vibhajanam: vibhacchā<sup>23</sup> (by the force of the word ādi other words are accomplished. For example, contracting: kukkuccā; doubt: vicikicchā; dividing : vibhacchā) after icc evamādi.

"pabbajjā" : occurs in Vin III 12, 25-26 as follows:- "anunnāto'si pana tvam sudinna mātāpitūhi agārasmā anagāriyam pabbajjaya". "samajjā": occurs in D III 182, 24-25 as follows:- "samajjābhicarapam bhog-

22. Nyp also reads maccho.

23. Nyp also records the same.

ānam apāyamukham". "vijjā": occurs in Vin III 5, 15-18 as follows:-"ayam kho me brāhmaṇa rattiyaṁ majjhime yāme dutiyaṁ vijjā adhigataṁ avijjā vihati vijjā uppannaṁ tamо vihato āloko uppanno yathā tam appamattassa ātāpino pahitattassa viharato". "vajjhā": occurs in Vin IV 226, 29 as follows:- "vajjhā nāma yam katvā vajjhappattā hoti". "seyyā": occurs in Vin IV 41, 6-8 as follows:- "te ~~ annatarasmīm saṅghike vihāre seyyam santharitvā tam pakkamantā n'eva uddharim̄su na uddharāpesum anāpucchā pakkamim̄su". "saddhā": occurs in Dhs 25 as follows:- "yā tasmīm samaye saddhā saddahanaṁ okappanaṁ abhippasādo saddhā saddhindriyam saddhabalam". "cariyā": occurs in Paṭis I 79, 4-5 as follows:- "cariyāti tisso cariyā yo viññāṇacariyā, ~~ annāṇacariyā, ~nāṇacariyā". "pacchā": occurs in Ja V 7, 20-21 as follows:-

"tasmaṁ hi pāpakaṁ kammaṁ rakkhass'eva sumajjhime mā tam sabbo jano pacchā pakkatthāsi mayi mate".

"tikicchā": occurs in Ja V 215, 1-4 as follows:-

"kaphāhi dattāhassa karonti he'eke  
amanussavaddhassa karonti pāṇḍitā  
na kāmanītassa karoti koci  
okkantasukkassa hi kā tikicchā".

"tiracchāno": occurs in D I 228, 1-3 as follows:-

"micchādīttihissa kho aham lohicca dvinnam gatīnam ~~ annataram gatim vadāmi, nirayam vā tiracchānayonim vā".

"titikkhā": occurs in Dhp 148 as quoted under I. 3.3.

"kacchā": occurs in Ja VI 581, 18-19 as follows:-

"<sup>~</sup>kūñcañ nadati mātañgo <sup>~</sup>kunjaro saññihāyano  
kacchāya baddhamānāya <sup>~</sup>kūñcañ nadati vārañgo".

"sākacchā": occurs in Khp V 9 as follows:-

"khanti ca sovacassata samanāñan <sup>~</sup> ca dassanam  
kālena dhammasākacchā etam mañgalam uttamam".

"maccho": occurs in A V 171, 1-2 as follows:-

"svāssudam kadalipattesu seti maccho va visagilito".

"maccu": occurs in Dhp 287 as follows:-

"tam puttapasusammattam byasattamanasañ naram  
suttam gāmam mahogho va maccu adāya gacchati".

"saccam": occurs in Dhp 224 as follows:-

"saccam bhāñe na kujjhayya dajjā appasmi yacito  
etehi tīhi thānehi gacche devāna santike".

"uddhaccam": occurs in Dhs 427 as follows:- "uddhaccam  
hoti". "niccam": occurs in S I 53, 32-33 as follows:-

"niccam utrastam idam cittam, niccam ubbiggam idam  
mano".

Rule 16: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read vividhehi sīlādigugehi  
bhavati ti vibhū, B<sub>1</sub> adds visesena vā bhavati ti vibhū (one who has various qualities beginning with morality or one who has a speciality : vibhū) T: visesena bhavati ti vibhū for vibhū. B<sub>1</sub>, T read sayam attanā bhavati sayambhū (one who exists by himself: sayambhū) for sambhū, S<sub>1</sub>, S<sub>2</sub>: sayambhū. B<sub>1</sub>, T read abhibhavitvā bhavati ti abhibhū (one who overcomes: abhibhū) for abhibhū. T, B<sub>1</sub> read sam suññhu dhunāti kampatī ti (T: kampetī ti) sandhū (T, S<sub>1</sub>, S<sub>2</sub> : sandhu) (that which shakes well: sandhū) for sandhū. T reads uddhambhāge

dhunāti kampeti ti uddhu, S<sub>1</sub>, S<sub>2</sub> : uddhu (that which shakes in upper parts: uddhu) for uddhū which B<sub>1</sub> omits. T, B<sub>1</sub> read visesena bāti dibbatī ti (T: dippatī ti) vibhā (that which shines in particular: vibhā) for vibhā. B<sub>1</sub>, T read nissesena (T: nisesena) bāti dibbatī ti (T: dippatī ti) nibhā (that which shines completely: nibhā) for nibhā. T, B<sub>1</sub> read pakārena bāti dibbatī ti (dippatī ti) pabhā (that which shines in different manner: pabhā) for pabhā. T, B<sub>1</sub> add saha bāsanti etthā ti sabhā, T adds further samāgatā bāsanti etthā ti vā sabhā<sup>-24</sup> (in which they speak together or coming together they speak: sabhā) S<sub>1</sub>, S<sub>2</sub>: sabhā after pabhā. T, B<sub>1</sub> read ābhuso (T: ā bhuso) bāti dibbatī ti (T: dippatī ti) ābhā (that which shines excessively: ābhā) for ābhā. B<sub>1</sub>, T read bhujena kuṭilena gacchatī ti bhujago for bhujago; T, B<sub>1</sub> omit urago.<sup>25</sup> T, B<sub>1</sub> read turitaturitam (B<sub>1</sub>: turitaturito) gacchatī ti turago for turaṅgo. T, B<sub>1</sub> read saṁ sutṭhu paṭhavim (B<sub>1</sub>: pathavim) khanatī ti (T: khannatī ti) sañkho for sañkho. B<sub>1</sub> reads visesena yamati uparamatī ti viyo (one who is quiet in particular: viyo) T: visesena upasametī ti viyo for viyo. T, B<sub>1</sub> read sutṭhu manati jānatī ti sumo (one who knows well: sumo) for sumo. T, B<sub>1</sub> read pari samantato (T adds sabbakārena after samantato) tanoti vitthāretī ti parito (that which spreads in the entire manner:  
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24. Nyp also records the same.

25. Nyp records urago.

parito) for parito.

"sayambhū": occurs in Bv XIV 1 as follows:-

"sujaṭassa aparena sayambhū lokanāyako  
durāsado asamasamo piyadassi mahāyaso".

"abhibhū": occurs in D III 29, 14-16 as follows:- "aham  
asmi brahma mahābrahma abhibhū anabhibhuto  
~  
annadatthudaso vasavatti issaro kattā nimmātā settho  
sanjita vasi pita bhūtabhavyānam". "pabhā": occurs in D  
I 17, 21-23 as follows:- "te tattha honti manomaya  
pītibhakkha sayampabhā antalikkhacarā subhaṭṭhayino,  
cīram dīgham addhānam tiṭṭhanti". "sabhā": occurs in  
Ja I 302, 3-4 as follows:-

"yathā nadī ca pantho ca pānāgaram sabhā papa  
evam lokitthiyo nāma nāsam kujjhanti pāṇḍitā".

"ābhā" : occurs in D II 12, 11-13 as follows:-  
"yattha pi'me candimasuriya evam mahiddhikā evam  
mahānubhāvā ābhāya nānubhonti". "bhujago": occurs in  
Nidd I 7, 28-8, 1 as quoted under VII. 1. 7. "sañkho":  
occurs in Vin IV 163, 20-21 as quoted under VII. 5.9.

Rule 17: T reads ucanam: oko (speaking: oko) for oko;  
pacanam: pāko (cooking: pāko) for pāko; sīcānam: seko  
(sprinkling: seko) for seko; sucanam: soko (mourning:  
soko) for soko; vivecanam: viveko (detachment: viveko)  
for viveko; cajanam : cāgo (relinquishing : cāgo) for  
cāgo; yujanam : yogo (association : yogo) for yāgo  
which should be read as yogo; bhujanam sevanam: bhogo,  
kuṭilam karoti etenā ti vā bhogo (serving or by which

one is made crooked: bhago) for bhāgo which should be read as bhogo; rujanam: rogo for rogo; ranjanti etenāti rāgo for rāgo and adds bhajatī ti bhāgo, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: bhāgo<sup>26</sup> after rāgo. T reads bhanjatī ti bhañgo for bhañgo and adds rūpadisū ārammañesu ranjatī ti rañgo; S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>: rañgo<sup>26</sup> after bhañgo. T reads sanjatī̄ ti sañgo for sañgo.

"soko": occurs in Dhp 213 as quoted under VII. I.4. "cāgo": occurs in M I 486, 18-20 as follows:- "tasmatā tathāgato sabbamannitānam sabbamathitānam sabbaahimkāramamimkāramānanusayānam khayā virāga nirodhā cāgapatiñissaggā anupādā vimutto ti vadāmi". "yogo": occurs in It 101, 14-16 as follows:- "aham asmi bhikkhave brāhmaṇo yācayogo sadā payatapāni antimadehadhāro anuttaro bhisakko sallakatto". "rogo": occurs in Nidd I 13, as quoted under VII. 1.5. "rāgo": occurs in Nidd I 23, 17-18 as quoted under VII. 4.1. "bhāgo": occurs in Vin I 299, 23 as follows:- "samako dātabbo bhāgo". "bhañgo": occurs in Vin II 108, 18-19 as follows:- "sarakuttim pi nikāmayamānassa samādhissa bhañgo hoti". "rañgo": occurs in Ap 4, 5-6 as quoted under VII. 4.1. "sañgo": occurs in Dhp 171 as quoted under I. 4.7.

Rule 18: - k'ānakā should be corrected to - k'ānanakā and ānakādesā to ānanakādesā. Bhu and citi should be read as bhū and citi. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> have kattari tāva

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26. Nyp also records the same.

before panudatī ti. T reads sudatī ti sūdano (that which permeates : sūdano) for sūdano; janetī ti janano (one who causes others to be born: janano) for janano; sunātī ti savano (one that hears: savano) for savano; lunātī ti lavano (one who reaps: lavano) for lavano; havatī ti havano, juhotī ti vā havano (one who offers: havano) for havano; punātī ti pavano (one who cleans: pavano) for pavano; bhavatī ti bhavano (one who exists: bhavano) for bhavano; jānātī ti nāno (one who knows: nāno) for nāno which should be read as nāno; asatī ti asano (one who eats: asano) for asano and sametī ti samano (one who becomes calm: samano) for samano. B<sub>1</sub>, T read panudate for panujjate. S<sub>2</sub> reads asayate for assate. T reads kuyyate for kūyate. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> Cd read kārite ca for sakāritehi ca. T reads panudanantī anenātī panudanam (by which something is thrown: panudanam) for panudanam and omits sūdanam. T reads janantī anenātī jananam (by which one is born: jananam) for jananam; sunantī anenātī savanam (by which they hear: savanam) for savanam; lunantī anenātī lavanam (by which they reap: lavanam) for lavanam; havantī anenātī havanam (by which they offer: havanam) for havanam; pavantī anenātī pavanam (by which they clean: pavanam) for pavanam; bhavantī anenātī bhavanam (by which they exist: bhavanam) for bhavanam; jānantī anenātī jānanam (by which they know: jānanam) for jānanam; asantī anenātī asanam (by which they eat: asanam) for asanam and samentī anenātī samanam (by which they

become calm: *samaṇam*) for *samaṇam*. T reads *panudati* *ti* *panudako* for *nudati* *ti* *nudako*; *duhati* *ti* should be corrected to *juhoti* *ti* as B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>. *Jānako* should be read as *jānanako*. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read *sameti* *ti* *samako* for *samatī* *ti* *sāmako*. B<sub>1</sub> reads *phandāpayatī* *ti* *phandāpayako*. Evam *āñāpayako*; *cetāpayako*; *sañjānanako* for *āñāpayatī* *ti* *āñāpako*; evam *phandāpako*; *cetāpako*; *sañjānako*; icc evam ādi.

"*samano*": occurs in Vin I 8, 36-9, 1 as follows:- "*ayam āvuso samano gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya*". "*nañamnañam udapādi*". "*sāvako*": occurs in M I 46, 21-22 as follows:- "*kittāvata nu kho āvuso ariyasāvako sammāditthi hoti*". "*pāvako*": occurs in S I 69, 24-26 as follows:-

"*laddhā hi so upādānam māhā hutvāna pāvako  
so āsajja dāhe bālam naram nārim ca ekadā  
tasma tam parivajjeyya rakkham jīvitam attano*".

"*upāsako*": occurs in A I 88, 22-23 as follows:- "saddho bhikkhave upāsako evam samma āyācamāno āyāceyya".

**Rule 19:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read *dakāro rakāram āpajjate* for *do ram* and add *sassa*, T: *sakārassa* after *dhātv antassa*. Ca ādesā after ī should be corrected to icc ete ādesā as B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> or icc ādesā as T. *Sakenasakena* should be seperated as *sakena*; *sakena*. *Buddhasāsanena* should be corrected to *buddhasāsane* as shown in all the versions. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read *imam iva nam passatī ti īdiso* (one sees that (man) as he sees this man: īdiso) for īdiso;

yam iva nam passati ti yādiso (one sees that man like whom: yādiso) for yādiso and tam iva nam passati ti tādiso (one sees him like that : tādiso) for tādiso; B<sub>1</sub>, T read mam iva nam passati ti mādiso (one sees that man as he sees me: mādiso) for mādiso; kim iva nam passati ti kīdiso (one sees him like whom: kīdiso) for kādiso; etam iva nam passati ti ediso (one sees that man as he sees this man: ediso) for ediso; and samānam iva (T: samānam katvā) nam passati ti sādiso (one sees that man as equal :sādiso) for sādiso. B<sub>1</sub> reads imam iva nam passati ti īriso (one sees that man as he sees this man: īriso) for īriso and adds yam iva nam passati ti yāriso (one sees that man like whom: yāriso) S<sub>1</sub>, S<sub>2</sub>, T: yāriso after īriso; B<sub>1</sub> reads tam iva nam passati ti tāriso for tāriso; mam iva nam passati ti māriso for māriso; kim iva nam passati ti kīriso for kīriso; etam iva nam passati ti eriso for eriso; samānam iva nam passati ti sāriso for sāriso; imam iva nam passati ti īdikkho for īdikkho; yam iva nam passati ti yādikkho for yādikkho and tam iva nam passati ti tādikkho for tādikkho; tādī after edi should be corrected to sādī as shown in all the versions. B<sub>1</sub> reads īdikkho; yādikkho; tādikkho; mādikkho; kīdikkho; edikkho; sādikkho; idiso; sadiso; sariso; sarikkho for īdikkho; sārikkho; tārikkho; mārikkho; kārikkho; erikkho; sādiso; sāriso; sadikkho; sarikkho; T, S<sub>1</sub>, S<sub>2</sub> read yārikkho for sārikkho and add sārikkho after

erikkho; S<sub>1</sub> reads sadiso for sādiso; T, S<sub>1</sub>, S<sub>2</sub> read sariso for sāriso. According to Nyāsapāṭha seven words referred to above (B<sub>1</sub>) have long vowel by the force of the word ca but the four remaining ones have not long vowel.<sup>27</sup> Therefore B<sub>1</sub> is closer to the original.

"idiso": occurs in Ja I 60, 30-33 as follows:-

"nibbutā nūna sā mātā nibbuto nūna so pītā

nibbutā nūna sā nārī yass'āyam īdiso pati".

"yādiso" and "tādiso": occur in S II 235, 20-21 as follows:- "tādiso tāta bhavāhi yādiso citto ca gahapati hatthako ca ālavako". "mādiso": occurs in S I 221, 26-27 as follows:-

"nāham bhaya na dubbalyā khamāmi vepacittino  
katham hi mādiso viññū bālena paṭisamyuje".

"ediso": occurs in Ja IV 421, 9-10 as follows:-

"edisa te migā deva edisa dhammikā migā  
mātāpettibhara devā na te so abhihārayam".

"māriso": occurs in Vin I 4, 4-5 as follows:- "ayam mārisā bhagava rājāyatanaṁule viharati paṭhamābhisa-mbuddho". "tādi": occurs in A II 25, 21-22 as follows:- "iti kho bhikkhave tathāgato diṭṭhasutamuta-vinnatabbesu dhammesu tādise yeva tādi". "sadiso": occurs in Vin I 8, 21-22 as follows:-

"na me ācariyo atthi sadiso me na vijati  
sadevakasmīm lokasmīm n'atthi me paṭipuggalo".

**Rule 20:** mati-pūjādīhi in the rule should be corrected

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27. "tattha cādimhi satta dīghadassanavasena vuttāni.

Itarāni cattāri tadabhāvavasena" Nyp 462, 23-24.

to mati - buddhi - pūjādīhi as shown in all the versions. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read bhāyitabbo ti bhīto for bhīto. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read supitabbo ti sutto (who should be slept: sutto); T: supiyate so'ti sutto (one who is made to sleep: sutto) for sutto. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read majjitabbo (S<sub>1</sub>, S<sub>2</sub>: maditabbo) sinehetabbo ti mitto (one who is to be loved: mitto) T: sinehatabbo ti mitto for mitto. B<sub>1</sub> reads sammannitabbo ti sammato, saṃ suṭṭhu mānitabbo pūjetabbo ti sammato, sammāniyitthā ti sammato (who is to be worshipped; (or) one who has been worshipped: sammato) T: saṃ suṭṭhu māniyate so'ti sammato for sammato. B<sub>1</sub> reads saṅkapiyate ti saṅkappito; saṅkappiyitthā ti saṅkappito (that which is being planned (or) that which has been planned: saṅkappito) T: saṃ suṭṭhu kappiyate so'ti saṅkappito for saṅkappito. B<sub>1</sub> reads sampādiyate ti sampādito, sampādiyitthā ti sampādito (that which is being arrived at (or) that which has been arrived at: sampādito) T: saṃ suṭṭhu pādiyate pavattiyate so'ti sampādito for sampādito. B<sub>1</sub> reads avadhāriyate ti avadhārito, avadhāriyitthā ti avadhārito (that which is being fixed (or) that which has been fixed: avadhārito) T: avadhāriyate pavattiyate so'ti avadhārito for avadhārito. T reads sammāsambuddho vata so bhagavā ti adhigataguṇavisesehi khīṇasavehi pabujjhitatabbo nātabbo ti buddho (one who is to be known by the canker-free ones who had obtained special virtues as 'the Fortunate One has obtained the

enlightenment well : buddho) B<sub>1</sub>: bujjhitabbo <sup>~</sup>natabbo ti buddho for buddho, B<sub>1</sub> reads ajjhayitabbo ti ito, etabbo gantabbo ti ito<sup>28</sup> (that which is to be studied (or) that which is to be reached: ito) T: idiyate so'ti ito for ito. B<sub>1</sub> reads viditabbo <sup>~</sup>natabbo ti vidito (that which is to be known: vidito) T: vidiyate <sup>~</sup>nayate so'ti vidito for vidito. B<sub>1</sub> reads takkiyate ti takkito (that which is being conjectured: takkito) T: takkiyate so'ti takkito for takkito. B<sub>1</sub> reads pūjīyate ti pūjito, pūjāyitthā ti pūjito (one who is being worshipped (or) one who has been worshipped: pūjito) T: pūjiyate so'ti pūjito for pūjito. B<sub>1</sub> reads apacāyitabbo ti apacāyito (one who is to be respected): apacāyito), T: apacāyito so'ti apacāyito for apacāyito. B<sub>1</sub> reads mānitabbo pūjetabbo ti mānito (one who is to be worshipped: mānito) T: māniyate so'ti mānito for mānito. B<sub>1</sub> reads apaciyate ti apacito (one who is being resorted to : apacito) T: apacitabbo ti apacito for apacito. B<sub>1</sub> reads vandīyate ti vandito, vandīyitthā ti vandito (one who is being saluted (or) one who has been saluted: vandito) T: vandiyate so'ti vandito for vandito. B<sub>1</sub> reads sakkariyate ti sakkārito, sakkariyitthā ti sakkārito (one who is being honoured (or) one who has been honoured: sakkārito) T: sakkariyate so'ti sakkārito

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28. "ito ti i = ajjhāyane, i = gatimhi tīmassa rūpam"  
Nyp 463, 21-22.

for sakkārito. T reads <sup>~</sup>nāyate so'ti <sup>~</sup>nāto (one who is known: <sup>~</sup>nāto) for <sup>~</sup>nāto which B<sub>1</sub> omits.<sup>29</sup>

"bhīto": occurs in Ja II 8, 19-21 as follows:-

"sīho ca sīhanādena daddaram abinādayi  
sutvā sīhassa nigghosam sigālo daddare vasam  
bhīto santāsamāpādi hadayañ <sup>~</sup>c'assa apphali".

"sutto": occurs in Ja III 404, 19-20 as follows:-

"evam jāgaratamutto evam suttesu jāgaro  
evam etam vijānāmi evam paṭibhanāmi te".

"mitto": occurs in Ja V 340, 4-5 as follows:-

"addhā eso satam dhammo yo mitto mittamāpade  
na-ccaje jīvitassāpi hetu dhammam ussaram".

"sammato": occurs in Ja III 500, 4-5 as follows:-

"araham sīlasampanno suddho carati hārito  
medhāvī pāṇḍito c'eva ito no sammato bhavam".

"buddho": occurs in Vin III 1, 8-12 as quoted under I.

2.9. "vidito": occurs in Ja III 154, 6-9 as follows:-

"udeti āpūrati veti cando  
attham tapetvāna paleti suriyo  
viditā mayā sattukā lokadhamma  
tasmañ na socām'aham sokakāle".

"pūjito" "mānito" and "apacito": occur in Vin III

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29. Nyp also omits <sup>~</sup>nāto.

89, 32-36 as follows:- "kudāssu nāmāham satena vā sahassena vā parivuto gāmanigamarājadhānīsu cārikam carissāmi sakkato garukato mānito pūjito apacito gahaṭṭhān c'eva pabbajitānān ca labhī cīvarapindapātasenāsanagilānapaccayabhesajjaparikkharānam".

Rule 21: hū and kuti should be read as hu and kutti. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read avahanam for avahavanam.

Rule 22: B<sub>1</sub> adds na gamitabbo before agamāni and read jamma deso for jammadesam which should be seperated as jamma desam. S<sub>1</sub>, S<sub>2</sub> have na gamitabbam before agamāni. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> have na kattabbam before akaraṇi. Jammakammam should be seperated as jamma kammam. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add jamma after te (both). B<sub>1</sub> has na gantabba before agati. S<sub>2</sub> reads avadhi; ahani te for agati te.

Rule 23: gapato should be read as gapanato. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read ekassa padatthassa sakim vāram ekakkhattum (a word-meaning taken once: ekakkhattum) T: ekassa sakim: ekakkhattum for ekakkhattum. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read dvinnam padatthānam sakim vāram: dvikkhattum (two word-meanings taken once : dvikkhattum) T: dvinnam sakim: dvikkhattum for dvikkhattum. B<sub>1</sub> S<sub>1</sub>, S<sub>2</sub> read tinnam padatthānam sakim vāram: tikkhattum (three word-meanings taken once : tikkhattum) for tikkhattum. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T have catukkhattum; pāncakkhattum; chakkhattum before sattakkhattum.

"dvikkhattum": occurs in Vin III 223, 3-4 as follows:- "pāñcakkhattum codetvā dvikkhattum thātabbam". "tikkhattum": occurs in Ja II 280, 5-6 as

follows:-

"*nanu jīvitena ramasi yenāsi brāhmaṇagato  
yam mām bāhā gahetvāna tikkhattum anutālayi*".

"*catukkhattum*": occurs in Vin III 221, 36-37 as follows:- "*catukkhattum pāncakkhattum chakkhattuparamaṁ tuṇhibhūtena uddissa thātabbam*".

**Rule 24:** B<sub>1</sub>, T, S<sub>1</sub> add <sup>-nu</sup><sup>30</sup> after <sup>-uvā</sup> in the rule and <sup>-una</sup><sup>30</sup> after <sup>-uvāna</sup> in the vutti. B<sub>1</sub> reads <sup>-</sup>*kh'un'āna*<sup>30</sup> for <sup>-</sup>*kh'un'ānā* in the rule and <sup>-una</sup><sup>30</sup> for <sup>-</sup>*una* in the vutti. S<sub>2</sub>, B<sub>1</sub>, T read <sup>-</sup>*sāmikassa vacanam sunāti ti sōgo* (who listens to his master's word: *sōgo*) for *sōgo*; T, B<sub>1</sub>, S<sub>1</sub> add <sup>-</sup>*sūno* after <sup>-</sup>*uvāno*.

"*sōgo*": occurs in Vism 161, 3-4 as follows:-

"*sace imassa kāyassa anto bāhirako siyā  
dandam nūna gahetvāna kāke sōge nivāraye*".

"*sunakho*": occurs in Vin I 219, 22-23 as follows:- "*jeguccho sunakho paṭikkūlo*".

**Rule 25:** *taruṇassa* in the vutti and *kālakeso* should be corrected to *taruṇa* and *kālakeso* as shown in all the versions. T reads *susū* for *susu*. "*susu kālakeso*": occurs in A III 66, 22-24 as follows:- "*idha bhikkhave bhikkhu daharo hoti yuvā susu kālakeso bhadrena yobbanena samannāgato paṭhamena vayasa*".

**Rule 26:** "*yuvā*": occurs in A III 66, 22-24 as quoted

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30. Nyp also records the same, but Rūp reads *una* for <sup>-</sup>*una* and *una* for *una*.

under VIII. 25 above.

Rule 27: T, S<sub>1</sub> read - ktappaccaya<sup>-31</sup> B<sub>1</sub>: -tappaccaya<sup>-</sup>  
 for -ttappaccaya<sup>-</sup>. S<sub>1</sub>, B<sub>1</sub> read akāsi karoti<sup>-</sup> ti kāru T:  
 karoti akāsi<sup>-</sup> ti kāru, S<sub>2</sub>: akāsi karoti karissati<sup>-</sup> ti kā-  
 ru for kāru. B<sub>1</sub>, S<sub>1</sub> read avāyi vāyati<sup>-</sup> ti (S<sub>1</sub>: vāti<sup>-</sup> ti)  
 vāyu, T: vāyati avāyīti vāyu (that which blows: blew:  
 vāyu) B<sub>2</sub> : agacchi, gacchatī<sup>-</sup> ti vāyu; S<sub>2</sub>: agacchi  
 gacchati gacchissati<sup>-</sup> ti vāyu for vāyu. B<sub>1</sub>, S<sub>1</sub> read  
 abhavi, bhavatī<sup>-</sup> ti bhūtam<sup>-</sup>, T: bhavati abhavī<sup>-</sup> ti bhūtam<sup>-</sup>  
 S<sub>2</sub>: abhavi, bhavati, bhavissati<sup>-</sup> ti bhūtam<sup>-</sup> for bhūtam<sup>-</sup>.

"vāyu": occurs in Mil 385, 7-8 as follows:- "yathā  
 mahārāja vāyu supupphitavanasañdantaramabhvivāyati".  
 "bhūtam<sup>-</sup>": occurs in Vin IV 27, 28-29 as follows:-

"musā bhūta ca ovādo bhojan'ācelakena ca  
 surā sappānakā dhammo rājavaggena te nava".

Rule 28: S<sub>2</sub> reads ghiṇam<sup>32</sup> T: ghiṇa for ghiṇ<sup>33</sup>. B<sub>1</sub>, S<sub>2</sub>,  
 T add āyatim<sup>-</sup> S<sub>1</sub>: āyati before gamitum<sup>-</sup>; bhojatum<sup>-</sup>  
 passitum<sup>-</sup> (S<sub>2</sub>: passavitum, B<sub>1</sub>: passāvitum, T: sotum<sup>-</sup>);  
 paṭṭhayitum<sup>-</sup> (B<sub>1</sub>: paṭṭhāyitum, S<sub>1</sub>: paṭṭhātum<sup>-</sup>; S<sub>2</sub>:  
 paṭhitum<sup>-</sup>). It may be noted here that passitum in the  
 analysis given by Senart and S<sub>1</sub> does not keep with the  
 vutti, because the vutti gives the root su which means

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 31. Rūp also reads kta.

32. Rūp also reads ghiṇam.

33. Nyp also reads ghiṇ.

"to hear, to flow out, to abort (as the foetus in utero)"<sup>34</sup> so the reading *passavitum*, *passāvitum* or *sotum* may be accepted. The translation of this analysis would be "one whose habit is of flowing out".<sup>35</sup> But Saddanīti reads *dassāvī* which is derived from the root *disa* (to see) which is closer to *passāvī* as explained by Senart.

**Rule 29:** S<sub>2</sub> reads *karissatī* ti B<sub>1</sub>: *karissan* ti: *kārako vajati*; *bhunjissatī* ti B<sub>1</sub>: *bhunjissan* ti: *bhattā vajati* for *karissam* *vajatī* ti *kārako vajati*; *bhunjissam* *vajatī* ti *bottā vajati*.

**Rule 30:** *vā* should be added after *pacanam*; *bhojanam* and *naccanam*. *Bhujissate* should be read as *bhunjissate*. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read *naccissate* T: *natissate* for *naṭissate*; B<sub>1</sub> reads *naccanam*, S<sub>1</sub>, S<sub>2</sub>: *naṭanam*, T: *natanam* for *naṭṭanam*. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read *naccam* for *nacco*.

**Rule 32:** all the versions read *ssam-ntu*<sup>36</sup> for *ssantu*. It may be noted here that the reading *ssantu* does not keep with the *vutti*. It gives four examples i.e. *karissam* (*ssam*); *karonto* (*ntu*); *kurumāno* (*māna*) and -----

34. "passāvī ti papubbassa su= savane; su= abhissave; su= pāṇagabbhavimocanesū ti tippam annatarassa rūpam"  
Nyp 466, 14-16.

35. See Rūp 372, 15-16 "su= gatimhi. Kārite vuddhi āvādesā ca. Āyati passavitum sīlam assā ti passāvī, passāvi".

36. Nyp and Rūp also read *ssam-ntu*.

*karāno (āna)*. If we read *ssantu* we cannot explain the form *karonto*. If we read *karissanto* for *karonto*, the reading *ssantu* may be suitable. Rūpasiddhi reads the both.<sup>37</sup>

Rule 33: B<sub>1</sub>, S<sub>1</sub>, T read ātāpam (T: *chattam*) chādetī ti *chattam*, *chatram* (that which obstructs sun-heat: *chattam*; *chatram*) for *chattam*; *chatram* which should be corrected to *chatram*. B<sub>1</sub>, S<sub>2</sub> read ārammaṇam cintetī ti *cittam*; *citram*, *cintenti sampayuttadhamma* etenā ti vā *cittam*; *citram* (that which thinks of sense - objects or by which sampayuttadhamma-s think: *cittam*, *citram*) T: ārammaṇam cintetī ti *cittam*; cintetabban ti *citram* (that which is to be thought of : *citram*) for *vicittam*; *vicitram* which should be corrected to *cittam*; *citram*. B<sub>1</sub> reads atthe abhissaveti ti *suttam*; *sutram* atthe sūceti ti vā *suttam*; *sutram* (that which expands the meanings or indicates the meanings: *suttam*; *sutram*) T: abhisavati ti *suttam*; *sutram*... for *suttam*; *sotram* which should be read as *sutram*. T has *sotam*...; *sotram*<sup>38</sup>... after *sutram*. However, according to

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37. "... athavā bhavissati gamādīhi nī - ghiñ ettha bhavissati ti vacanato *ssantu* iti eko va paccayo datthabbo. Tato simhi vā ti attam. Natasaddo ami ti yogavibhāgena amādeso, silopo. Karissam karissanto ..." Rūp 374, 1-3.

38. "sotam; sotran ti pi pātho. Tāni su= savane timassa rupām" Nyp 469, 22-23.

Nyāsapāṭha the lengthening (vuddhi) is done here as special case due to the rule VI.4.2.<sup>39</sup> B<sub>1</sub> reads satte netī ti nettam; netram, satte icchitatthānam nenti etenā ti vā nettam, netram (that which guides the creatures or by which they are taken to the desired place: nettam; netram) T: satte netī ti netam; netram for nettam; netram. B<sub>1</sub>, S<sub>2</sub> read pakārena vidati ti pavittam; pavitram; vividhena ākārena maṅgam (S<sub>2</sub>: agham) pāpam punāti sodhetī ti (S<sub>2</sub>: punāti ti) vā pavittam, pavitram, B<sub>1</sub> adds sucibhāvam vā pāpuṇāti ti pavittam; pavitram (that which knows by the (defferent) ways; that which purifies the sin(?) by various ways; or that which reaches the state of purity: pavittam; pavitram) T: sucibhāvam gacchatī ti pavittam; pavitram... for pavittam; pavitram. B<sub>1</sub> adds padati pāpuṇāti ti patto; patro (that which reaches: patto; patro) after pavitram. B<sub>1</sub> reads āhārā patanti ettha ti pattam; patram; padati pavattatī ti vā pattam; patram (in which foods fall; or that which moves on: pattam; patram) T: padati gacchatī ti pattam; patram... for pattam; patram. B<sub>1</sub> reads tanoti vitthāretī ti tantam, tantram; tanitabbam vitthāretabban ti vā tantam; tantram (that which expands; or that which is to be expanded: tantam; tantram) T: tanotabbam

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39. "sotran ti ettha asamyogantassa vuddhi kārite (VI. 4. 2) ti vuddhikaranam eva viseso" Nyp 469, 21-22.

vitthāretabban ti tantam; tantram... for tantam;  
 tantram. B<sub>1</sub>, T read yatati ti yattam; yatram, B<sub>1</sub> adds  
 yatati viriyam karoti etenā ti vā yattam; yatram;  
 yatanam vā: yattam; yatram (that which strives; by  
 which one strives; or is striving: yattam;<sup>40</sup> yatram)  
 for yantam; yantram which S<sub>1</sub>, S<sub>2</sub> read the same. It may  
 be noted here that Rūpasiddhi records the both which  
 are derived from different roots.<sup>41</sup> However, the  
 readings yantam and yantram are not keeping with the  
 vutti which refers to yati. According to Rūpasiddhi  
 the suffixes ta and tra are used after the roots  
 beginning with chada etc.<sup>42</sup> By the force of the word  
 adi the roots yati and yamu are covered. Kaccā-  
 yana-vutti records only one root i.e. yati. B<sub>1</sub> reads  
 sukhadukkham adati bhakkhati ti attā; atrā, T:  
 aditabbam adetabban ti attam, atram... (that which is  
 to be eaten : attam; atram...) for attam; atram, S<sub>1</sub>,  
 S<sub>2</sub>: antam; antram. B<sub>1</sub> reads madati ti mattam; matram  
 (that which intoxicates: mattam; matram) T: maditabban  
 ti mattam, matram... (that which is to be crushed:  
 mattam, matram) for mattam; matram, S<sub>1</sub>, S<sub>2</sub>: mantam;  
 mantram. However, the analysis of B<sub>1</sub> is closer to the  
 original.<sup>43</sup> B<sub>1</sub> reads vatthum yujjanti etenā ti yottam;

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40. Nyp also records yattam.

41. "yata = yata. Yattam, yatram... yamu=uparane. Yantam, yantram" Rūp 383, 2-3.

42. See ibid., 382, 9.

43. "mattan ti mada= ummāda timassa rūpam" Nyp 469, 30.

yotram (by which one binds the things: yottam; yotram) T: satte yojenti etenā ti yottam; yotram...for yottam; yotram. B<sub>1</sub>, T read vattatī ti vattam, vatram (that which proceeds : vattam vatram)<sup>44</sup> for vattam; vatram. B<sub>1</sub> reads mijjati sineham karotī ti mittam; mitram (one who loves: mittam; mitram) T: sinehitabban ti mittam; mitram... (who is to be loved : mittam; mitram...) for mittam; mitram. B<sub>1</sub>, T read mijjati (T: midati) sinehati (T: suhati) etāyā̄ ti mettā; metrā̄ (by which one loves: mettā, metrā) for mettā. B<sub>1</sub>, T read pari samantato sabbākārena minanti (T: māneti) etāyā̄ ti mattā; matrā, B<sub>1</sub> adds mānanam vā: mattam; matram, S<sub>1</sub>, S<sub>2</sub> : mattam; matram (S<sub>1</sub>: mātram) (one by which they measure completely: mattā; matrā or measurement: mattam, matram) for matrā. B<sub>1</sub>, S<sub>2</sub> read attano kulam punāti sodhetī tiutto; putro (one who purifies one's family:utto; putro) T: sodhetī ti puttam; putram... forutto; putro. B<sub>1</sub>, T read kalitabbam saṅkhyātabban ti kalattam; kalatram (that which is to be counted: kalattam; kalatram) for kalattam; kalatram. B<sub>1</sub>, T read sam sutthu vāreti (T: vārenti) etenā̄ ti varattam; varatram (T: samvarattam, samvaratram) (by which one prevents well: varattam; varatram) for varattam; varatram. B<sub>1</sub> reads vepati kampatī ti (T:

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44. "vattan ti vatu= āvattane, vatu= āvaraṇagatīsu ti dvinnam annatarassa rūpam" ibid., 470, 2-3.

kampeti ti) vettam; vetram (that which shakes: vettam; vetram) for vettam; vetram. Bi reads gopitabbam rakkhitabban ti guttam; gutram; gottam; gotram (that which is to be made safe: guttam; gutram; gottam; gotram) T: gopetabban ti guttam; gutram... for gattam; gātram; guttam; gutram; gottam; gotram. Bi, T read dāti avakhandati (T: avakhandanti) etenā ti dāttam; dātram (by which one cuts: dāttam; dātram) for dattam which should be corrected to dāttam; dātram.

"chattam": occurs in Ja VI 251, 23-24 as follows:-

"ko panthe chattam ādeti pādukā ca mudū subhā  
iti sāyan̄ ca pāto ca ghosayantu pure tava".

"cittam": occurs in Nidd I 3, 4-6 as follows:-

"mano yam cittam mano mānasam hadayam pandaram mano  
manāyatanaṁ manindriyam ~~~ vinnapam ~~~ vinnānakkhandho".

"suttam": occurs in Sp 19, 8-9 as follows:-

"atthānam sūcanato suvuttato savanato ca sudanato  
suttāpāsuttasabhāgato ca suttam suttan ti akkhātām".

"nettam": occurs in Dhs 597 as follows:- "... khettam petam vatthum petam nettam petam nayanam petam...".

"patto": occurs in D I 37, 26-27 as follows:- "ettavata kho bho ayam attā paramadīṭṭhadhammanibbānam patto hoti". "pattam": occurs in Vin III 6 23-27 as quoted under III. 37. "yottam": occurs in Sn 77 as quoted under IV. 7. "mittam": occurs in Ja V 166, 13-16 as follows:-

"addhā hi no bhakkho ayam manāpo  
 bahū ca no uragā bhuttapubba  
 karoma te taŋ vacanam alāra  
 mittan̄ ca no hohi videhaputta".

"metta": occurs in A V 299, 21-23 as follows:- "iti uddham adho tiriyaŋ sabbadhi sabbatthatāya sabbavantam lokam mettāsaḥagatena cetasa vipulena mahaggatena appamāgena averena avyāpajjhena pharitvā viharati".

"putto": occurs in Ja I 247, 26-29 as follows:-

"seyyo amitto matiya upeto  
 na tv'eva mitto mativippahino  
 'makasam vadhisson' ti hi elomugo  
 putto pitu abbhida uttamañgam".

"varattam": occurs in Ja II 247, 9-10 as quoted under VII. 5.7. "guttam": occurs in Dhp 315 as follows:-

"nagaram yathā paccantam guttam santarabāhiram  
 evam gopetha attānam khaṇo ve mā upaccagā  
 khaṇatītā hi socanti nirayamhi samappitā".

"gottam": occurs in Vin IV 6, 22-23 as follows:-

"gottam nāma, dve gottāni, hīnañ ca gottam ukkaṭṭhan̄ ca gottam".

**Rule 34:** T adds vādiyante ti vāditāni (those which are played : vāditāni) before vādittānam which should be corrected to vāditānam. T reads caritānam gaṇo: cārittam (a collection of observances: cārittam) and vāritānam gaṇo: vārittam (a collection of abandonments: vārittam) for cārittam and vārittam. "cārittam" and

"vārittam": occur in Vism 9, 34-35 as follows:- "sabbam eva tāva idam sīlam attano sīlanalakkhaṇena ekavidham. Cārittavārittavasena duvidham".

**Rule 35:** S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T read ranja for raja. B<sub>1</sub> reads mijjati sinehatī ti metti (which loves: metti) T: midati suhati etāyā ti metti for metti. B<sub>1</sub>, T read padati gacchatī ti patti (one which walks(goes): patti) for patti. B<sub>1</sub>, T read ranjati (T: ranjanti) ettha ti ratti (in which one is delighted: ratti) for ratti. B<sub>1</sub>, T read tanoti vitthāretī ti tanti, B<sub>1</sub> adds attano kulam tanoti vitthāretī ti vā tanti for tanti. B<sub>1</sub>, T read parāsam itthīnam puttam (T omits puttam) dhāretī ti dhāti, B<sub>1</sub> adds khīram dhāretī ti vā dhāti, attano sabhāvam dhāretī ti dhāti (one who bears sons of other women; one who bears the milk or one who bears her own nature: dhāti) for dhāti.

"ratti": occurs in Vin IV 103, 13-14 as follows:- "rattipariyantā nāma, rattiyo pariggahitāyo honti ettakāsu rattisu pavāremi". "tanti": occurs in Sv I 1, 19-20 as follows:-

"apanetvāna tato'ham sīlahabhbāsam manoramām bhāsam tantinayānucchavikam āropento vigatadosam".

"dhāti": occurs in Ja VI 230, 24-25 as follows:-

"tato dvesattarattassa vedehass'atrajā piyā  
rājakanna rujā nāma dhātimātaram abravi".

Rule 36: *ḍha'ṭṭhā* should be read as *ḍha-ṭṭhā*. B<sub>1</sub> reads *usīyate* T: *usuyati* ti *uddho*<sup>45</sup> (that which is being burned(?): *uddho*) for *uddhā*. B<sub>1</sub>, T read *rānjati* (T: *ranjanti*) *etthā* ti *ratṭham* (in which one is delighted: *ratṭham*) for *ratṭham*. B<sub>1</sub>, T read *damsīyate* ti *daddho* (one who is being bitten: *daddho*) for *daddho*. "ratṭham": occurs in Ja III 42, 6-7 as quoted under III. 7.

Rule 37: -va- in the rule should be read as -vu-. *Adādeso* should be corrected to *atādeso*. T reads *satte himsanti etenā* ti *sattham* (by which they injure the creatures: *sattham*) B<sub>1</sub>: *savati himsati etenā* ti *sattham* for *sattham*. T, B<sub>1</sub> read *hirottappam* *samvarati* (T: *samvaranti*) *etenā* ti *vattham* (by which one protects the shame: *vattham*) for *vattham*. B<sub>1</sub> reads *saddānurūpam* *asati bhavatī* ti *attho* (that which keeps with the sounds: *attho*) T: *bhavati etenā* ti *attho* (by which one exists: *attho*) for *attho*.

"sattham": occurs in Vin IV 201, 1 as follows:- "*sattham nāma ekatodhāram ubhatodhāram paharapī*". "vattham": occurs in M I 36, 16-17 as follows:- "seyyathā pi bhikkhave *vattham* *sāñkiliṭṭham* *malaggahītam*". "attho": occurs in A I 59, 1 as follows:- "dunnikhittā ca padavyājanām attho dunniṭṭo".

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45. "uddho ti usu= dāhetimassa iminā ḍhapaccayaṃ katvā kvaci dātuvibhattipaccayānam..." Nyp 470, 30-471, 1; see also Rūp 384, 6-7 "usu = dāhe. Ranja = rāge, ḍha-ṭhapaccayaḥ ...".

Rule 38: cada should be read as cadi. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add suca<sup>46</sup> after susa. T, B<sub>1</sub> read ranjitabban ti randham. B<sub>1</sub> adds ranjīyittha ti vā randham (that which is to be dyed, or that has been dyed: randham) for randham. B<sub>1</sub> reads attani sannissitānam macchamakarānam pītisomannassam undati pasavati janeti ti samuddo (that which causes to raise the joy and delight of fish and sea monsters living in itself: samuddo) T: sam sutthu udanti pasavanti ettha ti samuddo (in which (rivers) flow well: samuddo) for samuddo. B<sub>1</sub>, T read indati paramissariyam karoti ti indo, B<sub>1</sub> adds indattam adhipatibhāvam karoti ti vā indo (one who has the highest supremacy; or one who has the state of being a master: indo) for indo. B<sub>1</sub>, T read canditabbo (T: caditabbo) icchitabbo ti cando (that which is to be wished for: cando) for cando. B<sub>1</sub> reads mandati hāseti ti mando, maditabbo hāsetabbo ti vā mando (that which causes laughter; or one who is to be laughed: mando) T: maditabbo hāsetabbo ti mando for mando. B<sub>1</sub> reads khudati pipāseti ti khuddo (that which causes hunger: khuddo) T: khuditabbo pipāsitabbo ti khuddo (for which one should be thirsty :khuddo) for khuddo. T, B<sub>1</sub> read chinditabbo ti chiddo (that which is to be cut: chiddo) for chiddo. B<sub>1</sub> reads rudati himsatī ti ruddo (one who injures: ruddo) T: ruditabbo himsitabbo ti ruddo (one who is to be injured: ruddo) for ruddo. T, B<sub>1</sub> read

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46. Nyp also records suca.

dalati duggatabhāvam gacchatī ti daliddo (one who reaches the state of being poor: daliddo) for daliddo. B<sub>1</sub>, T read sussatī ti sukkam (that which is dried: sukkam) for sukkam. B<sub>1</sub> adds sucatī ti soko<sup>47</sup> (that which causes sorrow: soko) after sukkam. T reads vacitabbam paribhāsitabban ti vakkam (that which is to be spoken of: vakkam) B<sub>1</sub>: vacitabban ti vakkam for vakkam. B<sub>1</sub>, T read appatihato hutvā vajati (T: vajati appatihatam) gacchatī ti vajiram (that which goes without any obstacle: vajiram) for vajiram.

"samuddo": occurs in Vin I 111, 3 as follows:- "sabbo samuddo asīmo". "indo": occurs in Sn 310 as follows:-

"tato ca devā pitaro indo asurakkhasā  
'adhammo' iti pakkandum, yām sattham nipati gave".  
"cando": occurs in Ja VI 232, 9-10 as follows:-  
"kena vā vikalām tuyham khippam abhiharantu te  
mano karassu kuddamukhi api candasamamhi pīti".

"mando": occurs in Ja V 201, 20-21 as follows:-  
"na te katthāni bhinnāni na te udakam ābhataṁ  
aggi pi te na hāpito kin nu mando va jhāyasi".  
"sukkam": occurs in Vin III 112, 21 as follows:-  
"sukkan ti dasa sukkāni". "soko": occurs in Dhp 213 as quoted under VIII. 4. "vajiram": occurs in M I 231 30-32 as follows:- "tena kho pana samayena vajirapāṇi  
yakkho ayasam vajiram adaya ādittam sampajjalitam  
sajotibhūtam saccakassa niganṭhaputtassa upari vēhāsam  
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47. Nyp also records soko.

ṭhito hoti".

**Rule 39:** B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> read paṭipakkhe madditvā gacchati pavattati ti paṭiheram, paṭihīram (T: paṭiheram) (that which goes defeating the opponents: paṭiheram; paṭihīram) for paṭihīram; paṭiheram.

**Rule 40:** kāṇḍy ādīhi, kāṇḍi, karāṇḍi, māṇḍi, sāṇḍi, bhaṇḍi, pāṇḍi, dāṇḍi, rāṇḍi, sīḍi, cāṇḍi, gāṇḍi, aṇḍi, lāṇḍi, mēṇḍi, erāṇḍi, kādi should be corrected to kāḍy ādīhi, kādi, karādi, mādi, sādi, bhaḍi, pāḍi, dāḍi, rāḍi, iśīḍi, cāḍi, gāḍi, aḍi, lāḍi, mēḍi, erāḍi, kādi<sup>48</sup> respectively. B<sub>1</sub>, T read ghaḍi<sup>48</sup> for ghaṭi<sup>49</sup> and vāḍi<sup>48</sup> for vadi, S<sub>1</sub>, S<sub>2</sub>: vāṭi.<sup>49</sup> Vadi should be corrected to vāṭi. Senart gives the example as vānto. B<sub>1</sub> reads kāṇḍitabbo chinditabbo ti kāṇḍo (that which is to be cut: kāṇḍo) T: kāditabbo paricchinditabbo ti kāṇḍo for kāṇḍo. B<sub>1</sub> reads ghaṇḍitabbo ghaṭetabbo ti gāṇḍo (that which is to be tolled: gāṇḍo) T: ghaḍiyate ti gāṇḍo (that which is being tolled: gāṇḍo) for ghaṇṭo; S<sub>1</sub>, S<sub>2</sub> also read ghaṇṭo which is closer to the Rūpasiddhi.<sup>50</sup> B<sub>1</sub> reads vāṇḍanti etthā ti vāṇḍo<sup>51</sup> (that in which is wrapped: vāṇḍo) T: vattham̄ āvattati dhāreti ti vāṇḍo<sup>51</sup> (that which bears the

48. Nyp also reads the same.

49. Rūp also reads ghaṭi and vāṭi.

50. "ghaṭi ghaṭtane. Ghaṇṭo ghaṇṭā vā" Rūp 368, 3-4.

51. See Nyp 472, 25-28 "vāṇḍo ti vāḍi = āvattane; vāḍi = vāṇḍatthe; vāḍi = dhāraṇa - bandhana - saṅghātesū ti tippam̄ annatarassa rūpam̄".

garments: *vando*) for *vanto*, S<sub>1</sub>, S<sub>2</sub> also reads *vanto*.<sup>52</sup> B<sub>1</sub> reads *karanditabbo bhājetabbo ti karando* (that which is to be divided: *karando*) T: *karadiyate bhājiyate attho etenā ti karando* (by which meaning is divided: *karando*) for *karando*. B<sub>1</sub> reads *mandiyate vibhūsiyate etenā ti mando* (that by which something is adorned: *mando*) T: *maḍanam: mando* (adornment: *mando*) for *mando*. B<sub>1</sub> reads *sāḍanti gumbanti etthā ti sañdo* (that in which something is collected: *sañdo*) T: *sāḍati gumbatthabhāvam gacchatī ti sañdo* (that which reaches the state of being a bush: *sañdo*) for *sañdo*. B<sub>1</sub> reads *aṅgamaṅgāni kuṭṭhati chindatī ti kuṭṭham* (that which cuts the parts of the body: *kuṭṭham*) T: *aṅgamaṅgam kuṭṭhati chindatī ti kuṭṭho* for *kuṭṭho*; T adds *bhaṇḍanam: bhaṇḍo* (dividing: *bhaṇḍo*) after *kuṭṭho*. B<sub>1</sub> reads *bhaṇḍitabban ti bhaṇḍam* (that which is to be divided: *bhaṇḍam*) T: *bhaditabbam bhajitabban ti bhaṇḍam* for *bhaṇḍam*. B<sub>1</sub> reads *pāṇḍati liṅgavekallabhbāvam gacchatī ti pāṇḍako*. (one who reaches the state of the deficiency in the male organ: *pāṇḍako*) T: *liṅgavekallabhbāvam gacchatī pāpuṇātī ti pāṇḍako* for *pāṇḍo* which should be corrected to *pāṇḍako* as shown in all the versions. All the versions omit *bhaṇḍako*. B<sub>1</sub>, T read *dāṇḍati* (T omits it) *āṇam karoti etenā ti dāndo*

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52. See Rūp 386, 4 "vāti = āvattane. Vāti = dhāraṇa - bandhana - saṅghātesu vā. Vanto".

(by which command is followed: dāndo) for dāndo. B<sub>j</sub>, T read rāndati (T: radati) himsatī ti rāndo (one who injures: rāndo) for rāndo. B<sub>j</sub> reads visesena tāngati cāleti paresam̄ vinnūnam̄ hadayam̄ kampeti ti vitāndo (one who causes the mind of other learned people to shake highly: vitāndo) T: visesena tāgati cāleti etenā ti vitāndo (by which shakes highly: vitāndo) for vitāndo. B<sub>j</sub> reads isindati paresam̄ maddati ti isindo (one who presses the others: isindo) T: visesena isidati maddati ti isindo for isindo. B<sub>j</sub>, T read cāndati (T omits it) cāndikkabhāvam̄ karoti ti cāndo (one who makes cruelty: cāndo) for cāndo. T reads lohitam̄ sannicayati etthā ti gāndo (that in which blood is accumulated: gāndo) B<sub>j</sub>: gāndati sannicayati samūham̄ karoti etthā ti gāndo for gāndo. B<sub>j</sub> reads aṇḍiyati nibbattiyyati ti aṇḍo (that which is created: aṇḍo) T: aditabbo nibbattetabbo ti aṇḍo (that which is caused to be born: aṇḍo) for aṇḍo. T, B<sub>j</sub> read laṇḍitabbo (T: laṇḍitabbo) jigucchitabbo ti laṇḍo (that which is to be disgusted: laṇḍo) for laṇḍo. B<sub>j</sub>, T read meṇḍati (T omits it) kuṭilabhbāvam̄ gacchati ti meṇḍo (which reaches the state of being crooked: meṇḍo) for meṇḍo. B<sub>j</sub>, T read erāndati (T omits it) rogam̄ himsatī ti erāndo (that which oppresses the disease: erāndo) for erāndo. B<sub>j</sub> reads khaṇḍitabbo chinditabbo ti khāndo (that which is to be cut: khāndo) T : paricchinditabbo ti khāndo for khāndo which should

be read as *khaṇḍo*; S<sub>1</sub> adds *khaṇḍo*<sup>53</sup> after *khaṇḍo*. T adds *kaṭanām* *kaḍitabbo* *bhinditabbo* *ti* *kāṇḍo* (breaking; that which is to be broken: *kāṇḍo*) after *khaṇḍo*. It may be noted here that according to T *khaṇḍo* and *kāṇḍo* are used in the same meaning.<sup>54</sup>

"*karāṇḍo*": occurs in Sp 362, 22-23 as follows:- "*tatra ce so bhikkhu theyyacittena taṭṭi karāṇḍam āmasati dukkaṭam*". "*kutṭhamtena kho pana samayena magadhesu pañca ābhāussannā honti kutṭham gāṇḍo kilāso soso apamāro*". "*bhaṇḍam*": occurs in Vin III 50, 10-12 as follows:- "*vihāratṭham nāma bhaṇḍam vihāre catūhi thānehi nikkhittam hoti bhummattṭham thalatṭham akāsaṭṭham vēhasatṭham*". "*pāṇḍako*": occurs in Vin I 85, 27-28 as follows:- "*tena kho pana samayena annataro pāṇḍako bhikkhūsu pabbajito hoti*". "*dāṇḍo*": occurs in Vin III 142, 21-22 as follows:- "*saparidāṇḍaya yena dāṇḍo thapito hoti so bhikkhum pahiṇāti*". "*vitāṇḍo*": occurs in As De 3, 6 as follows:- "*vitāṇḍavādi*<sup>55</sup> panāha". "*cāṇḍo*": occurs in D I 90, 27-28 as follows:- "*cāṇḍābho gotama sakyajāti*". "*gāṇḍo*": occurs in Vin I 71, 33-34 as quoted under VIII. 40 above. "*aṇḍo*": occurs in Vin III 3, 31-33 as follows:- "*seyyathā pi brāhmaṇa kukkuṭiyā aṇḍāni atṭha vā dasa vā dvādasa vā tān'assu*

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53. Nyp also records *khaṇḍo*.

54. See PED, s.vv. *kāṇḍa* and *khaṇḍa*.

55. As 3, 25 reads *vidaddhavādi*.

kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni". "khaṇḍo": occurs in Ja III 334, 21-22 as follows:-

"anutirācārī naṅguttāham sīsaṃ gambhīracārino  
athāyam majjhimo khaṇḍo dhammatthassa bhavissati".

Rule 41: B<sub>1</sub> reads jātijarāmarañādihi samsāradukkhehi khāditabbo ti khandho (that which is to be eaten by the ills of the Round of Existence such as birth, old age, death etc.: khandho) T:jātijarāmarañādihi khajjati ti khandho for khandho. B<sub>1</sub>, T read amati (T omits it) aṅgamaṅgassa rujjanabhāvam gacchati ti andho, B<sub>1</sub> adds cakkhunā amati rujjati ti vā andho (one who suffers from injury to the limbs of the body; or who has injury to the eyes: andho) for andho. B<sub>1</sub>, T read tam tam (B<sub>1</sub> adds ṭhanam vātena) gacchati ti gandho (that which goes to various places (through air): gandho) for gandho.

"khandho": occurs in Vibh 1, 5-6 as follows:-

"pañcakkhandā: rūpakkhandho vedanakkhando sanna-nakkhandho saṅkhārakkhandho vinnānakkhandho". "andho": occurs in Vin I 322, 27 as follows:- "andho bhikkhave, mūgo bhikkhave". "gandho": occurs in Dhs 625 as follows:- "yo gandho catunnam mahābhūtanam upādāya anidassano sappaṭigho mūlagandho sāragandho".

Rule 42: T reads bhagāṇḍa for bhaganda. Mula, candi, magi should be read as mūla, cādi, maṅga or maṅgi. Bahu after magi should be corrected to baha. B<sub>1</sub> reads kamba, samba for kabi, sabi. B<sub>1</sub>, T read kale alaṇ ti kalalam (that which is enough for the reckoning: kalalam) for

kalalam. B<sub>1</sub> reads pāpake akusale dhamme kusati chindati  
 ti kusalam, kusabhūte yathābhāvadhamme alan ti vā  
 kusalam, kuse uddissa dāne alan ti vā kusalam, kuse  
 sāncaye dhammasamudāye alan ti vā kusalam (that which  
 cuts sinful unwholesome qualities; that which is  
 suitable to the natural conditions; that which is fit  
 to giving gift; or that which is favourable for the  
 constitution of dhamma-s: kusalam) T: pāpacchedane alan  
 ti kusalam (that which is able to cut sin: kusalam) for  
 kusalam. B<sub>1</sub> reads kadde madde alan ti kadalam (that  
 which is capable of pressing: kadalam) T: kade alan ti  
 kadalam for kadalam. B<sub>1</sub> reads bhagande secane alan ti  
 bhagandam,<sup>56</sup> bhagande muttakarīsaharane alan ti vā  
 bhagandalam (that which is useful for sprinkling or that  
 which is useful for taking away urine and excrement:  
 bhagandalam) T: secane alan ti bhagandalam for  
 bhagandalam. B<sub>1</sub>, T read mekhe (B<sub>1</sub> adds katīvicitte)  
 alan ti mekhalam (that which is good for decorating  
 the waist: mekhalam) for mekhala. B<sub>1</sub>, T read vakke (B<sub>1</sub>  
 adds rukkhatace) alan ti vakkalam (that which is  
 fitting to the bark of a tree: vakkalam) for vakkalam.  
 B<sub>1</sub>, T read takke (B<sub>1</sub> adds rukkhasilese) alan ti  
 takkalam (that which has value of the oil of tree:  
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56. PED s.v. bhagandala remarks as follows:- "Has  
 explanation at Dhtm 204 'bhaganda secane' hoti (come  
 from sprinkling) anything to do with our word?".

takkalam) for takkalam. T, B<sub>1</sub> read palle (B<sub>1</sub> adds ninnatthāne) alan ti pallalam (that which belongs to the low places: pallalam) for pallalam. T, B<sub>1</sub> read sadde harite (T adds tīne) alan ti saddalam (that which belongs to the green grass: saddalam) for saddalam. B<sub>1</sub> T read mūle (B<sub>1</sub> adds patitthāne) alan ti mulālam T: mulālam (that which is fit for the base: mulālam) for mulālam. T reads bīle sannissaye alan ti bilālam (that which is worthy of protection: bilālam) B<sub>1</sub>: bīle nissaye alan ti bilālam for bilālam. B<sub>1</sub>, T read vide (B<sub>1</sub> adds vijjamāne) alan ti vidalam (that which is worthy of becoming: vidālam, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>: vidālam) for vidālam. B<sub>1</sub>, T read cānde (T: cāndikke) alan ti cāndalo (one who is worthy of being cruel: cāndalo) for cāndalo. B<sub>1</sub>, T read <sup>~</sup>pāncannam <sup>~</sup>rājūnam alan ti <sup>~</sup>pāñcalo (that which is proper for five kings: pāñcalo) for pāñcalo. B<sub>1</sub> reads vā gati-gandhanesu alan ti vālam, vā padagamane alan ti vā vālo (that which is worthy of going and blowing or one who forbids walking with bare feet: vālo) T: vāle alan ti vālam (that which is worthy of being tied: vālam) for vālam. B<sub>1</sub> reads vase acchādane alan ti vasalo (who is fit for concealing: vasalo) T: pāpacchādane alan ti vasalo (one who is fit for concealing the sin: vasalo) for vasalo. B<sub>1</sub>, T read pace vitthāre alan ti pacalo (that which is proper for expanding: pacalo) for pacalo. B<sub>1</sub>, T read mace (B<sub>1</sub> adds corakamme) alan ti macalo (one who is fit for the act of stealing:

macalo) for macalo. B<sub>1</sub> reads muse theyye, muse pāga-cāge vā alan ti musalo<sup>57</sup> (that which is fit for stealing or giving up life(?): musalo) T: muse pāgacāge alan ti musalo for musalo. B<sub>1</sub> reads gotte vamse siṅ-alajātiyam̄ alan ti gotthulo (one who is worthy of the birth of jackal: gotthulo) T: vamse alan ti gotthulo for gotthulo.<sup>58</sup> B<sub>1</sub>, T read puthumhi (T omits it) viṭṭhāre alan ti puthulo (that which is worthy of expanding: puthulo) for puthulo. B<sub>1</sub> reads bahumhi saṅkhyāne alan ti bahulo, bahumhi vuddhimhi alan ti bahulo<sup>59</sup> (that which is worthy of counting or is worthy of increasing: bahulo) T: bahumhi alan ti bahulam̄ for bahulo. B<sub>1</sub> reads mañgamhi gamane alan ti mañgalam̄<sup>60</sup> (that which is worthy of going: mañgalam̄) T: mañgale alan ti mañgalam̄<sup>60</sup> (that is worthy of an auspiciousness: mañgalam̄) for mañgalam̄. B<sub>1</sub> reads bahumhi vuddhimhi alan ti bahalam̄ (that which is worthy of increasing: bahalam̄) T: vuddhimhi alan ti bahalam̄ for bahalam̄. B<sub>1</sub> reads kambamhi sāñcalane alan

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57. "musalo ti musa= theyye, musa= pāgacāge ti dvinnam  
~~ annatarassa rūpam̄" Nyp 474, 17-18.

58. Nyp reads gottalo.

59. "bahulo ti bahu= saṅkhyāne, bahu= vuddhimhi timassa  
rūpam̄" Nyp 474, 19-20.

60. "mañgalan ti mañga = gati-mañgale timassa rūpam̄"  
ibid., 474, 20.

ti kambalam<sup>61</sup> (that which is sufficient while wandering about: kambalam), T:samvarane alan ti kambalam (that which is sufficient for covering: kambalam) for kambalam, S<sub>1</sub>, S<sub>2</sub> read the same. But B<sub>2</sub> reads kampalam.<sup>62</sup> B<sub>1</sub>, T read sambamhi (T omits it) mandale alan ti mandalam (that is fit for a round : mandalam) for mandalam. B<sub>1</sub> reads agge gatikotille alan ti aggalam (that which is proper against movement and bent: aggalam) T: gaṭikotile (which should be corrected to gatikotille) alan ti aggalam for aggalam.

"kallam": occurs in Bv II 51 as follows:-

"kese muñcītv'aham tattha vākacīvarañ ca cammakam kalale pattharitvāna avakujjo nipajj'aham".

"bhagandalam": occurs in Vin I 215, 30-31 as follows:-

"tena kho pana samayena ~~annatarassa bhikkhuno bhagandalabādho hoti". "mekhalam": occurs in Sp 125, 8-9 as follows:- "yathā loke mehanassa khassa mātā ti vattabbe mekhala ti vuccati". "vakkalam": occurs in Ja II 14, 21-23 as follows:- "iti bodhisatto uade thito va anumodanam katvā uttaritvā vakkalam nivāsetvā te ubho pi gahetvā assampadam gantvā mettabhāvanāya vanṇam kathetvā dve pi jane samagge akāsi". "pallalam": occurs in D II 89, 26-28 as follows:-

"ye taranti appavām sarañ setum katvāna visajja pallālāni

61. Rūp also reads kambalam.

62. "kampalan ti kapi= sancarañe timassa rūpam" Nyp 474, 21-22.

kullam hi jano pabandhati tippā medhāvino janā".

"cāñdālo": occurs in M II 152, 5-9 as follows:- "ye tattha cāñdalakulā nesādakulā veñakulā rathakārakulā pukkusakulā uppannā sāpanādōṇiyā vā sūkaradōṇiyā vā rajakadōṇiyā vā elāñdakatthassa vā uttarāraṇīm ādāya aggim abhinibbatteṣu tejo pātukarontu". "pāñcālo": occurs in Ja VI 396, 25-26 as follows:-

"pāñcālo sabbasenāya brahmadatto samāgato  
sāyam pāñcaliyā senā appameyyā mahosadha".

"vālo": occurs in Ja V 323, 18-19 as follows:-

"kacci dāmsā ca makasā ca appam eva sirimsapa  
vane vālamigākīṇne kacci himsā na vijjati".

"vasalo": occurs in Sn 116 as quoted under VII. 1.10.

"musalo": occurs in D I 166, 5-6 as follows:- "na kañopimukhā pañigāñhati, na eñakamantaram na dañdamantaram na musalamantaram". "puthulo": occurs in Ja III 16, 18-19 as follows:- "ke ime puthulasīsa sūcinañgutthā uddakadeḍḍubhā". "bahulo": occurs in Sn 340 as follows:-

"sañvuto pātimokkhasmīm indriyesu ca pāñcasu  
sati kāyagata ty attu nibbidābahulo bhava".

"mañgalam": occurs in Khp V 2 as quoted under I. 4.10.

"bahalam": occurs in Ap 5, 17-18 as follows:-

"nādento pabbataṁ selam gajjento bahalam giramp  
sadevalokam hāsento buddho loke bhavām'aham".

"kambalam": occurs in Vin I 96, 6-7 as follows:-

"atirekalābhō khomam kappasikam koseyyam kambalam sāṇam  
bhañgam". "sambalam": occurs in Ja V 71, 7-8 as

follows:-

"āsito ca gamissāmi māgsam ādāya sambalam  
kantāram nittharissāmi pātheyyam me bhavissati".

"aggalam": occurs in D I 89, 29-31 as follows:- "eso  
ambatṭha vihāro saṃvutadvāro tena appasaddo  
upasaṅkamitvā ataramāno ālindam pavisitvā ukkasitvā  
aggalam ākoṭehi".

**Rule 43:** puthu in the vutti should be read as putha. B<sub>1</sub> reads puthu hutvā jātā ti puthavi, pathame jāto: pathamo, pāthavi pāthamo vā (that which is extensive: pāthavi, created first: pathamo or pāthavi, pāthamo) T: puthu hutvā jātā ti puthavi, puthu eva jāto: pathamo for puthavi; pathamo. B<sub>1</sub>, T read puthukilese janeti ti puthujjano (one who produces various defilements: puthujjano) for puthujjano. B<sub>1</sub> reads puthu hutvā jātā ti pāthavi, pāthavi vā, T: pāthavi vā for pāthavi vā. It may be noted here that Nyāsapāṭha reads - pāṭh- in the rule for -patha- and remarks that tha can be changed into tha<sup>63</sup> i.e. pathamo or pāthamo, pāthavi or pāthavi used in the same meanings. B<sub>1</sub> gives the both.

"pāṭhamo": occurs in Sn 93 as follows:-

"iti h'etam vijānāma pāṭhamo so parābhavo  
dutiyam bhagavā brūhi kim parābhavato mukham".

"puthujjano": occurs in D I 3, 31-33 as quoted under I.  
5.8. "pāthavi": occurs in S I 15, 16-18 as follows:-

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63. See Nyp 475, 6-12 and Rūp 388, 5-6.

"yattha āpo ca pathavī tejo vāyo na gādhati  
ato sāra nivattanti ettha vattam na vattati  
ettha nāmāñ ca rūpāñ ca asesam uparujjhati".

**Rule 44:** sāsādīhi should be read as sasādīhi or sasvādīhi. Sāsa should be corrected to sasu. B<sub>1</sub> reads anne satte sasati himsatī ti sattu (one who oppresses other creatures: sattu) T: anne Jane sasatī ti sattu for sattu. B<sub>1</sub>, T read dukkhavedanam (B<sub>1</sub>: dukham) dadatī ti daddu (that which gives painful feeling: daddu) for daddu. B<sub>1</sub>, T read dukkha (T: dukkha) adati bhakkhati etthā ti addu, B<sub>1</sub> adds dukham adati anubhavati janetena ti vā addu, dukham bhojanam ādhāram bhavatī ti vā addu<sup>64</sup> (herein one eats with pain; by which one experiences pain; or it is a receptacle of pain: addu) for addu. B<sub>1</sub> reads madati ummattam karotī ti maddu, madati maddabhāvam karotī ti vā maddu<sup>65</sup> (that which makes mad; or brings about the state of being oppressed: maddu) T: madditabbo ti maddu for maddu.

"sattu": occurs in Ja V 94, 10-12 as follows:-

"idam kho'ham tadāvocam gahitā tena sattunā  
na me idam tathā dukham yam mām khadeyya rakkhaso  
yāñ ca me ayyaputtassa mano hessati annatthā".

64. "addū ti ada= bhakkhane timassa rūpam; ada= bhajane kāmsamaye vā timassa rūpam" Nyp 475, 21-22.

65. "maddū ti mada= ummāde, maddane ti dvinnam annat- arassa rūpam" ibid., 475, 22-23.

"addu": occurs in Ap 379, 5-6 as follows:-

"*kutṭham gando kilāso ca apamāro vitacchikā*  
*daddu kandu ca me n'atthi phalam sammajjanīy'idam*".

Rule 45: *cī* should be read as *ci*. B<sub>1</sub> reads *cīyatī ti cīvaram* (that which is being sewn together : *cīvaram*) T: *cayitabban ti cīvaram* (that which is to be sewn together: *cīvaram*) for *cīvaram*. B<sub>1</sub> reads *pivatī ti pīvaro, pītabbam rakkhitabban ti pīvaram*<sup>66</sup> (one who drinks: *pīvaro*; or that which is to be protected: *pīvaram*) T: *pātabban ti pīvaram* for *pīvaram*. B<sub>1</sub> reads *dhāretī dhāretvā jīvitam kappetī ti dhīvaro, dhīvaram* (one who leads one's life after holding up: *dhīvaro; dhīvaram*) T: *dhīretabban ti dhīvaram* (that which is to be borne : *dhīvaram*) for *dhīvaram*. "*cīvaram*": occurs in Vin IV 59, 10-11 as follows:- "tena kho pana samayena saṅghassa *cīvaram bhajiyati*".

Rule 46: *yati, maya* should be corrected to *yata, mana*. B<sub>1</sub>, S<sub>2</sub> read *pata*<sup>67</sup> for *pada*.<sup>68</sup> B<sub>1</sub> reads *atthānattham munāti neyyadhammam lakkhaṇādīvasena vā janātī ti muni* (one who knows the truth and untruth or anything knowable by its characteristics etc. : *muni*)

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66. "pīvaran ti pā= pāne, pā= rakkhane ti dvinnam ~~ annatarassa rūpam" Nyp 475, 27.

67. Rūp also reads *pata*.

68. Nyp also reads *pada*.

T: *kāraṇam* *munayatī* *ti muni* (one who knows the cause: muni) for muni. T, B<sub>1</sub> read *yatati viriyam karotī* *ti yati* (one who makes effort: yati) for yati. B<sub>1</sub> reads *aggati kuṭilabhbavam* *gacchati* *ti aggi* (that which becomes curved: aggi) T: *kuṭilam* *gacchati* *ti aggi* for aggi. B<sub>1</sub> reads *padati settho hutvā purato gacchati* *ti pati* (one who is excellent (and) goes in front: pati) T: *purato gacchati* *ti pati* for pati. B<sub>1</sub> reads *kabyam* *bandhatī* *ti kavi* *kantam* *manapavacanam* *vadatī* *ti vā kavi* (one who composes a verse or one who speaks very pleasant words: kavi) T: *kantam* *vadatī* *ti kavi* for kavi. B<sub>1</sub> reads *sucati* *parisuddham* *bhavatī* *ti suci* T: *sucatī* *ti suci* (that which is pure: suci) for suci. B<sub>1</sub> reads *rucati* *dibbatī* *ti ruci* T: *rucatī* *ti ruci* (that which illuminates: ruci) for ruci. B<sub>1</sub> reads *mahantam* *vibhavam* *bhogakkhandham* *lātī* *ti mahāli* (one who brings big heap of wealth: mahāli) T: *mahantam* *lātī* *ādadatī* *ti mahāli* for mahāli. B<sub>1</sub> reads *bhaddam* *yasam* *lātī* *ti bhaddali* (one who collects the fame: bhaddali) T: *bhaddam* *lātī* *ādadatī* *ti bhaddali* for bhaddali. B<sub>1</sub>, T read *manam* *tattha* (B<sub>1</sub> adds *ratane*) *nayatī* *ti manī* (that which brings the mind into that: manī) for manī.

"muni": occurs in Sn (v.l.) 2ii as follows:-

"sabbābhībhūmī sabbavidūm sumedham  
 sabbesu dhammesu anūpalittam  
 ~  
 sabbanjāham tanhakkhaye vimuttam  
 tam vāpi dhīrā muni vedayanti".

"yati": occurs in Vism 52, 12-13 as follows:-

"mārasenavighātāya pāmsakuladharo yati  
sannaddhakavato yuddhe khattiyo viya sobhati".

"aggi": occurs in Dhp 136 as follows:-

"atha pāpāni kammāni karam bālo na bujjhati  
sehi kammehi dummedho aggidaḍḍho va tappati".

"pati": occurs in Sn 314 as follows:-

"evam dhamme viyāpanne vibhinnā sudavessikā  
puthu vibhinnā khattiya pati bhariya avamannatha".

"kavi": occurs in A II 230, 11-12 as follows:-

"cattāro'me bhikkhave kavi. Katame cattāro? Cintākavi  
sutakavi atthakavi paṭibhāṅgakavi". "suci": occurs in  
Khp VI 5 as follows:-

"yambuddhaseṭṭho parivappañayī sucim  
samādhim ānantarikannām āhu  
samādhinā tena samo na vijjati  
idam pi dhamme ratanam pañitam  
etenā saccena suvatthi hotu".

"rucī": occurs in Sn 548 as follows:-

"paripunṇakāyo suruci sujāto cārudassano  
suvaṇṇavanno'si bhagava susukkadāṭho'si viriyava".

"maṇī": occurs in D I 76, 21-23 as follows:- "seyyathā  
pi mahārāja maṇī veluriyo subho jātimā aṭṭhamso  
suparikammakato accho vippasanno anāvilo sabbākā-  
rasampanno".

Rule 47: - uro and urappaccayo should be corrected to-  
ūro and ūrappaccayo. Vala,<sup>69</sup> sinda, unda should be  
read as valla,<sup>69</sup> sida and udi. However, the root udi  
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69. Rūp records the both.

is required here; not the word *unda*. *Nyāsapāṭha* refers to the word *undūro* which is derived from the word *unda* and to the word *undo* which is derived from the root *udi*.<sup>70</sup> Rūpasiddhi derives *undūro* from the root *udi*<sup>71</sup> only. B<sub>1</sub> has *viditum* *alan ti vidūro* before *vidūra-tṭhāne*, T adds *viditum* *alam' anāsannattā ti vidūro* (that which is hard to be acquainted with due to the distance: *vidūro*) after *vedūro*. B<sub>1</sub> reads *vallati vallabhāvena bhavatī ti vallūro*, *vallati annamannam* <sup>~~</sup><sup>~~</sup> *bandhatī ti vā vallūro* (that which exists being tied; or that which ties each other: *vallūro*) T: *sādhāranam* *bandhitabbo ti vallūro* (that which is to be tied commonly: *vallūro*) for *vallūro*. B<sub>1</sub> reads *āmasitabbo ti* T: *masitabbo ti masūro* (that which is to be touched: *masūro*) for *masūro*. B<sub>1</sub> reads *sindati siṅgarabhāvam* *gacchatī ti sindūro*, *sindati virocatī ti vā sindūro* (that which reaches the state of beauty or that which shines forth: *sindūro*) T: *siṅgāre* *alan ti sindūro* (that which is proper for beautifying: *sindūro*) for *sindūro*. B<sub>1</sub>, T read *gamitum* *alam anāsannattā ti dūro* (that which is hard to go due to the distance: *dūro*) for *dūro*. B<sub>1</sub>, T

70. "undūro ti undasaddato ūrappacayādimhi kate rūpam. Tattha undo ti udi= pasavana - kledanesu timassa rūpam" Nyp 477, 5-7.

71. "udi= pasavana- kledanesu. Unditum alam samattho ti undūro" Rūp 390, 3.

read kavati saddam karoti ti kuro (that which makes the sound: kuro) for kuro. B<sub>1</sub> reads attano gandhena <sup>~~</sup>annam gandham kapati hanati himsatī ti kappuro, kapatti roga-payane samatthetī ti vā kappuro<sup>72</sup> (that which destroys other smell by its smell; or that which is able to remove the disease: kappuro) T: duggandham himsatī ti kappuro for kappuro. B<sub>1</sub> reads mahiyam yati gacchatī ti mayuro<sup>73</sup> (one who goes on the ground: mayuro) T: mahiyam ravatī ti mayuro<sup>73</sup> (one who makes noise on the ground: mayuro) for mayuro. B<sub>1</sub> reads pañsum undati pasavatī ti unduro (one who produces the dust: unduro) T: uditum alan ti unduro (that which is capable of producing (dust): unduro) for unduro. B<sub>1</sub> reads khajitabbo khaditabbo ti T: khaditabbo ti khajjuro (that which is to be eaten: khajjuro) for khajjuro. B<sub>1</sub>, T read kusati akkosatī ti kururo (one who abuses: kururo) for kururo.

"viduro": occurs in A II 50, 23 as follows:- "cattarimāni bhikkhave suviduravidurāni". "dūro": occurs in Dhp 304 as quoted under II.i.43. "kappuro": occurs in Ja II 416, 2-5 as follows:- "tato patthaya

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72. "kappuro ti kapu= himsa - takkalagandhesu; kapu= samatthe ti dvinnam <sup>~~</sup>annatarassa rūpam" Nyp 476, 28-29.

73. "maya = gatimhi. Mayuro, mahiyam ravatī ti vā mayuro" Rūp 489, 15-16.

mālāgandhavilepanakappūrakatukapphalādīni gahetvā sāyam  
 mahājanassa satthu dhammadesanam sutvā nagaram  
 pavisanakāle jetavanābhimukhā gacchati". "mayūro":  
 occurs in Ja II 144, 2-3 as follows:-

"hamśā kānčā mayūrā ca hatthiyo pasadā migā  
 sabbe sīhassa bhāyanti n'atthi kāyasmi tulyata".

"undūro": occurs in Vin II 250, 38-251, 1 as follows:-  
 "undūrehi pi vihārā okiñgavikiñgā honti".

**Rule 48:** B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read ve for vi. B<sub>1</sub> reads bhojanam  
 hanati himsati etenā ti hanu, hanu vā (by which one  
 destroys the food(?); hanu or hanu) T: himsanti etenā  
 ti hanu for hanu. B<sub>1</sub>, T read gamanam janeti ti jānu  
 (that which causes walking : jānu) for jānu. B<sub>1</sub>, T read  
 bhāti dibbatī ti (T: tippatī ti) bhānu (B<sub>1</sub> adds bhānu  
 vā) for bhānu. B<sub>1</sub> reads nivāte rayati gacchati ti reṇu  
 (that is seen moving in still air: reṇu) T: gacchati ti  
 reṇu for reṇu. B<sub>1</sub> reads khanitabbo avadaritabbo ti  
 khānu (that which is to be dug : khānu) T: khanitabbo  
 ti khānu for khānu. B<sub>1</sub> reads aṅgamaṅgassa rujjanabhbāvam  
 vijjhanabhbāvam amati gacchati ti aṇu (that which has  
 the state of destroying the parts of one's body: aṇu)  
 T: aṅgamaṅgassa rujjanabhbāvam gacchati ti aṇu for aṇu.  
 B<sub>1</sub> reads veti tantasantāne bhavatī ti venu, bahisāre  
 alaṇ ti vā venu<sup>74</sup> (that which belongs to the extension

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74. "venū ti ve= tantasantāne, vi= bahisāre ti dvinnam  
 ~~ annatarassa rūpam" Nyp 477, 17-18.

of string(?): *vēnu*) T: *bahisāre* alān ti *vēnu* for *vēnu*. B<sub>1</sub>, T read *dheti* (T omits it) *vaccham pāyetī* ti *dhenu* (one who causes the calf to drink the milk: *dhenu*) for *dhenu*. B<sub>1</sub>, T read *attham dhāretī* ti *dhātu*, B<sub>1</sub> adds *gamanapacanādikam kiriyaṁ dhāretī* ti vā *dhātu* (that which bears the meaning or that which bears the actions like going, cooking, etc.: *dhātu*) for *dhātu*. B<sub>1</sub> reads *sīyati bandhiyati* ti *setu* (that which is tied: *setu*) T: *bandhitabbo* ti *setu* (that which is to be tied: *setu*) for *setu*. B<sub>1</sub> reads *uddham gacchati pavattati* ti *ketu* (that which proceeds above: *ketu*) T: *uddham gamati* ti *ketu* for *ketu*. B<sub>1</sub> reads *attano phalam hinoti pavattati* ti *hetu* (which proceeds to its result: *hetu*) T: *hinoti phalam pavattati etenā* ti *hetu* (by which the result proceeds: *hetu*) for *hetu*.

"jāgu": occurs in Vin I 5, 21-24 as follows:- "atha kho brahmā sahampati ekamsam uttarāsaṅgam karitvā dakkhinājanumandalam paṭhaviyam nihantvā yena bhagavā ten'anjaliṁ pañāmetvā bhagavantam etad voca". "bhāgu": occurs in Ja III 62, 7-8 as follows:-

"yam tam vasantasamaye kaṇaveresu bhanusu  
sāmam bāhaya pālesi sā tam arogyam abruvi".

"khaṇu": occurs in A I 35, 7-9 as follows:- "atha kho etad eva bahutaram yad idam ukkulavikulam nadīviduggam

khaṇukāṇṭakādhānam pabbatavisamam". "anu": occurs in Dhp 284 as follows:-

"yāvam hi vanatho na chijjati  
anumatto pi narassa nārisu  
paṭibaddhamano va tāva so  
vaccho khīrapako va mātari".

"dhenu": occurs in Sp 19, 13 as follows:- "sūdati c'etam dhenu viya khīram paggharati ti vuttam hoti".

"setu": occurs in A I 220, 32-33-221,i as follows:- "so purāṇānam kammanām tapasā vyantibhāvām pannapeti, navānām kammanām akaraṇā setughātam". "hetu": occurs in Vin III 8, i as follows:- "ko nu kho bhante hetu".

**Rule 49:** B<sub>1</sub> reads aṅgamaṅgam kuṭati chindati ti kuṭṭham (that which cuts the limbs of the body: kuṭṭham) T: kuṭati aṅgamaṅgam chindati ti kuṭṭho for kuṭṭho, S<sub>1</sub>, S<sub>2</sub>: kuṭṭho. B<sub>1</sub> reads dhanñena chādetabbo pūretabbo ti koṭṭho (that which is to be filled with grains: koṭṭho) T: pūretabbo ti koṭṭho for koṭṭham, S<sub>1</sub>, S<sub>2</sub>: koṭṭho. B<sub>1</sub>, T read kaṭitabbam (T omits it) madditabban ti kaṭṭham (that which is to be oppressed: katṭham) for katṭham.

"kuttham": occurs in Vin I 71, 33-34 as quoted under VIII. 40. "koṭṭho": occurs in D I 134, 21-24 as follows:- "bhūtapubbaṁ brāhmaṇa rājā mahāvijito nāma ahosi adhō mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakarāṇo pahūtadhanadhanno <sup>~~</sup> paripuṇṇakosa-

kotṭhāgāro". "kotṭham": occurs in Ja I 326, 7-8 as follows:-

"saccam kir'avamāhamsu nara ekacciya idha  
kaṭṭhavipalavitaṁ seyyo na tv ev'ekacciyo naro".

Rule 50: nusa and mahi should be read as nusa and maha. T, S<sub>2</sub>, add siri after su. The addition is very important, because the example sīrīso is clearly shown. B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> add si,<sup>75</sup> ki (T: ku)<sup>75</sup> after mahi. B<sub>1</sub> adds puna nipaccante, T: yathāsañkhyam after honti. B<sub>1</sub> reads kusalākusale dhamme manati jānāti ti manusso, mānuso; kāraṇākāraṇam manati jānāti ti vā manusso mānuso; atthānattham manati jānāti ti vā manusso mānuso (one who knows the wholesome and unwholesome dhammas, one who knows the cause and uncause; or one who knows the profit and unprofit: manusso or mānuso) T: kāraṇākāraṇam mannāti ti manusso; mānuso...for manusso; mānuso. B<sub>1</sub>, T read mātāpitūnam hadayam pūretī ti puriso B<sub>1</sub> adds attano manoratham pūretī ti vā puriso (one who fills the heart of one's parents; or one who fulfills one's wish: puriso) for puriso. B<sub>1</sub> reads pūretī ti poso T: itthīnam manoratham pūretī ti poso (one who fulfills the wish of women: poso) for poso. B<sub>1</sub> reads sasurehi sunītabbā himsītabbā ti sunīsa, dvinnam janānam kulasantānam karoti ti vā sunīsa (one who is to be ill-treated by father - and mother-in-laws; or one who maintains the continuity of both families: sunīsa) T: sassusassurehi himsiyati ti sunīsa for sunīsa. B<sub>1</sub>, T

75. Nyp also records si and ku.

read kucchitabban ti karīsam (that which is to be disgusted: karīsam). B<sub>1</sub> adds .... tamandhakāravidhamanena sattānam bhayam surati himsatī ti suriyo<sup>76</sup> (who destroys the fear of the creatures by removing the darkness (of night): suriyo) T: abbhām vimoceti ti suriso<sup>77</sup> (that which causes the dark cloud to remove: suriso) and in the foot-note T records the reading suriyo also, S<sub>1</sub>, S<sub>2</sub>: suriyo after karīsam. The addition is very significant. In the vutti the root su is recorded by Senart, but he does not give example of it, either suriso or suriyo. B<sub>1</sub>, T read rogām himsatī ti sirīso (that which destroys disease: sirīso) for sirīso. B<sub>1</sub> reads ilati kampati ti illiso, tanhāya dubbalo hutvāna ilati kampati ti vā illiso<sup>78</sup> (one who is shaken or one being weak due to craving, shakes up: illiso) T: ilati kampayati ti iliso for iliso. B<sub>1</sub> reads pāpakarane alati samattheti ti alaso<sup>79</sup> (one who

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76. "suriyo ti su= himsayam; su= abhissave, su= gatimhi, su= savane, su= pāṇagabbhavimocanesu ti pancannam annatarassa rūpam" Nyp 478, 10-12.

77. B<sub>1</sub> adds gabbhām vimoceti ti suriso (that which causes the womb to release: suriso) which seems to be based on incorrect reading.

78. "illiso ti ila= kampane, ila= dubbadubbale ti dvinnam annatarassa rūpam" Nyp 478, 12-13.

79. Nyp also reads alaso.

causes commitment of evil: also) S<sub>1</sub>, S<sub>2</sub>: also, T: pāpacchādane sāmattheti ti also (one who is capable of covering the evil: also) for also. T, B<sub>1</sub> read mahitabbo (T omits it) pūjetabbo ti mahiso (one who is to be worshipped: mahiso) for mahiso. B<sub>1</sub> reads siyati bandhiyatī ti sīsam (that which is tied: sīsam) T: bandhanti etthā ti sīsam (herein they tie up: sīsam) for sīsam. B<sub>1</sub>, T read kitabbam (T: kilamitabbam) himsitabban ti kisam (worthy to be tired or injured: kisam) for kīsam.

"manusso": occurs in Nidd I 12, 1 as follows:- "gahattho vā pabbajito vā devo vā manusso vā". "mānuso": occurs in Pv 313 as follows:-

"evam datvā yajitvā ca añkuro digham antaram  
so hitvā mānusam deham tāvatimsūpago ahu".

"puriso": occurs in Nidd I 8 as follows:- "yathā puriso jīvitukāmo amaritukāmo sukhakāmo dukkhaapatikkulo pādena sappasiram vajjeyya vivajjeyya parivajjeyya abhinivajjeyya". "poso": occurs in Ja II 52, 6-7 as follows:-

"yadā parabhavo hoti poso jīvitasañkhaye  
atha jālāñ ca pāsañ ca āsajjā pi na bujjhati".

"sunisa": occurs in M I 190, 2-4 as follows:- "seyyathā pi āvuso sunisa sasuram disvā samvajjati samvegam āpajjati". "karīsam": occurs in Khp III 2, 7-8 as follows:- "... antam antagupam udariyam karīsam...".

"suriyo": occurs in Vin I 2, 23-26 as follows:-

"yadā have pāṭubhavanti dhamma  
 ātāpino jhāyato brāhmaṇassa  
 vidhūpayam titthati mārasenam  
 suriyo'va obhāsayam antilikkham".

"sirīso": occurs in D II 4, 10-12 as follows:-  
 "kakusandho bhikkhave bhagavā araham sammāsambuddho  
 sirīsassa mūle abhisambuddho". "alaso": occurs in Ja  
 III 105 23-26 as follows:-

"alaso gihī kāmabhogī na sādhu  
 ~~  
 asannato pabbajito na sādhu  
 rājā na sādhu anisammakāri  
 yo paññito kodhano tam na sādhu".

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"sīsam": occurs in M I 336, 35 as follows:- "sīsam vo  
 bhindi". "kisam": occurs in Vin III 19, 17-20 as  
 follows:- "so ten'eva kukkuccena tena vippaṭisārena  
 kiso ahosi lūkho dubbañño uppāñḍuppañḍukajāto dhammani-  
 santhatagatto antomano līnamano dukkhī dummano vippa-  
 ṭisāri pajjhāyi".