

A Philological Study of Selected *Pāli* Words

in the *Pañcappakaraṇa Aṭṭhakathā*

MA Thesis

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3MBHG (Ame) 4

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Yangon, Myanmar

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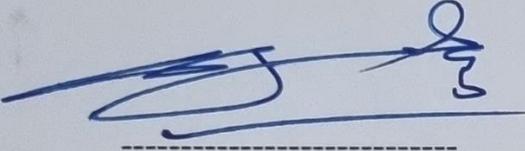
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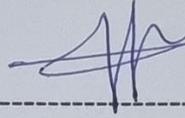
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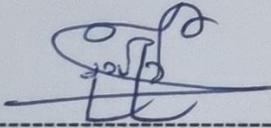
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Abstract

The Buddha's authentic teachings are known as the Three Baskets (*Tipiṭaka*), the last one of which is the *Abhidhamma Piṭaka*. There are seven treatises in this last basket and the *Pañcappakaraṇa Aṭṭhakathā* contains the Commentaries on the last five treatises, namely, the *Dhātukathā*, the *Puggalapaññatti*, the *Kathāvatthu*, the *Yamaka* and the *Paṭṭhāna*. The Commentaries offer guides and explanations so that readers can correctly interpret and understand the Canonical Texts.

This thesis is a study of sixty one selected *Pāḷi* words taken from the *Pañcappakaraṇa Aṭṭhakathā* on the parts of *Dhātukathā* and of *Kathāvatthu*. The selected *Pāḷi* words are analyzed under both the traditional *Pāḷi* grammar and the modern philological approaches. For each word, the traditional approach reveals its formation and definition, and the philological approach offers insight into those through comparison between the word and its equivalent in the Sanskrit language. Remarks are also included at the end of the analysis when proper. By studying the words comprehensively this way, knowledge of the *Pāḷi* language is significantly improved and as a result, correct understanding of the words is obtained.

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helpful in making sure that our activities run smoothly and are in accordance with the university's mission.

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Abbreviations

Pāli Sources

A-a. III.	<i>Pañcakādi Nipāta Aṅguttara Aṭṭhakathā</i>
A-ṭ. II.	<i>Dukādi Nipāta Aṅguttara Ṭīkā</i>
A-ṭ. III.	<i>Pañcakādi Nipāta Aṅguttara Ṭīkā</i>
Anu-ṭ. III.	<i>Pañcapakaraṇa Anuṭīkā</i>
Abh-a. I.	<i>Aṭṭhasālinī Aṭṭhakathā</i>
Abh-a. II.	<i>Sammohavinodanī Aṭṭhakathā</i>
Abh-a. III.	<i>Pañcapakaraṇa Aṭṭhakathā</i>
Abhp.	<i>Abhidhānappadīpikā</i>
Abhp-ṭ.	<i>Abhidhānappadīpikā Ṭīkā</i>
Abhp-ṭ-nis. I.	<i>Abhidhānappadīpikā Ṭīkā Nissaya. Vol. I</i>
Abhp-sc.	<i>Abhidhānappadīpikāsūci</i>
It-a.	<i>Itivuttaka Aṭṭhakathā</i>
Ud.	<i>Udāna Pāḷi</i>
Ud-a.	<i>Udāna Aṭṭhakathā</i>
Eka-ṭ.	<i>Ekakkharakosa Ṭīkā</i>
Kb.	<i>Kaccāyanabyākaraṇa</i>
Khp-a.	<i>Khuddakapāṭha Aṭṭhakathā</i>
J. II.	<i>Jātaka Pāḷi. Vol. II</i>
J-a. III, IV.	<i>Jātaka Aṭṭhakathā. Vol. III, IV</i>
D. I.	<i>Sīlakkhandhavagga Pāḷi</i>

D-a. I.	<i>Sīlakkhandhavagga Aṭṭhakathā.</i>
D-a. III.	<i>Pāthikavagga Aṭṭhakathā</i>
D-a-nis. III.	<i>Suttapātheyya Aṭṭhakathā Nissaya.</i>
D-ṭ. I.	<i>Sīlakkhandhavagga Ṭīkā</i>
D-ṭ. II.	<i>Mahāvagga Ṭīkā</i>
Dhas.	<i>Dhātvatthasaṅgha</i>
Dhp.	<i>Dhammapada Pāḷi</i>
Dhs.	<i>Dhammasaṅgaṇī Pāḷi</i>
Nt.	<i>Netti Pāḷi</i>
Nt-a.	<i>Netti Aṭṭhakathā</i>
Nd.	<i>Niruttidīpanī</i>
Pe.	<i>Peṭakosapadesa Pāḷi</i>
Pct-y.	<i>Pācityādi Yojanā</i>
Pr.	<i>Padarūpasiddhi</i>
Pr-bhṭ.	<i>Padarūpasiddhi Bhāsāṭīkā</i>
Pv-a.	<i>Petavatthu Aṭṭhakathā</i>
Psm.	<i>Paṭisambhidāmagga Pāḷi</i>
Psm-a. II.	<i>Paṭisambhidāmagga Aṭṭhakathā. Vol. II</i>
M. I.	<i>Mūlapaṇṇāsa Pāḷi</i>
M-a. I.	<i>Mūlapaṇṇāsa Aṭṭhakathā. Vol. I</i>
M-ṭ. II.	<i>Mūlapaṇṇāsa Ṭīkā. Vol. II</i>
Miln.	<i>Milindapañha Pāḷi</i>
Mnd.	<i>Mahāniddeśa Pāḷi</i>

Mnd-a.	<i>Mahāniddesa Aṭṭhakathā</i>
Mp-ṭ.	<i>Moggallānapañcika Ṭīkā</i>
Mb.	<i>Moggallānabyākaraṇa</i>
Mm-ṭ. I, II.	<i>Maṇisāramañjūsā Ṭīkā. Vol. I, II</i>
Ml-ṭ. I.	<i>Dhammasaṅgaṇī Mūlaṭīkā</i>
Ml-ṭ. II.	<i>Vibhaṅga Mūlaṭīkā</i>
V. I.	<i>Pārājika Pāli</i>
V. III.	<i>Mahāvagga Pāli (Vinaya Piṭaka)</i>
V. IV.	<i>Cūlavagga Pāli</i>
V-a. I.	<i>Pārājikakaṇḍa Aṭṭhakathā. Vol. I</i>
V-a. III.	<i>Pācityādi Aṭṭhakathā</i>
V-a. IV.	<i>Cūlavaggādi Aṭṭhakathā</i>
Vl-ṭ. I.	<i>Vinayālaṅkāra Ṭīkā. Vol. I</i>
Vmt-ṭ. I, II.	<i>Vimativinodanī Ṭīkā. Vol. I, II</i>
Vv-a.	<i>Vimānavatthu Aṭṭhakathā</i>
Vsm. II.	<i>Visuddhimagga. Vol. II</i>
S. I.	<i>Sagāthāvagga Nidānavagga Saṃyutta Pāli</i>
S-a. I.	<i>Sagāthāvagga Saṃyutta Aṭṭhakathā</i>
S-a. II.	<i>Nidānavagga Khandhavagga Saṃyutta Aṭṭhakathā</i>
S-ṭ. I.	<i>Sagāthāvagga Saṃyutta Ṭīkā</i>
S-ṭ. II.	<i>Nidānavagga Khandhavagga Saḷāyatanavagga Mahāvagga Saṃyutta Ṭīkā</i>
Sdh.	<i>Saddanīti Dhātumālā</i>

Sn-a. II.	<i>Suttanipāta Aṭṭhakathā</i> . Vol. II
Srd-ṭ. I, II.	<i>Sāratthadīpanī Ṭīkā</i> . Vol. I, II
Ss.	<i>Saddanīti Suttamālā</i> .
Ss-nis. II.	<i>Saddanīti Suttamālā Nissaya</i> . Vol. II

Dictionaries

CPED.	Concise <i>Pāḷi</i> English Dictionary
DP. I, II.	A Dictionary of <i>Pāḷi</i> . Vol. I, II
HSD.	Buddhist Hybrid Sanskrit Grammar and Dictionary
PED.	PTS <i>Pāḷi</i> English Dictionary
SED.	Sanskrit English Dictionary
UHS.	U Hoke Sein's <i>Pāḷi</i> Myanmar Dictionary
TPMD. I-XXIV.	<i>Tipiṭaka Pāḷi</i> Myanmar Dictionary. Vol. I, II, III, IV.1, IV.2, VI, VII, VIII, XI, XII, XIII, XIV.1, XIV.2, XIV.3, XV, XVII, XVIII, XIX, XX, XXI, XXII, XXIII, XXIV

Others

A > B	A becomes B
A < B	B becomes A
e.g.	for example
i.e.	that is
P.	<i>Pāḷi</i>
Skt.	Sanskrit

$:=$	is defined as, means
\S	sutta, section
$\sqrt{\quad}$	root
$=$	is equivalent to

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Introduction

Essential Need for *Pāli* Studies

The Venerable Kaccāyana in the very first *sutta* in his *Kaccāyānabyākaraṇa* declares that “*Attho akkharasaññāto*”¹, which means to say that the meaning of all words is known only by means of letters. Consequently, the meaning indeed would be mistakenly perceived in false manifestation of the letters, that is to say, wrong display of the letters would lead to mishaps in retrieving or comprehending the intended meaning of the words. Consider for instance the following passage taken from the *Aṭṭhakathā* of the *Saṅgīti Sutta* in the *Dīgha Nikāya*², “*Ajjavanti gomuttavaṅkatā candavaṅkatā naṅgalakoṭivaṅkatāti tayo anajjavā. Ekacco hi bhikkhu paṭhamavaye ekavīsatiyā anesanāsu chasu ca agocaresu carati, majjhimapacchimavayesu lajjī kukkuccako sikkhākāmo hoti, ayaṃ gomuttavaṅkatā nāma.*” Herein, the Commentator explains the three types of unrighteousness/unstraightfulness, i.e., the crookedness of the ox urine, that of the moon and that of the tip of a ploughshare. According to the existing text quoted above, the so-called crookedness of the ox urine is the term designated to describe a monk who, in the first portion of his life, practices twenty one wrong ways of making a livelihood (*anesanā*) and frequents six improper places (*agocara*), while in the middle and last parts, instead becomes shameful, remorseful and desires the three trainings. However, this description does not appear valid because the praiseworthy behaviors and admirable practice in the middle and last parts of this monk’s life do not seem to fit into the description of the

¹ Kb. §1.

² D-a. III. 163.

crookedness of the ox urine. With this reasoning, in his work rendering this *Aṭṭhakathā* into the Myanmar language, the Venerable Nandāvamsa made a comment suggesting that the three words ‘*lajjī*’ (shameful person), ‘*kukkuccako*’ (remorseful person) and ‘*sikkhākāmo*’ (one who desires the three trainings) must have been misspelt and that they instead should be ‘*alajjī*’ (shameless person), ‘*akukkuccako*’ (remorseless person) and ‘*asikkhākāmo*’ (one who does not desire the three trainings)³. This example demonstrates that misspellings are dangerous and hence, would distort the intended meaning of the words. Therefore, skillfulness in the letters is of great service in studying and correctly understanding the Texts.

Abhidhamma Studies

The Texts here refer to the teachings of the Buddha, which have been recorded authentically in the *Pāli* language and arranged into three baskets (*Tipiṭaka*). Among these, the last basket known as the *Abhidhamma Piṭaka* contains seven treaties, namely, the *Dhammasaṅgānī*, the *Vibhaṅga*, the *Dhātukathā*, the *Puggalapaññatti*, the *Kathāvatthu*, the *Yamaka* and the *Paṭṭhāna*. In particular, the *Dhātukathā* “studies how the Dhamma listed in the *Tikas* and the *Dukas* of the *Mātikā* [presented in the *Dhammasaṅgānī*] are related to the three categories of *khandha*, *āyatana* and *dhātu* in their complete distribution, i.e., five *khandhas*, twelve *āyatanas* and eighteen *dhātus*. These are discussed in fourteen ways of analytical investigations.”⁴ On the other hand, the *Kathāvatthu* “is mainly concerned with wrong views such as ‘person exists; self exists; *jīva* exists’ which were

³ D-a-nis. III. 492.

⁴ U Ko Lay, *Guide to Tipiṭaka* (Selangor: Selangor Buddhist Vipassanā Meditation Society, 2000), 154.

prevalent even in the Buddha's time, or wrong views such as 'Arahat falls away from Arahatship' which arose after the *Parinibbāna* of the Buddha."⁵

***Pāli* Traditional Approach**

As an effort in supporting and guiding learners and practitioners to study and correctly understand the Buddha's words, numerous Commentaries (*Aṭṭhakathā*) and Subcommentaries (*Ṭīkā*) have been written offering invaluable and insightful interpretations. The *Pañcappakaraṇa Aṭṭhakathā* written by the great commentator Venerable Buddhaghosa is collectively the Commentary of the last five treaties of the *Abhidhamma Piṭaka* and has been proven to be inevitably indispensable to consult with and to study alongside with its corresponding Canonical Texts. In addition to the Commentaries (*Aṭṭhakathā*) and the Subcommentaries (*Ṭīkā*), a number of explanatory grammatical treaties on the *Pāli* language have been composed – notable ones including the *Kaccāyanabyākaraṇa*, the *Moggallānabyākaraṇa*, the *Padarūpasiddhi*, the *Saddanīti* and the *Niruttidīpanī* to name a few. In these documents, rules (*sutta*), explanations (*vutti*) and evidences (*udāharāṇa*) are provided for correct understanding and proper interpretation of the words. Learners of the *Pāli* language would encounter tremendous difficulties should these invaluable documents in the so-called traditional stream not be in existence. Having said that, it has been observed that in a number of instances, the explanations offered therein appear terse and forcefully presented. One representative is as follows: The word '*vehapphalā*' (which refers to one of the fine material abodes (*rūpāvacara bhūmi*) where beings dwell as a result of their attainment of the fourth *jhāna*

⁵ U Ko Lay, *Guide to Tipitaka*, 155.

in their previous life) is defined as “*vipulā phalā ’ti vehapphalā*”⁶ (which means “It is great result/fruition; therefore, it is called *vehapphalā*”) or as “*jhānappabhāvanibbattaṃ vipulaṃ phalametesan ’ti vehapphalā*”⁷ (which means “It is called *vehapphalā* because it has great result/fruition arisen by the power of the *jhāna*”) with no further satisfactory explanation on how the word itself is originated or formulated. Another example is the word ‘*āraddha*’ (meaning ‘undertaken with effort’ or ‘attempted’), which is said to have the formation as $\bar{a} + \sqrt{rabh} + ta > \bar{a}raddha$ ⁸, where the *kita* suffix ‘*ta*’ changes into ‘*dha*’⁹ and the ending consonant ‘*bh*’ of the root \sqrt{rabh} changes into ‘*d*’¹⁰. Doubtful and curious learners would not be satisfied with such brief information like these and would seek more detailed explanations etymologically and morphologically.

Philological Approach

Philology is a study of languages in the so-called modern stream. In fact, as pointed out by Turner, it is “[a] comparative study of the structures and historical evolution of languages and of language families.”¹¹ Specifically, in this case, philology explains the relationship and comparison between words in the *Pāḷi* language and their equivalents in its sister language, Sanskrit. This type of language study offers informative details on how certain words have their formations and intended meanings. In the case of the *Pāḷi* word ‘*vehapphala*’ mentioned above, philology reveals that its Sanskrit equivalent is ‘*bṛhatphala*’, where ‘*bṛhat*’ means ‘great’, and that the morphological change from the

⁶ M-a. I. 37.

⁷ Abhvi-t. 163.

⁸ TPMD. IV. 1. 318.

⁹ *Dha-dha-bha-hehi dha-dhā ca*, Kb. §576.

¹⁰ *Ha-catutthānaṃ antānaṃ do dhe*, Kb. §611.

¹¹ James Turner, *Philology: The Forgotten Origins of the Modern Humanities* (New Jersey: Princeton University Press, 2014), x.

Sanskrit word ‘*brhatphala*’ to the *Pāli* word ‘*vehapphala*’ is as follows: $b > v$, $r > i > e$ and $tph > pph$ ¹². This satisfactory explanation shines light into the formation of the word and helps learners gain much more insight. For the case of the *Pāli* word ‘*āraddha*’, a detailed analysis via the philological approach will be presented as part of the contents of this thesis.

Outline and Structure of the Thesis

In this thesis, a collection of sixty one words selected from the *Pañcappakaraṇa Aṭṭhakathā*, nineteen on the part of *Dhātukathā* and forty two on the part of *Kathāvatthu*, are analyzed. For each of the words, the meaning in the context is first presented. Its formation and definition according to the *Pāli* tradition are discussed next. Then its Sanskrit equivalent is shown via a philological study to obtain a better understanding on how the word is formed. Suitable and important remarks are offered to conclude the discussion for the word. The nineteen words selected from the *Dhātukathā* portion constitute Chapter One while the forty two words from the *Kathāvatthu* part are divided and grouped into the last three chapters, i.e., Chapter Two, Chapter Three and Chapter Four, each of which contains fourteen words. The words are orderly displayed herein in accordance with the order of their appearance in the original document (i.e., the *Pañcappakaraṇa Aṭṭhakathā*). Specifically, Chapter One details an analysis of the words (i) *mātikā*, (ii) *saṅganī*, (iii) *sudda*, (iv) *nivuttha*, (v) *vavatthāna*, (vi) *upādinna*, (vii) *vissajjana*, (viii) *oḷārika*, (ix) *āraddha*, (x) *sukhuma*, (xi) *gocchaka*, (xii) *saṅkhāra*, (xiii) *vinicchaya*, (xiv) *koṭṭhāsa*, (xv) *viññāṇa*, (xvi) *pariyosāna*, (xvii) *uttāna*, (xviii) *indriya*

¹² Venerable Issariya, “A Philological Studies of Special *Pāli* Words in the *Visuddhimagga Aṭṭhakathā* Volume II (With Reference to the First Three *Niddesas*)” (Master’s thesis, International *Theravāda* Buddhist Missionary University (Yangon), 2016), 73-76.

and (xix) *cūḷa*. The list of words in Chapter Two contains (i) *pāricchattaka*, (ii) *sopāna*, (iii) *niggahita*, (iv) *paṇṇatti*, (v) *sabbatthi*, (vi) *viloma*, (vii) *pakkosāpeti*, (viii) *ānubhāva*, (ix) *byañjanacchāya*, (x) *ākappa*, (xi) *ghāsacchādana*, (xii) *samaya*, (xiii) *amarāvikkhepika* and (xiv) *sāṇipākāra*. Chapter Three includes the words (i) *saccikaṭṭha*, (ii) *pāpana*, (iii) *ropana*, (iv) *niggaha*, (v) *chalavāda*, (vi) *micchā*, (vii) *jīva*, (viii) *sarīra*, (ix) *parinibbuta*, (x) *brāhmaṇa*, (xi) *vekalla*, (xii) *bhindana*, (xiii) *aḷa* and (xiv) *nigaḷa*. Finally, Chapter Four offers insight into the following words (i) *saṅkhalika*, (ii) *kumāra*, (iii) *āṇatti*, (iv) *parisajjati*, (v) *vaṭṭa*, (vi) *sayamkata*, (vii) *paramkata*, (viii) *vedaka*, (ix) *paṭikkhepa*, (x) *paṭiñṇā*, (xi) *yogāvacara*, (xii) *suvaṇṇa*, (xiii) *nirutti* and (xiv) *sammuti*. Sources and references for the study in accordance with the *Pāḷi* traditional method include the *Pāḷi* Canonical Texts, the Commentaries, the Subcommentaries and grammatical treatises such as the *Kaccāyanabyākaraṇa*, the *Padarūpasiddhi*, the *Moggallānabyākaraṇa*, the *Saddanīti* and the likes. The philological approach is conducted based on materials such as ‘*A Pāḷi Grammar*’ by Williams Geiger and ‘*A Sanskrit Grammar for Students*’ by Arthur A. MacDonell. A number of dictionaries such as the PTS *Pāḷi English Dictionary*, the *Sanskrit English Dictionary* by Sir Monier Monier-Williams, U Hoke Sein’s *Pāḷi Myanmar Dictionary*, the *Abhidhānappadīpikā* and its *Ṭīkā* as well as the *Tipiṭaka Pāḷi Myanmar Dictionary* are also consulted.

Aims of the Thesis

The teachings of the Buddha are very deep and profound, and were well expounded in the *Pāḷi* language. Efforts have been and should be made to analyze and to interpret these teachings via a variety of methods and techniques for the meanings of the teachings to be correctly understood and then for the benefits of the teachings to be gained. This thesis

studies the selected words in the *Pañcappakarāṇa Aṭṭhakathā* via the *Pāḷi* traditional method and the modern philology method with the aims first to gain better understanding and to have a clearer picture of the formation and of the meaning of the words, and then to encourage fellow *Pāḷi* learners to follow suit in applying these methods and techniques in studying the Buddha's teachings.

Chapter One

In this chapter, the following nineteen words from the portion of the *Dhātukathā* in the *Pañcappakaraṇa Aṭṭhakathā* are analyzed: (i) *mātikā*, (ii) *saṅganī*, (iii) *sudda*, (iv) *nivuttha*, (v) *vavatthāna*, (vi) *upādinna*, (vii) *vissajjana*, (viii) *oḷārika*, (ix) *āradha*, (x) *sukhuma*, (xi) *gocchaka*, (xii) *saṅkhāra*, (xiii) *vinicchaya*, (xiv) *koṭṭhāsa*, (xv) *viññāna*, (xvi) *pariyosāna*, (xvii) *uttāna*, (xviii) *indriya* and (xix) *cūḷa*. For each of the words, the meaning in the context is first presented. Its formation and definition according to the *Pāli* tradition are discussed next. Then its Sanskrit equivalent is shown via a philological study to obtain a better understanding on how the word is formed. Suitable and important remarks are offered to conclude the discussion for the word.

***Mātikā* := Tabulated summary, condensed contents, table of contents**

The *Pāli* word ‘*mātikā*’ is extracted from the sentence: “*Tattha mātikā uddeso*,”¹³ which may be translated into English as “Therein, the word ‘*uddeso*’ has the meaning of ‘tabulated summary’, ‘condensed contents’ or ‘table of contents’.”

Pāli Tradition

In terms of its formation and meaning, the word ‘*mātikā*’ comes into its final form with its intended meaning as shown above through the following procedure:

1. The *Kaccāyanabyākaraṇa* states that “*Dhammena puttam mānetī’ti mātā*”¹⁴, which means “She adores her child righteously; therefore, she is called a mother.” From

¹³ Abh-a. III. 1.

¹⁴ *Mānādīhi rātu*, Kb. §568.

this, it then offers the following word formation: $\sqrt{māna} + rātu > mātu$ ¹⁵, with the ‘na’ of the root ‘ $\sqrt{māna}$ ’ dropped and the ‘rā’ of the *kita* suffix ‘*rātu*’ also dropped. Thus, the word ‘*mātu*’ means ‘a mother’.

2. The *Vimativinodanī Ṭīkā* states that ‘*Mātā viyā’ti mātikā, ivatthe ka-paccayo daṭṭhabbo*’¹⁶, which means “the word ‘*mātikā*’ means ‘like a mother’, where the ‘ka’ suffix should be understood in the sense of ‘like’ (*iva*).” Therefore, the word ‘*mātikā*’ is a *taddhita* (secondary derivative noun) whose formation is $mātu + ka + ā > mātikā$ meaning ‘like a mother’, with ‘i’ inserted (which results in the elision of the vowel ‘u’ at the end of the word ‘*mātā*’) and ‘ā’ the feminine suffix (which results in the elision of the vowel ‘a’ at the end of the suffix ‘ka’).

Therefore, the word ‘*mātikā*’ in this context means ‘condensed contents’, ‘tabulated summary’ or ‘table of contents’, which is like a mother.

Philology

P. *Mātikā* = Skt. *Māṭṛkā*

The *Pāli* word ‘*mātikā*’ is equivalent to the Sanskrit word ‘*māṭṛkā*’. The *Buddhist Hybrid Sanskrit Grammar and Dictionary* gives two definitions for the word ‘*māṭṛkā*’, the second of which is ‘summary, condensed statement of contents’¹⁷.

The Sanskrit word ‘*māṭṛkā*’ becomes the *Pāli* word ‘*mātikā*’ with the change of *r* > *i*.

¹⁵ A. Thitzana. trans., *Kaccāyana Pāli Grammar*, vol. 2 (Onalaska, WA: Pariyatti Books, 2015), §568. 697.

¹⁶ Vmt-ṭ. II. 194.

¹⁷ HSD. 428.

***Sañgaṇī* := Collection, container, compendium**

The *Pāli* word ‘*saṅgaṇī*’ is extracted from the compound ‘*dhammasaṅgaṇī*’ in the sentence: “*Sabbāpi dhammasaṅgaṇī dhātukathāya mātikā’ti ayaṃ chasaṭṭhi tikapadāni, dve ca dukapadasatāni saṅkhipitvā nikkhattā bāhiramātikā nāma,*”¹⁸ which may be translated into English as “‘*Sabbāpi dhammasaṅgaṇī dhātukathāya mātikā*’ (All of the Compendium of States is the table of contents of the Discourse on Elements) is called the external table of contents for it collects and puts down all the 66 triplet items (3 items x 22 triplets = 66) and 200 couplet items (2 items x 100 couplets = 200).”

Pāli Tradition

The *Tipiṭaka Pāli Myanmar Dictionary* explains the word ‘*dhammasaṅgaṇī*’ as *dhamma* + *saṅgaṇī*, and then offers two formations for the word ‘*saṅgaṇī*’ with corresponding definition sentences¹⁹ as follows:

1. *saṃ* + √*gah* + *ya* + *ī* > *saṅgaṇī*, with the definition sentence: “*Kusalādayo dhammā saṅgayhanti ettha etāyāti vā dhammasaṅgaṇī,*” which means “It is called *Dhammasaṅgaṇī* (Compendium of States or Phenomena) because in it or with it all the natures such as the wholesome and so on are collected/compiled.” According to the definition, the *kita* suffix ‘*ya*’ is in the sense of either *adhikaraṇa* (locative) or *karaṇa* (instrumental). For the formation of the word,
 - a. ‘*m*’ of the prefix ‘*saṃ*’ becomes ‘*n*’ because of ‘*g*’ of √*gah*²⁰,
 - b. ‘*h*’ of √*gah* and ‘*y*’ of the suffix ‘*ya*’ are dropped²¹,

¹⁸ Abh-a. III. 2.

¹⁹ TPMD. XI. 150.

²⁰ *Vaggantaṃ vā vagge*, Kb. §31.

²¹ *Kvaci dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

- c. *ṇ* is inserted²², and
- d. ‘*a*’ of the *kita* suffix ‘*ya*’ is elided because of the feminine suffix ‘*ī*’²³.
2. *saṃ* + $\sqrt{gaṇ}$ + *a* + *ī* > *saṅgaṇī*²⁴, with the definition sentence: “*Atha vā te yeva dhammā sammadeva gaṇīyanti ettha etāyāti vā dhammasaṅgaṇī*,” which means “It is also called *Dhammasaṅgaṇī* (Compendium of States or Phenomena) because in it or with it, all those natures are collected/gathered properly or in completeness.” According to this definition, the *kita* suffix ‘*a*’ is in the sense of either *adhikaraṇa* (locative) or *karaṇa* (instrumental). For the formation of the word,
- a. ‘*ṃ*’ of the prefix ‘*saṃ*’ becomes *ṇ* because of *g* of $\sqrt{gaṇ}$ ²⁵, and
- b. the *kita* suffix ‘*a*’ is elided because of the feminine suffix ‘*ī*’²⁶.

Philology

P. *Saṅgaṇī* = Skt. *Samgrahaṇī* or Skt. *Samgaṇanā*

Given the two formations of the Pāli word ‘*saṅgaṇī*’ from the two different roots \sqrt{gah} and $\sqrt{gaṇ}$ as mentioned above, its Sanskrit equivalent may be ‘*saṃgrahaṇī*’ (meaning ‘gathering, compiling’)²⁷ or ‘*saṃgaṇanā*’ (meaning ‘counting together, enumeration’)²⁸, correspondingly. For the Sanskrit word ‘*saṃgrahaṇī*’, it becomes the Pāli word ‘*saṅgaṇī*’ with the changes of *ṃ* > *ṇ*, of *gr* > *gg* and one of them dropped, and of the ‘*aha*’ contracted

²² *Kvaci dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

²³ *Sarā sare lopam*, Kb. §12.

²⁴ In TPMD, the formation is given as ‘*saṃ* + $\sqrt{gaṇ}$ + *ī*’, which must be a mistake because then the *kita*-suffix would be missing. In fact, ‘*ī*’ is the feminine suffix which helps forming the word ‘*saṅgaṇī*’ from the word ‘*saṅgaṇa*’ whose formation is ‘*saṃ* + $\sqrt{gaṇ}$ + *a*’ as shown in TPMD. XXI. 299.

²⁵ *Vaggantaṃ vā vagge*, Kb. §31.

²⁶ *Sarā sare lopam*, Kb. §12.

²⁷ SED. 1129.

²⁸ SED. 1128.

into ‘a’. Regarding the Sanskrit word ‘*saṃgaṇanā*’, it becomes the Pāli word ‘*saṅgaṇī*’ with the changes of $m > n$ and of $anā > ī$.

Remarks

It should be noted that even though the Pāli word ‘*saṅgaṇī*’ and the Sanskrit ‘*saṃgaṇanā*’ are considered equivalent, their formations are different. In fact, the Pāli word ‘*saṅgaṇī*’ is formed as $saṃ + \sqrt{gaṇ} + a + ī > saṅgaṇī$ while the Sanskrit ‘*saṃgaṇanā*’ $saṃ + \sqrt{gaṇ} + ana + ā > saṃgaṇanā$.

Sudda := A Sūdra, a person of the Sūdra caste

The word ‘*sudda*’ is extracted from the following sentence: “*Sabbe khattiyā āgacchantu, sabbe brāhmaṇā, sabbe vessā, sabbe suddā āgacchantu.*”²⁹ This Pāli sentence can be translated into English as follows: “May all the people of the warrior caste come, [may] all the people of the *Brahman* caste [come], [may] all the people of the *Vaiśya* caste (i.e., the third social grade) [come], may all the people of the *Sūdra* caste (i.e., the fourth or lowest grade) come.”

The PTS *Pāli English Dictionary* defines the word ‘*sudda*’ as ‘a *Sūdra*’³⁰, while the U Hoke Sein’s *Pāli Myanmar Dictionary* lists its meaning as ‘a person of the *Sūdra* caste’³¹.

Pāli Tradition

The *Saddanīti Dhātumālā* offers a detailed explanation of the word as follows:

²⁹ Abh-a. III. 3.

³⁰ PED. 718.

³¹ UHS. 1052.

*Tattha suddoti suddātīti suddo, parapoathanādiluddācāarakammunā dārukammādikhuddācāarakammunā ca lahuṃ lahuṃ kucchitaṃ gacchatīti attho. Tathā hi su iti sīghatthe nipāto, dā iti garahattho dhātu kucchitagativācakattā.*³²

What it means is that the word ‘*sudda*’ is formed with the indeclinable ‘*su*’, the root ‘ $\sqrt{dā}$ ’ and the *kita* suffix ‘*da*’ as in $su + \sqrt{dā} + da > sudda$ ³³, with the definition sentence ‘*Suddātī’ti suddo*’. A person is so-called because he goes bad or becomes disgusting very quickly by means of his action as in his cruel habits of hurting or beating other people and so on, and by means of his many inferior jobs such as cutting wood and the likes. Therefore, the indeclinable ‘*su*’ here means ‘swift, rapid, quick’, and the root ‘ $\sqrt{dā}$ ’ has the meaning of ‘reproach, reproof, blame’ because of the state of expressing a disgusting behavior.

Regarding its formation, the vowel ‘*ā*’ of the root $\sqrt{dā}$ is dropped³⁴; therefore, the word ‘*sudda*’ is formed as $su + \sqrt{dā} + da > sudda$.

Philology

P. *Sudda* = Sk. *Śūdra*

The *Pāli* word ‘*sudda*’ is equivalent to the Sanskrit word ‘*śūdra*’ (a man of the fourth or lowest of the four original classes or castes)³⁵. The word ‘*śūdra*’ becomes ‘*sudda*’ via the following three steps: (i) $ś > s$, (ii) $dr > dd$ via assimilation (Here, the letter ‘*r*’ is assimilated by the letter ‘*d*’ because ‘*d*’ is a *vagga*-consonant while ‘*r*’ is an *avagga*-consonant), and (iii) $ū > u$ (because it is followed by a conjunct consonant ‘*dd*’).

³² Sdh. 82.

³³ TPMD. XXIV. 356.

³⁴ *Kvaci dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

³⁵ SED. 1085.

***Nivuttha* := Dwelled, inhabited, stayed**

The *Pāli* word ‘*nivuttha*’ is extracted from the *kammadhāraya* compound ‘*nivutthokāsenā*’ in the sentence: “*Ekaṭṭhāne jātā saṃvaddhā āgacchantū ’ti vuttaṭṭhāne viya hi idha sabbepi sañjātiṭhānena nivutthokāsenā ekasaṅgahaṃ gatā,*”³⁶ which may be translated into English as “Herein everything goes to the same compilation/classification by means of/because of the place of origin, which is the open space to be dwelled in, just like in the place mentioned as in ‘May those who were born and brought up in the same place come’.”

Pāli Tradition

The PTS *Pāli English Dictionary* indicates that the word ‘*nivuttha*’ is the past participle of the verb ‘*nivasati*’³⁷ meaning ‘lives, dwells, inhabits, stays’, and the *Tipiṭaka Pāli Myanmar Dictionary* gives the formation of the word as $ni + \sqrt{vas} + ta > nivuttha$ ³⁸.

This word formation is obtained in accordance with the following procedure:

1. The *Padarūpasiddhi* says that “*Vasato uttha*”³⁹, which means “Followed by the suffix ‘*ta*’, the ending consonant ‘*s*’ of the root \sqrt{vas} together with the suffix ‘*ta*’ changes into ‘*uttha*’.” Thus, $\sqrt{vas} + ta > vuttha$.
2. Then $ni + \sqrt{vas} + ta > ni + vuttha > nivuttha$.

Philology

P. *Nivuttha* = Skt. *Nivasita*

³⁶ Abh-a. III. 3.

³⁷ PED. 373.

³⁸ TPMD. XII. 823.

³⁹ *Vasato uttha*, Pr. §613.

The *Pāli* word ‘*nivuttha*’ is equivalent to the Sanskrit word ‘*nivasita*’. The *Sanskrit English Dictionary* gives two definitions for the word ‘*nivasita*’, the second of which is ‘dwelled, lived’⁴⁰. In addition, its formation is also $ni + \sqrt{vas} + ta > nivasita$, with ‘*i*’ inserted. Thus, the Sanskrit word ‘*nivasita*’ becomes the *Pāli* word ‘*nivuttha*’ via the following procedure: First, $ni + \sqrt{vas} + ta > nivasta$; second, $st > tth$ leading to $nivasta > nivattha$; third, $va > u$ leading to $nivattha > niuttha$; finally, the vowel ‘*v*’ is inserted in between ‘*i*’ and ‘*u*’ leading to $niuttha > nivuttha$.

Remarks

Sutta 613 of the *Padarūpasiddhi* is commonly considered a detailed explanation of *Sutta* 574 of the *Kaccāyanabyākaraṇa*. However, a closer look reveals that the *sutta* in *Kaccāyanabyākaraṇa* deals with the root \sqrt{vas} in the sense of ‘to rain’ while that in *Padarūpasiddhi* the same root in the sense of ‘to live’. In fact, in the *Kaccāyanabyākaraṇa*, it shows that $\sqrt{vas} + ta > vuṭṭha$ (rained), while in the *Padarūpasiddhi*, it is $\sqrt{vas} + ta > vuttha$ (lived). The difference can be seen with proper comparison to the corresponding equivalent words in the Sanskrit language. Specifically, *vuṭṭha* in *Pāli* is equivalent to *vr̥ṣṭa* in Sanskrit, which comes from the root $\sqrt{vr̥ṣ}$, while *vuttha* in *Pāli* to *vasita* in Sanskrit from the root \sqrt{vas} . Both $\sqrt{vr̥ṣ}$ and \sqrt{vas} in Sanskrit however reduce to \sqrt{vas} in *Pāli*.

***Vavatthāna* := Analysis, determination, arrangement**

The *Pāli* word ‘*vavatthāna*’ is extracted from the word ‘*Pāḷivavatthānaṃ*’ in the sentence: “*Pāḷivavatthānaṃ panettha āyatanadhātuniddesasadisameva*”⁴¹, which may be

⁴⁰ SED. 559.

⁴¹ Abh-a. III. 5.

translated into English as “However, herein the analysis or the arrangement (of the faculties) in the chononical text is just similar to the detailed explanation for bases and for elements.”

Pāli Tradition

The *Tipiṭaka Pāli Myanmar Dictionary* gives the formation of the word ‘vavatthāna’ as $vi + ava + \sqrt{thā} + (ṇ)e + yu > vavatthāna$ ⁴² via the following steps:

1. the vowel ‘i’ of the first prefix ‘vi’ is dropped because the beginning vowel ‘a’ of the second prefix ‘ava’⁴³,
2. the consonant ‘th’ of the root $\sqrt{thā}$ becoming conjunct ‘tth’⁴⁴,
3. the vowel of the root $\sqrt{thā}$ is elided because of the *kārita* suffix ‘e’⁴⁵, and
4. $yu > ana$ ⁴⁶, and
5. the *kārita* suffix ‘e’ is dropped⁴⁷ and the beginning vowel ‘a’ of the ‘ana’ is lengthened⁴⁸.

Philology

P. *Vavatthāna* = Skt. *Vyavasthāna*

⁴² TPMD. XVIII. 790.

⁴³ *Sarā sare lopam*, Kb. §12.

⁴⁴ *Vagge ghosāghosānaṃ tatiyapaṭhamā*, Kb. §29.

⁴⁵ *Sarā sare lopam*, Kb. §12.

⁴⁶ *Anakā yu-ṇvūnam*, Kb. §622.

⁴⁷ *Sarā sare lopam*, Kb. §12.

⁴⁸ *Dīgham*, Kb. §15.

The *Pāli* word ‘*vavatthāna*’ is equivalent to the Sanskrit word ‘*vyavasthāna*’. The *Sanskrit English Dictionary* states one of the definitions of the word ‘*vyavasthāna*’ as ‘regular arrangement or distribution’⁴⁹.

The *Sanskrit* word ‘*vyavasthāna*’ becomes the *Pāli* word ‘*vavatthāna*’ with the changes of the ‘y’ being dropped and of *sth* > *tth*.

Remarks

Note that the formation of the *Pāli* word ‘*vavatthāna*’ is *vi* + *ava* + $\sqrt{thā}$ + (*ṅ*)*e* + *yu*, which means that, of the root $\sqrt{thā}$, the letter ‘*t*’ is doubled. The question then may be how there comes the doubling of the letter ‘*t*’. The answer is found in the formation of the Sanskrit word ‘*vyavasthāna*’, whose root is $\sqrt{sthā}$. In fact, it could be said that the *Pāli* word ‘*vavatthāna*’ implicitly had ‘*tthā*’ as its root, but in reality, one of the ‘*t*’s is dropped and the root assumes the form of $\sqrt{thā}$. However, when the root stands in the middle of a word as in this case, the dropped letter ‘*t*’ may reappear.

***Upādinna* := Grasped at, laid hold of, object of grasping**

The *Pāli* word ‘*upādinna*’ is extracted from the word ‘*upādinna*kadhammāva’ in the sentence: “*Yasmā cete upādinna*kadhammāva tasmā ‘*ekādasahāyatanehi sattarasahi dhātūhī*’*ti vuttam*”⁵⁰, which may be translated into English as “Because, in addition, these are only natures which are objects of grasping, this phrase ‘with eleven bases (and) with seventeen elements’ is said.”

⁴⁹ SED. 1033.

⁵⁰ Abh-a. III. 6.

Pāli Tradition

The *Tipiṭaka Pāli Myanmar Dictionary* offers the formation of the word ‘*upādinna*’ as *upa + ā + √dā + ta > upādinna*⁵¹. The PTS *Pāli English Dictionary* states⁵² that the word is related to the past participle of the verb ‘*ādiyati*’ meaning ‘to take up, to seize on, to grasp’. The *Kaccāyanabyākaraṇa*⁵³ offers the formation of the portion ‘*dinna*’ of ‘*upādinna*’ as “*Kammani dutiyāyaṃ kto*”, which means *√dā + kta > dinna*. The *Padarūpasiddhi*⁵⁴ gives a detailed explanation thereof as “*Dānaṃ adāsīti atthe ktappaccayo, ‘kvaci dhātū’ tiādinā paccayakakārassa lopo, tassa innādeso*”, meaning to say that, of the suffix ‘*cta*’, the ‘*k*’ is elided and the ‘*ta*’ is substituted by ‘*inna*’. Therefore, the morphological procedure of the word ‘*upādinna*’ is as follows: *upa + ā + √dā + kta > upādinna*, where

1. the ‘*a*’ of the first prefix ‘*upa*’ is dropped because of the second prefix ‘*ā*’⁵⁵,
2. the ‘*k*’ of ‘*cta*’ is dropped and the remaining ‘*ta*’ changes into ‘*inna*’⁵⁶, and
3. the ‘*ā*’ of *√dā* is dropped because of the ‘*i*’ of the suffix ‘*inna*’⁵⁷.

Note that there is another reading of the word as in ‘*upādiṇṇa*’, which can be found abundantly in the *Pāli*, *Aṭṭhakathā* and *Ṭīkā* literatures.

Philology

P. *Upādinna* = Skt. *Upāṭṭa* (contracted form of *Upādatta*)

⁵¹ TPMD. IV. 2. 428.

⁵² PED. 149.

⁵³ Kb. §626.

⁵⁴ Pr. §634.

⁵⁵ *Sarā sare lopam*, Kb. §12.

⁵⁶ *Kammani dutiyāyaṃ kto*, Pr. §634.

⁵⁷ *Sarā sare lopam*, Kb. §12.

The *Pāli* word ‘*upādinna*’ is equivalent to the Sanskrit word ‘*upātta*’ (meaning ‘obtained, taken away, seized’), which is the contracted form of the Sanskrit word ‘*upādatta*’⁵⁸. Therefore, the full form ‘*upādatta*’ of the Sanskrit word ‘*upātta*’ may become the *Pāli* word ‘*upādinna*’ via the following procedure: (i) the middle vowel ‘*a*’ becomes ‘*i*’ and (ii) *tt* > *nn*.

***Vissajjana* := Answer, distribution**

The *Pāli* word ‘*vissajjana*’ is extracted from the word ‘*sadisavissajjanattā*’ in the sentence: “*Vipākadhammadhammā pana saṃkiliṭṭhasaṃkilesikehi saddhiṃ sadisavissajjanattā ekato gahitā*”⁵⁹, which may be translated into English as “Moreover, the natures which have resultants are taken together on one side because of the state of (having) the same answer together with the (natures which are) defiled and (are) also objects of defilements.”

Pāli Tradition

U Hoke Sein’s *Pāli Myanmar Dictionary* states that the formation of the word ‘*vissajjana*’ is *vi* + √*sajj* + *yu* > *vissajjana*⁶⁰. According to this information, the word ‘*vissajjana*’ manifests with the letter ‘*s*’ of the root √*sajj* becoming doubled. However, the root √*sajj* with the meaning of ‘going’ (*gatiyaṃ*), of ‘procuring, acquiring’ (*ajjane*), or of ‘preparing, making ready’ (*sajjane*)⁶¹ does not seem to support the formation of the word ‘*vissajjana*’ with the intended meaning of ‘answer, distribution’.

⁵⁸ SED. 213.

⁵⁹ Abh-a. III. 7.

⁶⁰ UHS. 910.

⁶¹ Venerable U Sīlānanda, *Pāli Roots in Saddanīti* (Half Moon Bay, CA: Dhammānanda Vihāra, 1999), 161.

On the other hand, the *Padarūpasiddhi*, on explaining the formation of the word ‘*vissajjā*’, declares that the word ‘*vissajjana*’ comes from the root \sqrt{saj} with the prefix ‘*vi*’⁶² in the sense of ‘dispensing, distributing’. The *Dhātumālā* of *Saddanīti* also offers another entry for the root \sqrt{saj} with the meaning of ‘attachment, clinging’⁶³. Therefore, with the prefix ‘*vi*’, the meaning of ‘non-attachment, non-clinging’ is conveyed. This root \sqrt{saj} with these meanings is more suitable in supporting the formation of the word ‘*vissajjana*’ with the intended meaning of ‘answer, distribution’ in the sense of ‘giving out or distributing the information’. Thus, according to this reasoning, the word ‘*vissajjana*’ manifests (*vi* + \sqrt{saj} + *ana* > *vissajjana*) via the following procedure: of the root \sqrt{saj} , (i) the letter ‘*s*’ is doubled⁶⁴, and (ii) the letter ‘*j*’ is also doubled⁶⁵.

It should be noted that there is another reading of the word as in ‘*visajjana*’, which can be found mostly in the *Milindapañha Pāḷi*⁶⁶, *Nettipakaraṇa Pāḷi*⁶⁷, *Peṭakopadesa Pāḷi*⁶⁸, *Sāratthadīpanī Tīkā*⁶⁹ and so on.

Philology

P. *Vissajjana* = Skt. *Visarjana*

⁶² *Saja vissagge, vissajjanam vissajjā*, Pr. §660.

⁶³ *Saja saṅge. Saṅgo laganam. Sajjati. Sajjanam, sajjiṭo, satto*, Sdh. 224.

⁶⁴ *Paradvebhāvo thāne*, Kb. §28.

⁶⁵ *Vajādīhi pabbajjādayo nipaccante*, Pr. §660.

⁶⁶ Miln. 1.

⁶⁷ Nt. 11.

⁶⁸ Pe. 227.

⁶⁹ Srd-t. I. 108.

The *Pāli* word ‘*vissajjana*’ is equivalent to the Sanskrit word ‘*visarjana*’. Amongst the many definitions offered by the *Sanskrit English Dictionary*, the most suitable meaning of the word ‘*visarjana*’ in this context is ‘answering a question’⁷⁰.

The *Sanskrit* word ‘*visarjana*’ becomes the *Pāli* word ‘*vissajjana*’ with the changes of ‘s’ being doubled and of *rj* > *jj*, which need further analysis:

1. Regarding the double consonant ‘*ss*’: The *Kaccāyanabyākaraṇa* in fact mentions the word ‘*visajjana*’⁷¹ instead of ‘*vissajjana*’ (as shown in the *Padarūpasiddhi*). The PTS *Pāli English Dictionary*, on the entry of the word ‘*vissajjati*’, mentions that “the ‘*ss*’ is after analogy of *ussajjati* [and] *nissajjati*”⁷², which implies that this ‘*ss*’ of ‘*vissajjana*’ is a false analogy. This conclusion appears proper and may come from a closer look at the formation of the equivalent Sanskrit word ‘*visarjana*’: *vi* + √*srj* + *ana*. Indeed, there is no reason why the letter ‘s’ becomes doubled.
2. Regarding the double consonant ‘*jj*’: Even though the *Pāli* word ‘*vissajjana*’ comes from the root √*saj*, which is with the single consonant ‘j’, this ‘j’ becomes doubled because of the following reason: The root of the equivalent Sanskrit word ‘*visarjana*’ is √*srj*, which becomes ‘*sarj*’ in the final form of the word. From this, the double consonant ‘*rj*’ goes through a progressive assimilation step and becomes ‘*jj*’ in the *Pāli* word ‘*vissajjana*’.

⁷⁰ SED. 1001.

⁷¹ *Visajjanam* *visajjā*, Kb. §638.

⁷² PED. 641.

***Oḷārika* := Gross, coarse**

The *Pāli* word ‘*oḷārika*’ is extracted from the *kammadhāraya* compound ‘*oḷārikāyatanāni*’ in the sentence: “*Anidassanasappaṭighā hi dhammā nāma nava oḷārikāyatanāni*”⁷³, which may be translated into English as “Indeed, the natures so-called invisible and with impingement are nine gross bases.”

Pāli Tradition

U Hoke Sein’s *Pāli Myanmar Dictionary* states the formation of the word ‘*oḷārika*’ as *uḷāra* + *ṇika* > *oḷārika*⁷⁴, where

1. *u* > *o* because of the *ṇ-anubandha* of the suffix ‘*ṇika*’⁷⁵,
2. *ṇ-anubandha* of the suffix ‘*ṇika*’ is elided⁷⁶, and
3. the ending vowel ‘*a*’ of ‘*uḷāra*’ is dropped because of the beginning vowel ‘*i*’ of the remaining suffix ‘*ika*’⁷⁷.

Thus, this is a secondary derivative form (*taddhita*) of the word ‘*uḷāra*’.

Regarding the reason why a certain nature (matter) is called ‘*oḷārika*’ in the sense of ‘being gross, easy to perceive’, the *Vibhaṅga Aṭṭhakathā* offers the following detail: “*Sukhapariggahaṭṭhena lakkhaṇasuppaṭivijjhatāya oḷārikarūpaṃ santiketi*”⁷⁸, which means to say that this kind of nature is gross or coarse because it is easy to grasp and its characteristics are easy to penetrate or to comprehend.

⁷³ Abh-a. III. 9.

⁷⁴ UHS. 274.

⁷⁵ *Vuddhādisarassa vā’saṃyogantassa saṇe ca*, Kb. §400.

⁷⁶ *Tesaṃ ṇo lopam*, Kb. §396.

⁷⁷ *Sarā sare lopam*, Kb. §12.

⁷⁸ Abh-a. II. 11.

Philology

P. *Oḷārika* = Skt. *Audārika*

The *Pāḷi* word ‘*oḷārika*’ is equivalent to the Sanskrit word ‘*audārika*’. The *Sanskrit English Dictionary* defines the word ‘*audārika*’ as ‘the gross body which invests the soul’⁷⁹.

The *Sanskrit* word ‘*audārika*’ becomes the *Pāḷi* word ‘*oḷārika*’ with the changes of *au* > *o* and of *d* > *ḷ*. Note that the Sanskrit word ‘*audārika*’ also is a secondary derivative form of the word ‘*udāra*’; its formation is *udāra* + *ika* > *audārika*, with ‘*u*’ becoming *vuddhi* ‘*au*’.

***Āraddha* := Begun, undertaken (with effort), attempted**

The *Pāḷi* word ‘*āraddha*’ is found in the sentence: “*Idāni asaṅghitenasaṅghitapadaṃ bhājetuṃ vedanākkhandhenātiādi āraddhaṃ*”⁸⁰, which may be translated into English as “Now, [the passage] beginning with the word ‘*vedanākkhandhena*’ is attempted/undertaken (with effort) to deal out ‘*asaṅghitenasaṅghitapada*’ (which refers to the third method of analyzing ultimate realities).”

Pāḷi Tradition

The PTS *Pāḷi English Dictionary* indicates that the word ‘*āraddha*’ is the past participle of the verb ‘*ārabhati*’ meaning ‘to begin, to undertake, to attempt’⁸¹. Thus, the

⁷⁹ SED. 237.

⁸⁰ Abh-a. III. 10.

⁸¹ PED. 107.

formation of the word ‘*āraddha*’ is $\bar{a} + \sqrt{rabh} + ta > \bar{a}raddha$ ⁸². The *Kaccāyanabyākaraṇa* explains the formation of the word ‘*āraddha*’ as follows:

1. The *kita* suffix ‘*ta*’ changes into *dha*⁸³, and
2. The ending consonant ‘*bh*’ of the root \sqrt{rabh} changes into *d*⁸⁴.

Philology

P. *Āraddha* = Skt. *Ārabdha* or Skt. *Ārambhita*

The *Pāli* word ‘*āraddha*’ is equivalent to two Sanskrit words ‘*ārabdha*’ and ‘*ārambhita*’. The *Sanskrit English Dictionary* defines both of them as ‘begun, undertaken’⁸⁵.

Note that the Sanskrit word ‘*ārabdha*’ is formed as $\bar{a} + \sqrt{rabh} + ta > \bar{a}rabdha$, where t (*aghosa*) $>$ d (*ghosa*) because of the influence of the *ghosa* ‘*bh*’ of the root \sqrt{rabh} , and $bhd > bdh$ because ‘*bh*’ cannot stay in the beginning of a conjunct and the aspirate ‘*h*’ therefore is ‘transferred’ to the following letter of the conjunct. Now the *Pāli* equivalent ‘*āraddha*’ becomes according to the following steps:

1. First, because ‘*bh*’ of the root \sqrt{rabh} is *ghosa* (sound), the letter ‘*t*’ of the suffix ‘*ta*’, which is *aghosa* (soundless), changes into ‘*d*’.
2. Next, $bhd > bdh > ddh$ as in progressive assimilation to give the final form ‘*āraddha*’.

⁸² TPMD. IV. 1. 318.

⁸³ *Dha-dha-bha-hehi dha-dhā ca*, Kb. §576.

⁸⁴ *Ha-catutthānaṃ antānaṃ do dhe*, Kb. §611.

⁸⁵ SED. 150.

For the Sanskrit word ‘*ārambhita*’, its formation is $\bar{a} + \sqrt{\text{rambh}} + \text{ta} > \bar{a}\text{rambhita}$, with the vowel ‘*i*’ being inserted because ‘*bh*’ (*ghosa*) and ‘*t*’ (*aghosa*) cannot stay next to one another. The *Pāḷi* equivalent ‘*āraddha*’ is formed according to the following steps:

1. First, the letter ‘*m*’ of Sanskrit root $\sqrt{\text{rambh}}$ is dropped because in *Pāḷi*, there is no triple consonant as in ‘*mbht*’.
2. Next, because ‘*bh*’ is *ghosa* (sound), the letter ‘*t*’ of the suffix ‘*ta*’, which is *aghosa* (soundless), changes into ‘*d*’.
3. Finally, $bhd > bdh > ddh$ as in progressive assimilation to give the final form ‘*āraddha*’.

***Sukhuma* := Subtle, fine**

The *Pāḷi* word ‘*sukhuma*’ is extracted from the word ‘*sukhumarūpamattaṃ*’ in the sentence: “*Na pana rūpakkhandhova dhammāyatanaṃ, rūpakkhandhato hi sukhumarūpamattaṃ dhammāyatanaṃ bhajati*”⁸⁶, which may be translated into English as “The matter aggregate itself is certainly not the cognizable base; indeed, merely the (part of) subtle matter of/from the matter aggregate associates with/belongs to the cognizable base.”⁸⁷

Pāḷi Tradition

The *Abhidhānappadīpikāṭīkā* on explaining the formation of the word ‘*sukhuma*’ offers the following: “*Sukha takriyāyaṃ, takriyā sukhanam, umo*”⁸⁸, which means to say

⁸⁶ Abh-a. III. 10.

⁸⁷ This is the author’s own translation, but the terminologies are adopted from U Nārada, trans., *Discourse on Elements* (London: Pali Text Society, 1962).

⁸⁸ Abhp-ṭ. 461.

that the word ‘*sukhuma*’ is formed as *sukha* + *uma* > *sukhuma*, with the ending vowel ‘*a*’ of ‘*sukha*’ elided because of the vowel ‘*u*’ of the suffix ‘*uma*’⁸⁹. Regarding the meaning of the word, the *Moggallānabyākaraṇa* defines it as “*Sukhayatī’ti sukhuma = aṇu*”⁹⁰, saying that the word ‘*sukhuma*’ is equivalent to the word ‘*aṇu*’, which means ‘small, subtle’⁹¹.

Regarding the reason why ‘*sukhumarūpa*’ is called ‘*sukhuma*’ in the sense of ‘being subtle, not easy to perceive’, the *Vibhaṅga Aṭṭhakathā* offers the following detail: “*Imasmiṃ pana duke duppariggahaṭṭhena lakkhaṇaduppaṭivijjhatāya sukhumarūpaṃ dūreti kathitaṃ*”⁹², which means to say that this kind of matter is subtle/far because it is difficult to grasp and its characteristics are not easy to penetrate or to comprehend.

Philology

P. *Sukhuma* = Skt. *Sūkṣma*

The *Pāli* word ‘*sukhuma*’ is equivalent to the Sanskrit word ‘*sūkṣma*’. Amongst many definitions given by the *Sanskrit English Dictionary* to the word ‘*sūkṣma*’, a few of them are ‘fine, subtle, keen’⁹³.

The *Sanskrit* word ‘*sūkṣma*’ becomes the *Pāli* word ‘*sukhuma*’ with the changes of $\bar{u} > u$, of $kṣ > kkh > kh$, with the ‘*k*’ dropped, and the ‘*u*’ inserted between ‘*kh*’ and ‘*m*’.

⁸⁹ *Sarā sare lopam*, Kb. §12.

⁹⁰ Mb. VII. §130.

⁹¹ PED. 17.

⁹² Abh-a. II. 11.

⁹³ SED. 1240.

***Gocchaka* := Cluster, bundle, group**

The *Pāli* word ‘*gocchaka*’ appears in the verse: “*Samatiṃsa padā honti, gocchakesu dasasvatha; Duve cūlantaradukā, aṭṭha honti mahantarā’ti*”⁹⁴, which may be translated into English as “There are exactly thirty items in the ten clusters. Moreover, there are two (items) from the small intermediate set of pairs (and) eight (items) from the great intermediate set (of pairs).”

The PTS *Pāli English Dictionary* does not offer an entry for the word ‘*gocchaka*’. The definition proposed above however agrees with the terminology (‘group’) used for the word (‘*gocchaka*’) in the third edition of the PTS translation of the *Dhammasaṅgani*⁹⁵.

Pāli Tradition

The *Tipiṭaka Pāli Myanmar Dictionary* gives the formation of the word ‘*gocchaka*’ as $\sqrt{gudh} + \eta\nu > gocchaka$ ⁹⁶, which can be explained in accordance with the following details:

1. The *Abhidhānappadīpikāṭīkā* says “*Gudha parivedhane, ηvu, dhassa cho, gocchako*”⁹⁷, which means that the word ‘*gocchaka*’ comes from the root \sqrt{gudh} together with the suffix ‘*ηvu*’ and with the change of ‘*dh*’ into ‘*ch*’.
2. The *Kaccāyanabyākaraṇa* says “*Anakā yu-ηvūnam*”⁹⁸, which means to say that the suffix ‘*ηvu*’ changes into ‘*aka*’.

⁹⁴ Abh-a. III. 10.

⁹⁵ Caroline A.F. Rhys Davids, trans., *Compendium of States or Phenomena*, 3rd ed. (Oxford: Pali Text Society, 1997), M3.

⁹⁶ TPMD. VI. 919.

⁹⁷ Abhp-ṭ. 364.

⁹⁸ *Anakā yu-ηvūnam*, Kb. §622.

Therefore, the word ‘*gocchaka*’ manifests as follows: $\sqrt{gudh} + aka > gocchaka$, where, of the root \sqrt{gudh} , $u > o$ because of the η -*anubandha* of the suffix ‘ ηvu ’⁹⁹, and $dh > ch > cch$ ¹⁰⁰.

Philology

P. *Gocchaka* = Skt. *Gutsaka*

The *Pāli* word ‘*gocchaka*’ is equivalent to the Sanskrit word ‘*gutsaka*’. The *Sanskrit English Dictionary* states one of the definitions of the word ‘*gutsaka*’¹⁰¹ as ‘bundle, bunch, cluster’.

The Sanskrit word ‘*gutsaka*’ becomes the *Pāli* word ‘*gocchaka*’ with the following changes: $u > o$ and then $ts > cch$ as in *mātsarya* > *macchariya* (meaning ‘stinginess’).

Remarks

The *Abhidhānappadīpikāṭīkā* states that “*Gudha parivedhane*”, which is to say that the root \sqrt{gudh} is in the sense of ‘*parivedhana*’, which comes from the root \sqrt{vidh} and means ‘piercing, shooting’. This piece of information seems not in favor for the support of the construction of the word ‘*gocchaka*’, whose meaning is ‘cluster, bundle, group’. On the other hand, the *Dhātumālā* of *Padarūpasiddhi*¹⁰² offers the following information: “*Gudha pariveṭhane*”, which is to say that the root \sqrt{gudh} is in the sense of ‘*pariveṭhana*’, which comes from the root $\sqrt{veṭh}$ and means ‘wrapping around’. This latter piece of information is more in line to support the formation of the word ‘*gocchaka*’. With this

⁹⁹ *Asaṃyogantassa vuddhi kārite*, Kb. §483.

¹⁰⁰ *Abhp-t.* 364.

¹⁰¹ *SED.* 358.

¹⁰² *Sdh.* 232.

observation, it appears that a mistake must have been made in the transcription of the *Abhidhānappadīpikāṭīkā*, where it should read “*Gudha parivethane, ṇvu, dhassa cho, gocchako*” instead of “*Gudha parivedhane, ṇvu, dhassa cho, gocchako*”.

***Saṅkhāra* := Mental formation**

The *Pāli* word ‘*saṅkhāra*’ is extracted from the *tatiyā tappurisa* compound ‘*saṅkhārasadiso*’ in the sentence: “*Upāyāsādīsu saṅkhārasadiso*”¹⁰³, which may be translated into English as “The natures starting with ‘despair’ (*upāyāsa*) are (analyzed) the same as (for) mental formations.”¹⁰⁴

Pāli Tradition

U Hoke Sein’s *Pāli Myanmar Dictionary* offers the formation of the word ‘*saṅkhāra*’ as follows: *saṃ* + √*kar* + *ṇa* > *saṅkhāra*¹⁰⁵, where

1. The ending *niggahīta* of the prefix ‘*saṃ*’ becomes *ṇ*, i.e., *ṇ* > *ṇ̣*¹⁰⁶,
2. Of the root √*kar*, *k* > *kh*¹⁰⁷,
3. Of the root √*kar*, *a* > *ā*¹⁰⁸ and the *ṇ-anubandha* of the suffix *ṇa* is elided¹⁰⁹.

This *Pāli* word has many different meanings depending on the contexts where it appears. A few prominent representatives of them are shown as follows:

¹⁰³ Abh-a. III. 11.

¹⁰⁴ This is the author’s own translation, but the terminologies are adopted from U Nārada, trans., *Discourse on Elements* (London: Pali Text Society, 1962).

¹⁰⁵ UHS. 944.

¹⁰⁶ *Vaggantaṃ vā vagge*, Kb. §31.

¹⁰⁷ *Pura-sam-upa-parīhi karotissa kha-kharā vā tapaccayesu ca*, Kb. §594.

¹⁰⁸ *Asaṃyogantassa vuddhi kārite*, Kb. §483.

¹⁰⁹ *Kāritānaṃ ṇo lopaṃ*, Kb. §523.

1. ‘*Saṅkhāra*’ indicates one of the five aggregates equivalent to ‘*saṅkhārakkhandha*’¹¹⁰ (the aggregate of mental formations), which is the collective name for the remaining fifty mental concomitants (*cetasikas*) having left aside those of feeling (*vedanā*) and of perception (*saññā*). This meaning is intended here in this context.
2. ‘*Saṅkhāra*’ refers to all conditioned things as in “*Sabbe saṅkhārā aniccā*” (all conditioned things are impermanent)¹¹¹, which represents everything except *Nibbāna* and concepts (*paññatti*).
3. ‘*Saṅkhāra*’ is a different name of *kamma* as in ‘*Avijjāpaccayā saṅkhārā*’ (conditioned by ignorance, *kamma* arises) and in ‘*Saṅkhārapaccayā viññāṇaṃ*’ (conditioned by *kamma*, consciousness arises)¹¹². Herein, *kamma* in general refers to the *cetanā cetasika* in the twelve *akusalacittas* (unwholesome consciousness) and seventeen *lokiyakusalacittas* (mundane wholesome consciousness).
4. ‘*Saṅkhāra*’ refers to the three types of formations declared in the *Yamaka Pāḷi* as in “*tayo saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro*,”¹¹³ which are the bodily formations, verbal formations and mind formations.
5. ‘*Saṅkhāra*’ means ‘promptitude’, which is found in the context of two different types of consciousness as in ‘*asaṅkhārika*’ (without promptitude) or in ‘*sasaṅkhārika*’ (with promptitude)¹¹⁴.

¹¹⁰ *Saṅkhārā saṅkhārakkhandho*, Vsm. II. 225.

¹¹¹ Dhp. 53.

¹¹² V. III. 1.

¹¹³ Ymk. II. 1.

¹¹⁴ Dhs. 284.

Philology

P. *San̄khāra* = Skt. *Sam̄skāra*

The *Pāli* word ‘*san̄khāra*’ is equivalent to the Sanskrit word ‘*saṃskāra*’. Amongst many definitions given by the *Sanskrit English Dictionary* to the word ‘*saṃskāra*’, a few of them are ‘forming the mind, training, education’¹¹⁵.

The *Sanskrit* word ‘*saṃskāra*’ becomes the *Pāli* word ‘*san̄khāra*’ with the changes of *m̄* > *n̄*, and of *sk* > *kkh* > *kh*.

Vinicchaya := Discrimination, analysis, investigation

The *Pāli* word ‘*vinicchaya*’ is found in the sentence: “*Puna vedanāya vedanākkhandhasadiso, saññāya saññākkhandhasadiso, cetanādīsu san̄khārakkhandhasadiso vinicchayo*”¹¹⁶, which may be translated into English as “Again, the analysis is the same as the aggregate of feeling for feeling, the same as the aggregate of perception for perception, (and) the same as the aggregate of mental formations for volition and so on.”

Pāli Tradition

The *Tiṭṭaka Pāli Myanmar Dictionary* states the formation of the *Pāli* word ‘*vinicchaya*’ as *vi* + *ni* + \sqrt{ci} + *a* > *vinicchaya*¹¹⁷, where, of the root \sqrt{ci} , *c* > *cch*¹¹⁸ and *i* > *ī* > *e* > *aya*¹¹⁹, and then the final vowel ‘*a*’ of ‘*aya*’ is elided because of the suffix ‘*a*’¹²⁰.

¹¹⁵ SED. 1120.

¹¹⁶ Abh-a. III. 11.

¹¹⁷ TPMD. XIX. 536.

¹¹⁸ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

¹¹⁹ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

¹²⁰ *Sarā sare lopaṃ*, Kb. §12.

Therefore, ‘*vinicchaya*’ is a primary derivative (*kita*). The *Ṭīkā* of *Dīgha Nikāya* defines the word as “*vividhehi ākārehi nicchīyatī’ti vinicchayo*”¹²¹, which means “it is called ‘*vinicchaya*’ because it is discriminated or analyzed by a variety of ways” indicating that the *kita*-suffix ‘*a*’ is in the sense of *kammāsādhana*. In this context, *vinicchaya* refers to *kathā* (a kind of speech/talk)¹²²; the *Ṭīkā* offers an alternative definition of the word as “*vinicchīnotī’ti vinicchayo*”¹²³, which means “it discriminates or analyzes; therefore, it is called *vinicchaya*’,” indicating that the *kita*-suffix ‘*a*’ can also be in the sense of *kattusādhana*. The word *vinicchaya* now refers to *ñāṇa* (knowledge)¹²⁴. On the other hand, the *Ṭīkā* of the *Aṅguttara Nikāya* defines the word as “*vinicchīnāti etenā’ti vinicchayo*”¹²⁵, which means “it is called ‘*vinicchaya*’ because one judges or determines by it” indicating that the *kita*-suffix ‘*a*’ is in the sense of *karaṇasādhana*. In this latter context, *vinicchaya* refers to *vitakka* (thought, initial application)¹²⁶.

Philology

P. *Vinicchaya* = Skt. *Viniścaya*

The *Pāḷi* word ‘*vinicchaya*’ is equivalent to the Sanskrit word ‘*viniścaya*’. The *Sanskrit English Dictionary* defines the word ‘*viniścaya*’ as ‘deciding, settling, ascertainment’¹²⁷. The *Sanskrit* word ‘*viniścaya*’ becomes the *Pāḷi* word ‘*vinicchaya*’ with the change of *śc > cch*.

¹²¹ D-ṭ. I. 17.

¹²² *Vividhehi ākārehi nicchīyatīti vinicchayo, gaṇṭhiṭṭhānesu khīlamaddanākārena pavattā vimaticchedakathā*, D-ṭ. I. 17.

¹²³ D-ṭ. I. 17.

¹²⁴ *Atha vā vinicchīnotīti vinicchayo, yathāvuttavisayaṃ ñāṇaṃ*, D-ṭ. I. 17.

¹²⁵ A-ṭ. III. 292.

¹²⁶ *Vitakkeneva vinicchīnantīti etena ‘vinicchīnati etenāti vinicchayo’ti vinicchayasaddassa karaṇasāadhanamāha*, A-ṭ. III. 292.

¹²⁷ SED. 971.

Remarks

Note that, in the formation of the Pāli word ‘*vinicchaya*’ as mentioned above, there are two prefixes, i.e., ‘*vi*’ and ‘*ni*’, and of the root √*ci*, *c* > *cch*. The question then may be how there comes the conjunct consonant. The answer is found in the formation of the Sanskrit word ‘*vinīścaya*’ (as in *vi* + *niś* + √*ci* + *a* > *vinīścaya*)¹²⁸, where the two prefixes are ‘*vi*’ and ‘*niś*’. Thus, the conjunct consonant ‘*cch*’ in the Pāli in fact comes from the assimilation of ‘*ś*’ of the second prefix ‘*niś*’ and ‘*c*’ of the root √*ci*, i.e., *śc* > *cch*.

***Koṭṭhāsa* := Part, portion, share**

The Pāli word ‘*koṭṭhāsa*’ is found as the second member of the *kammadhāraya* compound ‘*sakalakoṭṭhāsaṃ*’ in the sentence: “*Taṃ khandhāyatanadhātūsu ekampi sakalakoṭṭhāsaṃ gahetvā thitapadesu na yujjati*,”¹²⁹ which may be translated into English as “Even though being the same in aggregate, base and element, that [classification] is not suitable (i.e., does not fit) in the existing/established items having taken the whole portion.”

The PTS *Pāli English Dictionary* does not offer an entry for the word ‘*koṭṭhāsa*’.

Pāli Tradition

The *Abhidhānappadīpikā Ṭīkā* defines the word ‘*koṭṭhāsa*’ as: “*Koṭṭhaṃ vuccati sarīraṃ, tattha setī’ti koṭṭhāso, āttaṃ*,”¹³⁰ which means “The body is called *koṭṭha*; it lies down there (i.e., in the body); therefore, it is called *koṭṭhāsa* (part, portion).” According to this definition, ‘*koṭṭhāsa*’ is a *kitanta sattamī tappurisa* compound, whose formation is

¹²⁸ SED. 971.

¹²⁹ Abh-a. III. 12.

¹³⁰ Abhp-ṭ. 327.

koṭṭha + √*si* + *a* > *koṭṭhāsa*¹³¹, where the ending vowel ‘*a*’ of ‘*koṭṭha*’ is lengthened¹³² and the ending vowel ‘*i*’ of the root √*si* is elided because of the following suffix ‘*a*’¹³³.

On the other hand, the *Ṭīkā* of the *Majjhimanikāya*¹³⁴, that of the *Āṅguttaranikāya*¹³⁵ as well as the *Mūlaṭīkā* of the *Dhammasaṅgani*¹³⁶ declare that “*Koṭṭhan’ti vā sarīraṃ, tassa aṃsā kesādayo koṭṭhāsā’ti aññepi avayavā koṭṭhāsā viya koṭṭhāsā,*” which means “*Koṭṭha* is the physical body; its parts such as head hair and so on are called *koṭṭhāsas*; other parts/portions also are called *koṭṭhāsas* because they are like *koṭṭhāsas* (parts of the body).” According to this definition, the word ‘*koṭṭhāsa*’ is a *chaṭṭhī tappurisa* compound, whose formation is *koṭṭha* + *aṃsa* > *koṭṭhāsa*¹³⁷, where the final vowel ‘*a*’ of ‘*koṭṭha*’ is elided because of the following vowel ‘*a*’ of ‘*aṃsa*’¹³⁸, and the word ‘*aṃsa*’ becomes ‘*āsa*’, which is its contracted form¹³⁹.

Regarding the formations of the members,

1. The word ‘*koṭṭha*’ is defined as “*kusīyati akkosīyati’ti koṭṭho*”¹⁴⁰ meaning “it is insulted/reproached; therefore, it is called *koṭṭha* (the body)”. In addition, the *Abhidhānappadīpikāṭīkā* says that “*kusa akkose, to, ṭho vā*”¹⁴¹, which indicates that the formation of the word is

¹³¹ TPMD. VI. 339.

¹³² *Āttaṃ*, Abhp-ṭ. 327.

¹³³ *Sarā sare lopam*, Kb. §12.

¹³⁴ M-ṭ. II. 194.

¹³⁵ A-ṭ. III. 365.

¹³⁶ MI-ṭ. I. 140.

¹³⁷ TPMD. VI. 339.

¹³⁸ *Sarā sare lopam*, Kb. §12.

¹³⁹ *Tesu vuddhi-lop’āgama-vikāra-viparīt’ādesā ca*, Kb. §404.

¹⁴⁰ Mb. 7. 245. §55.

¹⁴¹ Abhp-ṭ. 193.

- a. $\sqrt{kus} + ta > koṭṭha$, where $u > o^{142}$ and $st > ṭṭh^{143}$, or
- b. $\sqrt{kus} + ṭha > koṭṭha$, where $u > o^{144}$ and $sṭh > ṭṭh^{145}$.
2. The word ‘*aṃsa*’ is formed as $\sqrt{an} + sa > aṃsa^{146}$, where $n > ṃ^{147}$.

Philology

P. *Koṭṭhāsa* = Skt. *Kośāṃśa* or Skt. *Koṣṭhāṃśa*

The Sanskrit equivalent of the Pāli word ‘*koṭṭha*’ is ‘*koṣṭha*’, a few of whose meanings are ‘any one of the viscera of the body, a treasury’¹⁴⁸. The Sanskrit equivalent of the Pāli word ‘*aṃsa*’ is ‘*aṃśa*’ whose meaning is ‘a share, portion, part’¹⁴⁹. Therefore, it appears that the Sanskrit equivalent of the Pāli word ‘*koṭṭhāsa*’ would be something like ‘*koṣṭhāṃśa*’. However, that word does not seem to be in existence, or at least the *Sanskrit English Dictionary* does not offer it an entry.

There is instead an entry for the word ‘*kośāṃśa*’, whose formation is *kośa* + *aṃśa* > *kośāṃśa* with the meaning of “part of the treasure, portion of any one’s wealth”¹⁵⁰. The *Sanskrit English Dictionary* under the entries of ‘*kośa*’ and of ‘*koṣṭha*’ presents the same consideration that these two words are probably related coming from the same root \sqrt{kus}^{151} . In addition, a few of the meanings of the word ‘*kośa*’ are ‘a case, a vessel for holding liquid,

¹⁴² *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

¹⁴³ *Sahādinā santapucchabhanjahanādīhitassa ṭṭho*, Ss. §1176.

¹⁴⁴ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

¹⁴⁵ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

¹⁴⁶ *Ana gatiyaṃ, so*, Abhp-ṭ. 189.

¹⁴⁷ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

¹⁴⁸ SED. 314.

¹⁴⁹ SED. 1.

¹⁵⁰ SED. 314.

¹⁵¹ SED. 314.

a trunk, a treasury'¹⁵², which are very close or even identical with those of the word 'koṣṭha'.

Therefore, we propose the following two possibilities:

1. The *Pāli* word 'koṭṭhāsa' is equivalent to the Sanskrit word 'kośāṃśa'. The transformation from the Sanskrit language to the *Pāli* language for the word would be as follows:

- a. *kośāṃśa* < *kośa* + *aṃśa*,
- b. *kośa* = *koṣṭha* > *koṭṭha*, with *ṣṭh* > *ṭṭh*,
- c. *aṃśa* > *aṃsa*, with *ś* > *s*, and then *aṃsa* > *āsa* because 'aṃ' and 'ā' are equivalent according to the law of moræ¹⁵³ (therefore, 'āsa' is considered the contracted form of 'aṃsa'¹⁵⁴).
- d. *koṭṭha* + *āsa* > *koṭṭhāsa*, with 'a' of 'koṭṭha' elided.

2. The *Pāli* word 'koṭṭhāsa' would be equivalent to the Sanskrit word 'koṣṭhāṃśa' should there be such a spelling. Then the transformation from the Sanskrit language to the *Pāli* language for the word would be as follows:

- a. *koṣṭhāṃśa* < *koṣṭha* + *aṃśa*
- b. *koṣṭha* > *koṭṭha*, with *ṣṭh* > *ṭṭh*,
- c. *aṃśa* > *aṃsa*, with *ś* > *s*, and then *aṃsa* > *āsa* because 'aṃ' and 'ā' are equivalent according to the law of moræ.
- d. *koṭṭha* + *āsa* > *koṭṭhāsa*, with 'a' of 'koṭṭha' elided.

¹⁵² SED. 314.

¹⁵³ Wilhelm Geiger, *A Pāli Grammar* (Oxford: Pali Text Society, 1994), §6. 5.

¹⁵⁴ PED. 113.

***Viññāṇa* := Consciousness**

The *Pāli* word ‘*viññāṇa*’ appears in the sentence: “*Taṃ pañcakkhandhaggāhakesu dukkhasaccādāsu viññāṇena saddhiṃ sukhumarūpaggāhakesu anidassanaappaṭighādāsu ca padesu na yujjati*”¹⁵⁵, which may be translated into English as “That does not fit in the parts/items which are (1) the truth of suffering (*dukkhasacca*) and so on, which are the holders of five aggregates, and (2) the invisible and reacting dhammas and so on, which are the holders of subtle matters (*sukhuma rūpa*) together with consciousness.”¹⁵⁶

***Pāli* Tradition**

In many places in the *Pāli* literature¹⁵⁷, the word ‘*viññāṇa*’ is defined as “(*ārammaṇaṃ*) *viññāṇā*’*ti viññāṇaṃ*”, which means “it is called consciousness (*viññāṇa*) because it cognizes (the object)” indicating that the word is a primary derivative (*kita*). U Hoke Sein’s *Pāli Myanmar Dictionary* states the formation of the word ‘*viññāṇa*’ as *vi* + $\sqrt{\text{ñā}}$ + *yu* > *viññāṇa*¹⁵⁸, where

1. the consonant ‘*ñ*’ of the root $\sqrt{\text{ñā}}$ is doubled into *ññ*¹⁵⁹,
2. *yu* > *ana*¹⁶⁰, and then the beginning vowel ‘*a*’ of ‘*ana*’ is lengthened into ‘*ā*’ after the vowel ‘*ā*’ of the root $\sqrt{\text{ñā}}$ is elided¹⁶¹, and
3. the consonant ‘*n*’ of the suffix ‘*ana*’ is lingualized in to ‘*ṇ*’¹⁶².

¹⁵⁵ Abh-a. III. 12-13.

¹⁵⁶ This is the author’s own translation, but the terminologies are adopted from U Nārada, trans., *Discourse on Elements* (London: Pali Text Society, 1962).

¹⁵⁷ Abh-a. I. 185; Abh-a. II. 128.

¹⁵⁸ UHS. 878.

¹⁵⁹ *Paradvebhāvo thāne*, Kb. §28.

¹⁶⁰ *Anakā yu-ṇvūnaṃ*, Kb. §622.

¹⁶¹ *Dīghaṃ*, Kb. §15.

¹⁶² *Ra-hādito ṇa*, Kb. §549.

Philology

P. *Viññāṇa* = Skt. *Vijñāna*

The *Pāḷi* word ‘*viññāṇa*’ is equivalent to the Sanskrit word ‘*vijñāna*’. The *Sanskrit English Dictionary* defines the word ‘*vijñāna*’ as ‘consciousness, thought-faculty’¹⁶³. The Sanskrit word ‘*vijñāna*’ becomes the *Pāḷi* word ‘*viññāṇa*’ with the changes of *jñ* > *ññ* and of *n* > *ṇ*.

Remarks

Note that, in the formation of the *Pāḷi* word ‘*viññāṇa*’ as mentioned above, of the root $\sqrt{jñā}$, the consonant *ñ* becomes conjunct *ññ*. The question then may be how there comes the conjunct consonant. The answer is found in the formation of the Sanskrit word ‘*vijñāna*’ (as in *vi* + $\sqrt{jñā}$ + *ana* > *vijñāna*). Thus, the conjunct consonant ‘*ññ*’ in the *Pāḷi* word in fact comes from the philological change of ‘*jñ*’ in the Sanskrit equivalent.

***Pariyosāna* := Conclusion, end**

The *Pāḷi* word ‘*pariyosāna*’ appears in the sentence: “*Pariyosāne – rūpaṅca dhammāyatananti uddānagāthāya dassitadhammāyeva aññenākārena saṅkhipitvā dassitāti*”¹⁶⁴, which may be translated into English as “In the conclusion – only the presented natures, after being abridged in another form, are shown in the verse of a cluster as in ‘*rūpaṅca dhammāyatanam*’.”¹⁶⁵

¹⁶³ SED. 961.

¹⁶⁴ Abh-a. III. 14.

¹⁶⁵ This is the author’s own translation, but the terminologies are adopted from U Nārada, trans., *Discourse on Elements* (London: Pali Text Society, 1962).

Pāli Tradition

The PTS *Pāli English Dictionary*¹⁶⁶ as well as the *Tipiṭaka Pāli Myanmar Dictionary*¹⁶⁷ state the formation of the word ‘*pariyosāna*’ as *pari* + *ava* + $\sqrt{sā}$ + *yu* > *pariyosāna*, where

1. the second prefix *ava* > *o*¹⁶⁸,
2. the ‘y’ is inserted between ‘*pari*’ and ‘*o*’¹⁶⁹,
3. *yu* > *ana*¹⁷⁰, and
4. after the vowel ‘*ā*’ of the root $\sqrt{sā}$ is elided¹⁷¹, the preceding ‘*a*’ of ‘*ana*’ is lengthened in to ‘*ā*’¹⁷².

Thus, the word is a primary derivative form (*kita*), and is frequently and famously found in the *Pāli* literature¹⁷³ under a variety of forms of the nature ‘*ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ*’ referring to the *Dhamma*, the teachings of the *Buddha*, which is ‘beautiful/auspicious in the beginning, in the middle and in the end’.

Philology

P. *Pariyosāna* = Skt. *Paryavasāna*

The *Pāli* word ‘*pariyosāna*’ is equivalent to the Sanskrit word ‘*paryavasāna*’. The *Sanskrit English Dictionary* defines the word ‘*paryavasāna*’ as ‘end, termination,

¹⁶⁶ PED. 434.

¹⁶⁷ TPMD. XIV. 2. 706.

¹⁶⁸ *O avassa*, Kb. §50.

¹⁶⁹ *Ya-va-ma-da-na-ta-ra-lā c’āgamā*, Kb. §35.

¹⁷⁰ *Anakā yu-ṇvūnaṃ*, Kb. §622.

¹⁷¹ *Sarā sare lopam*, Kb. §12.

¹⁷² *Dīgham*, Kb. §15.

¹⁷³ V. I. 1; D. I. 59; M. I. 236.

conclusion'¹⁷⁴. The *Sanskrit* word '*pariyavasāna*' becomes the *Pāḷi* word '*pariyosāna*' with the changes of '*i*' inserted in between '*r*' and '*y*', and of '*ava*' contracted into '*o*'.

Remarks

Note that the formation of the *Sanskrit* word '*pariyavasāna*' is *pari* + *ava* + $\sqrt{sā}$ + *ana* > *pariyavasāna*¹⁷⁵, with the vowel '*i*' of '*pari*' becoming '*y*' and the preceding '*a*' of '*ana*' elided. Hence, it would be more proper to suggest that the *Sanskrit* word '*pariyavasāna*' becomes the *Pāḷi* word '*pariyosāna*' with the following changes: (i) the letter '*y*' in the *Sanskrit* word resumes its original form of '*i*', (ii) the '*ava*' becomes '*o*', and then (iii) the '*y*' is inserted between '*i*' and '*o*'.

Uttāna := Evident, obvious, clear

The *Pāḷi* word '*uttāna*' is found as the first member of the *bahubbīhi* compound '*uttānattho*' in the sentence: "*Tatīyapaṇṇho uttānatthova*,"¹⁷⁶ which may be translated into English as "The meaning of the third question is just obvious."

The PTS *Pāḷi English Dictionary* offers two entries of definition for the word '*uttāna*', the first of which says 'stretched out' while the second 'clear, manifest, open, evident'¹⁷⁷. The meaning in the second entry is appropriately chosen in this context.

¹⁷⁴ SED. 971.

¹⁷⁵ SED. 971.

¹⁷⁶ Abh-a. III. 15.

¹⁷⁷ PED. 131.

Pāli Tradition

Regarding the formation of the word, the *Tipiṭaka Pāli Myanmar Dictionary* shows it as a *kita* word with the formation: $u + \sqrt{tan} + \eta a > uttāna$ ¹⁷⁸, where the consonant ‘t’ of the root becomes doubled¹⁷⁹, and its vowel ‘a’ becomes lengthened because of the *ṇ-anubandha* of the *kita*-suffix ‘*ṇa*’¹⁸⁰. Then the *ṇ-anubandha* of the *kita*-suffix ‘*ṇa*’ is elided¹⁸¹.

Regarding the meaning of the word, the *Sāratthadīpanī Ṭīkā* defines it as “*Uttānaṃ vuccati pākataṃ*,”¹⁸² which means “*Uttāna* means well-known, manifest, obvious.” Note that the prefix ‘u’ here should be taken as a *dhātvatthānuvattaka* because it follows the meaning of the root \sqrt{tan} (to stretch out, to extend) just like that in the word ‘*uddesa*’ (pointing out) with the root \sqrt{dis} (to show).

Philology

P. *Uttāna* = Skt. *Uttāna*

The Sanskrit equivalent of the *Pāli* word ‘*uttāna*’ is just ‘*uttāna*’ with the meaning of ‘stretched out, spread out’, ‘shallow’ or ‘open’¹⁸³ as shown in the *Sanskrit English Dictionary*.

¹⁷⁸ TPMD. IV. 1. 808.

¹⁷⁹ *Paradvabhāvo ṭhāne*, Kb. §28.

¹⁸⁰ *Asamyogantassa vuddhi kārite*, Kb. §483.

¹⁸¹ *Kāritānaṃ ṇo lopam*, Kb. §523.

¹⁸² Srd-ṭ. II. 39.

¹⁸³ SED. 177.

Indriya := Faculty

The *Pāli* word ‘*indriya*’ is found as the second member of the *kammadhāraya* compound ‘*jīvitindriyaṃ*’ in the verse:

“*Dhammāyatanaṃ dhammadhātu, jīvitindriyameva ca;*

Nāmarūpapadañceva, saḷāyatanaṃ eva ca,”¹⁸⁴

which may be translated into English as “The cognizable base, the cognizable element, and only the life faculty, not only the item of mentality and materiality but also the six bases as well.”

The PTS *Pāli English Dictionary* offers many definitions for the word ‘*indriya*’; a few meanings suitable in this context would be ‘faculty, controlling power’¹⁸⁵.

Pāli Tradition

The *Vibhaṅga Aṭṭhakathā* defines the word ‘*jīvitindriya*’ as “*anupālanalakkhaṇe indaṭṭhaṃ kāretī’ti jīvitindriyaṃ* (It is called the life faculty (*jīvitindriya*) because it constructs/builds/performs its own status of ultimate lordship [over the corresponding dhammas] in the characteristic of protecting),”¹⁸⁶ and then the *Vibhaṅga Mūlaṭṭkā* further explains the word ‘*indaṭṭhaṃ*’ as ‘*attano indabhāvaṃ paramissarabhāvaṃ* (Its own status of ultimate lordship means the status of lordship over other dhammas).’¹⁸⁷ Therefore, the

¹⁸⁴ Abh-a. III. 22.

¹⁸⁵ PED. 121.

¹⁸⁶ Abh-a. II. 118.

¹⁸⁷ Ml-t. II. 78.

word ‘*indriya*’ (faculty) is so-called because it constructs/builds/performs its own status of ultimate lordship.

The *Vibhaṅga Aṭṭhakathā* additionally elaborates that, in the enumeration of the twenty two faculties (*indriya*), the word ‘*inda*’ may refer (1) to the Buddha in the sense (a) of ‘being preached by the Buddha’ (*indadesitaṭṭha*), (b) of ‘being seen by the Buddha’ (*indadiṭṭhaṭṭha*) and (c) of ‘being cultivated by the Buddha’ (*indajuṭṭhaṭṭha*), and (2) to *kamma* in the sense (a) of ‘making the faculties known’ (*indaliṅgaṭṭha*) and (b) of ‘being managed/distinguished by *kamma*’ (*indasiṭṭhattha*)¹⁸⁸. However, the Commentary concludes that even though ‘*indriya*’ has many meanings, these twenty two entities are so-called ‘faculty’ (*indriya*) in the sense of the lordship, i.e., the state of being predominant¹⁸⁹.

In line with this, in his *Saddanītipakaraṇa*¹⁹⁰, the Venerable Aggavaṃsa defines the word ‘*indriya*’ as a *taddhita* whose formation is: *inda* + *ṇiya* > *indriya*, where of the suffix *ṇiya*, the ‘*ṇ*’-*anubandha* is elided¹⁹¹, and of the word ‘*inda*’, *d* > *dr*¹⁹² and the vowel ‘*a*’ is elided¹⁹³ because of the preceding vowel ‘*i*’ of the remaining suffix ‘*iya*’.

Philology

P. *Indriya* = Skt. *Indriya*

¹⁸⁸ *Indaliṅgaṭṭho indriyaṭṭho, indadesitaṭṭho indriyaṭṭho, indadiṭṭhaṭṭho indriyaṭṭho, indasiṭṭhaṭṭho indriyaṭṭho, indajuṭṭhaṭṭho indriyaṭṭho*, Abh-a. II. 119.

¹⁸⁹ *Apica ādhipaccasaṅkhātena issariyaṭṭhenāpi etāni indriyāni*, Abh-a. II. 119.

¹⁹⁰ *Indato liṅgasiṭṭhadesitadiṭṭhajuṭṭhaissariyatthe ca*, Ss. §763. 234.

¹⁹¹ *Tesaṃ ṇo lopaṃ*, Kb. §396.

¹⁹² *Dro dassa*, Ss. §86. 27.

¹⁹³ *Sarā sare lopaṃ*, Kb. §12.

The Sanskrit equivalent of the *Pāli* word ‘*indriya*’ is just ‘*indriya*’ with the meaning of ‘faculty of sense’ or ‘power’¹⁹⁴ as shown in the *Sanskrit English Dictionary*.

Remarks

One detail worthy to notice is that in Vedic Sanskrit, the word ‘*indriya*’ as an adjective explicitly has the meaning of ‘belonging to Indra’¹⁹⁵, indicating that this term refers to the power of the mighty Indra in the Vedic literature. As an expansion of its usage, the term has eventually become a common terminology referring to any entity that exerts its own power over a certain domain.

***Cūḷa* := Minor, small**

The *Pāli* word ‘*cūḷa*’ is found as the first member of the *kammadhāraya* compound ‘*cūḷantare*’ in the verse:

“*Jātiādittayaṃ ekaṃ, padaṃ vīsatime tike;*

Tikāvasānikaṃ ekaṃ satta cūḷantare padā,”¹⁹⁶

which may be translated into English as “The triplet beginning with birth, one item in the twentieth triplet, one [item] in the last triplet, seven items in the minor/small group of couplets.”

The PTS *Pāli English Dictionary* in the entry of the word ‘*cūḷa*’¹⁹⁷ itself does not offer this desired meaning of ‘minor, small’, but instead refers readers to the definition of

¹⁹⁴ SED. 167.

¹⁹⁵ PED. 121.

¹⁹⁶ Abh-a. III. 22.

¹⁹⁷ PED. 271.

the word ‘*culla*’¹⁹⁸ (sharing an entry with apparently another one of the word ‘*cūḷa*’), which has this desired meaning.

Pāli Tradition

The *Dhammasaṅgani Atthakathā* explains the word ‘*cūḷantaraduka*’ as follows: “*Tato apare ‘sappaccayā dhammā appaccayā dhammā’ tiādayo satta dukā, aññamaññaṃ asambandhā, kevalaṃ dukasāmaññaṃ uccinitvā uccinitvā visuṃ visuṃ gocchakantare ṭhapitattā aññehi ca mahantaradukehi cūḷakattā cūḷantaradukā’ ti veditabbā,*”¹⁹⁹ which means “After that, seven other couplets, having no connection with one another, starting with ‘*dhammas* with causes, *dhammas* without causes,’ should be known as ‘couplets in a smaller/minor cluster’ (*cūḷantaradukā*) because of [two reasons] (1) that they are individually put in between two clusters (i.e., the *hetugocchaka* and the *āsavagocchaka*) after each being picked out as an ordinary/common couple entirely, and (2) that they are smaller than the other couplets in the larger/major cluster.”

In terms of formation, the word ‘*cūḷa*’ is a variant of and should come from the word ‘*culla*’ whose formation according to the *Abhidhānappadīpikāṭīkā* is as follows: $\sqrt{ci} + ula > culla$, where the vowel ‘*i*’ of the root \sqrt{ci} is elided and the consonant ‘*l*’ of the suffix ‘*ula*’ is doubled, and this word ‘*culla*’ is in the sense of ‘inferior, low’ (*nīca*).²⁰⁰ Then the word ‘*cūḷa*’ is formed from the word ‘*culla*’, where $ul > ū$ and the remaining ‘*l*’ of ‘*culla*’ becomes ‘*ḷ*’²⁰¹.

¹⁹⁸ PED. 270.

¹⁹⁹ Abh-a. I. 79.

²⁰⁰ *Ci caye, ulo, dvittaṃ, cullaṃ, nīce pana cullo*, Abhp-ṭ. §704-706. 461.

²⁰¹ *Tesu vuddhi-lop’āgama-vikāra-viparīt’ādesā ca*, Kb. §404.

Philology

P. *Cūḷa* = Skt. *Kṣudra* = Pkt. *Kṣulla*

The Sanskrit equivalent of the *Pāḷi* word ‘*cūḷa*’ is ‘*kṣudra*’²⁰² or ‘*kṣulla*’²⁰³, whose meanings are ‘minute, small, diminutive, inferior, ...’ It is noted in the *Sanskrit English Dictionary* that the word ‘*kṣulla*’ is originally a Prakrit form of the Sanskrit word ‘*kṣudra*’²⁰⁴.

The transformation from the Sanskrit language to the *Pāḷi* language for the word ‘*cūḷa*’ is as follows:

1. *Kṣudra* > *kṣudda*, where *dr* > *dd* via regressive assimilation²⁰⁵ because ‘*d*’ is a *vagga*-consonant while ‘*r*’ is *avagga*,
2. *Kṣudda* > *kkhudda*, where *kṣ* > *kkh* just like in *akṣi* > *akkhi*,
3. *Kkhudda* > *cchudda*, where *kkh* > *cch* just like in *akkhi* > *acchi*,
4. *Cchudda* > *chudda*, where the preceding consonant ‘*c*’ of the conjunct consonant ‘*cch*’ is elided,
5. *Chudda* > *cudda* due to the de-aspiration²⁰⁶,
6. *Cudda* > *cūḷa* because ‘*ud*’ and ‘*ū*’ are equivalent according to the law of *moræ*²⁰⁷ and the second *d* > *ḷ*, just like in Skt. *kovidāra* > P. *koviḷāra* (referring to a type of tree) or in Skt. *udāra* > P. *uḷāra* (meaning ‘great, noble, lofty’)²⁰⁸.

²⁰² SED. 330.

²⁰³ SED. 332.

²⁰⁴ SED. 332.

²⁰⁵ Geiger, *A Pāḷi Grammar*, §53. 44-45.

²⁰⁶ Geiger, *A Pāḷi Grammar*, §62.2. 53-54.

²⁰⁷ Geiger, *A Pāḷi Grammar*, §5. 4.

²⁰⁸ Geiger, *A Pāḷi Grammar*, §42.3. 34.

Remarks

In the transformation from the Sanskrit word 'kṣudra' to an equivalent Pāḷi word, after the step of *kṣudra* > *kṣudda*, another Pāḷi word in fact is formed also having the meaning of 'small, inferior, low'. That word is 'khudda', whose formation is as follows:

1. *Kṣudra* > *kṣudda* > *kkhudda*, where *dr* > *dd* and *kṣ* > *kkh*,
2. *Kkhudda* > *khudda*, where the preceding consonant 'k' of the conjunct consonant 'kkh' is elided.

Chapter Two

In this chapter, the following fourteen words from the portion of the *Kathāvatthu* of the *Pañcappakaraṇa Aṭṭhakathā* are analyzed: (i) *pāricchattaka*, (ii) *sopāna*, (iii) *niggahita*, (iv) *paṇṇatti*, (v) *sabbatthi*, (vi) *viloma*, (vii) *pakkosāpeti*, (viii) *ānubhāva*, (ix) *byañjanacchāya*, (x) *ākappa*, (xi) *ghāsacchādāna*, (xii) *samaya*, (xiii) *amarāvikkēpika* and (xiv) *sāṇipākāra*. For each of the words, the meaning in the context is first presented. Its formation and definition according to the *Pāḷi* tradition are discussed next. Then its Sanskrit equivalent is shown via a philological study to obtain a better understanding on how the word is formed. Suitable and important remarks are offered to conclude the discussion for the word.

***Pāricchattaka* := A coral tree, the celestial tree in the *Tāvatiṃsa* realm**

The *Pāḷi* word ‘*pāricchattaka*’ is found as the first member of the *chaṭṭhī tappurisa* compound ‘*pāricchattakamūle*’ in the passage: “*Yamakapāṭihīrāvasānasmiñhi bhagavā tidasapure pāricchattakamūle paṇḍukambalasilāyaṃ vassaṃ upagantvā...*”²⁰⁹ which may be translated into English as “It is evidential that, at the conclusion/end of the Twin Miracle, the Blessed One, having spent the rain retreat on the *Paṇḍukambala* Rock at the root of the *Pāricchattaka* Tree (i.e., under the *Pāricchattaka* Tree) in the City of Thirty Three Deities²¹⁰, ...”

²⁰⁹ Abh-a. III. 105.

²¹⁰ The *Pāḷi* English Dictionary of the *Pāḷi* Text Society mentions that “*Tidasa*: it is the round figure for 33, and is used as equivalent to *tāvatiṃsa*,” PED. 302.

The PTS *Pāli English Dictionary* defines the word ‘*pāricchattaka*’ as ‘the coral tree *Erythmia Indica*, a tree in Indra’s heaven’²¹¹.

Pāli Tradition

Regarding its definition, the *Abhidhānappadīpikāṭīkā* defines the word as “*Pari samantato chattaṃ viya tiṭṭhatī’ti pāricchattako*,”²¹² which means “It stands like an umbrella all around; therefore, it is called *pāricchattaka* (a coral tree).” This indicates that the word ‘*pāricchattaka*’ is a *taddhita* (second derivative noun), whose formation is *pari* + *chatta* + *ṇa* + *ka* > *pāricchattaka*. Specifically,

1. *pari* + *chatta* + *ṇa* > *pāricchatta*, which is an *upamā taddhita*²¹³, where the vowel ‘*a*’ of the prefix *pari* is lengthened²¹⁴, the *ṇ-anubandha* of the *taddhita* suffix ‘*ṇa*’ is elided²¹⁵ and the beginning consonant ‘*ch*’ of the word ‘*chatta*’ becomes doubled/conjunct²¹⁶.
2. *pāricchatta* + *ka* > *pāricchattaka*, which is a *sakattha taddhita*²¹⁷.

Philology

There is actually no Sanskrit morphologically equivalent to the *Pāli* word ‘*pāricchattaka*’. However, in the Sanskrit language, there is the word ‘*pārijātaka*’ (as well as the word ‘*pārijāta*’), which means ‘the coral tree’²¹⁸ according to the *Sanskrit English*

²¹¹ PED. 454.

²¹² Abhp-t. §28.

²¹³ Kb. §391; Ashin *Paññācakka*, ဝိဂြိုဟ်ဂြိုဟ်နည်း နိဿရည်း (*Techniques of Definition*) (Yangon: Aungdagon Publisher, 1994), 147.

²¹⁴ *Vuddh’ādisarassa vā’samyogantassa saṇe ca*, Kb. §400.

²¹⁵ *Tesaṃ ṇo lopam*, Kb. §396.

²¹⁶ *Vagge ghoṣāghoṣānaṃ tatiya-paṭhamā*, Kb. §29.

²¹⁷ *Yad’anupapannā nipātanā sījḥanti*, Kb. §391.

²¹⁸ SED. 620.

Dictionary. This Sanskrit word is in fact equivalent to the *Pāli* word ‘*pārijātaka*’ which also has the meaning of ‘a coral tree’²¹⁹.

Remarks

According to the *Abhidhānappadīpikā*, there are three equivalent *Pāli* words meaning ‘a coral tree’, namely, *koviḷāra*, *pāricchattaka*, and *pārijātaka*²²⁰. The focus here is on the two succeeding words whose formations are different even though they are considered synonymous. While the formation of the word ‘*pāricchattaka*’ is *pari* + *chatta* + *ṇa* + *ka* as presented above, that of the word ‘*pārijātaka*’ is *pārijāta* + *ka*, where *pāri* + *jāta* > *pārijāta* (a *chaṭṭhī tappurisa* compound) with the definition sentence “*Pārino samuddassa jāto apaccam pārijātako, sakatthe ko*”²²¹ meaning “It is called *pārijātaka* (a coral tree) because it is an offspring of the ocean; the ‘*ka*’ suffix does not have any other special meaning.” Hence, these two *Pāli* words are equivalent in terms of meaning, but are completely different in terms of morphology.

However, according to the PTS *Pāli English Dictionary*, the *Pāli* word ‘*pāricchatta*’ is equivalent to the *Pāli* word ‘*pāricchattaka*’²²², which is equivalent to the Sanskrit word ‘*pārijāta*’²²³. This would make the *Pāli* word ‘*pāricchatta*’ equivalent to the Sanskrit word ‘*pārijāta*’. Hence, the same would hold for the *Pāli* word ‘*pāricchattaka*’ and the Sanskrit word ‘*pārijātaka*’ (with the *taddhita* suffix ‘*ka*’ having no other special meaning). Therefore, it appears that the original *Pāli* word would be ‘*pārijātaka*’ and that it had evolved into ‘*pāricchattaka*’ phonetically because ‘*ch*’ (or ‘*cch*’) and ‘*j*’ root in the

²¹⁹ Abhp-ṭ. §28. 33.

²²⁰ Abhp. §28. 4.

²²¹ Abhp-ṭ. §28. 33.

²²² PED. 454.

²²³ PED. 454.

same place of articulation²²⁴. Then once the *Pāli* word ‘*pāricchattaka*’ took shape and was publicly used, *Pāli* grammarians suggested a new formation of the word morphologically (as in *pari + chatta + ṇa + ka*)²²⁵.

***Sopāna* := Stairway, staircase**

The *Pāli* word ‘*sopāna*’ is found in the following passage: “... [*bhagavā*] *utthavasso suvaṇṇarajatasopānamajjhe maṇimayena sopānena devalokato saṅkassanagare oruyha...*”²²⁶ which may be translated into English as “... [the Blessed One] who has spent the rain retreat, having descended in the city of *Saṅkassa* from the celestial world via the stairway made of jewels/rubies in the middle of the [two] stairways made of gold and of silver...”

The PTS *Pāli English Dictionary* defines this word ‘*sopāna*’ as ‘stairs, staircase’²²⁷.

Pāli Tradition

The *Abhidhānappadīpikāṭīkā* explains the word ‘*sopāna*’ as “*Upānena saha vattate’ti sopāno sopānaṃ vā*,”²²⁸ which means “It exists together with a handrail; therefore, it is called *sopāna* (stairway/staircase).” Thus, the formation of the word is: *saha* > *sa + upāna* > *sopāna*, where ‘*saha*’ is contracted into ‘*sa*’²²⁹, then ‘*a*’ of ‘*sa*’ is elided and ‘*u*’ of ‘*upāna*’ is strengthened into ‘*o*’ (i.e., becoming *vuddhi*)²³⁰.

²²⁴ *Ivaṇṇacavaggayakārā tālujā*, Ss. §23.

²²⁵ *Abhp-t.* §28.

²²⁶ *Abh-a.* III. 106.

²²⁷ *PED.* 726.

²²⁸ *Abhp-t.* §216.

²²⁹ *Sahasaddassa sādeso*, Pr. §338. 182.

²³⁰ *Kvacāsavaṇṇaṃ lutte*, Kb. §14.

Note that in the Myanmar *Nissaya* of the *Abhidhānaṭīkā*, ‘*upāna*’ means ‘a handrail’²³¹.

Philology

P. *Sopāna* = Skt. *Sopāna*

The Sanskrit equivalent of the *Pāli* word ‘*sopāna*’ is just ‘*sopāna*’ with the meaning of ‘stairs, steps, a staircase, ladder’²³² as shown in the *Sanskrit English Dictionary*.

Notice that in that definition entry, the *Sanskrit English Dictionary* indicates that the word ‘*sopāna*’ is ‘perhaps contracted from *saha* + *upāyana*’²³³, where ‘*upāyana*’ means ‘the act of coming near, approach’²³⁴.

***Niggahita* := Rebuked, censured, restrained**

The *Pāli* word ‘*niggahita*’ is a *kita* word found in the sentence: “*Tehi pana dhammasaṅgāhakattherehi niggahitā dasasahassā vajjiputtakā bhikkhū pakkhaṃ pariyesamānā attano anurūpaṃ dubbalapakkhaṃ labhitvā visuṃ mahāsaṅghikācariyakulaṃ nāma akaṃsu,*”²³⁵ which may be translated into English as “Then ten thousand *Vajjiputtaka* monks rebuked by those elders who had compiled the Doctrine, while seeking support, gained a suitable weak party of their own and separately formed the clan of teachers so-called *Mahāsaṅghika*.”

²³¹ Abhp-t-nis. I. §216. 330.

²³² SED. 1249.

²³³ SED. 1249.

²³⁴ SED. 215.

²³⁵ Abh-a. III. 106.

The *Concise Pāli English Dictionary*²³⁶ as well as the *A Dictionary of Pāli*²³⁷ declare that the word ‘*niggahita*’ is the past participle of the verb ‘*niggaṇhāti*’, a few of whose meanings are ‘to rebuke, to censure, to reprove, to restrain’.

Pāli Tradition

According to the *Tipiṭaka Pāli Myanmar Dictionary*²³⁸, the *kita* word ‘*niggahita*’ is formed as follows: *ni* + √*gah* + *ta* > *niggahita*, where the beginning consonant ‘*g*’ of the root becomes doubled²³⁹ and the vowel ‘*i*’ is inserted before the *kita* suffix ‘*ta*’²⁴⁰. As this *kita* word is related to the verb ‘*niggaṇhāti*’, it means ‘rebuked, censured, reprovved, restrained’.

Philology

P. *Niggahita* = Skt. *Nigrhīta*

The Sanskrit word ‘*nigrhīta*’ means ‘held down or back, seized, caught, checked’²⁴¹ according to the *Sanskrit English Dictionary*. Philologically, the Sanskrit word ‘*nigrhīta*’ becomes the Pāli word ‘*niggahita*’ as follows:

1. *r* > *ra* and then *gr* > *gg*. Note that the root of the Sanskrit word actually is √*grah*.

Therefore, it would be proper to say that in the process of taking the form of the Pāli word, the portion ‘*grh*’ of the Sanskrit word resumes its strong form ‘*grah*’ of the root, and

²³⁶ CPED. 139.

²³⁷ DP. II. 547.

²³⁸ TPMD. XII. 54.

²³⁹ *Paradvebhāvo thāne*, Kb. §28.

²⁴⁰ *Yathāgamamikāro*, Kb. §605.

²⁴¹ SED. 546.

2. $\bar{i} > i$.**Remarks**

The PTS *Pāli English Dictionary* does not offer an entry for the word ‘*niggahita*’. Under the entry of the verb ‘*niggaṇhāti*’²⁴² however, the past participle form of the verb is mentioned as ‘*niggahīta*’. Later, under its own entry, the word ‘*niggahīta*’ is defined as ‘restrained, rebuked, reprov’d’²⁴³. Therefore, it would be proper to conclude that the word ‘*niggahita*’ has a different reading, which is ‘*niggahīta*’²⁴⁴, and that this different reading with the long ‘ \bar{i} ’ must have come directly from its Sanskrit equivalent ‘*nighīta*’. This in fact is in line with the observation offered in the *Rūpasiddhi Bhāsāṭīkā* that there is traditionally no clear reason why the short ‘*i*’ in the *Pāli* word ‘*niggahita*’ becomes long in the equivalent *Pāli* word ‘*niggahīta*’²⁴⁵ other than that the latter comes from its Sanskrit equivalent. The *Tipiṭaka Pāli Myanmar Dictionary*²⁴⁶ however acknowledges both readings, i.e., ‘*niggahita*’ and ‘*niggahīta*’.

It would be a shortcoming were it not to mention that this *Pāli* word ‘*niggahita*’ (as well as its variant ‘*niggahīta*’) is famously used to name the nasal sound ‘*ṃ*’ in the *Pāli* language. The reason for it to be named this way is due to a certain kind of sound suppression when the letter is articulated. Specifically, according to the Commentator, “*Niggahitan’ti yaṃ karaṇāni niggahetvā avissajjetvā avivaṭena mukhena sānunāsikaṃ katvā vattabbaṃ,*”²⁴⁷ which means “The sound ‘*ṃ*’ should be spoken/said after

²⁴² PED. 354

²⁴³ PED. 354.

²⁴⁴ TPMD. XII. 54.

²⁴⁵ Pr-bhṭ. 36.

²⁴⁶ TPMD. XII. 54.

²⁴⁷ V-a. IV. 247.

suppressing/restraining the active articulators and making the nasal sound with the closed mouth”, or according to the grammarians, “*Rassassaram nissāya gayhati, karamam nigghetvā gayhatī’ti vā nigghātam,*”²⁴⁸ which means “In another way, it is called ‘*nigghāta*’ because being dependent on short vowels, it is taken (i.e., pronounced), and having restrained/suppressed active articulators, one takes (i.e., pronounces) it.”

***Paṇṇatti* := Concept, convention, designation**

The *Pāli* word ‘*paṇṇatti*’ is found as the first member of the *chaṭṭhī bahubbhīhi* compound ‘*paṇṇattivādā*’ in the sentence: “*Gokulikanikāyato bhijjivā aparāni dve ācariyakulāni jātāni – paṇṇattivādā ca bāhuliyā ca,*”²⁴⁹ which may be translated into English as “After breaking up from the sect of the Gokulikas, two clans of teachers have emerged: [that of] the *Paṇṇattivādins* and [that of] the *Bāhuliyas*.”

For the definition of the word ‘*paṇṇatti*’, the PTS *Pāli English Dictionary* refers²⁵⁰ readers to the entry of the word ‘*paññatti*’, some of whose meanings are given as ‘designation, concept, notion’²⁵¹.

Pāli Tradition

Regarding the definition of the word ‘*paṇṇatti*’ as part of the compound ‘*sekkhapaṇṇattiyam*’, the *Vimativinodanīṭikā*²⁵² and the *Vinayālaṅkāraṭikā*²⁵³ explain that “*Bhagavatā paññattattā paṇṇatti,*” meaning “It is called *paṇṇatti* because it has been

²⁴⁸ Pr. §10.

²⁴⁹ Abh-a. III. 106.

²⁵⁰ PED. 404.

²⁵¹ PED. 390.

²⁵² Vmt-t. II. 108.

²⁵³ VI-t. I. 293.

designated, appointed or made known by the Blessed One.” This definition is in line with the formation of the word as shown in the *Tipiṭaka Pāḷi Myanmar Dictionary* as in: *pa* + $\sqrt{\tilde{n}\tilde{a}}$ + $(\tilde{n})\tilde{a}pe$ + *ti* > *paṇṇatti*²⁵⁴, where

1. The consonant \tilde{n} of the root $\sqrt{\tilde{n}\tilde{a}}$ becomes doubled as in $\tilde{n}\tilde{n}$ ²⁵⁵ and then changes into $\eta\eta$ ²⁵⁶,
2. The ending vowel \tilde{a} of the root $\sqrt{\tilde{n}\tilde{a}}$ is dropped because of the following vowel \tilde{a} of the causative suffix $(\tilde{n})\tilde{a}pe$ ²⁵⁷,
3. The ending vowel *e* of the causative suffix $(\tilde{n})\tilde{a}pe$ is dropped²⁵⁸; then *p* and *t* become *tt*²⁵⁹,
4. Because of the conjunct consonant *tt*, the beginning vowel \tilde{a} of the causative suffix becomes shortened²⁶⁰.

Notice that the equivalent *Pāḷi* word ‘*pañṇatti*’ has exactly the same formation: *pa* + $\sqrt{\tilde{n}\tilde{a}}$ + $(\tilde{n})\tilde{a}pe$ + *ti*. The Venerable Aggavaṃsa in the *Suttamālā* of his *Saddanītippakaraṇa* points out that ‘*paṇṇatti*’ in fact is derived from the word ‘*pañṇatti*’, that is, $\tilde{n}\tilde{n}$ > $\eta\eta$ ²⁶¹.

Philology

P. *Paṇṇatti* = Skt. *Prajñapti*

²⁵⁴ TPMD. XIV. 1. 339.

²⁵⁵ *Paradvebhāvo thāne*, Kb. §28.

²⁵⁶ *Pañṇattipañṇāsānaṃ ñṇassa ṇṇo* (The conjunct ‘ $\tilde{n}\tilde{n}$ ’ of the words ‘*pañṇatti*’ and ‘*pañṇāsa*’ becomes ‘ $\eta\eta$ ’), Ss. §89. 27.

²⁵⁷ *Sarā sare lopam*, Kb. §12.

²⁵⁸ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

²⁵⁹ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

²⁶⁰ *Rassaṃ*, Kb. §26.

²⁶¹ *Pañṇattipañṇāsānaṃ ñṇassa ṇṇo* (The conjunct ‘ $\tilde{n}\tilde{n}$ ’ of the words ‘*pañṇatti*’ and ‘*pañṇāsa*’ becomes ‘ $\eta\eta$ ’), Ss. §89. 27.

The Pāli word ‘*paṇṇatti*’ is equivalent to the Sanskrit word ‘*prajñapti*’ which has the meaning of ‘instruction, agreement, appointment, engagement’²⁶² according to the *Sanskrit English Dictionary*.

The Sanskrit word ‘*prajñapti*’ becomes the Pāli word ‘*paṇṇatti*’ according to the following procedure:

1. *pr* > *pp* > *p* as one of the ‘*p*’s is dropped because in Pāli, a word in general does not start with a conjunct consonant,
2. *jñ* > *ññ* and then *ññ* > *ṇṇ* (unetymological change from palatals to linguals),
3. *pt* > *tt*.

***Sabbatthi* := ‘Everything exists’ doctrine**

The Pāli word ‘*sabbatthi*’ is found as the first member of the *sambhāvanā* *pubbapada kammadhāraya* compound ‘*sabbatthivāda*’ in the sentence: “*Puna tasmiṃyeva dutiye vassassate mahisāsakavādato bhijjivā sabbatthivādā dhammaguttikā’ti dve ācariyavādā uppannā,*”²⁶³ which may be translated into English as “Again in that very second century, two schools of teachers have arisen after breaking up from the *Mahisāsakavāda* sect: [that of] the *Sabbatthivādas* and [that of] the *Dhammaguttikas*.”

Pāli Tradition

Traditionally, this Pāli word ‘*sabbatthi*’ is resulted from the sentence “*Sabbam atthi*” meaning “There is everything” or “Everything exists” via two euphonic steps: (1)

²⁶² SED. 659.

²⁶³ Abh-a. III. 106.

followed by the vowel ‘a’, the *niggahīta* ‘ṃ’ is elided²⁶⁴, and (2) followed by the succeeding vowel ‘a’, the preceding vowel ‘a’ is elided²⁶⁵. Therefore, *sabbaṃ atthi* > *sabba atthi* > *sabbatthi*.

Philology

P. *Sabbatthi* = Skt. *Sarvāsti*

The word ‘*sarvāsti*’ can be found as part of the compound ‘*sarvāstivāda*’ meaning the name of a Buddhist school that advocates ‘the doctrine that all things are real’²⁶⁶ according to the *Sanskrit English Dictionary*. Philologically, the Sanskrit word ‘*sarvāsti*’ becomes the *Pāli* word ‘*sabbatthi*’ as follows: *rv* > *vv* > *bb*, *st* > *tth*, and *ā* > *a* because of being followed by a conjunct consonant ‘*tth*’.

Remarks

This *Pāli* word is part of the compound which designates the name of a Buddhist school among the eighteen sects formed before and up to the time of the Third Buddhist Council. As shown above, the *Kathāvatthu Aṭṭhakathā* indicates that this Buddhist school arose from the *Mahisāsakavāda* sect, which in turn then had come from the *Theravāda* school. Among the schools that adopted Sanskrit as their sacred language, the philosophy of this school was deemed to come closest to that of the *Theravāda* school. Specifically, as their name indicates, this school advocates that “all things exist.” A few of their prominent viewpoints are as follows²⁶⁷:

²⁶⁴ *Kvacī lopam*, Kb. §38.

²⁶⁵ *Sarā sare lopam*, Kb. §12.

²⁶⁶ SED. 1188.

²⁶⁷ P.V. Bapat, *2500 Years of Buddhism* (New Delhi: Additional Director General (I/C), 2012), 88-90.

1. Past and future phenomena also exist as they are in continuity with the present.
2. Arahantship does not guarantee a being the dominant position of unsurpassed eminence, i.e., he/she is subject to retrogression.
3. Arahants are not free from the effects of their past actions and still have things to learn.
4. The Buddha and Bodhisatta do not possess transcendent powers.
5. There is an interim existence between one life and the next.
6. There is no permanent substance in an individual, but there is permanent reality of all things.

***Viloma* := Opposing, reversed**

The *Pāḷi* word ‘*viloma*’ is found in the following verse:

“*Mahāsaṅgītikā bhikkhū, vilomaṃ akaṃsu sāsane;*

Bhindivā mūlasaṅgahaṃ, aññaṃ akaṃsu saṅgahaṃ,”²⁶⁸

which may be translated into English as “The monks of the Great Recital acted opposingly on the teachings [of the Blessed One]; after breaking up the original collection, they created a different one.”

The PTS *Pāḷi English Dictionary* defines the word as “against the grain (lit. against the hair), discrepant, reversed, wrong, unnatural.”²⁶⁹

²⁶⁸ Abh-a. III. 107.

²⁶⁹ PED. 636.

Pāli Tradition

According to the *Tipiṭaka Pāli Myanmar Dictionary*²⁷⁰, the formation of the word ‘viloma’ is *vi + loma*, where $\sqrt{lū} + man (ma) > loma$ ²⁷¹ with the definition “*Lunitabbo’ti lomo, maṃsacammāni lunāti chindatī’ti lomo,*”²⁷² meaning “Body hair (*loma*) is what should be cut, [or] it is called body hair (*loma*) because it cuts/pierces the skin and flesh.” Thus, the literal meaning of ‘viloma’ is ‘against the body hair’. Therefore, the word ‘viloma’ would be equivalent to the word ‘*paṭiloma*’ meaning ‘opposite, reverse, contrary’. The prefix ‘*vi*’ in this case should be understood to have the sense of *viruddha* (opposition) among its many available meanings as shown by the Venerable Aggavaṃsa in the section of *Catupadavibhāga* in his *Saddanītipakaraṇa*²⁷³.

Philology

P. *Viloma* = Skt. *Viloma*

The Sanskrit equivalent of the *Pāli* word ‘viloma’ is just ‘viloma’ with the meaning of ‘against the hair, turned the wrong way, contrary to the usual or proper course, opposed’²⁷⁴ as shown in the *Sanskrit English Dictionary*.

Remarks

In the *Pāli* literature such as this *Pañcappakaraṇa Aṭṭhakathā* in particular, the two other words with the stem ‘*loma*’ having the meanings related, which are ‘*anuloma*’²⁷⁵ and

²⁷⁰ TPMD. XIX. 901.

²⁷¹ TPMD. XVIII. 356.

²⁷² *Khyādīhi man ma ca to vā*, Kb. §627.

²⁷³ Ss. 367.

²⁷⁴ SED. 986.

²⁷⁵ Abh-a. III. 114; ‘*Anuloma*’ appears as the first member of the compounds ‘*anulomaṭhapanā*’ and ‘*anulomapāpanā*’.

‘*paṭiloma*’²⁷⁶, can also frequently be found. With the same token, these two words are formed by respectively adding the prefixes ‘*anu*’ and ‘*paṭi*’ to the word ‘*loma*’. In their corresponding contexts, these two prefixes often convey the meanings of ‘following’ (as in ‘*anveti*’ = following)²⁷⁷ and ‘against, opposition’ (as in ‘*paṭisota*’ = against the stream)²⁷⁸, respectively. Even though the literal meanings of these two words ‘*anuloma*’ and ‘*paṭiloma*’ would be ‘with the hair’ and ‘against the hair’ correspondingly, their intended meanings or contextual meanings would be ‘in natural order, suitable, adaptable, straight forward’²⁷⁹ and ‘in reverse order, opposite, contrary, backward’²⁸⁰ respectively in these contexts.

***Pakkosāpeti* := To summon, call, send forth, order to come, invite to come**

The Pāli word ‘*pakkosāpeti*’ is found in the form of the gerund ‘*pakkosāpetvā*’ in the following passage: “... *saṅghassa vacanena ahogaṅgāpabbatato theram pakkosāpetvā* ...,”²⁸¹ which may be translated into English as “... through the words of the Order, having invited the Elder to come from the *Ahogaṅgā* mountain ...”

The PTS *Pāli English Dictionary* defines the word ‘*pakkosāpeti*’ as ‘to call, send for, order to come’²⁸² as a sub-entry of the verb ‘*pakkosati*’.

²⁷⁶ Abh-a. III. 114; ‘*Paṭiloma*’ appears as the first member of the compounds ‘*paṭilomaṭhapanā*, ‘*paṭilomaṭhapanā*’ and ‘*paṭilomaropanā*’.

²⁷⁷ Ss. 365.

²⁷⁸ Ss. 362.

²⁷⁹ PED. 42.

²⁸⁰ PED. 398.

²⁸¹ Abh-a. III. 109-110.

²⁸² PED. 380.

Pāli Tradition

According to the *Tipiṭaka Pāli Myanmar Dictionary*²⁸³, the formation of the word ‘*pakkosāpeti*’ is: *pa* + √*kus* + (*ṇ*)*āpe* + *ti* > *pakkosāpeti*, where of the root √*kus*, the consonant ‘*k*’ is doubled²⁸⁴ and the vowel ‘*u*’ is strengthened into ‘*o*’ because of the *ṇ-anubandha* of the causative suffix ‘(*ṇ*)*āpe*’²⁸⁵.

Philology

P. *Pakkosāpeti* = Skt. *Prakrośāpayati*

The Sanskrit equivalent of the *Pāli* word ‘*pakkosāpeti*’ would be ‘*prakrośāpayati*’, which is the causative form of the verb ‘*prakrośati*’ meaning ‘to call upon, to invoke’²⁸⁶. The Sanskrit word ‘*prakrośāpayati*’ becomes the *Pāli* word ‘*pakkosāpeti*’ through the following steps:

1. *Pr* > *pp* via regressive assimilation, and then *pp* > *p* because in the *Pāli* language, a word in general does not start with a double consonant,
2. *Kr* > *kk* via regressive assimilation,
3. *Ś* > *s*, and
4. *Aya* > *e*.

***Ānubhāva* := Power, magnificence, majesty, greatness, splendor**

The *Pāli* word ‘*ānubhāva*’ is found in the following sentence:

“[I]ddhipāṭihāriyadassanena therassa ānubhāve nibbikiccho attano kukkuccaṃ

²⁸³ TPMD. XIII. 98.

²⁸⁴ *Paradvabhāvo thāne*, Kb. §28.

²⁸⁵ *Asamyogantassa vuddhi kārite*, Kb. §483.

²⁸⁶ SED. 655.

*pucchitvā vippaṭisāraṃ vūpasamesi,*²⁸⁷ which may be translated into English as “Via seeing the miracle [performed by the Elder], he had trust in the majesty/power of the Elder; after asking about his own uneasiness of conscience, he appeased the remorse.”

Pāli Tradition

According to the *Mahāvaggaṭīkā*²⁸⁸ of the *Dīgha Nikāya*, the *Sattakanipātaṭīkā*²⁸⁹ of the *Aṅguttara Nikāya* and many other sources, the word ‘*ānubhāva*’ is defined as “*Anu anu taṃsamāṅgino bhāveti vaḍḍhetī’ti anubhāvo, anubhāvo eva ānubhāvo,*” which roughly means: It repeatedly develops/cultivates/increases for those who are endowed with it. Therefore, the word is formulated via two steps:

1. *Anu + √bhū + ṇa > anubhāva*, where the *ṇ-anubandha* is dropped²⁹⁰ and *ū > o > av > āv*²⁹¹ because of the *ṇ-anubandha* of the *kita*-suffix *ṇa*.
2. *Anubhāva + ṇa > ānubhāva*, where the *ṇ-anubandha* is dropped²⁹² and *a > ā*²⁹³ because of the *ṇ-anubandha* of the *taddhita*-suffix *ṇa*.

The *Pañcappakaraṇa Anuṭīkā* however defines the word ‘*ānubhāva*’ as: “*Anubhavati etenā’ti ānubhāvo, sāmattiyaṃ, balan’ti attho,*”²⁹⁴ which means: “With it, one experiences or partakes in; therefore, it is called *ānubhāva*, which is the ability or power.” According to this definition, the word ‘*ānubhāva*’ is a *kita* word and its formation is *anu + √bhū + ṇa > ānubhāva*, where the beginning vowel of the prefix *a > ā* and the

²⁸⁷ Abh-a. III. 110.

²⁸⁸ D-ṭ. II. 122.

²⁸⁹ A-ṭ. III. 161.

²⁹⁰ *Kāritānaṃ ṇo lopam*, Kb. §523.

²⁹¹ *Asamyogantassa vuddhi kārite*, Kb. §483.

²⁹² *Tesaṃ ṇo lopam*, Kb. §396.

²⁹³ *Vuddh’ādisarassa vā’samyogantassa saṇe ca*, Kb. §400.

²⁹⁴ Anu-ṭ. III. 109.

vowel of the root $\bar{u} > o > av > \bar{a}v$ ²⁹⁵. The strengthening of the vowel ‘ \bar{u} ’ of the root $\sqrt{bh\bar{u}}$ into ‘ $\bar{a}v$ ’ can be reasoned via the *ṇ-anubandha* of the *kita*-suffix ‘ ηa ’. However, the lengthening of the beginning vowel ‘ a ’ of the prefix ‘*anu*’ into ‘ \bar{a} ’ cannot be reasonably explained in this case²⁹⁶.

Philology

P. *Ānubhāva* = Skt. *Anubhāva*

The Sanskrit equivalent of the *Pāḷi* word ‘*ānubhāva*’ is ‘*anubhāva*’, which means ‘dignity, authority’ according to the *Sanskrit English Dictionary*²⁹⁷. The change from the short vowel ‘ a ’ in the Sanskrit word to the long vowel ‘ \bar{a} ’ in the *Pāḷi* equivalent, according to Geiger, is due to “the effect of the new expiratory accent,”²⁹⁸ which can be seen in instances such as P. *Ājira* = Skt. *Ajira* (meaning ‘courtyard’), P. *Ālinda* = Skt. *Alinda* (meaning ‘terrace in front of a house’) and so on. Geiger adds that this change may also have occurred due to extraction of members from compounds. The PTS *Pāḷi English Dictionary*²⁹⁹ elaborates on this point saying that the original word should be ‘*anubhāva*’ meaning ‘experience, concomitance’ most of the time found in compounds such as ‘*mahānubhāva*’, ‘*rājānubhāva*’ and so on, and that when dissociated from the compounds, it has been then taken as ‘*ānubhāva*’ with a newly assigned meaning of ‘power, majesty’, and has been found in the later stage of the language.

²⁹⁵ *Asamyogantassa vuddhi kārite*, Kb. §483.

²⁹⁶ *Kvac’ādi-majjh’uttarānaṃ dīgha-rassā paccayesu ca*, Kb. §403.

²⁹⁷ SED. 36.

²⁹⁸ Geiger, *A Pāḷi Grammar*, 17.

²⁹⁹ PED. 40.

It should be noticed that according to the *A Dictionary of Pāli*³⁰⁰ (quoting *Buddhist Hybrid Sanskrit Grammar and Dictionary*), for the meaning of ‘power, majesty’, the primary form is ‘*ānubhāva*’ instead of ‘*anubhāva*’.

***Byañjanacchāyā* := Shadow of Letters**

The *Pāli* word ‘*byañjanacchāyā*’ is a *chaṭṭhī tappurisa* compound found in the following verse:

“*Aññaṃ sandhāya bhaṇitaṃ, aññaṃ atthaṃ ṭhapaṃsu te;*

Byañjanacchāyāya te bhikkhū, bahuṃ atthaṃ vināsayuṃ,”³⁰¹

which may be translated into English as “Regarding the [already] established meaning, they invented a different meaning; those monks destroyed many meanings via the shadow of letters.”

Pāli Tradition

According to the *Tipiṭaka Pāli Myanmar Dictionary*³⁰², the formation of the word ‘*byañjanacchāyā*’ is *byañjana* + *chāyā*, where *byañjana* means ‘the letter’³⁰³ and *chāyā* means ‘shade, shadow’³⁰⁴ according to the *PTS Pāli English Dictionary*. Therefore, the definition sentence of the word would be ‘*byañjanānaṃ chāyā byañjanacchāyā*’, meaning ‘the shadow of the letters’. In the *Aṭṭhakathā* of the *Cūlavagga* of the *Vinaya Piṭaka*, the word ‘*byañjanacchāyā*’ is explained in the context as “*byañjanacchāyāya atthaṃ*

³⁰⁰ DP. I. 305.

³⁰¹ Abh-a. III. 107.

³⁰² TPMD. XV. 367.

³⁰³ PED. 492.

³⁰⁴ PED. 276.

paṭibāhatī'ti byañjanamattameva gahetvā atthaṃ paṭisedheti,"³⁰⁵ which is to say, “to ward off the meaning via the shadow of the letters’ means ‘to ward off the meaning having taken only the mere letters’.”

Regarding the meaning and formation of each member of the *samāsa*, in the *Padarūpasiddhi*, the Venerable Buddhapiya defines the word ‘*byañjana*’ as “*Byañjīyate etehi attho'ti byañjanā,*”³⁰⁶ which means “They are called letters because the meaning is expressed through them.” Therefore, the formation of the word ‘*byañjana*’ according to the *Tipiṭaka Pāli Myanmar Dictionary* is: $vi + \sqrt{añj} + yu > byañjana$ ³⁰⁷, where $v > b$ ³⁰⁸, $i > y$ ³⁰⁹ and $yu > ana$ ³¹⁰. For the word ‘*chāyā*’, the *Ekakkharakosa Ṭīkā* defines it as “*Chayati sarīraṃ upasameti attapaviṭṭhānaṃ sattānan'ti chāyā,*”³¹¹ which means “It calms/appeases the body of beings who have entered/gone into/under itself; therefore, it is called *chāyā* (shadow, shade).” Therefore, the formation of the word according to the ဆတ္တဝါပုဒ်နိဂုံး is:

$\sqrt{chi} + \eta a + \bar{a} > chāyā$ ³¹², where

1. The vowel ‘*i*’ of the root ‘ \sqrt{chi} ’ is strengthened into *e* and then into *āya* because of the *ṇ-anubandha* of the *kita*-suffix ‘*ṇa*’³¹³,

³⁰⁵ V-a. IV. 42.

³⁰⁶ *Sesā byañjanā*, Pr. §8.

³⁰⁷ TPMD. XV. 366.

³⁰⁸ *Do dhassa ca*, Kb. §20.

³⁰⁹ *Ivaṇṇo yaṃ navā*, Kb. §21.

³¹⁰ *Anakā yu-ṇvūnaṃ*, Kb. §622.

³¹¹ Eka-t. 46.

³¹² Ashin Kumāra, *ဆတ္တဝါပုဒ်နိဂုံး (Garland of Dhātvattha)*, 5th ed. (Yangon: Thunsiddhi Family Publisher, 2019). 178.

³¹³ *Asamyogantassa vuddhi kārite*, Kb. §483.

2. Of the *kita*-suffix ‘*ṇa*’, the *ṇ-anubandha* is elided³¹⁴ and the vowel ‘*a*’ is also elided because of the feminine suffix ‘*ā*’³¹⁵.

Finally, in the process of the two members ‘*byañjana*’ and ‘*chāyā*’ combining to form the compound, the beginning consonant ‘*ch*’ of the latter member becomes doubled to the corresponding conjunct consonant ‘*cch*’³¹⁶ so that *byañjana* + *chāyā* > *byañjanacchāyā*.

Philology

P. *Byañjanacchāyā* = Skt. *Vyañjanacchāyā*

The Sanskrit equivalent to the *Pāḷi* word ‘*byañjanacchāyā*’ would be ‘*vyañjanacchāyā*’, which would also be a compound whose two members are ‘*vyañjana*’ and ‘*chāyā*’. According to the *Sanskrit English Dictionary*, ‘*vyañjana*’ means ‘the letter’³¹⁷ while ‘*chāyā*’ means ‘shadow, a shading place’³¹⁸. The Sanskrit word ‘*vyañjanacchāyā*’ is formed via *vyañjana* + *chāyā* > *vyañjanacchāyā*, where the beginning consonant ‘*ch*’ of the second member ‘*chāyā*’ is doubled into ‘*cch*’ because of being after the ending vowel ‘*a*’ of the first member ‘*vyañjana*’³¹⁹.

The Sanskrit word ‘*vyañjanacchāyā*’ becomes the *Pāḷi* word ‘*byañjanacchāyā*’ via *v* > *b*.

³¹⁴ *Kāritānaṃ ṇo lopam*, Kb. §523.

³¹⁵ *Sarā sare lopam*, Kb. §12.

³¹⁶ *Vagge ghosāghosānaṃ tatiyapaṭhamā*, Kb. §29.

³¹⁷ SED. 1029.

³¹⁸ SED. 132.

³¹⁹ Arthur A. MacDonell, *A Sanskrit Grammar for Students* (Delhi: Motilal Banarsidassa Publishers Private Limited, 2003), 23.

***Ākappa* := Appearance, attire**

The *Pāli* word ‘*ākappa*’ is the first member of the *tappurisa* compound ‘*ākappakaraṇāni*’ found in the following verse:

“*Nāmaṃ liṅgaṃ parikkhāraṃ, ākappakaraṇāni ca,
Pakatibhāvaṃ jahitvā, tañca aññaṃ akaṃsu te.*”³²⁰

which may be translated into English as “Having abandoned their original identity including name, form, requisites and appearance, they created a different one.”

The PTS *Pāli English Dictionary* defines the word ‘*ākappa*’ as ‘attire, appearance’³²¹.

Pāli Tradition

It is said in the *Aṭṭhakanipāta Aṭṭhakathā* of the *Aṅguttara Nikāya* that “*Ākappenā’ti nivāsanapārupanādinā vidhānena,*”³²² meaning “*Ākappa* means the arrangement/deportment with clothing and dressing.” In addition, the *Aṭṭhasālinī* defines the word as follows: “*Ākappo’ti gamanādiākāro,*”³²³ which means “*Ākappa* is the manner or appearance such as going and so on.” Then according to the *Tipiṭaka Pāli Myanmar Dictionary*, the formation of the word *ākappa* is $\bar{a} + \sqrt{kapp} + a > \bar{a}kappa$ and its meaning is ‘appearance, attire.’³²⁴ This root \sqrt{kapp} is either *bhūvādigāṇa* or *curādigāṇa* according

³²⁰ Abh-a. III. 107.

³²¹ PED. 93.

³²² A-a. III. 217.

³²³ Abh-a. I. 357.

³²⁴ TPMD. IV. 1. 8.

to the *Dhātvatthasaṅgaha*³²⁵, or just *curādigaṇa* according to the *Dhātumālā* of the *Saddanītippakaraṇa*³²⁶.

The *Abhidhānappadīpikāṭīkā* however says that “*Tikaṃ candanasuvaṇṇādyalaṅkārakatasarīrasobhāyaṃ. Kapu sāmattiye, ākappaṇaṃ ākappa, ṇo,*”³²⁷ which means that the three words *ākappa*, *vesa* and *nepaccha* are in the sense of the splendor or beauty of the body that has been decorated with gold, sandal wood and so on, and that specifically, the formation of the word *ākappa* is as follows: *ā + √kap + ṇa*, where the root *√kap* is in the sense of ability. Thus, according to this approach, then the root is *√kap* instead of *√kapp*, and on forming the word ‘*ākappa*’, the ending consonant ‘*p*’ of *√kap* is doubled, which is similar to what is stated in the *Padarūpasiddhi*, i.e., “*Kapu himsātakkalagandhesu, kappūro, dvittaṃ.*”³²⁸ In addition, according to the *Dhātumāla* of the *Saddanīti*, this root *√kap* is *bhūvādigaṇa*³²⁹.

Philology

P. *Ākappa* = Skt. *Ākalpa*

The *Pāli* word ‘*ākappa*’ is equivalent to the Sanskrit word ‘*ākalpa*’, whose meaning is ‘ornament, decoration’³³⁰ according to the *Sanskrit English Dictionary*. The Sanskrit word ‘*ākalpa*’ then becomes the *Pāli* word *ākappa* with *lp > pp*. The *Sanskrit English Dictionary* further says that the word ‘*ākalpa*’ is formed from ‘*kalpa*’ prefixed with ‘*ā*’,

³²⁵ Dhas. 68.

³²⁶ Sdh. 323.

³²⁷ Abhp-ṭ. §282-283. 201.

³²⁸ *Vidādīhyūro*, Pr. §680.

³²⁹ Sdh. 120.

³³⁰ SED. 126.

where ‘*kalpa*’ comes from the root \sqrt{klrp} with the corresponding verb ‘*kalpati*’³³¹. Thus, the proper *Pāli* root of the word ‘*ākappa*’ would be \sqrt{kapp} because philologically, $\sqrt{klrp} > kalp > kapp$.

***Ghāsacchādana* := Food and Clothing**

The *Pāli* word ‘*ghāsacchādana*’ is the first member of the *chatṭhī tappurisa* compound ‘*ghāsacchādanamattam*’ found in the following passage: “*titthiyā hatalābhasakkārā antamaso ghāsacchādanamattampi alabhantā*,”³³² which may be translated into English as “the heretical teachers whose gain and honor have been ruined, while not receiving even any amount of food and clothing.”

Pāli Tradition

According to the U Hoke Sein’s *Pāli Myanmar Dictionary*³³³, the formation of the word ‘*ghāsacchādana*’ is *ghāsa* + *acchādana*, which indicates that it is a *dvanda samāsa* whose definition sentence would be ‘*ghāso ca acchādanañca ghāsacchādanam*’. The *PTS Pāli English Dictionary* defines *ghāsa* as ‘grass for fodder, pasturing: food’³³⁴, and *acchādana* as ‘covering, clothing’³³⁵. Therefore, *ghāsacchādana* means ‘food and clothing’.

The *Sīlakkhandhavagga Abhinava Tīkā* defines the words ‘*ghāsa*’ and ‘*acchādana*’ as follows: “*Ghasitabbo asitabbo’ti ghāso, āhāro, ābhuso chādeti paridahati etenā’ti*

³³¹ SED. 308.

³³² Abh-a. III. 109.

³³³ UHS. 377.

³³⁴ PED. 257.

³³⁵ PED. 9.

acchādanaṃ, nivāsaṇaṃ, apica ghasanaṃ ghāso, ābhuso chādīyate acchādanan'tipi yujjati,"³³⁶ which indicates that:

1. The formation of the word 'ghāsa' is: $\sqrt{ghas} + \eta a > ghāsa$ ³³⁷, where the 'ṇ'-*anubandha* is elided³³⁸ and the vowel 'a' of the root is lengthened because of the 'ṇ'-*anubandha* of the suffix 'ṇa'³³⁹. Here, the 'ṇa' suffix can be in the objective sense (*kammasādhana*) or in the impersonal sense (*bhāvasādhana*).
2. The formation of the word 'acchādana' is: $\bar{a} + \sqrt{chad} + \eta e + yu > acchādana$ ³⁴⁰, where the prefix 'ā' is shortened³⁴¹, $ch > cch$ ³⁴², the 'ṇ'-*anubandha* is elided³⁴³, the vowel 'a' of the root is lengthened because of the 'ṇ'-*anubandha* of the suffix 'ṇe'³⁴⁴, $yu > ana$ ³⁴⁵, and *e* of 'ṇe' is elided³⁴⁶. Here, the *kita* suffix 'yu' (i.e., 'ana') can be in the instrumental sense (*karaṇasādhana*) or in the impersonal sense (*bhāvasādhana*).

Finally, in the process of the two members 'ghāsa' and 'acchādana' combining to form the compound, the ending vowel 'a' of 'ghāsa' is elided³⁴⁷. Therefore, *ghāsa + acchādana > ghāsacchādana*.

³³⁶ D-an-ṭ. II. 55.

³³⁷ TPMD. VI. 1012.

³³⁸ *Kāritānaṃ ṇo lopaṃ*, Kb. §523.

³³⁹ *Asaṃyogantassa vuddhi kārite*, Kb. §483.

³⁴⁰ TPMD. I. 196.

³⁴¹ *Rassaṃ*, Kb. §26.

³⁴² *Vagge ghosāghosānaṃ tatiyapaṭhamā*, Kb. §29.

³⁴³ *Kāritānaṃ ṇo lopaṃ*, Kb. §523.

³⁴⁴ *Asaṃyogantassa vuddhi kārite*, Kb. §483.

³⁴⁵ *Anakā yu-ṇvūnaṃ*, Kb. 622.

³⁴⁶ *Sarā sare lopaṃ*, Kb. §12.

³⁴⁷ *Sarā sare lopaṃ*, Kb. §12.

Philology

P. *Ghāśacchādāna* = Skt. *Ghāsācchādāna*

The Sanskrit equivalent to the *Pāḷi* word *ghāśacchādāna* would be *ghāsācchādāna*, which would also be a compound, whose two members are *ghāśa* and *ācchādāna*. According to the *Sanskrit English Dictionary*, *ghāśa* means ‘food, meadow or pasture grass’³⁴⁸ while *ācchādāna* means ‘covering, cloth, clothes, cloak’³⁴⁹. The Sanskrit word *ghāsācchādāna* is formed according to the Sandhi rule $a + ā > ā$ ³⁵⁰.

The Sanskrit word *ghāsācchādāna* becomes the *Pāḷi* word *ghāśacchādāna* with $ā > a$ because of being followed by the conjunct consonant ‘*cch*’.

Remarks

In one of the sub-entries of the word ‘*ghāśa*’³⁵¹, the PTS *Pāḷi English Dictionary* presents the word *ghāśachada* with the meaning ‘food and clothing’ and explains that it comes from *ghāśa* and *chāda* or *chādāna*. However, with an exhaustive search within the *Tipiṭaka* and the corresponding Commentaries and Subcommentaries, the word ‘*ghāśachada*’ is not found.

Samaya := View, idea, doctrine

The word ‘*samaya*’ is found in the following sentence: “*Theropi taṃ rājuyyāneyeva vasanto satta divasāni samayaṃ ugganḥāpesi,*”³⁵² which means “The elder also, while

³⁴⁸ SED. 377.

³⁴⁹ SED. 132.

³⁵⁰ MacDonell, *A Sanskrit Grammar for Students*, 11.

³⁵¹ PED. 257.

³⁵² Abh-a. III. 110.

dwelling only in the royal garden, taught him (i.e., the king *Asoka*) the doctrine for seven days.”

It should be noticed that the word ‘*samaya*’ has many contextual meanings as pointed out in the PTS *Pāli English Dictionary*³⁵³. However, in this context, the most proper meaning would be ‘doctrine, view’.

Pāli Tradition

Regarding the formation of the word ‘*samaya*’, the Venerable Aggavaṃsa in the *Dhātumālā* of his *Saddanītipparakaraṇa* declares that:

“*Ito yāto ayato ca, nipphattiṃ samudīraye,*

Viññū samayasaddassa, samavāyādivācino.

Ito yāto ayato ca, samānatthehi dhātuhi,

*Evaṃ samānarūpāni, bhavantīti ca īraye,”*³⁵⁴

which roughly means to say that the word ‘*samaya*’, having the meanings of *samavāya* (combination, coming together³⁵⁵) and so on, comes from the three roots √*i*, √*yā* and √*ay*, all of which have the same meaning. Based on this information, the *Tipiṭaka Pāli Myanmar Dictionary* offers the formation of the word as *saṃ + √i + a*, *sama + √yā + a* or *saṃ + √ay + a*³⁵⁶. Herein,

³⁵³ PED. 683.

³⁵⁴ Sdh. 142.

³⁵⁵ PED. 684.

³⁵⁶ TPMD. XXII. 363.

1. $saṃ + \sqrt{i} + a > samaya$, where $i > \bar{i} > e > ay$ ³⁵⁷ and $m > m$ ³⁵⁸,
2. $sama + \sqrt{yā} + a$, where \bar{a} is elided³⁵⁹,
3. $saṃ + \sqrt{ay} + a$, where $m > m$ ³⁶⁰.

Regarding the various meanings of the word, the *Aṭṭhasālinī*, the Commentary of the *Dhammasaṅgaṇī*, as well as the *Abhidhānappadīpikā* present the nine meanings as in: “*Tattha samayasaddo* –

Samavāye khaṇe kāle, samūhe hetu diṭṭhisu;

Paṭilābhe pahāne ca, paṭivedhe ca dissati,”³⁶¹

and

“Samayo samavāye ca, samūhe kāraṇe khaṇe;

Paṭivedhe siyā kāle, pahāne lābha diṭṭhisu,”³⁶²

which are (in the order according to the latter verse): combination/coming together, collection, cause/reason, opportunity/chance, penetration, time/period, eradication/abandonment, attainment, view/idea/doctrine. For the contexts in the canonical *Pāḷi* Texts where the word ‘*samaya*’ expresses such meanings, please consult the *Aṭṭhasālinī*³⁶³ as well as the *Tipiṭaka Pāḷi Myanmar Dictionary*³⁶⁴. Herein, i.e., in the

³⁵⁷ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

³⁵⁸ *Ma-dā sare*, Kb. §34.

³⁵⁹ *Sarā sare lopam*, Kb. §12.

³⁶⁰ *Ma-dā sare*, Kb. §34.

³⁶¹ Abh-a. I. 99.

³⁶² Abhp. §778.

³⁶³ Abh-a. I. 99.

³⁶⁴ TPMD. XXII. 363.

context mentioned in the beginning of the analysis, the word ‘*samaya*’ bears the meaning of ‘doctrine/view’.

Regarding this meaning, two closely-related terminologies are worthy to be mentioned: ‘*parasamaya*’, meaning ‘other people’s view/doctrine’ and ‘*sakasamaya*’, meaning ‘one’s own view/doctrine’. These two words can be found for example in the following passages: “*parasamaye panassa jātimayaṃ iddhiṃ icchan’ti taṃ sandhāya paṭijānāti*,”³⁶⁵ meaning “in other people’s view however, for that person (i.e., one who lives for a world cycle), the desire [to live for a world cycle] is an inborn psychic power; therefore, he acknowledges/admits with reference to that” and “*tattha kappatṭho sakasamaye kāmāvacarakusalameva paṭilabhati*”³⁶⁶, meaning “therein, one who lives for a world cycle acquires only sensual wholesomeness in his own view”, respectively.

Philology

P. *Samaya* = Skt. *Samaya*

The Sanskrit equivalent for the *Pāli* word ‘*samaya*’ is just ‘*samaya*’, meaning ‘order, direction, precept, doctrine’³⁶⁷. It is worthy to note that in the Sanskrit language, the word ‘*samaya*’ also has many contextual meanings.

***Amarāvikkhepika* := One Who Has an Eel-Wriggling Viewpoint**

The *Pāli* word ‘*amarāvikkhepika*’ is found in the following passage: “*Tato sassatavādino – ‘sassatavādī’ti āhaṃsu... amarāvikkhepikā... diṭṭhadhammanibbānavādā*

³⁶⁵ Abh-a. III. 234.

³⁶⁶ Abh-a. III. 234.

³⁶⁷ SED. 1164.

– ‘*diṭṭhadhammanibbānavādī’ti āhaṃsu.*,’³⁶⁸ which may be translated into English as “After that, those advocating eternalism said, ‘[He is] an eternalist’, ..., those having an eel-wriggling viewpoint [said ‘He is one with an eel-wriggling viewpoint’], ..., those advocating liberation in this very life said, ‘[He is] one who speaks liberation in this very life’.”

Pāli Tradition

The *Sīlakkhandhavagga Aṭṭhakathā* offers two explanations for the word ‘*amarāvikkhepika*’ as follows:

1. “*Na maratī’ti amarā. Kā sā? Evan’tipi me no’tiādinā nayena pariyantarāhitā diṭṭhigatikassa diṭṭhi ceva vācā ca. Vividho khepo’ti vikkhepo, amarāya diṭṭhiyā vācāya ca vikkhepo’ti amarāvikkhepo, so etesaṃ atthī’ti amarāvikkhepikā,*”³⁶⁹ which means “It does not die; therefore, it is called *amarā* (deathless). What is it? It refers to not only the view but also the speech of one who has the wrong view; this view or speech does not have the end as in “my [view] is also not ‘thus’” and so on. It is called *vikkhepa* (disturbance) because it is a various loss; it is called *amarāvikkhepa* (endless disturbance) because it is the disturbance of view and speech which is endless; one who has that disturbance is called *amarāvikkhepika* (one who has that endless disturbance).” Thus, the word ‘*amarāvikkhepika*’ is an *assatthi taddhita* whose formation results from the following procedure:

³⁶⁸ Abh-a. III. 110.

³⁶⁹ D-a. I. 106.

- a. *Na + mara + ā > amarā*, where *na > a*³⁷⁰ and the ending vowel ‘a’ of ‘*mara*’ is elided³⁷¹ when followed by the feminine sign suffix ‘ā’,
 - b. *Vi + khepa > vikkhepa*, where *kh > kkh*³⁷²,
 - c. *Amarā + vikkheppa > amarāvikkhepa* and
 - d. *Amarāvikkhepa + ika > amarāvikkhepika*, where the ending vowel ‘a’ of ‘*amarāvikkhepa*’ is elided³⁷³.
2. “*Aparo nayo — Amarā nāma ekā macchajāti, sā ummujjananimujjanādivasena udake sandhāvamānā gahetuṃ na sakkāti, evameva ayampi vādo itocito ca sandhāvati, gāhaṃ na upagacchatī’ti amarāvikkhepo’ti vuccati. So etesaṃ atthīti amarāvikkhepikā,*”³⁷⁴ which means “A different method: *Amarā* (eel) is the name of one type of fish; it is not able to catch it when it traverses via emerging, diving and so on in the water. In the same way, this speech/doctrine runs through from here and there, and does not reach a point/view; therefore, it is said as *amarāvikkhepa*. One who has that kind of speech/doctrine is called *amarāvikkhepika*.”

The *Aṅguttaranikāya Catukkanipāta Ṭīkā* further explains that “*Svāyaṃ vādo musāvādānuyogachandarāgabhayamohabhāvahetukatāya catudhā pavatto’ti āha* “*cattāro amarāvikkhepikā,*”³⁷⁵ which means “That speech/doctrine occurs/happens in four ways because it has as root the state of being afraid of telling lies (*musāvādabhayabhāva*), the state of being afraid of being accused (*anuyogabhayabhāva*), the state of being afraid

³⁷⁰ *Attamaṃ nassa tappurise*, Kb. §333.

³⁷¹ *Sarā sare lopamaṃ*, Kb. §12.

³⁷² *Vagge ghoṣāghoṣānaṃ tatiya-paṭhamā*, Kb. §29.

³⁷³ *Sarā sare lopamaṃ*, Kb. §12.

³⁷⁴ D-a. I. 106.

³⁷⁵ A-ṭ. II. 390.

of attachment (*chandarāgabhāva*) and the state of delusion (*mohabhāva*); therefore, ‘four *amarāvikkhepikas* are said’.”

Philology

P. *Amarāvikkhepika* = Skt. *Amarāvikṣepika*

No direct Sanskrit equivalent to the *Pāli* second derivative ‘*amarāvikkhepika*’ can be found in any dictionary. Regarding the components of the *Pāli* word, the member ‘*amarā*’ is equivalent to the Sanskrit word ‘*amarā*’, meaning ‘undying, imperishable’³⁷⁶ while the *Pāli* ‘*vikkhepa*’ to the Sanskrit ‘*vikṣepa*’, meaning ‘throwing, shaking, tossing, perplexity’³⁷⁷. Therefore, the Sanskrit equivalent of the *Pāli* word ‘*amarāvikkhepika*’ would be ‘*amarāvikṣepika*’, where *kṣ* > *kkh* coming from Sanskrit to *Pāli*.

Remarks

Note that this *Pāli*-Sanskrit equivalence is established based upon the first meaning of the *Pāli* word ‘*amarāvikkhepika*’ as defined above in the *Sīlakkhandhavagga Aṭṭhakathā*, where the word ‘*amarā*’ means ‘deathless’. For the meaning of ‘an eel’ where the Sanskrit word is either ‘*jalavyāla*’³⁷⁸ or ‘*kucika*’³⁷⁹, no such equivalence can be arrived at in terms of morphology.

³⁷⁶ SED. 80.

³⁷⁷ SED. 956.

³⁷⁸ SED. 415.

³⁷⁹ SED. 287.

***Sāṇipākāra* := Encircling screen wall**

The *Pāḷi* word ‘*sāṇipākāra*’ is found in the following passage: “... *sāṇipākāraṃ parikkhipāpetvā sāṇipākārantare nisinno...*,”³⁸⁰ which may be translated into English as “... having caused [the King *Asoka*] to encircle a screen wall (i.e., to put up an encircling screen wall), [he] (i.e., the Elder *Moggaliputtatissa*) who sat in the interior of [that] screen wall...”

The PTS *Pāḷi English Dictionary* does not have a separate entry for the word ‘*sāṇipākāra*’, but under the entry of the word ‘*sāṇi*’, instead defines the word ‘*sāṇipākāra*’ as ‘a screen wall’³⁸¹ while the *Concise Pāḷi-English Dictionary* under the entry of the word ‘*sāṇi*’ indicates the meaning of the word ‘*sāṇipākāra*’ as ‘a screen wall (made of hempen cloth)’³⁸².

Pāḷi Tradition

According to the *Tipiṭaka Pāḷi Myanmar Dictionary*, the word ‘*sāṇipākāra*’ is a compound (*samāsa*) constructed from the two members ‘*sāṇi*’ and ‘*pākāra*’³⁸³, whose meanings and formations are as follows:

1. Also according to the *Tipiṭaka Pāḷi Myanmar Dictionary*³⁸⁴, the word ‘*sāṇi*’ means ‘a screen, a curtain’ and is formed as *saha* + *āṇi* > *sāṇi*, where *saha* > *sa* with ‘*a*’ then elided³⁸⁵, or as *samāna* + *āṇi* > *sāṇi* where *samāna* > *sa* with ‘*a*’ then elided³⁸⁶.

³⁸⁰ Abh-a. III. 110.

³⁸¹ PED. 702.

³⁸² CPED. 279.

³⁸³ TPMD. XXIII. 396.

³⁸⁴ TPMD. XXIII. 396.

³⁸⁵ *Sarā sare lopam*, Kb. §12.

³⁸⁶ *Sarā sare lopam*, Kb. §12.

2. According to the *Abhidhānappadīpikāṭīkā*, the word ‘*pākāra*’ is defined as “*pakubbanti tanti pākāro, samantato karāyateti vā pākāro, akattari ca kārake saññāyaṃ ṇo, rassassa dīghatā,*”³⁸⁷ which means “It is made all around; therefore, it is called *pākāra* (encircling wall).” The formation of the word is $pa + \sqrt{kar} + \eta a > pākāra$ ³⁸⁸, where
- The *ṇ-anubandha* of the suffix ‘*ṇa*’ is elided³⁸⁹: $pa + \sqrt{kar} + \eta a > pa + \sqrt{kar} + a$,
 - The vowel ‘*a*’ of the root \sqrt{kar} is lengthened³⁹⁰: $pa + \sqrt{kar} + a > pa + kār + a$,
and
 - The ending vowel ‘*a*’ of the prefix ‘*pa*’ is lengthened³⁹¹: $pa + kār + a > pā + kār + a > pākāra$.

Then the compound ‘*sāṇipākāra*’ is formed as $sāṇi + pākāra > sāṇipākāra$ meaning ‘an encircling screen wall’.

Philology

P. *Sāṇipākāra* = Skt. *Śāṇīprākāra*

The Sanskrit equivalent of the *Pāli* word ‘*sāṇipākāra*’ would be ‘*śāṇīprākāra*’ with the meaning of ‘a hempen cloth wall’. The Sanskrit word ‘*śāṇīprākāra*’ is a combination of the two words ‘*śāṇī*’³⁹² meaning ‘a hempen cloth or garment’ and ‘*prākāra*’³⁹³ meaning

³⁸⁷ Abhp-ṭ. §203.

³⁸⁸ TPMD. XIV. 3. 287.

³⁸⁹ *Kāritānaṃ ṇo lopam*, Kb. §523.

³⁹⁰ *Asamyogantassa vuddhi kārite*, Kb. §483.

³⁹¹ *Ādimajjhuttarasarānaṃkvaci dīgharassattam*, Ss. §858. 262.

³⁹² SED. 1063.

³⁹³ SED. 703.

‘a wall, an enclosure’. The Sanskrit word ‘śāṇī’ becomes the *Pāli* equivalent ‘sāṇi’ via the changes ś > s and ī > i, and the Sanskrit word ‘prākāra’ the *Pāli* word ‘pākāra’ via pr > pp > p.

Remarks

In the *Pāli* literature, there is no such word as ‘sāṇipākāra’ as mentioned in the PTS *Pāli English Dictionary*. On the other hand, in the Sanskrit language, there is no such word as ‘śāṇī’. Thus, it is tempting to speculate that in addition to what has been shown above (sāṇi + pākāra > sāṇipākāra) in accordance with the *Tipiṭaka Pāli Myanmar Dictionary*, it is philologically reasonable that the *Pāli* word ‘sāṇipākāra’ may also be the compound of the two words ‘sāṇī’ and ‘pākāra’, where ‘sāṇī’ comes from the Sanskrit ‘śāṇī’ and ‘pākāra’ comes from the Sanskrit ‘prākāra’. In such a scenario, the *Pāli* compound ‘sāṇipākāra’ would be formed as sāṇī + pākāra > sāṇipākāra with ī > i. Then the meaning of the compound is ‘a hempen cloth wall’, where the formation of the first member ‘sāṇī’ is saṇa + ṇa + ī, whose definition sentence is “saṇassa vikāro sāṇī”³⁹⁴ meaning “it is called hempen-cloth (sāṇī) because it is a mode/alteration of hemp (saṇa).”

³⁹⁴ TPMD. XXIII. 397.

Chapter Three

In this chapter, the following fourteen words from the portion of the *Kathāvatthu* of the *Pañcappakaraṇa Aṭṭhakathā* are analyzed: (i) *saccikaṭṭha*, (ii) *pāpana*, (iii) *ropana*, (iv) *niggaha*, (v) *chalavāda*, (vi) *micchā*, (vii) *jīva*, (viii) *sarīra*, (ix) *parinibbuta*, (x) *brāhmaṇa*, (xi) *vekalla*, (xii) *bhindana*, (xiii) *aḷa* and (xiv) *nigaḷa*. For each of the words, the meaning in the context is first presented. Its formation and definition according to the *Pāli* tradition are discussed next. Then its Sanskrit equivalent is shown via a philological study to obtain a better understanding on how the word is formed. Suitable and important remarks are offered to conclude the discussion for the word.

***Saccikaṭṭha* := True meaning**

The *Pāli* word ‘*saccikaṭṭha*’ is found in the following sentence: “*Tattha puggalo upalabbhati saccikaṭṭhaparamatthenāti ayaṃ pucchā*,”³⁹⁵ which may be translated into English as “Therein, this is the question: ‘Is the person acquired in the true sense and in the ultimate sense?’”

Pāli Tradition

The *Pañcappakaraṇa Anuṭṭikā* defines the word ‘*saccikaṭṭha*’ as “*Saccaññeva saccikaṃ, so eva attho aviparītassa ñāṇassa visayabhāvaṭṭhenā’ti saccikaṭṭho*,”³⁹⁶ which means “*Saccika* is truth itself; *saccikaṭṭha* is the true meaning in the sense of the state of

³⁹⁵ Abh-a. III. 112.

³⁹⁶ Anu-ṭ. III. 60.

the domain of right/correct knowledge.” Therefore, the formation of the word ‘*saccikaṭṭha*’ is as follows:

1. *Sacca* + *ṇika* > *saccika*, where the *ṇ-anubandha* of the *taddhita* suffix ‘*ṇika*’ is elided³⁹⁷ and the final vowel ‘*a*’ of the word ‘*sacca*’ is also elided³⁹⁸. The word ‘*saccika*’ is a *sottha taddhita*.
2. *Saccika* + *attha* > *saccikaṭṭha*, where the final vowel *a* of the word ‘*saccika*’ is elided³⁹⁹ and the conjunct consonant *tth* > *ṭṭh*⁴⁰⁰. The word ‘*saccikaṭṭha*’ is an *avadhāraṇa kammadhāraya* compound.

Philology

P. *Saccikaṭṭha* = Skt. *Satyakārtha*

No direct Sanskrit equivalent to the *Pāḷi* compound ‘*saccikaṭṭha*’ can be found in any dictionary. Regarding the components of the *Pāḷi* word, the member ‘*saccika*’ is equivalent to the Sanskrit word ‘*satyaka*’ which is the same as the word ‘*satya*’⁴⁰¹, meaning ‘true, real, actual’⁴⁰² while the *Pāḷi* word ‘*attha*’ to the Sanskrit word ‘*artha*’, meaning ‘sense, meaning, notion’⁴⁰³. Therefore, the Sanskrit equivalent of the *Pāḷi* word ‘*saccikaṭṭha*’ would be ‘*satyakārtha*’, with the following changes: *ty* > *cc* (such as in Skt. *kr̥tya* > P. *kiicca*, meaning ‘function’, and in Skt. *bhṛtya* > P. *bhacca*, meaning ‘servant’), *a*

³⁹⁷ *Tesaṃ ṇo lopam*, Kb. §396.,

³⁹⁸ *Sarā sare lopam*, Kb. §12.

³⁹⁹ *Sarā sare lopam*, Kb. §12.

⁴⁰⁰ *Tathanarāṇaṃ ṭaṭṭhāṇā*, Mb. I. §52.

⁴⁰¹ SED. 1137.

⁴⁰² SED. 1137.

⁴⁰³ SED. 90.

> *i* (such as in Skt. *sarīsrpa* > P. *sirīsapa*, meaning ‘snake’, and in Skt. *tamirā* > P. *timissā*, meaning ‘dark night’), *ā* > *a*⁴⁰⁴, and *rth* > *ṭṭh*⁴⁰⁵ coming from Sanskrit to *Pāḷi*.

***Pāpana* := Gaining, attaining**

The *Pāḷi* word ‘*pāpana*’ is found as the second member of the *kammadhāraya* compound ‘*anulomapāpanā*’ in the following sentence: “*Tena vata re’tiādi anulomapakkhe niggahassa pāpitattā anulomapāpanā nāma,*”⁴⁰⁶ which may be translated into English as “The passage beginning with ‘*Tena vata re*’ (‘therefore, indeed, good sir’) is called *anulomapāpana* (forward gaining/attaining) because the censure has been caused to be reached in the forward/direct proposition.”

***Pāḷi* Tradition**

According to U Hoke Sein’s *Pāḷi Myanmar Dictionary*⁴⁰⁷, the formation of the word ‘*pāpana*’ is *pa* + $\sqrt{\text{āp}}$ + *yu* > *pāpana*, where

1. The vowel ‘*a*’ of the prefix ‘*pa*’ is elided because of the vowel ‘*ā*’ of the root⁴⁰⁸,
and
2. The *kita* suffix *yu* becomes *ana*⁴⁰⁹.

On the other hand, the *Tipiṭaka Pāḷi Myanmar Dictionary* exerts that the word is formed as follows: *pa* + $\sqrt{\text{ap}}$ + (*n*)*e* + *yu* > *pāpana*⁴¹⁰, where

⁴⁰⁴ MacDonell, *A Sanskrit Grammar for Students*, 11; This long ‘*ā*’ in the Sanskrit word is because of *sandhi*: *a* + *a* > *ā*.

⁴⁰⁵ Because of the influence of the letter ‘*r*’ in Sanskrit.

⁴⁰⁶ Abh-a. III. 114.

⁴⁰⁷ UHS. 662.

⁴⁰⁸ *Sarā sare lopam*, Kb. §12.

⁴⁰⁹ *Anakā yu-ṇvūnam*, Kb. §622.

⁴¹⁰ TPMD. XIV. 3. 406.

1. The vowel ‘a’ of the prefix ‘pa’ is elided and the vowel ‘a’ of the root is lengthened into ‘ā’⁴¹¹,
2. The *kita* suffix *yu* becomes *ana*⁴¹², and
3. The *kārita* suffix *e* is elided because of the preceding vowel ‘a’ of ‘ana’⁴¹³.

Thus, the word ‘pāpana’ is the corresponding noun of the verb ‘pāpuṇāti’ whose formation is *pa* + √*āp* + *uṇā* + *ti*⁴¹⁴ (or *pa* + √*ap* + *uṇā* + *ti*⁴¹⁵). Therefore, the meaning of ‘pāpana’ is ‘attaining, reaching’.

Philology

P. *Pāpana* = Skt. *Prāpaṇa*

The Sanskrit equivalent of the Pāḷi word ‘pāpana’ is ‘prāpaṇa’⁴¹⁶ with the meaning of ‘reach, extension’ shown in the *Sanskrit English Dictionary*. The Sanskrit word ‘prāpaṇa’ becomes its equivalent Pāḷi word ‘pāpana’ with the change of *pr* > *pp* > *p*⁴¹⁷ and of *ṇ* > *n*.

Ropana := Planting, sowing, cultivating

The Pāḷi word ‘ropana’ is found as the second member of the *kammadhāraya* compound ‘*anulomaropana*’ in the following sentence: “*Yaṃ tattha vadesī’tiādi anulomapakkhe niggahassa āropitattā anulomaropanā nāma,*”⁴¹⁸ which may be translated

⁴¹¹ *Dīghaṃ*, Kb. §15.

⁴¹² *Anakā yu-ṇvūnaṃ*, Kb. §622.

⁴¹³ *Sarā sare lopam*, Kb. §12.

⁴¹⁴ UHS. 663.

⁴¹⁵ TPMD. XIV. 3. 425.

⁴¹⁶ SED. 707.

⁴¹⁷ Pāḷi words generally do not start with conjunct consonants. Therefore, in this case, the first ‘p’ of ‘pp’ is elided.

⁴¹⁸ Abh-a. III. 114.

into English as “The passage beginning with ‘*Yaṃ tattha vadesi*’ (‘what you said therein’) is called *anulomaropana* (forward planting/sowing) because the censure has been set up in the forward/direct proposition.”

The PTS *Pāli English Dictionary* defines the word ‘*ropana*’ as “planting.”⁴¹⁹

Pāli Tradition

According to the *Tipiṭaka Pāli Myanmar Dictionary*⁴²⁰, the word ‘*ropana*’ is *tiliṅga* (three genders) and whose formation is $\sqrt{ruh} + \eta e + \text{yu} > \text{ropana}$, where

1. The vowel *u* of the root is strengthened into *o* because of the causative suffix ηe ⁴²¹,
2. The final consonant *h* of the root becomes *p*⁴²²,
3. The η -*anubandha* of the causative suffix ηe is elided⁴²³,
4. The *kita* suffix *yu* becomes *ana*⁴²⁴, and
5. The vowel *e* of the causative suffix ηe is elided⁴²⁵.

Philology

P. *Ropana* = Skt. *Ropaṇa*

The Sanskrit equivalent of the *Pāli* word ‘*ropana*’ is ‘*ropaṇa*’⁴²⁶ with the meaning of ‘the act of planting, sowing’ as shown in the *Sanskrit English Dictionary*. The Sanskrit

⁴¹⁹ PED. 636.

⁴²⁰ TPMD. XVII. 804.

⁴²¹ *Asamyogantassa vuddhi kārite*, Kb. §483.

⁴²² *Kvacī dhātu-vibhattipaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

⁴²³ *Kāritānaṃ ṇo lopaṃ*, Kb. §523.

⁴²⁴ *Anakā yu-ṇvūnaṃ*, Kb. §622.

⁴²⁵ *Sarā sare lopaṃ*, Kb. §12.

⁴²⁶ SED. 889.

word ‘*ropaṇa*’ becomes its equivalent *Pāli* word ‘*ropana*’ through the change of $\eta > n$ (the same as in Skt. *prāvaraṇa* > P. *pārupana*, meaning ‘cloak’, and in Skt. *kaphoṇi* > P. *kaponi*, meaning ‘elbow’).

Remarks

Regarding the change of $h > p$ of the root \sqrt{ruh} in the formation of the word ‘*ropanā*’, the traditional *Pāli* grammar does not offer a separate or specific rule. Therefore, the explanation here relies upon one of the general rules⁴²⁷ offered in the *Kaccāyanabyākaraṇa*. However, in the Sanskrit language, this change can be explained according to the following rule: “*Ruhaḥ po ’nyatarasyām, ruheḥ aṅgasya anyatarasyām pakārādeśo bhavati ṇau parataḥ,*” meaning “*p* may optionally be substituted for the final of \sqrt{ruh} in the causative.”⁴²⁸

***Niggaha* := Restraint, control, censure, rebuke, refutation**

The *Pāli* word ‘*niggaha*’ is found in the following passage: “... *paṭhamassa niggahassa dvīhākārehi āropitattā ekovāyaṃ niggaho ’ti paṭhamo niggaho,*”⁴²⁹ which may be translated into English as “... this is the only one refutation because the first refutation has been set up with two methods; therefore, it is the first refutation.”

The PTS *Pāli English Dictionary* defines the word ‘*niggaha*’ as ‘restraint, control, censure, rebuke, refutation’⁴³⁰. The meaning of ‘refutation’ is taken in this case because

⁴²⁷ *Kvacī dhātu-vibhattipaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

⁴²⁸ Śrīśa Chandra Vasu, trans. *The Aṣṭādhyāyī of Pāṇini*, Vol. II (Delhi: Motilal Banarsidass Publishers Private Limited, 2009), 1426.

⁴²⁹ Abh-a. III. 115.

⁴³⁰ PED. 354.

the word ‘*niggaha*’ appears here in the context of the *Kathāvatthu*⁴³¹ where arguments between different Buddhist schools/sects are presented.

Pāli Tradition

The *Padarūpasiddhibyākaraṇa* defines the word ‘*niggaha*’ as “*niggaṇhāti, niggahaṇaṃ vā niggaho,*”⁴³² which means “It restrains/oppresses/suppresses; therefore, it is called *niggaha*; alternatively, *niggaha* is the action of restraining, of oppressing, of suppressing.” The formation of the word therefore is: *ni* + √*gah* + *ṇa* > *niggaha*⁴³³, where

1. The consonant *g* of the root √*gah* becomes doubled⁴³⁴, and
2. The consonant *ṇ* of the suffix *ṇa* is dropped⁴³⁵.

Regarding its contextual meaning, the word ‘*niggaha*’ has the sense of ‘restraint, control’ in many places in the *Pāli* texts, one of which is the occasion when the Buddha recollected to the wanderer *Saccaka* His self-mortification practice experience as in “[...] *evameva kho me, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.*”⁴³⁶ In this context, the corresponding *ṭīkā* elaborates that “*Akusalacittassa pavattituṃ appadānaṃ niggaho,*”⁴³⁷ which means “‘*niggaha*’ (restraint, control) means not allowing unwholesome consciousness to arise.”

⁴³¹ PED. 354.

⁴³² Pr. §568.

⁴³³ TPMD. XII. 50.

⁴³⁴ *Paradvabhāvo ṭhāne*, Kb. §28.

⁴³⁵ *Kāritānaṃ ṇo lopaṃ*, Kb. §523.

⁴³⁶ M. I. 309.

⁴³⁷ M-ṭ. II. 124.

The meaning of ‘censure, rebuke’ of the word ‘*niggaha*,’ on the other hand, can be found in other contexts one of which is the answer offered by the Venerable *Ānanda* in response to the question asked by the Venerable *Mahā Kassapa* regarding the three reasons why the Buddha laid down the *Vinaya* rule concerning meals among families in groups of more than three monks⁴³⁸. One of the reasons is ‘*dummaṅkūnaṃ puggalānaṃ niggahāya*’, which is explained in the corresponding *Aṭṭhakathā* as “*dummaṅkūnaṃ puggalānaṃ niggahāyā’ti dussīlapuggalānaṃ niggaṇhanattham*”⁴³⁹, meaning “‘*dummaṅkūnaṃ puggalānaṃ niggahāya*’ means ‘in order to rebuke, censure persons of bad characters’.”

For the meaning of ‘refutation’, the *Kathāvatthu Aṭṭhakathā* extensively explains the word as “*Ājānāhi niggahan’ti sakavādivacanaṃ. Yasmā te purimāya vattabbapaṭiññāya pacchimā navattabbapaṭiññā, pacchimāya ca purimā na sandhiyati, tasmāpi niggahaṃ patto. Taṃ niggahaṃ dosaṃ aparādhaṃ sampaṭicchāhīti attho*,”⁴⁴⁰ which roughly means “‘Please acknowledge the refutation’ is the speech of the Sakavādin. The meaning is: ‘Because your latter statement is not in agreement with the previous one and the previous statement is not linked to the second one, you have reached a refutation. Please accept that refutation, fault, offence’.”

Philology

P. *Niggaha* = Skt. *Nigraha*

The Sanskrit equivalent of the *Pāḷi* word ‘*niggaha*’ is ‘*nigraha*’, a few of whose meanings are ‘keeping down or back, restrain, blame, an occasion for refutation.’⁴⁴¹ The

⁴³⁸ S. I. 418.

⁴³⁹ S-a. II. 165.

⁴⁴⁰ Abh-a. III. 113.

⁴⁴¹ SED. 546.

Sanskrit word ‘*nigraha*’ becomes the *Pāli* word ‘*niggaha*’ via regressive assimilation⁴⁴² *gr* > *gg* because ‘*g*’ is a *vagga*-consonant while ‘*r*’ is *avagga*.

***Chalavāda* := Fraud/Wicked Speech**

The *Pāli* word ‘*chalavāda*’ is found in the following passage: “*paravādī pana’nupalabbhatī’ti vacanasāmaññamattaṃ chalavādaṃ nissāya ...*,”⁴⁴³ which may be translated into English as “However, the opponent in the controversy, having relied on the fraud speech which is the mere conformity with the saying ‘it is not acquired’ ...”

Pāli Tradition

The *Tipiṭaka Pāli Myanmar Dictionary* shows the formation of the word ‘*chalavāda*’ as *chala* + *vāda*⁴⁴⁴, which would make it a *kammadhāraya* compound whose *viḅḅaha* would be “*chalañca taṃ vādo cā’ti chalavādo*.” Regarding the formation of the members of the compound,

1. The word ‘*chala*’ is defined for instance as “*lese tu khalite chalaṃ*,”⁴⁴⁵ which means “the word ‘*chala*’ is in the sense of fault pretext or trick.” According to the *Tipiṭaka Pāli Myanmar Dictionary*⁴⁴⁶, the word has three meanings such as “rejecting others’ words, wicked lying, and fault or mistake”. In terms of its formation, there can be three possibilities:

- a. *Cho* + *ala* > *chala*⁴⁴⁷, where the vowel ‘*o*’ of ‘*cho*’ is elided⁴⁴⁸,

⁴⁴² Geiger, *A Pāli Grammar*, §53. 44-45.

⁴⁴³ Abh-a. III. 115.

⁴⁴⁴ TPMD. VII. 748.

⁴⁴⁵ Abhp. §1108

⁴⁴⁶ TPMD. VII. 742.

⁴⁴⁷ TPMD. VII. 742; Herein, it says that the information is obtained from the *Visuddhārāma Tipiṭaka Abhidhāna*.

⁴⁴⁸ *Sarā sare lopaṃ*, Kb. §12.

- b. $\sqrt{khal} + a > chala$, where $kh > ch$ and the root \sqrt{khal} is in the sense of *calana* (agitation) and *sañcaya* (accumulation)⁴⁴⁹,
- c. $\sqrt{chad} + ala > chala$, where of the root \sqrt{chad} , the consonant ‘d’⁴⁵⁰ and then the vowel ‘a’⁴⁵¹ are elided, and the definition sentence (*viggaha*) is “*chādituṃ vārituṃ ujjhituṃ vā alan’ti chalaṃ*,”⁴⁵² meaning “it deserves/is worthy to cover, to obstruct or to brush away”.
2. The word ‘*vāda*’ is defined as “*vadanti etenā’ti vādo*”⁴⁵³ meaning “people speak via it; therefore, it is called a speech (*vāda*).” Thus, the formation of the word is $\sqrt{vad} + ṇa > vāda$ ⁴⁵⁴, where the *ṇ-anubandha* of the *kita*-suffix *ṇa* is elided⁴⁵⁵ and the vowel *a* of the root \sqrt{vad} is lengthened⁴⁵⁶.

The compound ‘*chalavāda*’ does not refer to any particular doctrine or viewpoint in general. Among the several meanings shown above, it is a terminology to indicate a type of wicked speech where after initially allowing, one then denies⁴⁵⁷.

Philology

P. *Chalavāda* = Skt. *Chalavāda*

The Sanskrit equivalent of the *Pāḷi* word ‘*chala*’ is ‘*chala*’, whose meaning is ‘fraud, deceit, delusion’⁴⁵⁸. Regarding the *Pāḷi* word ‘*vāda*’, the Sanskrit equivalent is also

⁴⁴⁹ Abhpsc. 197.

⁴⁵⁰ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

⁴⁵¹ *Sarā sare lopam*, Kb. §12.

⁴⁵² Ss-nis. II. 369.

⁴⁵³ D-a. I. 97; M-a. I. 224; S-a. II. 14.

⁴⁵⁴ TPMD. XIX. 50.

⁴⁵⁵ *Kāritānaṃ ṇo lopam*, Kb. §523.

⁴⁵⁶ *Asamyogantassa vuddhi kārite*, Kb. §483.

⁴⁵⁷ *Paṭhamam anujānitvā pacchā avajānātī’ti chalavādassa vasena paṭikammaṃ paravādissa*, Abh-a. III. 115.

⁴⁵⁸ SED. 405.

‘vāda’ meaning ‘speech, utterance, statement’⁴⁵⁹. Therefore, as a compound, the Sanskrit equivalent of the Pāli word ‘chalavāda’ would also be ‘chalavāda’.

Micchā := False, wrong, untrue

The Pāli word ‘micchā’ is found in the following passage: “*pariyosāne pana idam te micchāti idam tava vacanam micchā hotīti attho*,”⁴⁶⁰ which may be translated into English as “In conclusion, ‘*idam te micchā*’ means ‘this statement of yours is wrong’.”

The PTS *Pāli English Dictionary* defines the word ‘micchā’ as ‘wrongly, in a wrong way, false’⁴⁶¹.

Pāli Tradition

According to the *Abhidhānappadīpikāṭīkā*, the word ‘micchā’ is an indeclinable particle as in “*Micchāmusāsaddā pana sabbatrāpi abyayameva bhavanti. Yathā – micchā vācā, micchā vohāro, micchā vacanam*,”⁴⁶² which means “On the other hand, the terms ‘micchā’ and ‘musā’ are only inclinable particles everywhere; for example, *micchā vācā* (wrong speech or false speech), *micchā vohāro* (wrong declaration or false declaration), *micchā vacanam* (wrong statement or false statement).” Regarding the meaning of the word ‘micchā’, in the *Suttamālā* of his *Saddanītipakaraṇa*, the Venerable Aggavaṃsa explains that “*Musā micchā alikaṃiccete asacce*,”⁴⁶³ which means “These three words ‘musā’, ‘micchā’ and ‘alikaṃ’ are in the sense of *asacca* (not true).” Therefore, ‘micchā’ can mean ‘wrong’ or ‘false.’

⁴⁵⁹ SED. 939.

⁴⁶⁰ Abh-a. III. 116.

⁴⁶¹ PED. 532.

⁴⁶² Abhp-t. §127.

⁴⁶³ Ss. 391.

‘*Micchā*’ meaning ‘wrong’ can be found in a variety of places in the *Pāḷi* literature one of which is the definition of ‘*sammāvācā*’. The *Sammohavinodanī Aṭṭhakathā* explains ‘*sammāvācā*’ as “*Sammāvācāniddeseṇi yasmā aññeneva cittena musāvādā viramati, aññenaññena piṣuṇavācādīhi, tasmā catassopetā veramaṇiyo pubbabhāge nānā; maggakkhaṇe pana micchāvācāsaṅkhātāya catubbidhāya akusaladussīlyacetanāya padacchedato anuppattisādhanavasena maggaṅgaṃ pūrayamānā ekāva sammāvācāsaṅkhātā kusalaveramaṇī uppajjati,*”⁴⁶⁴ which roughly says that at *maggakkhaṇa* (the path moment), *sammāvācā* (right speech) as a path factor arises accomplishing the function of cutting off the cause of volition for unwholesome impurity known as the four-fold *micchāvācā* (wrong speech), where the four-fold *micchāvācā* (wrong speech) means the engagement in the four types of speech such as *musāvāda* (false speech) and so on. It should be noted that ‘wrongness’ here is the state of being incorrect, or of being immoral.

On the other hand, ‘falsehood’ means the absence of truth or being factually incorrect. ‘*Micchā*’ having this sense can also be found in other places in the *Pāḷi* literature such as in the definition of ‘*micchattā*’. The *Aṭṭhasālinī Aṭṭhakathā* explains the word ‘*micchattā*’ as “*Micchattattike ‘hitasukhāvahā me bhavissantī’ti evaṃ āsīsītāpi tathā abhāvato, ‘asubhādīsuyeva subhan’tiādi viparī tappavattito ca micchāsabhāvā’ti micchattā [dhammā],*”⁴⁶⁵ which roughly means that “in the *micchatta* triplet, they are called *micchatta dhammas*, which means the *dhammas* that have the false nature, because of two reasons: (1) they do not bring welfare and happiness to the performer even though

⁴⁶⁴ Abh-a. II. 111.

⁴⁶⁵ Abh-a. I. 87.

being wished so and (2) they appear in the reversed or contradictory manner as in advocating that unpleasant things are pleasant and so on.” The *Mūlaṭīkā* further declares that “*Micchāsabhāvā’ti musāsabhāvā,*”⁴⁶⁶ which means ‘*micchā*’ here means ‘false’.

Philology

P. *Micchā* = Skt. *Mithyā*

The Sanskrit equivalent of the *Pāli* word ‘*micchā*’ is ‘*mithyā*’, which is also an indeclinable particle and whose meaning is ‘incorrectly, wrongly, improperly’⁴⁶⁷. The Sanskrit word ‘*mithyā*’ becomes the *Pāli* word ‘*micchā*’ via a mutual assimilation *thy > cch*.

Jīva := Soul, life

The *Pāli* word ‘*jīva*’ is found in the following passage: “*aññaṃ jīvaṃ aññaṃ sarīraṃ,*”⁴⁶⁸ which may be translated into English as “The soul is one; the body is another.”

The PTS *Pāli English Dictionary* defines the word ‘*jīva*’ as ‘the soul, life’⁴⁶⁹.

Pāli Tradition

According to the *Tipiṭaka Pāli Myanmar Dictionary*, the formation of the word ‘*jīva*’ is $\sqrt{jiv} + \eta a > jīva$ ⁴⁷⁰, where the η consonant of the suffix ηa is dropped⁴⁷¹. In addition, the word has been found in the *Pāli* literature to have at least eight different meanings, which are ‘soul, living, longevity, livelihood, living time, Jupiter the planet, life

⁴⁶⁶ MI-ṭ. I. 45.

⁴⁶⁷ SED. 817.

⁴⁶⁸ Abh-a. III. 284.

⁴⁶⁹ PED. 532.

⁴⁷⁰ TPMD. VIII. 383.

⁴⁷¹ *Kāritānaṃ ṇo lopaṃ*, Kb. §523.

and living being’. Regarding the meaning of ‘soul’, the *Abhidhānappadīpikāṭīkā* defines the word ‘*jīva*’ as “*Jīvanti sattā yenā’ti jīvo*,”⁴⁷² which means “Due to it, beings live; therefore, it is called *jīva* (soul).” In addition to the *Kathāvatthu* as shown above, the word with this meaning also appears with the similar context in the *Paṭisambhidāmaggaṭī*⁴⁷³ or the *Udānapāḷi*⁴⁷⁴, where the views of contemporary heretical teachers have been mentioned.

Regarding the meanings of ‘living’ and ‘life’, the word ‘*jīva*’ can be found in the *Jātakapāḷi* in the sayings such as “*nayimassa jīvena mamatthi kiñci, hantvānimaṃ hadayam-ānayissaṃ*”⁴⁷⁵ which means “I have no welfare/benefit with this [wise *Vidhura*] being alive; after killing him, I will take the heart,” and “*na te lābhena jīvatthi, etena niminā tuvaṃ*,”⁴⁷⁶ which means “[if] you have no wish to obtain the life [of the swan], exchange me with this swan”.

For the meanings of ‘longevity’ and ‘livelihood’, the context where the word appears is such as “*mitti ca dhataratṭhehi, yāvajīvāya te siyā*,”⁴⁷⁷ meaning “[if] you have the friendship with the golden swans *Dhataratṭha*, may you have a long life” also in the *Jātakapāḷi*, and “*jīvanaṃ jīvo, saha jīvenā’ti sajīvino*”⁴⁷⁸ meaning “*jīva* is the livelihood; one with a livelihood is called *sajīvī*” as defined in the *Ṭīkā* of the *Samyuttanikāya*.

⁴⁷² Abhp-t. §127

⁴⁷³ Psm. 152.

⁴⁷⁴ Ud. 158.

⁴⁷⁵ J. II. 297.

⁴⁷⁶ J. II. 85.

⁴⁷⁷ J. II. 85.

⁴⁷⁸ S-t. I. 141.

Philology

P. *Jīva* = Skt. *Jīva*

The Sanskrit equivalent of the *Pāḷi* word ‘*jīva*’ is just ‘*jīva*’, whose meaning is ‘the principle of life, the living or personal soul’⁴⁷⁹.

***Sarīra* := Physical body**

The *Pāḷi* word ‘*sarīra*’ is found in the following passage: “*aññaṃ jīvaṃ aññaṃ sarīraṃ*,”⁴⁸⁰ which may be translated into English as “The soul is one; the body is another.”

The PTS *Pāḷi English Dictionary* defines the word ‘*sarīra*’ as ‘the (physical) body’⁴⁸¹.

Pāḷi Tradition

The *Moggallānabyākaraṇa* defines the word ‘*sarīra*’ as “*Sarīyatī’ti sarīraṃ = deho*,”⁴⁸² which means “It is moved along⁴⁸³; therefore, it is called ‘*sarīra*’, which refers to the physical body.” The formation of the word is then expressed as $\sqrt{\text{sar}} + \text{ñira} > \text{sarīra}$ ⁴⁸⁴, where the *ṇ* consonant of the suffix *ñira* is dropped⁴⁸⁵.

Regarding its contextual meanings, the *Tipiṭaka Pāḷi Myanmar Dictionary*⁴⁸⁶ asserts that the word ‘*sarīra*’ has at least five meanings throughout the *Pāḷi* literature,

⁴⁷⁹ SED. 422.

⁴⁸⁰ Abh-a. III. 284.

⁴⁸¹ PED. 532.

⁴⁸² *Sara vasa kalā kīro vassuṭa ca*, Mb. VII. §169.

⁴⁸³ According to *Saddanīti Dhātumālā* (Sdh. 146, 149, 149, 335), the root $\sqrt{\text{sara}}$ has the following meanings: *gati* (going), *cintā* (thinking, reflecting), *saddopatāpa* (making sound and tormenting) and *akkhepa* (throwing). Among them, the meaning of *cintā* (thinking, reflecting) applies in this case according to the *Moggallānabyākaraṇa Nissaya* (Mb-nis. II. 439).

⁴⁸⁴ TPMD. XXIII. 160.

⁴⁸⁵ *Kāritānaṃ ṇo lopaṃ*, Kb. §523.

⁴⁸⁶ TPMD. XXIII. 160.

which are ‘body, dead body, relics, body door and living being’. First, its meaning of ‘body’ can be found in the *Aṭṭhakathā* of the *Mahāniddeśa*, where it mentions that “*sarīran’ti rāsaṭṭhena khandhapañcakaṃ*,”⁴⁸⁷ which means “‘*sarīra*’ (body) means that which has the five aggregates because of the sense of a group”. Second, in the context of *kāyānupassanā*, the *Aṭṭhakathā* of the *Mūlapaṇṇāsa* explains that “*sarīran’ti matasarīraṃ*”⁴⁸⁸, which means to say in this case, ‘*sarīra*’ means ‘dead body’. Next, in another context, the *Vimānavatthu Aṭṭhakathā* of the *Khuddakanikāya* explains that “*tattha sarīran’ti sarīradhātum*”⁴⁸⁹, which clarifies that therein, ‘*sarīra*’ refers to the relics of the Buddha.

For the remaining two meanings of ‘body door’ and ‘living being’, the word ‘*sarīra*’ can be seen in the contexts shown in the *Jātakapāli* and explained by the corresponding *Aṭṭhakathā* such as in “*sarīraṃ vā’ti kāyadvāraṃ vā*,”⁴⁹⁰ which means to say that in this case, the word ‘*sarīra*’ refers to the body door, and in “*nandanti sarīraghātino’ti tāta cūlatuṇḍila, ime aññāṇamanussā [...] pāṇātipātaṃ karontā nandanti tussanti*,”⁴⁹¹ which means “‘*nandanti sarīraghātino*’ means: Oh dear *Cūlatuṇḍila*, these ignorant beings rejoice when killing living beings.”

Philology

P. *Sarīra* = Skt. *Śarīra*

The Sanskrit equivalent of the *Pāli* word ‘*sarīra*’ is ‘*śarīra*’, whose meaning is ‘the body, bodily frame, solid parts of the body’⁴⁹². The Sanskrit word ‘*śarīra*’ becomes its *Pāli*

⁴⁸⁷ Mnd-a. 211.

⁴⁸⁸ M-a. I. 277.

⁴⁸⁹ Vv-a. 251.

⁴⁹⁰ J-a. IV. 14.

⁴⁹¹ J-a. III. 273.

⁴⁹² SED. 1057.

equivalent ‘*sarīra*’ via the change $s̄ > s$ (the same as in Skt. *śrithila* > P. *sithila*, meaning ‘loose, lax’, and in Skt. *daṃśa* > P. *ḍaṃsa*, meaning ‘gadfly’).

***Parinibbuta* := Completely Extinguished, Finally Liberated**

The *Pāḷi* word ‘*parinibbuta*’ is found in the following passage: “*purimapacchimajātikālañca dharamānāparinibbutakālañca sandhāya*,”⁴⁹³ which may be translated into English as “with reference to the time of former and latter lives as well as to the time of living/lasting and of being completely extinguished.”

Pāḷi Tradition

The *Tipiṭaka Pāḷi Myanmar Dictionary*⁴⁹⁴ shows the formation of the word ‘*parinibbuta*’ as *pari + ni + √vu + ta*, where of the root \sqrt{vu} , $v > vv$ ⁴⁹⁵, and then $vv > bb$ ⁴⁹⁶. On the other hand, U Hoke Sein’s *Pāḷi Myanmar Dictionary*⁴⁹⁷ exerts that its formation is *pari + nir + √var + ta*, where $rv > vv > bb$ ⁴⁹⁸ and $ar > u$ ⁴⁹⁹. Regarding its meaning, depending on the context, ‘*parinibbuta*’ can be of three kinds:

1. Total cessation of defilements as in “*parinibbuto’ti kilesāparinibbānena parinibbuto*.”⁵⁰⁰
2. Total cessation of aggregates as in “*parinibbuto’ti khandhāparinibbānena parinibbuto*.”⁵⁰¹

⁴⁹³ Abh-a. III. 115.

⁴⁹⁴ TPMD. XIV. 2. 470.

⁴⁹⁵ *Paradvebhāvo thāne*, Kb. §28.

⁴⁹⁶ *Do dhassa ca*, Kb. §20.

⁴⁹⁷ UHS. 626.

⁴⁹⁸ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

⁴⁹⁹ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

⁵⁰⁰ V-a. IV. 62.

⁵⁰¹ S-a. I. 206.

3. Total cessation of both defilements and aggregates as in “*nicchāto parinibbutoti nittaṅho, pahīnataṅho, kilesaparinibbānena khandhāparinibbānena ca parinibbuto hoti.*”⁵⁰²

Philology

P. *Parinibbuta* = Skt. *Parinirvṛta*

The Sanskrit equivalent of the *Pāli* word ‘*parinibbuta*’ is ‘*parinirvṛta*’, whose meaning is ‘finally liberated, completely extinguished’⁵⁰³. The Sanskrit word ‘*parinirvṛta*’ becomes the *Pāli* word ‘*parinibbuta*’ via the following changes: *rv* > *vv* > *bb* and *r* > *u* (just like in P.*uju* = Skt.*rju*).

***Brāhmaṇa* := A member of the Brahman caste**

The *Pāli* word ‘*brāhmaṇa*’ is found in the following passage: “*Sveva khattiyo so brāhmaṇotiādīnaṃ āpattidosañca dharamānaparinibbutānaṃ visesābhāvadosañca disvā,*”⁵⁰⁴ which may be translated into English as “Having seen the defect of the offence thinking ‘He is a member of the warrior caste; he is a member of the Brahman caste’ and so on, and the defect of the lack of the difference between living and final passing away.”

The PTS *Pāli English Dictionary* defines the word ‘*brāhmaṇa*’ as “a member of the Brahman caste; in the Buddhist terminology also used for a man leading a pure, sinless and ascetic life, often even synonymous with Arahant.”⁵⁰⁵

⁵⁰² It-a. 184.

⁵⁰³ SED. 596.

⁵⁰⁴ Abh-a. III. 115.

⁵⁰⁵ PED. 494.

Pāli Tradition

The *Abhidhānappadīpikāṭīkā*⁵⁰⁶ defines the word ‘*brāhmaṇa*’ as “*Brahmuno apaccaṃ brahmā, brāhmaṇo ca, nāgamo, ṇattaṃ, dīghādi,*” meaning “A *brāhmaṇa* is an offspring of the *Brahma*.” Therefore, the word ‘*brāhmaṇa*’ is an *apacca taddhita*, whose formation is as follows: (i) *brahma* > *brahmana*, with ‘*na*’ insertion at the end, (ii) *brahmana* > *brahmaṇa*, with *n* > *ṇ*, and then (iii) *brahmaṇa* + (*ṇ*)*a* > *brāhmaṇa*, where

1. The first vowel ‘*a*’ of the word ‘*brahmaṇa*’ is lengthened because of the *ṇ-anubandha* of the *taddhita* suffix ‘(*ṇ*)*a*’⁵⁰⁷, and
2. The ending vowel ‘*a*’ of ‘*brahmaṇa*’ is elided because of the *taddhita* suffix ‘(*ṇ*)*a*’⁵⁰⁸.

It is noteworthy to mention that the formation of the word ‘*brahma*’ is $\sqrt{brūh} + ma > brahma$, or $\sqrt{bah} + ma > brahma$, or $\sqrt{brah} + ma > brahma$ ⁵⁰⁹. These formations can be found respectively in the *Saddanīti Dhātumālā*⁵¹⁰, the *Padarūpasiddhi*⁵¹¹ and the *Abhidhānappadīpikāṭīkā*⁵¹².

Even though the word ‘*brāhmaṇa*’ may originally mean or refer to a person who belongs to the Brahman caste in the Indian caste system, it has been observed abundantly in the *Pāli* literature that the Buddha actually used the word to indicate an Arahant. A few of these instances are shown in the following:

⁵⁰⁶ Abhp-ṭ. §408. 283.

⁵⁰⁷ *Vuddh’ādisarassa vā’samyogantassa saṇe ca*, Kb. §400.

⁵⁰⁸ *Sarā sare lopam*, Kb. §12.

⁵⁰⁹ TPMD. XV. 418.

⁵¹⁰ Sdh. 198.

⁵¹¹ *Samādihi thamā*, Pr. §653. 406.

⁵¹² Abhp-ṭ. §15. 23.

1. With His divine eye, seeing the Venerable *Mahākassapa*, having rejected five hundred deities's desire to offer almsfood to him, instead go to the places of poor people and accept their offering for their merits, the Buddha uttered this verse:

“*Anaññaposimaññātaṃ, dantaṃ sāre patiṭṭhitaṃ;*

Khīṇāsavaṃ vantadosaṃ, tamahaṃ brūmi brāhmaṇan'ti,”⁵¹³

which means “I called *brāhmaṇa* one who does not nourish or look after others, who is famous or well-known due to his spiritual qualities, who is tamed, who is well-established in the essence of liberation, whose cankers are exhausted, and who has given up all faults.”

2. With His divine eye, seeing the Venerable *Saṅgāmaji* remain unperturbed when being bothered by his former wife who was carrying a son and asking him to take care of the son, the Buddha praised the venerable with the following verse:

“*Āyantiṃ nābhinandati, pakkamantiṃ na socati;*

Saṅgā saṅgāmajiṃ muttaṃ, tamahaṃ brūmi brāhmaṇan'ti,”⁵¹⁴

which means “He does not find pleasure in her who comes; he does not mourn/grief one who goes away. *Saṅgāmaji* is freed from attachment; I call him a *brāhmaṇa*.”

Philology

P. *Brāhmaṇa* = Skt. *Brāhmaṇa*

The Sanskrit equivalent of the *Pāḷi* word ‘*brāhmaṇa*’ is just ‘*brāhmaṇa*’, whose meaning is ‘a Brāhman, a man belonging to the first of the three twice-born classes and of the four original divisions of the Hindū body (generally a priest, but often in the present

⁵¹³ Ud. 81.

⁵¹⁴ Ud. 83.

day a layman engaged in non-priestly occupations although the name is strictly only applicable to one who knows and repeats the Veda)⁵¹⁵.

***Vekalla* := Deformity, deficiency, defect**

The *Pāli* word ‘*vekalla*’ is found in the following passage: “*Khattiyo’tiādāni jātivasena ceva āngavekallādivasena ca vuttāni,*”⁵¹⁶ which may be translated into English as “The words starting with ‘*khattiya*’ have been said not only in the context of birth/caste but also in the context of deformity of bodily parts and so on.”

The PTS *Pāli English Dictionary* defines the word ‘*vekalla*’ as ‘deficiency.’⁵¹⁷

Pāli Tradition

The *Pācityādiyojanā*⁵¹⁸ defines the word ‘*vekalla*’ as “*Vikalassa bhāvo vekallaṃ,*” meaning “Deformity or deficiency is the state of being defective.” Therefore, the word ‘*vekalla*’ is a *bhāva taddhita*, whose formation is as follows: *vikala* + *ṇya* > *vekalla*⁵¹⁹, where

1. The vowel ‘*i*’ of the noun ‘*vikala*’ is strengthened into ‘*e*’ because of the *ṇ-anubandha* of the *taddhita* suffix *ṇya*⁵²⁰,
2. The ending vowel ‘*a*’ of the word ‘*vikala*’ is elided⁵²¹,
3. The *ṇ-anubandha* of the *taddhita* suffix ‘*ṇya*’ is elided⁵²², and

⁵¹⁵ SED. 741.

⁵¹⁶ Abh-a. III. 127.

⁵¹⁷ PED. 494.

⁵¹⁸ Pct-y. 378.

⁵¹⁹ TPMD. XX. 483.

⁵²⁰ *Vuddh’ādisarassa vā’saṃyogantassa saṇe ca*, Kb. §400.

⁵²¹ *Yad’anupapannā nipātanā sijjhanti*, Kb. §391.

⁵²² *Tesaṃ no lopaṃ*, Kb. §396.

4. Then $ly > ll^{523}$.

Note that there is another reading of the word in the Pāli literature as ‘*vekalya*’⁵²⁴, where *ly* does not change into *ll*.

Philology

P. *Vekalla* = Skt. *Vaikalya*

The Sanskrit equivalent of the Pāli word ‘*vekalla*’ is ‘*vaikalya*’, a few of whose meaning are ‘imperfection, weakness, defectiveness, defect, frailty, incompetency, insufficiency’⁵²⁵. The Sanskrit word ‘*vaikalya*’ becomes the Pāli word ‘*vekalla*’ via the changes: *ai > e* and *ly > ll*.

***Bhindana* := Breaking up, destroying**

The Pāli word ‘*bhindana*’ is found as the second member of the *kammatta chaṭṭhī tappurisa* compound ‘*laddhibhindana*’ in the following sentence: “*hatthacchinno’tiādi ākāravigamanadassanena avigato sandhāvati’ti laddhibhindanatthaṃ vuttaṃ,*”⁵²⁶ which may be translated into English as “By showing the disappearance of forms, *hatthacchinna* (one whose hand has been cut off) and so on are said in order to destroy/break up the heretical view [which advocates] that ‘one who does not have disappearance [of forms] transmigrates’.” The PTS *Pāli English Dictionary* defines the word ‘*bhindana*’ as ‘breaking up, falling into ruin.’⁵²⁷

⁵²³ *Yad’anupapannā nipātanā sijjhanti*, Kb. §391.

⁵²⁴ Khp-a. 156; Sn-a. I. 285.

⁵²⁵ SED. 1020.

⁵²⁶ Abh-a. III. 128.

⁵²⁷ PED. 505.

Pāli Tradition

The *Tipiṭaka Pāli Myanmar Dictionary* shows that the formation of the word ‘*bhindana*’ is $\sqrt{bhid} + yu$ ⁵²⁸, where

1. The *kita* suffix *yu* becomes *ana*⁵²⁹,
2. The *niggahīta* *ṃ* is inserted and becomes *n* because the root \sqrt{bhid} belongs to the *rudhādigaṇa*⁵³⁰.

Philology

P. *Bhindana* = Skt. *Bhedana*

The Sanskrit equivalent to the *Pāli* word ‘*bhindana*’ is ‘*bhedana*’, which means ‘breaking, cleaving, splitting, dividing, separating’⁵³¹. Both words come from the same root \sqrt{bhid} , meaning ‘to break’ and have the same formation as in $\sqrt{bhid} + ana$. For the *Pāli* word, ‘*ṃ*’ is inserted and becomes ‘*n*’ as shown above while for the Sanskrit word, ‘*i*’ of the root becomes ‘*e*’.

***Aḷa* := Thumb, toe**

The *Pāli* word ‘*aḷa*’ is found as the first member of the *bahubbhī* compound ‘*aḷacchinna*’ in the following sentence: “*tattha aḷacchinno ’ti yassa aṅguṭṭhakā chinnā,*”⁵³² which may be translated into English as “In that context, the word *aḷacchinna* refers to a person who has his/her thumb(s) and/or big toe(s) cut off.”

⁵²⁸ TPMD. XV. 714.

⁵²⁹ *Anakā yu-nvūnaṃ*, Kb. §622.

⁵³⁰ *Rudhādito niggahītapubbaṅca*, Kb. §446.

⁵³¹ SED. 766.

⁵³² Abh-a. III. 128.

The PTS *Pāli English Dictionary* defines the word ‘*aḷa*’ as ‘nails (of fingers or toes).’⁵³³

Pāli Tradition

The *Tipiṭaka Pāli Myanmar Dictionary* shows that the formation of the word ‘*aḷa*’ is $\sqrt{aḷ} + a$ ⁵³⁴, which refers to a thumb (လက်မ). According to the စာတို့ထွက်ပန်းကိုး, the definition sentence (*viggaha*) is “*aḷatī’ti aḷo*,”⁵³⁵ meaning “it goes up⁵³⁶; therefore, it is called ‘*aḷa*’.” In the *Pāli* literature, the word ‘*aḷa*’ can be found in several contexts as follows:

1. In the clause “*yaṃ yadeva hi so, bhante, kakkaṭako aḷaṃ abhininnāmeyya*,”⁵³⁷ which means “Oh venerable, indeed whatever claw a crab would bend towards,” the word ‘*aḷa*’ means ‘claw of a crab’.
2. In the sentence “*tena kho pana samayena bhikkhū aḷacchinnaṃ pabbājenti*,”⁵³⁸ which means “Then at a time, the monks ordain an *aḷacchinna* person,” the Commentary explains that “*aḷacchinno’ti yassa catūsu aṅguṭṭhakesu aṅguliyaṃ vuttanayeneva eko vā bahū vā aṅguṭṭhakā chinnā honti*,”⁵³⁹ which means to say that ‘*aḷacchinna*’ here refers to one who has his thumb(s) and/or great toe(s) cut

⁵³³ PED. 80.

⁵³⁴ TPMD. III. 1166.

⁵³⁵ Ashin Kumāra, စာတို့ထွက်ပန်းကိုး (*Garland of Dhātvattha*), 5th ed. (Yangon: Thunsiddhi Family Publisher, 2019), 28.

⁵³⁶ *Aḷa uggame*, Sdh. 200.

⁵³⁷ M. I. 296.

⁵³⁸ V. III. 126.

⁵³⁹ V-a. III. 308.

off. Therefore, the word ‘*aḷa*’ means ‘thumb’ or ‘big toe’. The word ‘*aḷa*’ found in this context is the same as that in the context of the *Kathāvatthu* shown above.

Philology

The PTS *Pāḷi English Dictionary* declares that the etymology of the *Pāḷi* word ‘*ala*’ is unknown⁵⁴⁰. It also appears that there is no such Sanskrit equivalent for the word. However, in his book ‘*Pāḷi Roots in Saddanīti*’, the venerable Dr. U Sīlanandābhivamsa shows that the *Pāḷi* root √*aḷ* is equivalent to the Sanskrit root √*aḍ*⁵⁴¹. Therefore, it may be tempting to say that the Sanskrit equivalent to the *Pāḷi* word ‘*aḷa*’ is ‘*aḍa*’, where *ḍ* > *ḷ* (which can be seen in Skt.*rūḍha* > P.*rūḷha* (meaning ‘grown’)⁵⁴²), where the corresponding verb is ‘*aḍati*’, whose meaning is ‘to endeavor’⁵⁴³. However, the word ‘*aḍa*’ cannot be found in any Sanskrit dictionary.

***Nigaḷa* := A Chain, fetter**

The *Pāḷi* word ‘*nigaḷa*’ is found in the following sentence: “*nigaḷo’ti saṅkhalikabandhanaṃ*,”⁵⁴⁴ which may be translated into English as “‘*Nigaḷa*’ means binding of a chain or of a fetter.”

The PTS *Pāḷi English Dictionary* defines the word ‘*nigaḷa*’ as ‘an (iron) chain for the feet.’⁵⁴⁵

⁵⁴⁰ PED. 80.

⁵⁴¹ U Sīlananda, *Pāḷi Roots in Saddanīti*, 6.

⁵⁴² PED. 575.

⁵⁴³ SED. 11.

⁵⁴⁴ Abh-a. III. 131.

⁵⁴⁵ PED. 354.

Pāli Tradition

The *Abhidhānappadīpikāṭikā* defines the word ‘*nigaḷa*’ as “*Nigaḷati bandhati yenā’ti nigaḷo, a, kattusādhanam vā,*”⁵⁴⁶ which means to say that it is called ‘*nigaḷa*’ because one binds things with it or it actually binds things itself. Thus, the formation of the word is: *ni* + $\sqrt{gaḷ}$ + *a* > *nigaḷa*, where, the *kita* suffix ‘*a*’ has the sense of an instrumental agent (*karaṇasādhana*) or of a nominative agent (*kattusādhana*).

Philology

P. *Nigaḷa* = Skt. *Nigaḍa*

The Sanskrit equivalent for the *Pāli* word ‘*nigaḷa*’ is ‘*nigaḍa*’, meaning ‘an iron chain for the feet, any fetter’⁵⁴⁷. The Sanskrit word ‘*nigaḍa*’ becomes the *Pāli* word ‘*nigaḷa*’ with the change *ḍ* > *ḷ*.

⁵⁴⁶ Abhp-t. §364

⁵⁴⁷ SED. 545.

Chapter Four

In this chapter, the following fourteen words from the portion of the *Kathāvatthu* of the *Pañcappakaraṇa Aṭṭhakathā* are analyzed: (i) *saṅkhalika*, (ii) *kumāra*, (iii) *āṇatti*, (iv) *parisajjati*, (v) *vaṭṭa*, (vi) *sayamkata*, (vii) *paramkata*, (viii) *vedaka*, (ix) *paṭikkhepa*, (x) *paṭiññā*, (xi) *yogāvacara*, (xii) *suvanṇa*, (xiii) *nirutti* and (xiv) *sammuti*. For each of the words, the meaning in the context is first presented. Its formation and definition according to the *Pāḷi* tradition are discussed next. Then its Sanskrit equivalent is shown via a philological study to obtain a better understanding on how the word is formed. Suitable and important remarks are offered to conclude the discussion for the word.

***Saṅkhalika* := A chain, fetter**

The *Pāḷi* word ‘*saṅkhalika*’ is found in the following sentence: “*nigaḷo’ti saṅkhalikabandhanaṃ,*”⁵⁴⁸ which may be translated into English as “‘*Nigaḷa*’ means binding of a chain or of a fetter.”

The PTS *Pāḷi English Dictionary* defines the word ‘*saṅkhalika*’ as ‘a chain.’⁵⁴⁹

Pāḷi Tradition

According to the *Tipiṭaka Pāḷi Myanmar Dictionary*⁵⁵⁰, the word ‘*saṅkhalika*’ has several meanings a few of which are ‘chain, fetter’ and ‘mass, aggregate’. For the meaning of ‘chain, fetter’, an instance can be found as in “*appekacce rajjūhi... appekacce*

⁵⁴⁸ Abh-a. III. 131.

⁵⁴⁹ PED. 664.

⁵⁵⁰ TPMD. XXI. 257.

saṅkhalikāhi,”⁵⁵¹ which means “some [have been tied] with ropes, ..., some with chains.” For the meaning of ‘mass, aggregate’, an example can be found as in “*idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ aṭṭhikaṅkhalikaṃ vehāsaṃ gacchantiṃ*,”⁵⁵² which means “Here, oh friend, while descending from the *Gijjhakūṭa* mountain, I saw a mass of bones going to the sky.”

Regarding the formation of the word, the *Tipiṭaka Pāḷi Myanmar Dictionary* in addition shows that: *saṅkhala* + *ṇika* > *saṅkhalika*⁵⁵³, which indicates that the word ‘*saṅkhalika*’ is a *sottha taddhita* because the word ‘*saṅkhala*’ also means ‘a chain’⁵⁵⁴. In the formation above, the *ṇ-anubandha* of the *taddhita* suffix ‘*ṇika*’ is elided⁵⁵⁵, and the final vowel ‘*a*’ of the word ‘*saṅkhala*’ is also elided because of the vowel ‘*i*’ of the suffix ‘*ika*’⁵⁵⁶. Furthermore, according to the *Tipiṭaka Pāḷi Myanmar Dictionary*, the word ‘*saṅkhala*’ is formed as *saṃ* + \sqrt{khal} + *a*, and defined as “*bhusaṃ khalatyanenā’ti saṅkhalam*”⁵⁵⁷ meaning “one stumbles/falls hard because of it; therefore, it is called *saṅkhala* (a chain)” according to the *Abhidhānappadīpikāṭīkā*. In this formation, the ‘*m*’ of the prefix ‘*saṃ*’ becomes ‘*ṇ*’⁵⁵⁸ because of the consonant ‘*kh*’ of the root \sqrt{khal} .

Philology

P. *Saṅkhalika* = Skt. *Śṅkhalaka*

⁵⁵¹ S. I. 76.

⁵⁵² S. I. 446.

⁵⁵³ TPMD. XXI. 257.

⁵⁵⁴ TPMD. XXI. 256.

⁵⁵⁵ *Tesaṃ ṇo lopam*, Kb. §396.

⁵⁵⁶ *Sarā sare lopam*, Kb. §12.

⁵⁵⁷ Abhp-ṭ. §364

⁵⁵⁸ *Vaggantaṃ vā vagge*, Kb. §31.

The Sanskrit equivalent for the *Pāli* word ‘*saṅkhalika*’ is ‘*śṛṅkhalaka*’, meaning ‘a chain’⁵⁵⁹. The Sanskrit word ‘*śṛṅkhalaka*’ becomes the *Pāli* word ‘*saṅkhalika*’ with the changes:

1. $\acute{s} > s$,
2. $r > a$, and
3. the second last vowel $a > i$.

Note that the Sanskrit word ‘*śṛṅkhalaka*’ is a derivative of ‘*śṛṅkhala*’, which also means ‘a chain’⁵⁶⁰.

***Kumāra* := A (young) boy, a son**

The *Pāli* word ‘*kumāra*’ is found in the following context: “*puna na vattabbaṃ ‘kumārako’ti vā ‘kumārikā’ti vā puṭṭho lokavohārasamucchedabhayena vattabban’ti paṭijānāti,*”⁵⁶¹ which may be translated into English as “Again when being asked if it should not be said as ‘it is a boy’ or as ‘it is a girl’, he consents that ‘it should be’ due to fear of abolishing the conventional way of speaking.”

The PTS *Pāli English Dictionary* defines the word ‘*kumāra*’ as ‘a young boy, son.’⁵⁶²

Pāli Tradition

Regarding the formation of the word, the *Moggallānabyākaraṇa* says that “*Kama-icchāyam ‘icc’asmā āro hoti, assa u ca. Kāmīyatī’ti kumāro=bālo,*”⁵⁶³ which means “The

⁵⁵⁹ SED. 1087.

⁵⁶⁰ SED. 1087.

⁵⁶¹ Abh-a. III. 131.

⁵⁶² PED. 664.

⁵⁶³ Mb. VII. §165. 275.

suffix ‘āra’ is applied after the root \sqrt{kam} , which is in the sense of desire/wish (*iccha*), and the vowel ‘a’ of the root \sqrt{kam} changes into ‘u’; then one is called ‘*kumāra*’ (a youngster, a child) because he is desired.” Thus, $\sqrt{kam} + āra > kumāra$, where *a* (of \sqrt{kam}) $> u$. On the other hand, in his *Dhātumālā* of the *Saddanītipparāṇa*, the Venerable Aggavaṃsa holds that the formation of the word is $\sqrt{kumār} + a > kumāra$, where the root $\sqrt{kumār}$ belongs to the *curādigāṇa* group and is in the sense of ‘playing’ (*kīlā*) as in “*Kumāra kīlāyaṃ... Ettha kumāraya’ti tattha tattha kīlatī’ti kumāro. So eva atidaharattā kumārako.*”⁵⁶⁴ Thus, in this approach, one is called ‘*kumāra*’ because he is playful or enjoys himself; in addition, another reading is available as in the *sottha taddhita ‘kumārako’* in the sense of being extremely young in age. This latter approach in the *Dhātumālā* is actually in line with the *Abhidhānappadīpikāṭīkā*, which also explains that “*Kumārādittayaṃ harassa putte. Kumāra kīlāyaṃ, kumāreti kīlatīti kumāro, soḷasavassiko, ayañca soḷasavassiko. ‘Bālo ca soḷasa bhava’ti hi vuttaṃ.*”⁵⁶⁵ According to this, in addition, the word ‘*kumāra*’ (together with the other two words ‘*khanda*’ and ‘*sattidhara*’) refers to a *Khanda* deity, a son of the God *Īsvara* (in Hinduism)⁵⁶⁶, and is sixteen years of age.

In the *Pāli* literature however, depending on the context, the word ‘*kumāra*’ can be found conveying several different meanings as follows:

1. As ‘a young boy’ as in “*seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippameva*

⁵⁶⁴ Sdh. 335-336.

⁵⁶⁵ Abhp-ṭ. 26.

⁵⁶⁶ *Hara*, m. the God *Īsvara*, CPED. 292.

*paṭisaṃharati,*⁵⁶⁷ which means “oh monks, just as a young boy who is a dull infant, after stepping on the embers, retreats quickly.”

2. As ‘a prince’ as in “*disvāna yena jeto kumāro tenupasaṅkami, upasaṅkamtivā jetam kumāraṃ etadavoca,*”⁵⁶⁸ which means “after seeing, he approached the prince *Jeta*; after approaching, he said this to the prince *Jeta*.”

Philology

P. *Kumāra* = Skt. *Kumāra*

The Sanskrit equivalent for the *Pāḷi* word ‘*kumāra*’ is just ‘*kumāra*’, meaning ‘a child, boy, youth, son, prince’⁵⁶⁹. It should be noticed that in the Sanskrit language, the word ‘*kumāra*’ can be formed in two different ways, i.e., with two different roots \sqrt{kam} and \sqrt{mr} . For the root \sqrt{mr} , with the prefix ‘*ku*’, the word ‘*kumāra*’ conveys the meaning of ‘easily dying’⁵⁷⁰.

***Āṇatti* := Order, command**

The *Pāḷi* word ‘*āṇatti*’ is found in the following context: “‘*kāretā*’*ti āṇattidesanādīhi upāyehi kārāpako,*”⁵⁷¹ which may be translated into English as “‘*kāretā*’ means a schemer, who commands [someone else] to do [something] with means such as expressing orders and so on.”

The PTS *Pāḷi English Dictionary* defines the word ‘*āṇatti*’ as ‘order, command.’⁵⁷²

⁵⁶⁷ M. I. 399.

⁵⁶⁸ V. IV. 306.

⁵⁶⁹ SED. 292.

⁵⁷⁰ SED. 292.

⁵⁷¹ Abh-a. III. 132.

⁵⁷² PED. 97.

Pāli Tradition

According to the *Tipiṭaka Pāli Myanmar Dictionary*, the formation of the word is $\sqrt{āṇ} + ṇāpe + ti > āṇatti$ ⁵⁷³, where of the *kārita* suffix ‘*ṇāpe*’, the *ṇ-anubandha* and the vowel *e* are elided⁵⁷⁴, and then *pt > tt*⁵⁷⁵ and *ā > a* because of being followed by the conjunct consonant ‘*tt*’⁵⁷⁶. Herein, the root $\sqrt{āṇ}$ is in the sense of ‘sending out’ (“*āṇa pesane*”⁵⁷⁷). In addition, the *Padarūpasiddhi Byākaraṇa* offers a detail as in “*ānāpanamāṇatti*”⁵⁷⁸; therefore, the word ‘*āṇatti*’ is a *kita* in the *bhāva* sense.

In terms of contextual meaning, the *Nettipakaraṇa Aṭṭhakathā* defines the word ‘*āṇatti*’ as “*āṇattī’ti āṇārahassa bhagavato veneyyanassa hitasiddhiyā ‘evaṃ paṭipajjhī’ti vidhānam,*”⁵⁷⁹ which means to say that ‘*āṇatti*’ is the command of the Blessed One who is worthy to offer commands as in “You should practice in such a way” for tameable beings to accomplish welfare.

Philology

P. *Āṇatti* = Skt. *Ājñapti*

The Sanskrit equivalent for the *Pāli* word ‘*āṇatti*’ is ‘*ājñapti*’, whose meaning is ‘command’⁵⁸⁰ according to the *Sanskrit English Dictionary*. The Sanskrit word ‘*ājñapti*’ becomes the word ‘*āṇatti*’ through the following steps:

⁵⁷³ TPMD. IV. 1. 111.

⁵⁷⁴ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

⁵⁷⁵ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

⁵⁷⁶ *Rassaṃ*, Kb. §26.

⁵⁷⁷ Pr. §572. 355.

⁵⁷⁸ *Āṇatyāsiṭṭhenuttakāle pañcamī*, Pr. §451. 269.

⁵⁷⁹ Nt-a. 22.

⁵⁸⁰ SED. 133.

1. $j\tilde{n} > \tilde{n}\tilde{n}$, $\tilde{n}\tilde{n} > \eta\eta$ (unetymological change from palatals to linguals just like in $pa\tilde{n}\tilde{n}atti > pa\eta\etaatti$), and then $\eta\eta > \eta$ because of being preceded by the long vowel \bar{a} .
2. $pt > tt$.

Remarks

Note that according to the *Sanskrit English Dictionary*, the word ‘*ājñapti*’ comes from the root $\sqrt{j\tilde{n}\bar{a}}$ ⁵⁸¹. In line with this, the PTS *Pāli English Dictionary* declares that the word ‘*āṇatti*’ comes from $\bar{a} + \tilde{n}atti$ ⁵⁸², where the formation of $\tilde{n}atti$ is $\sqrt{\tilde{n}\bar{a}} + \eta\bar{a}pe + ti$ ⁵⁸³. This appears to be different from the traditional approach and yet is reasonable in light of the philological analysis given above. An analogy should be observed in the analysis of the word ‘*paṇṇatti*’ which has been included in the prior portion of this thesis.

***Parisajjati* := To embrace, to hug tightly**

The *Pāli* word ‘*parisajjati*’ is found in the following clause: “*puna puttḥo yasmā puñṇavipāke ṭhitattā vipākapaṭisaṃvedī puttam vā patim vā mātā vā jāyā vā paricumbati parisajjati, ... paṭijānāti,*”⁵⁸⁴ which may be translated into English as “When being asked again, [he acknowledges that] ‘because a mother kisses or embraces her child or a wife her husband who is experiencing the result of a certain meritorious deed’.”

⁵⁸¹ SED. 133.

⁵⁸² PED. 97.

⁵⁸³ TPMD. VIII. 556.

⁵⁸⁴ Abh-a. III. 134.

Pāli Tradition

According to the *Tipiṭaka Pāli Myanmar Dictionary*, the formation of the word is *pari + √sajj + a + ti > parisajjati*⁵⁸⁵, which is a verb in the *bhūvādigaṇa* group. The context it is found in the *Pāli* literature is only that which has been identified above.

Philology

P. *Parisajjati* = Skt. *Pariṣajati* (*parasmai-pada*), *Parisajjate* (*ātmane-pada*)

The Sanskrit equivalent for the *Pāli* word ‘*parisajjati*’ is ‘*pariṣajati*’ (*parasmai-pada*) or ‘*parisajjate*’ (*ātmane-pada*), whose meaning is ‘to have one’s mind fixed on, be attached or devoted to’⁵⁸⁶ according to the *Sanskrit English Dictionary*. The Sanskrit words come from the root *√sañj* with the prefix ‘*pari*’⁵⁸⁷. Therefore, they become ‘*parisajjati*’ in the *Pāli* language with the changes of *ñj > jj* in *√sañj > √sajj* and of *ṣ > s*.

Note that even though the Sanskrit root is *√sañj*, the absence of the member ‘*ñ*’ from the verb ‘*pariṣajati*’ is due to the change from ‘*s*’ in the root to ‘*ṣ*’ in the final form of the verb⁵⁸⁸.

Vaṭṭa := Cycle, round

The *Pāli* word ‘*vaṭṭa*’ appears as the first member of the *chaṭṭhī tappurisa* compound ‘*vipākavaṭṭa*’ in the sentence: “*evaṃ sante yā esā vipākavaṭṭassa appavattikaraṇena dukkhassa antakiriyā vuttā, sā natthīti attho,*”⁵⁸⁹ which may be

⁵⁸⁵ TPMD. XIV. 2. 782.

⁵⁸⁶ SED. 602.

⁵⁸⁷ SED. 602.

⁵⁸⁸ *Pāṇ. viii, 3, 63, Sch, SED. 602*; Rama Nath Sharma, trans. *The Aṣṭādhyāyī of Pāṇini*, Vol. VI (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 2003), 671.

⁵⁸⁹ Abh-a. III. 134.

translated into English as “if that is so, the thing that is said as making the end of suffering because of making the non-continuance of the round of effects does not exist.”

The PTS *Pāli English Dictionary* defines the word ‘*vaṭṭa*’ as ‘round, round of existences, cycle of transmigrations, *saṃsāra*’⁵⁹⁰.

Pāli Tradition

The *Visuddhimagga Aṭṭhakathā* defines the word as “*aparāparam vaṭṭanaṭṭhena vaṭṭam*,”⁵⁹¹ which means “it is called *vaṭṭa* (round, cycle) in the sense of turning around on and on, i.e., successively”. Thus, the formation of the word is $\sqrt{vaṭṭ} + a > vaṭṭa$ ⁵⁹², which makes it a *kita* whose *kita* suffix ‘*a*’ is in the sense of *bhāva sādhana*.

The *Abhidhammatthavibhāvinī Ṭīkā*, on the other hand, defines the word as “*vattati ettha kammaṃ tabbipācocāti vaṭṭam*,”⁵⁹³ which means “it is called *vaṭṭa* (round, cycle) because *kamma* and the corresponding result turn round in it.” Thus, the formation of the word is $\sqrt{vat} + tha > vaṭṭa$ ⁵⁹⁴, which makes it a *kita* whose suffix ‘*tha*’ is in the sense of *adhikaraṇa sādhana*. Herein, the consonant ‘*t*’ of the root \sqrt{vat} and the consonant ‘*th*’ of the *kita* suffix when joined together become ‘*ṭṭ*’⁵⁹⁵.

Regarding its meaning, according to the Buddha’s teachings, especially in the theory of Dependent Origination (*Paṭiccasamuppāda*), it is said that “*saṅkhārabhavā kammavaṭṭam, avijjātaṇhūpādānāni kilesavaṭṭam, viññāṇanāmarūpasalāyatanaphassavedanā vipākavaṭṭanti imehi tīhi vaṭṭehi tivaṭṭamidaṃ*

⁵⁹⁰ PED. 594.

⁵⁹¹ Vsm. II. 380.

⁵⁹² TPMD. XVIII. 527.

⁵⁹³ Abhp-ṭ. 233.

⁵⁹⁴ TPMD. XVIII. 527.

⁵⁹⁵ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

*bhavacakkam yāva kilesavaṭṭam na upacchijjati tāva anupacchinnapaccayattā anavaṭṭhitam punappunam parivaṭṭanato bhamatiyeva,*⁵⁹⁶ which roughly means: There are three rounds, i.e., the round of actions, the round of defilements and the round of effects/results; with these three rounds, the wheel of existence, i.e., having these three rounds, which is settled/steady because its cause has not been cut off, only roams as in rotating again and again as long as the *kilesa vaṭṭa* (the round of defilements) is not cut off.

Philology

P. *Vaṭṭa* = Skt. *Vṛtta*

The Sanskrit equivalent to the *Pāli* word ‘*vaṭṭa*’ is ‘*vṛtta*’, which means ‘round, circular, continued’⁵⁹⁷. The Sanskrit word becomes the *Pāli* word via the steps: *r* > *a* and then *tt* > *ṭṭ* because of the influence of ‘*r*’ like in Skt. *āhrta* > P. *āhaṭa* (meaning ‘brought’).

Remarks

Even though the *Tipiṭaka Pāli Myanmar Dictionary* shows the second formation of the word ‘*vaṭṭa*’ as $\sqrt{\text{vat}} + \text{tha} > \text{vaṭṭa}$, it appears that there might have been a mistype, i.e., a spelling mistake, as the *kita* suffix should be ‘*ta*’ instead of ‘*tha*’. The reason is because right after presenting the formation, the dictionary offers only an explanation for the lingualization of the dental ‘*t*’ (i.e., $t > ṭ$ ⁵⁹⁸) without showing any reason for the change of ‘*th*’ in the suffix ‘*tha*’ into ‘*t*’ or even ‘*ṭ*’.

⁵⁹⁶ Abh-a. II. 184-185.

⁵⁹⁷ SED. 1009.

⁵⁹⁸ Mm-ṭ. II. 323.

***Sayaṃkata* := Done/made/caused by oneself**

The *Pāli* word ‘*sayaṃkata*’ is found in the following sentence: “*athassa vacanokāsaṃ paṭibāhanto sakavādī sayaṃkataṃ sukhadukkhan’ti āha,*”⁵⁹⁹ which may be translated into English as “Then the Sakavādin, who denied the opponent’s chance to speak, asked ‘Are happiness and suffering made/caused by oneself?’” The PTS *Pāli English Dictionary* defines the word as ‘made by itself, spontaneous.’⁶⁰⁰

Pāli Tradition

Among many things, the word ‘*sayaṃkata*’ can be found abundantly in the *Pāli* literature in the context of eternalism (*sassatadiṭṭhi*) as well as of sameness (*ekatā*). Specifically, the *Vibhaṅga Mūlaṅkā* says that “*ekantaekatāpaṭisedhena ‘sayaṃkataṃ sukhaṃ dukkhan’ti imaṃ diṭṭhiṃ nivāreti*”⁶⁰¹, which means to say that by rejecting/warding off the absolute sameness, one keeps off the wrong view which advocates “happiness and suffering are done/caused by oneself.” The *Samyuttanikāya Aṭṭhakathā* explains that this wrong view is in connection with eternalism (*sassatadiṭṭhi*)⁶⁰².

In terms of its formation, according to the *Tipiṭaka Pāli Myanmar Dictionary*, the word is a compound formed by combining the two words ‘*sayaṃ*’ and ‘*kata*’ as in *sayaṃ* + *kata* > *sayaṃkata*⁶⁰³, where

⁵⁹⁹ Abh-a. III. 135.

⁶⁰⁰ PED. 697.

⁶⁰¹ MI-ṭ. II. 112.

⁶⁰² S-a. II. 34.

⁶⁰³ TPMD. XXIII. 109.

1. Among several contextual meanings such as ‘oneself’ and ‘by oneself’, the word ‘sayam’ in this context means ‘by oneself’ (*tatīyattha*) and is an indeclinable particle (*nipāta*)⁶⁰⁴.
2. The *kita* word ‘kata’ is formed as $\sqrt{kar} + ta$ with the ending consonant ‘r’ of the root elided⁶⁰⁵.

Indeed, this compound is understood in the sense of *tatīyā tappurisa* in line with the following three explanations:

1. “*sayamkato ’ti attanā kato,*”⁶⁰⁶
2. “*na matthi kammāni sayamkatānīti yasmā sayam attanā pubbe katāni puññakammāni mama natthi na vijjanti,*”⁶⁰⁷ and
3. “*sayamkatānīti yāni pana mayā attanā katāni puññāni,*”⁶⁰⁸

all of which indicate that ‘*sayamkamaṃ*’ is understood as ‘*attanā kamaṃ,*’ meaning ‘done/made by oneself’.

Philology

P. *Sayamkata* = Skt. *Svayamkrta*

The Sanskrit equivalent for the *Pāli* word ‘*sayamkata*’ would be ‘*svayamkrta*’. The Sanskrit word ‘*svayamkrta*’ is the combination of the two words: ‘*svayam,*’ which is an indeclinable and means ‘self, one’s self (applicable to all persons, e.g., myself, thyself,

⁶⁰⁴ *Saha vinā saddhiṃ sayam samaṃ sāmamsammā micchā sakkhi paccattaṃ kinti to iccete tatīyāya,* Ss. 379.

⁶⁰⁵ *Kvaci dhātu-vibhattippaccayānaṃ dīgha-viparīt ’ādesa-lop ’āgamā ca,* Kb. §517.

⁶⁰⁶ Ud-a. 313.

⁶⁰⁷ Pv-a. 212.

⁶⁰⁸ J-a. VI. 160.

himself)⁶⁰⁹, and ‘*kṛta*,’ which is the past participle of the root \sqrt{kr} and means ‘done, made, accomplished, performed’⁶¹⁰. The Sanskrit word ‘*svayam*’ becomes the *Pāli* equivalent ‘*sayam*’ via the changes:

1. *sv* > *ss* > *s*, because in the *Pāli* language, a word rarely begins with a conjunct consonant, and
2. *m* > *ṃ*.

With the change of *r* > *a*, the Sanskrit ‘*kṛta*’ becomes the *Pāli* equivalent ‘*kata*’.

***Paraṃkata* := Done/made/caused by others**

The *Pāli* word ‘*paraṃkata*’ is found in the following sentence: “*paraṃkatam suhadukkham āpajjati’ti*,”⁶¹¹ which may be translated into English as “He undergoes the happiness and suffering which have been performed/caused/made by others.”

Pāli Tradition

According to the *Udāna Aṭṭhakathā*, the formation of the word is *para* + *kata* > *paraṃkata* with the explanation as “*paraṃkato’ti parena kato*,”⁶¹² meaning “*paraṃkata* means it has been done/made by others.” Thus, this word ‘*paraṃkata*’ is a compound in the sense of *tatiyā tappurisa*. Herein, the compound acquires its final form via an insertion of ‘*ṃ*’ between the two members⁶¹³. Regarding its usage in the *Pāli* literature, the word ‘*paraṃkata*’ can be found abundantly in the context of annihilation (*ucchedadiṭṭhi*) as well as of manifoldness/diversity (*nānatā*). Specifically, the *Vibhaṅga Mūlaṭṭhā* says that

⁶⁰⁹ SED. 1278.

⁶¹⁰ SED. 301.

⁶¹¹ Abh-a. III. 135.

⁶¹² Ud-a. 313.

⁶¹³ *Niggahitañca*, Kb. §37.

“*ekantanānatāpaṭisedhena ‘paraṃkataṃ sukhaṃ dukkhaṃ’ti [imaṃ diṭṭhiṃ nivāreti]*”⁶¹⁴, which means to say that by rejecting/warding off the absolute manifoldness/diversity, one keeps off the wrong view which advocates “happiness and suffering are done/caused by others.” In addition, the *Samyuttanikāya Aṭṭhakathā* explains that this wrong view is in connection with annihilation (*ucchedadiṭṭhi*)⁶¹⁵.

Philology

P. *Paraṃkata* = Skt. *Parakṛta*

The Sanskrit equivalent for the *Pāḷi* word ‘*paraṃkata*’ would be ‘*parakṛta*’ meaning ‘done/made by others’, which is a compound of the two words ‘*para*’ and ‘*kṛta*’ just like *para* + *gata* > *paragata*⁶¹⁶ (meaning ‘being with or relating to another’) or *para* + *bhṛta* > *parabhṛta*⁶¹⁷ (meaning ‘nourished by another’). The Sanskrit word ‘*parakṛta*’ becomes the *Pāḷi* word ‘*paraṃkata*’ via the following steps: *ṃ* is inserted in between the two members, and *r* > *a*.

Remarks

It is worth noting that the *Pāḷi* word ‘*paraṃkata*’ may have another form as in ‘*parākata*’. The reasoning is as follows: *parena kato* = *parā kato* > *parākato* = *paraṃkato*, where

1. ‘*Parā*’ is equivalent to ‘*parena*’ with the instrumental case ending.
2. The compound ‘*parākata*’ is formed as an *alutta samāsa*.

⁶¹⁴ MI-ṭ. II. 112.

⁶¹⁵ S-a. II. 34.

⁶¹⁶ PED. 586.

⁶¹⁷ PED. 587.

3. The final form ‘*paramkata*’ is formed because ‘*ā*’ is equivalent to ‘*aṃ*’ by the law of *moræ*⁶¹⁸.

***Vedaka* := Experiencer, one who experiences**

The Pāli word ‘*vedaka*’ is found in the following context: “*tasmā kārakato vedako neva so hoti, na añño ’ti maññamāno paṭijānāti,*”⁶¹⁹ which may be translated into English as “therefore, he ponders and consents/acknowledges that other than the doer, one is neither the experiencer nor a different one.”

Pāli Tradition

In this context, according to the *Tipiṭaka Pāli Myanmar Dictionary*, the word ‘*vedaka*’ is a *kita* (primary derivative) whose formation is $\sqrt{\text{vid}} + \eta\nu u > \text{vedaka}$ ⁶²⁰, where of the *kita* suffix $\eta\nu u > \text{aka}$ ⁶²¹ and the vowel *i* of the root $\sqrt{\text{vid}}$ is strengthened into *e*⁶²² because of the *ṇ-anubandha* of the *kita* suffix $\eta\nu u$. The word ‘*vedaka*’ with the meaning of ‘experiencer, one who experiences/feels’ can be found in many other places in the literature such as “*kamassa kārako natthi, vipākassa ca vedako*”⁶²³ meaning “there is no action-doer as well as no result-experiencer,” or “*kārakañca vedakañca ekameva gaṇhantaṃ etaṃ sassataṃ upagacchati*”⁶²⁴ meaning “it reaches this eternalism which holds the doer and the experiencer the same.”

⁶¹⁸ Wilhelm Geiger, *A Pāli Grammar* (Oxford: Pali Text Society, 1994), §6. 5.

⁶¹⁹ Abh-a. III. 135.

⁶²⁰ TPMD. XX. 512.

⁶²¹ *Anakā yu-ṇvūnam*, Kb. §622.

⁶²² *Asamyogantassa vuddhi kārite*, Kb. §483.

⁶²³ Pr. §318.

⁶²⁴ S-a. II. 34.

Philology

According to the *Sanskrit English Dictionary*, for this meaning, there is no direct Sanskrit equivalent for the *Pāli* word ‘*vedaka*’ in terms of morphology. However, the Sanskrit word that has the meaning of ‘perceiver, knower’ with the root √*vid* is ‘*vedayitr*’⁶²⁵ whose formation is √*vid* + *ṇaya* + (*i*)*tr*, where the *tr* suffix indicates the sense of *kattu* (agent) like the *ṇvu* suffix in the *Pāli* word ‘*vedaka*’.

Remarks

1. The PTS *Pāli English Dictionary*⁶²⁶ offers only the meaning of ‘knowing or studying the Vedas’ for the word ‘*vedaka*’. In fact, the word has this meaning of ‘one who knows or studies the Vedas’ for which the *Tipiṭaka Pāli Myanmar Dictionary* declares it a *taddhita* (secondary derivative) whose formation is *veda* + *ka*⁶²⁷. The context in which this meaning is found is as follows: “*tena kira samayena kosalajanapade vedakā brāhmaṇā vedānaṃ sajjhāyakaraṇatthañca atthūpaparikkhaṇatthañca tasmīṇyeva gāme sannipatanti*”⁶²⁸ meaning “rumor has it that at that time in the district of *Kosala*, the brahmins who know the Vedas gather in only that village in order to rehearse and examine the meaning of the Vedas.”
2. In the Sanskrit language, there is the word ‘*vedaka*’ with the meaning of ‘making known, announcing, proclaiming; restoring to consciousness’⁶²⁹ but it appears not related to this *Pāli* word ‘*vedaka*’ in this context.

⁶²⁵ SED. 1016.

⁶²⁶ PED. 647.

⁶²⁷ TPMD. XX. 512.

⁶²⁸ Sn-a. II. 183.

⁶²⁹ SED. 1016.

3. The *Buddhist Hybrid Sanskrit Grammar and Dictionary*⁶³⁰ indicates that the word ‘*vedaka*’ when connected with ‘*vedanā*’ has the meaning of ‘one who experiences, feels (the results of action)’ (as in ‘*vedakaḥ*’) as in the sentence “*na ca kārakosti tatha naiva ca vedakosti*” meaning “there is no actor and no experiencer either.” However, it emphasizes that the word ‘*vedaka*’ here is used in the sense similar to the would-normally-be-used word ‘*bhoktar*’ which is in contrast with the word ‘*kartar*’.

***Paṭikkhepa* := Opposition, negation, contrary**

The word ‘*paṭikkhepa*’ is found in the following sentence: “*Tattha paṭikkhepo ca paṭijānanā ca sayamkatādidosaṃpatti ca purimanayeneva veditabbā*,”⁶³¹ which may be translated into English as “Therein, opposition, confession/acknowledgement and arrival at faults such as ‘things that are caused/made by oneself’ and so on should be understood only with the former method.”

The PTS *Pāli English Dictionary* defines the word as ‘opposition, negation, contrary’⁶³².

Pāli Tradition

The *Tipiṭaka Pāli Myanmar Dictionary* offers the formation of the word as *pati* + √*khīp* + *ṇa* > *paṭikkhepa*⁶³³, where

1. The letter ‘*t*’ of the prefix ‘*pati*’ becomes lingualized⁶³⁴,

⁶³⁰ HSD. 508.

⁶³¹ Abh-a. III. 176.

⁶³² PED. 393.

⁶³³ TPMD. XIII. 663.

⁶³⁴ *Kvacī paṭi patissa*, Kb. §48.

2. The beginning consonant of the root \sqrt{kip} becomes doubled⁶³⁵,
3. The vowel ‘i’ of the root \sqrt{kip} becomes strengthened⁶³⁶, and
4. The *ṅ-anubandha* of the suffix ‘ṅa’ is elided⁶³⁷.

Philology

P. *Paṭikkhepa* = Skt. *Pratikṣepa*

The Sanskrit equivalent of the *Pāli* word ‘*paṭikkhepa*’ would be ‘*pratikṣepa*’ meaning ‘objection, contradiction, repudiation’. The Sanskrit equivalent becomes the *Pāli* ‘*paṭikkhepa*’ via the following steps:

1. *pr* > *pp* via regressive assimilation because *p* is *vagga* and *r* is *avagga*, and then one of the ‘*p*’ is elided because in the *Pāli* language, words rarely begin with a conjunct consonant,
2. *t* > *ṭ* because of the influence of the ‘*r*’ in the Sanskrit word, and
3. *kṣ* > *kkh*.

***Paṭiññā* := Consent, acknowledgement**

The *Pāli* word ‘*paṭiññā*’ is found in the following context: “*puna puṭṭho puggalaṃ sandhāya paṭiññā tasseva,*”⁶³⁸ which may be translated into English as “when being questioned again, this is only his consent/acknowledgement with reference to the personal identity.”

⁶³⁵ *Vagge ghosāghosānaṃ tatiyapaṭhamā*, Kb. §29.

⁶³⁶ *Asamyogantassa vuddhi kārīte*, Kb. §483.

⁶³⁷ *Kāritānaṃ ṅo lopaṃ*, Kb. §523.

⁶³⁸ *Abh-a. III. 135.*

The PTS *Pāli English Dictionary*⁶³⁹ defines the word as ‘acknowledgement, agreement, promise, vow, consent, permission.’

Pāli Tradition

The *Pācityādiyojanā* defines the word ‘*paṭiññā*’ as “*paṭijāniyate, paṭijānanam vā paṭiññā,*”⁶⁴⁰ meaning “that which is acknowledged or the action of acknowledging is called *paṭiññā,*” which indicates that it is a *kita* (primary derivative) in the sense of *kamma sādhana* (passive) or *bhāva sādhana* (impersonal). The *Tipiṭaka Pāli Myanmar Dictionary* then offers the formation of the word as *pati + √ñā + a + ā > paṭiññā*⁶⁴¹, where

1. *t* of the prefix *pati* becomes *ṭ*⁶⁴²,
2. *ñ* of the root $\sqrt{\text{ñā}}$ becomes doubled *ññ*⁶⁴³,
3. *ā* of the root $\sqrt{\text{ñā}}$ is elided because of the *kita* suffix ‘*a*’⁶⁴⁴, and
4. Then the feminine suffix ‘*ā*’⁶⁴⁵ is added at the ending which results in the elision of the *kita* suffix ‘*a*’⁶⁴⁶.

Philology

P. *Paṭiññā* = Skt. *Pratijñā*

⁶³⁹ PED. 395.

⁶⁴⁰ Pct-y. 439.

⁶⁴¹ TPMD. XIII. 756.

⁶⁴² *Kvacī paṭi patissa*, Kb. §48.

⁶⁴³ *Paradvebhāvo ṭhāne*, Kb. §28.

⁶⁴⁴ *Sarā sare lopaṃ*, Kb. §12.

⁶⁴⁵ *Patipubbo jānāti abhyupagame, itthiyaṃ a, paṭiññā*, Abhp-ṭ. §171. 131.

⁶⁴⁶ *Sarā sare lopaṃ*, Kb. §12.

The Sanskrit equivalent to the *Pāli* word ‘*paṭiññā*’ is ‘*pratijñā*’, which means ‘admission, acknowledgement, assent, agreement, promise, vow’⁶⁴⁷. The Sanskrit word becomes the *Pāli* word via the following steps:

1. *pr* > *pp* > *p* because in general there is no conjunct consonant in the beginning of a *Pāli* word,
2. *t* > *ṭ* (lingualization) because of the influence of ‘*r*’, and
3. *jñ* > *ññ* as progressive assimilation.

***Yogāvacara* := One at home in spiritual exercises, one who practices spiritual exercises**

The *Pāli* word ‘*yogāvacara*’ appears in the sentence: “*vedanaṃ vediyamānapañhe vedanaṃ vediyamāno pariggahitavedano yogāvacarova pajānāti, bālaputhujjano nappajānāti*”⁶⁴⁸, which may be roughly translated into English as: Regarding the question whether a person who is occupied with feeling truly experiences feeling, [the answer would be that] only one at home in spiritual exercises knows while a foolish/ignorant worldling does not.

The PTS *Pāli English Dictionary* under the entry of the word ‘*yoga*’ defines this compound as ‘one at home in spiritual exercises, one who practices *yoga*, an earnest student.’⁶⁴⁹

⁶⁴⁷ SED. 665.

⁶⁴⁸ Abh-a. III. 137.

⁶⁴⁹ PED. 558.

Pāli Tradition

The *Paṭisambhidāmagga Aṭṭhakathā* defines the word ‘*yogāvacara*’ as “*samathayoge, vipassanāyoge vā avacarati*’*ti yogāvacaro*,”⁶⁵⁰ which means “a person is called *yogāvacara* (one at home in spiritual exercises) because he occupies or makes his home in the practice of tranquility meditation or in the practice of insight meditation.” According to this definition, the word is a *kitanta sattamī tappurisa* compound whose formation is: *yoga + ava + √car + (ṇ)a > yogāvacara*, where the ending vowel ‘*a*’ of ‘*yoga*’ is elided and the beginning vowel ‘*a*’ of the prefix ‘*ava*’ is lengthened⁶⁵¹. It is worth noting that herein the prefix ‘*ava*’ of the verb ‘*avacarati*’ has the sense of ‘*pavisitvā*’ (having entered)⁶⁵². Thus, this person is not just in the preliminary stage of practice; he on the contrary is quite comfortable in the practice and in fact, makes it his home.

The *Maṇisāramañjūsā Ṭīkā* with a different approach explains the word as “*yogovuccati bhāvanā ‘yujjate yoginā’ti katvā, sā avacarati ettha tadāyattavuttitāyā’ti yogāvacaro kammaṭṭhāniko*,”⁶⁵³ which roughly means: *yoga* here refers *bhāvanā* (development); a person is called *yogāvacara* (one who practices spiritual exercises) because *yoga/bhāvanā* (the practice) occupies or makes its home in him. According to this, the word ‘*yogāvacara*’ is a *chaṭṭhī tappurisa* compound

1. whose formation is *yoga + avacara > yogāvacara*⁶⁵⁴, where the ending vowel ‘*a*’ of ‘*yoga*’ is elided and the beginning vowel ‘*a*’ of ‘*avacara*’ is lengthened⁶⁵⁵, and

⁶⁵⁰ Psm-a. II. 144.

⁶⁵¹ *Dīgham*, Kb. §15.

⁶⁵² *Avacaratiṭi pavisitvā caratiṭi*, Psm-a. II. 144.

⁶⁵³ Mm-ṭ. I. 293.

⁶⁵⁴ TPMD. XVII. 304.

⁶⁵⁵ *Dīgham*, Kb. §15.

2. whose definition sentence would be “*yogassa avacaro yogāvacaro*”, where
- a. the word ‘*yoga*’ is a *kita* (primary derivative)
 - i. whose formation is $\sqrt{yuj} + (\eta)a > yoga^{656}$, where of the root, the vowel ‘*u*’ is strengthened because of the η -*anubandha* of the *kita* suffix $(\eta)a^{657}$ and $j > g^{658}$, and
 - ii. whose definition would be “*yujjate’ti yogo.*”⁶⁵⁹ Thus, the *kita* suffix $(\eta)a$ is in the sense of *kamma sādhana*. Also,
 - b. the word ‘*avacara*’ is a *kita* (primary derivative)
 - i. whose formation is $ava + \sqrt{car} + (\eta)a > avacara^{660}$, and
 - ii. whose definition sentence would be “*avacarati etthā’ti avacaro.*”⁶⁶¹

Thus, the *kita* suffix $(\eta)a$ is in the sense of *adhikaraṇa sādhana*.

Philology

P. *Yogāvacara* = Skt. *Yogāvacara*

There is no direct Sanskrit equivalent to the *Pāli* word ‘*yogāvacara*’ in any Sanskrit dictionary. However, in terms of components, the *Pāli* words ‘*yoga*’ and ‘*avacara*’ are equivalent to the Sanskrit words ‘*yoga*’ and ‘*avacara*’, respectively. Therefore, the equivalent Sanskrit word to the *Pāli* word ‘*yogāvacara*’ would be ‘*yogāvacara*’, which is also a compound whose formation is $yoga + avacara > yogāvacara$, where $a + a > ā^{662}$. In terms of meaning, in the Sanskrit language, a few meanings of the word ‘*yoga*’ proper

⁶⁵⁶ TPMD. XVII. 294.

⁶⁵⁷ *Asamyogantassa vuddhi kārite*, Kb. §483.

⁶⁵⁸ *Ka-gā ca-jānaṃ*, Kb. §623.

⁶⁵⁹ Mm-ṭ. I. 293.

⁶⁶⁰ TPMD. III. 688.

⁶⁶¹ Mm-ṭ. I. 293.

⁶⁶² MacDonell, *A Sanskrit Grammar for Students*, 11.

in this context are ‘application, undertaking, endeavor, diligence’⁶⁶³, while the word ‘*avacara*’ means ‘dominion, sphere, department’. Thus, the compound ‘*yogāvacara*’ would mean ‘one who has the undertaking/diligence as the sphere’.

***Suvaṇṇa* := Gold**

The *Pāli* word ‘*suvaṇṇa*’ is found in the following context: “*yathā hi suvaṇṇaṃ gaheṭvā kato suvaṇṇavikāro kumbho suvaṇṇakumbho’ti vuccati,*”⁶⁶⁴ which may be translated into English as “Just like a water-pot which has gold quality made of gold is called a golden water-pot.”

The *PTS Pāli English Dictionary*⁶⁶⁵ defines the word as ‘gold’ being a neuter noun.

Pāli Tradition

The *Abhidhānappadīpikāṭīkā*⁶⁶⁶ defines the word ‘*suvaṇṇa*’ as follows: “*sobhano vaṇṇo yassa [iti] suvaṇṇaṃ,*” which means “it is called gold (*suvaṇṇa*) because it has a beautiful/shining color” and indicates that the word is a *chaṭṭhī bahubbīhi* compound. The *Tipiṭaka Pāli Myanmar Dictionary*⁶⁶⁷ then offers the formation of the word as *su + vaṇṇa* > *suvaṇṇa*.

⁶⁶³ SED. 856.

⁶⁶⁴ Abh-a. III. 138.

⁶⁶⁵ PED. 720.

⁶⁶⁶ Abhp-t. §487. 329.

⁶⁶⁷ TPMD. XXIV. 553.

Regarding the member ‘*vaṇṇa*’ in the compound whose formation is $\sqrt{vaṇṇ} + ṇa > vaṇṇa$ ⁶⁶⁸, the *Abhidhānappadīpikā*⁶⁶⁹ says that it can be found utilized in ten different senses as in:

Vaṇṇo saṅṭhānarūpesu, jāticchavīsu kāraṇe;

Pamāṇe ca pasamsāyaṃ, akkhare ca yase guṇe.

Among these, the senses of ‘*saṅṭhāna*’ (appearance, configuration, shape, form), ‘*rūpa*’ (visible object) and ‘*chavi*’ (outer skin) appear to be relatively suitable in this context. Specifically, in the *Dhātumālā* of his *Saddanītipparāṇa*, the Venerable Aggavaṃsa elaborates on the meaning of the word⁶⁷⁰ in these three senses as follows:

1. “*Chaviyan ’ti chavigatā vaṇṇadhātu eva ’suvanṇavaṇṇo ’ti ettha vaṇṇaggahaṇena gahitāti apare,*” which roughly means: the word ‘*vaṇṇa*’ is in the sense of ‘outer skin’ like in the latter member ‘*vaṇṇa*’ of the compound ‘*suvanṇavaṇṇa*’ (golden skin).
2. “*Vaṇṇaṃ dīgharassādivasena saṅṭhahanan ’ti vaṇṇo, saṅṭhānaṃ,*” which means “it exists/comes into existence as long, short and so on; therefore, it is called ‘*vaṇṇa*’, which means appearance.”
3. “*Vaṇṇeti vikāramāpajjamānaṃ hadayaṅgatabhāvaṃ pakāsetī ’ti vaṇṇo, rūpāyatanaṃ,*” which means “it is called ‘*vaṇṇa*’, which means the visible object, because, while undergoing the change, it illustrates the state of being gone to the heart.”

⁶⁶⁸ TPMD. XVIII. 577.

⁶⁶⁹ Abhp. §779

⁶⁷⁰ Sdh. 300.

Philology

P. *Suvaṇṇa* = Skt. *Suvarṇa*

The Sanskrit equivalent to the *Pāḷi* word ‘*suvaṇṇa*’ is ‘*suvarṇa*’, which means ‘gold, made of gold’⁶⁷¹ according to the *Sanskrit English Dictionary*. The Sanskrit word becomes the *Pāḷi* word with a progressive assimilation step: *rṇ > ṇṇ*.

Nirutti := Expression, speech

The *Pāḷi* word ‘*nirutti*’ is found as part of a compound ‘*lokanirutti*’ in the following context: “*iti iminā lokavohārena lokasammutiya lokaniruttiya atthi puggalo ’ti ayamettha attho,*”⁶⁷² which may be translated into English as “Therefore, this is the meaning in this context: there is the person by this worldly term, worldly convention, worldly expression.”

The PTS *Pāḷi English Dictionary*⁶⁷³ defines the word as ‘expression, way of speaking’.

Pāḷi Tradition

In the *Dhātumālā* of the *Saddanītipparāṇa*, it is mentioned that “*rakārāgamavisaye nipubbasseva vacassa vassa ukārādeso siddhā ’nirutti, niruttam, neruttan ’ti,*”⁶⁷⁴ which indicates that the formation of the word is *ni + √vac + ti > nirutti*⁶⁷⁵, where

1. Of the root \sqrt{vac} , *va > u*⁶⁷⁶,

⁶⁷¹ SED. 1236.

⁶⁷² Abh-a. III. 138.

⁶⁷³ PED. 370.

⁶⁷⁴ Sdh. 31.

⁶⁷⁵ TPMD. XII. 716.

⁶⁷⁶ Sdh. 31.

2. *ct* > *tt*⁶⁷⁷, and
3. *r* is inserted after the prefix ‘*ni*’⁶⁷⁸.

Regarding its contextual meanings, the *Tipiṭaka Pāli Myanmar Dictionary* offers four entries as follows:

1. In the sense of ‘explanation/specification’ as in “*nīharitvā vacanaṃ nirutti nāma*”⁶⁷⁹ (meaning that the extended speech is called *nirutti*), “*ākārābhihitassa nibbacanaṃ nirutti*”⁶⁸⁰ (meaning that the definition of the spoken manner is called *nirutti*) or “*niruttī’ti tantipadānaṃ niddhāretvā vacanaṃ*”⁶⁸¹ (meaning that *nirutti* is the speech specifying the sacred words).
2. In the sense of ‘words, of name (*nāmapaññatti*, *voḥāra*) or of language that are spoken’ as in “*atthajotakānaṃ niruttīnaṃ vasena niruttisatam*”⁶⁸² (meaning 100 words in terms of words that indicate meanings), “*niruttiṃ nāmaṃ voḥāraṃ gacchati*”⁶⁸³ (meaning that it becomes a term called ‘*nirutti*’) or “*sīhaḷāya niruttiyā*”⁶⁸⁴ (meaning the Sinhalese language).
3. In the sense of word/sound (*sadda*) as in “*taṃtaṃ atthapakāsenā nicchitaṃ, niyataṃ vā vacanaṃ nirutti*”⁶⁸⁵ (meaning that *nirutti* is the speech/word either considered/investigated or certain with the expression/manifestation of meaning as this or that).

⁶⁷⁷ *Kvaci dhātu-vibhatti-paccayānaṃ dīgha-viparū’ti ādesa-lop’āgamā ca*, Kb. §517.

⁶⁷⁸ Sdh. 31.

⁶⁷⁹ Mnd-a. 4; S-ṭ. II. 228.

⁶⁸⁰ Mnd-a. 4; Vmt-ṭ. I. 65.

⁶⁸¹ Srd-ṭ. I. 332.

⁶⁸² V-a. IV. 186.

⁶⁸³ D-a. I. 163.

⁶⁸⁴ Srdṭ. I. 2.

⁶⁸⁵ D-ṭ. II. 107.

4. In the sense of grammatical text as in “*yo niruttiṃ na sikkheyya, sikkhanto piṭakattayaṃ*”⁶⁸⁶ (meaning that whoever studies the three baskets without studying grammatical texts).

Philology

P. *Nirutti* = Skt. *Nirukti*

The Sanskrit equivalent to the *Pāḷi* word ‘*nirutti*’ is ‘*nirukti*’, which means ‘etymological explanation of a word, an artificial explanation or derivation of a word’⁶⁸⁷ according to the *Sanskrit English Dictionary*. The Sanskrit word becomes the *Pāḷi* word with a progressive assimilation step: *kt* > *tt*.

***Sammuti* := Convention, common consent, common usage**

The *Pāḷi* word ‘*sammuti*’ appears as the first member of the *chatṭhī tappurisa* compound ‘*sammutikathā*’⁶⁸⁸ in the sentence: “*buddhānaṃ pana dve kathā sammutikathā ca paramatthakathā ca,*”⁶⁸⁹ which may be translated into English as “the Buddhas have two kinds of discourse: the conventional and the ultimate.”

The PTS *Pāḷi English Dictionary* defines the word ‘*sammuti*’ as ‘common consent, general opinion, convention, that which is generally accepted’⁶⁹⁰.

⁶⁸⁶ Mp-ṭ. 16.

⁶⁸⁷ SED. 553.

⁶⁸⁸ *Sammutiya vohārassa kathaṃ sammutikathā*, D-ṭ. I. 382.

⁶⁸⁹ Abh-a. III. 139.

⁶⁹⁰ PED. 696.

Pāli Tradition

The *Maṅḍisāramañjūsā Tīkā* defines the word as “*sammā munanti jānanti etāyā’ti sammuti*,”⁶⁹¹ which means “people understand, know rightly, thoroughly because of it; therefore, it is called *sammuti* (convention)”. Thus, the formation of the word is *saṃ* + $\sqrt{\text{mun}}$ + *ti* > *sammuti*⁶⁹², where

1. The prefix ‘*saṃ*’ has the sense of ‘*sammā*’ (rightly, thoroughly),
2. The root $\sqrt{\text{mun}}$ has the sense of ‘*jānana*’ (knowing),
3. ‘*ṃ*’ of the prefix becomes ‘*m*’ because of ‘*m*’ of the root $\sqrt{\text{mun}}$ ⁶⁹³, and
4. ‘*n*’ of the root $\sqrt{\text{mun}}$ is elided⁶⁹⁴.

In addition, the word is a *kita* (primary derivative), where the *kita* suffix ‘*ti*’ has the sense of *karāṇa sādhana*.

The *Niruttidīpanī*, on the other hand, defines the word as “*suṭṭhu munanaṃ bandhanaṃ sammuti*,”⁶⁹⁵ which means “understanding/binding well is called *sammuti* (common consent)”. In this case, the word has the same formation as *saṃ* + $\sqrt{\text{mun}}$ + *ti* > *sammuti*. However, herein,

1. The prefix ‘*saṃ*’ is in the sense of ‘*suṭṭhu*’ (well),
2. The root $\sqrt{\text{mun}}$ is in the sense of ‘*bandhana*’ (binding), and
3. The *kita* suffix ‘*ti*’ has the sense of *bhāva sādhana*.

⁶⁹¹ Mm-ṭ. II. 463.

⁶⁹² TPMD. XXIII. 88.

⁶⁹³ *Vaggantaṃ vā vagge*, Kb. §31.

⁶⁹⁴ *Kvacī dhātu-vibhattippaccayānaṃ dīgha-viparīt’ādesa-lop’āgamā ca*, Kb. §517.

⁶⁹⁵ Nd. 558.

Regarding its contextual meanings, the *Tipiṭaka Pāḷi Myanmar Dictionary*⁶⁹⁶ offers six senses of the word in proper contexts. Specifically, the word has the sense of

1. ‘Acknowledgement, agreement, employment’ as in “*terasasu sammutīsu yā bhikkhukāle laddhā sammuti, sabbā sā paṭipassambhati,*”⁶⁹⁷ which means “among the thirteen acknowledgements, whatever acknowledgement has gained during the time of being a monk, all of that acknowledgement subsides/passes away/comes to an end.”
2. ‘Name, designation’ as in “*hoti satto ’ti sammuti,*”⁶⁹⁸ where the word ‘*sammuti*’ is explained as “*sammutīti sattoti samaññāmattameva hoti,*”⁶⁹⁹ which means “the word ‘*satto*’ is just a mere name/designation.”
3. ‘Wrong view (*micchādiṭṭhi*)’ as in “*sammutiyo vuccanti dvāsaṭṭhi diṭṭhigatāni diṭṭhisammutiyo,*”⁷⁰⁰ which means ‘*sammuti*’ in this context refers to 62 wrong views.
4. ‘Acknowledged dwelling’ as in “*kammavācāya vā apalokanena vā sammanitabbā ’ti sammuti kuṭi,*”⁷⁰¹ which means “it should be acknowledged/agreed upon by formal declaration or by consent; therefore, it is called ‘*sammuti*’, referring to a dwelling.”
5. ‘Dhamma text, treatise’ as in “*suti sammuti saṅkhyā yogā nīti visesikā gaṇikā gandhabbā tikicchā dhanubbedā purāṇā itihāsā jotisā māyā ketu mantanā*

⁶⁹⁶ TPMD. XXIII. 88.

⁶⁹⁷ V-a. I. 240.

⁶⁹⁸ S. I. 137.

⁶⁹⁹ S-a. I. 178.

⁷⁰⁰ Mnd. 239.

⁷⁰¹ Pct-y. 355.

*yuddhā chandasā buddhavacanena ekūnavīsati,*⁷⁰² which enumerates the nineteen types of Dhamma texts in the Buddha’s teachings of which ‘*sammuti*’ is one.

6. ‘Human king’ as in “*apica devāti tividhā devā sammutiupapattivissuddhivasena,*”⁷⁰³ which means, there are three types of deities: a human king, a celestial deity and an arahant.

Philology

P. *Sammuti* = Skt. *Sammati*

The Sanskrit equivalent to the *Pāḷi* word ‘*sammuti*’ is ‘*sammati*’, which means ‘sameness of opinion, harmony, agreement, approval, approbation’⁷⁰⁴ according to the *Sanskrit English Dictionary*. The Sanskrit word becomes the *Pāḷi* word with the change *a* > *u*.

Remarks

It is worthy noting that in addition to the formation of the word presented above as in *saṃ* + √*mun* + *ti*, the *Tipiṭaka Pāḷi Myanmar Dictionary* also offers another as in *saṃ* + √*man* + *ti*⁷⁰⁵. The PTS *Pāḷi English Dictionary*⁷⁰⁶, on the other hand, only shows this latter formation.

⁷⁰² Miln. 4.

⁷⁰³ Khp-a. 103.

⁷⁰⁴ SED. 1180.

⁷⁰⁵ TPMD. XXIII. 88.

⁷⁰⁶ PED. 696.

Conclusion

The Buddha's teachings are very deep and profound. Many and many generations of His disciples and scholars have been dedicating their lives and efforts in analyzing, understanding and explaining them. These efforts entail the study of the *Pāli* language which is the sacred language the Buddha used to expound His teachings. As a result, there have been a number of methods involving traditional grammatical analyses and modern philological techniques in help of studying the language.

In this thesis, both of the aforementioned traditional and modern methods have been used to analyze sixty one words selected from the parts of *Dhātukathā* and of *Kathāvatthu* of the *Pañcappakaraṇa Aṭṭhakathā* with the hope of gaining better understanding of the formation and of the meaning of the words in the context they are found. The *Pāli* traditional method presents definitive, valuable and direct-to-the-point information, but in a few cases such as those of the words 'āraddha' and 'saṅkhāra' as shown in this thesis, the explanation appears terse on the details. Specifically, for the word 'āraddha', the change from the root \sqrt{rabh} together with the *kita* suffix 'ta' into its final form is presented via the rules §576 and §611 in the *Kaccāyanabyākaraṇa* without any logical elaboration. Similarly, for the word 'saṅkhāra', the rule §594 in the *Kaccāyanabyākaraṇa* does not detail the reason why the consonant 'k' of the root \sqrt{kar} changes into 'kh' in the final form. Because of such a lack in informative explanation, learners may feel left unsatisfied and thirsty for more. The modern philological method, on the other hand, by looking into the comparison between the *Pāli* word and its equivalent in the Sanskrit language, a *Pāli*'s sister language, offers insight into how the *Pāli* word may have etymologically and

morphologically evolved from and/or is related to its Sanskrit counterpart. A number of such instances have been analyzed and documented in this thesis, for example as in the cases of the words ‘*pāricchattaka*’ and ‘*āṇatti*’. Specifically, for the word ‘*pāricchattaka*’, via studying its suitable Sanskrit counterpart, it is suggested that the word is secondary and phonetically results from the primary formation ‘*pārijātaka*’. For the word ‘*āṇatti*’, the philological analysis reveals that it should stem from the root $\sqrt{\text{ñā}}$ (which is more reasonable in terms of the meaning it expresses for the final word) instead of the root $\sqrt{\text{āṇ}}$ obtained from the *Pāḷi* traditional method. Such kind of analysis and information in fact in many cases such as those illustrated in this thesis helps learners gain better comprehension. Among the vast collection of words which convey important, rich and deep meanings in the *Pañcappakaraṇa Aṭṭhakathā* text, this thesis has managed to present only a small portion in the parts of *Dhātukathā* and of *Kathāvatthu*. Future work should be conducted to complete the study and analysis of the remaining portion of the collection in order to obtain a full and comprehensive understanding of the whole text.

Extensive knowledge and deep comprehension on the *Pāḷi* language are essential and should be acquired especially by those who are pious Buddhists and are with a clear goal in practicing the Buddha’s teachings to achieve ultimate liberation. Thus, the efforts in collecting, analyzing and presenting the information and findings in this thesis have been made first for the purpose of gaining a better understanding of the Buddha’s words and then for the hope of encouraging fellow *Pāḷi* learners to follow suit in applying these methods and techniques in studying the Buddha’s teachings.

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