Section II.

Synonymic Resources of Pali.
Prefatory Note to Chapters V, VI & VII

In the above three chapters, it is proposed to discuss, some prominent synonymic resources of Pali. These are, to enumerate, the Adhivacanas, the Nibbacanas and the Namanānattas and Upasagganānattas.

The Adhivacanas are primarily 'metaphorical expressions' subsequently fossilised into formal synonyms of the things for which they stand. The Nibbacanas are some peculiar etymologies and etiologies given in the Canon. Both the Adhivacanas and Nibbacanas have abundantly enriched the synonymic resources of Pali. In a way they mark a private usage of words in as much as they are primarily meant for private circulation amongst the listeners and followers of the Buddha. It is, therefore, that anyone who wants to know the exact significations of the words which the Buddha has used, should in no case fail to acquaint himself with these special lexica.

The chapter VII discusses synonymic prefixes and suffixes. Skt, Aṃg and Pali possess many synonymic prefixes. The case can be explained as follows: Prefixes are only signs for expressing grammatical relations. The concepts of these relations, however, are not themselves as clearly definable and distinguishable as the other more or less concrete concepts are. This results many times in their interchangeability and to that extent and with reference to those particular instances, the prefixes expressive of those concepts become synonymous. This is all that is meant by synonymous prefixes. However, distinct, in their dictionary static meanings the prefixes may be, in actual
usages they prove to be more dynamic and the substitution of one in place of the other becomes quite permissible. Thus, for example, ā (= samantā) and pari (= paritā) intersect each other and if what is meant is only the common portion covered by them, it matters little whether ā is made to denote it or pari. To this extent these two prefixes become intersubstitutable and, therefore, synonymous. To put the whole thing succinctly: the contiguity of the semantic fields of the various prefixes is the basis of their synonymy in certain contexts. In addition to this semantic aspect one can notice the stylistic aspect as well. The Pali Canon is wont to add stylistically different prefixes, separately and collectively, to the same verbal forms in the same contexts. This typical stylistic feature becomes instrumental in blurring the fine shades of differences between the otherwise (semantically) distinct prefixes. These two aspects of the Pali prefixes viz. semantic and stylistic, are discussed in this chapter.

Skt. (with which Pali is structurally on par) has already marked different suffixes, both krt and taddhita, denoting the same sense e.g. karta; karaka; sundarata; sundaratva; saundarya etc. The usage of these in collocations will obviously be redundant and we do not find in the Skt. Lit. such collocations of formal synonyms. But the Pali Canon with its much evident craze for repetition exhibits enormous sets of such suffixal variations and we come across ussaha; ussolhi; samattani; samādinnāni used together in the same contexts. So, long with the prefixal variations explained above this chapter also proposes to discuss the suffixal variations. The term Synonymous Cognates is used to cover these two varieties.
CHAPTER V.
Adhivacanas as a Class of Pali Synonyms.
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Adhivacanas as a Class of Pali Synonyms

Adhivacana is a technical term which occurs in the canonical and the commentarial Pali literature. From the various contexts in which it occurs its import can be gathered as ‘designation, epithet, appellation, name, denomination, term, attribute, metaphor, metaphorical expression, interpretation etc. The Suttanipata-Atthakatha uses it in the sense of an approximate synonym, for example:

i) Urago sappassetam adhivacanan. II.13.
ii) Dosa kodhassetam adhivacanan. II.22.
iii) Kuti vasassetam adhivacanan. II.28.
iv) (Ambucari) macchassetam adhivacanan. II.115.
v) Mano cittassetam adhivacanan. II.146.
vi) (pacanam) ti patachassetam adhivacanan. II.147.
vii) Anacariyam ti pabbattajavetam addivacanan. II.157.
viii) Sarathi hatthidamakadinam etam adhivacanan. II.161.
ix) Vattam dhanassetam adhivacanan. II.230.

The Abhidhanappadipa (I.114) gives it as a synonym for samana, vohara etc. In the Abhidhamma occurs the triplet Adhivacanapatha, pannatipatha and Miratipatha. Although some distinction can decidedly be drawn between these, they are not mutually exclusive and the difference between them is merely a relative emphasis on their respective functions. Even the Dhammasaṅgani (p.284) counts them as synonyms when it observes "katame dhamma adhivaçana? Ya tesam tesam dhammanam saṅkha, samanna, pannatti, voharo, nàmaññ, namakkammam, namadheyyam,
nirutti, vyanjanam, abhilapo, ime dhamma adhivacanam" (Translation: "Which are the states that are synonymous? That which is an enumeration, that which is a designation, an expression, a current term, a name, a denomination, an assigning of a name, an interpretation, a distinctive mark of discourse on this or that state. [Mrs. Rhys Davids, Manual, p. 340-341]. While commenting on this Dhammasangani passage, the Expositor (p. 69) says: "The three couplets beginning with the synonym’s couplet have no difference whatsoever in meaning, the difference is only in letters with mere words made their bases, such expressions as 'luck-bringing' and 'wealth-bringing' etc., are termed synonyms. 'Etymology' is the derivation of words expressed together with the reason in the word-definition .... etc." (Read: Adhivacanadukadayo tayo attatho ninnakaranam; vyanjanamevettha namam. Sirivaddhako Dhanavaddhako'ti adhayo hi adhivacanamattameva .... etc. Asl. p. 51)

In short the three merely emphasise the etymological aspect, the synonym-aspect and the word-aspect, of one and the same term. The difference between the Adhivacanas and the Niruttis is that the former is given without regard to etymology while the latter is etymology itself.

Explaining the idea behind the Adhivacanas in these contexts Mrs. Rhys Davids rightly remarks that 'by Adhivacana a simple equipollence of terms is to be effected; 'is' or 'are' in translating must be understood simply as =, and not as implying inclusion under a more general notion' (Manual, p. 340 f.n.2.)
Let us proceed now to the formation of the word Adhivacana, which is used exclusively by the Buddhist literature, Pali and Sanskrit. Adhivacana appears to be formed on the same pattern on which Sanskrit words adhiyajna, adhibhuta, adhibrahma are formed. These words mean something about the yajna, about the bhuta and about the brahma. Similarly adhivacana would mean something about the vacana or word and the 'word', when not specified otherwise, always means in Buddhist literature the word of the Buddha. A recurring passage from the Vinayaparivara (p.4) gives us "katamam vacanam-ti? Bhagavato vacanam arahato Samмasambuddhassa." The Adhivacana therefore means saying something about (i.e. explaining) the word used by the Buddha. The Saddaniti (p.882) has an occasion to explain this word adhivacana while explaining the various meanings of the prefix 'adhi'. Read:

Adhike issare cevoparibhave ca nicchaye
adhitthane' dhibhavane tatha ajjhayane pi ca
papunanadike cattthe adhisaddo pavattati.

Illustrating the 'Uparibhave' denoted by the 'adhi' it gives 'adhirohati, adhipati' and 'adhivacanam'. This should literally mean 'on' the vacana and figuratively, therefore, 'about' the vacana. It was once a popular custom among the English essayists to entitle their essays as 'On Friendship', 'On Discipline' etc. The 'on' in such cases adds precision to the underlying 'about'. Adhivacana therefore means 'saying something precisely about the word of the Buddha'.

In this very context, it would be proper to discuss in
brief two more possible derivations of the word, though these are ultimately not accepted in our discussion. Sanskrit abhi often changes into Pali as adhi (for example the 'abhipraya' changes to 'adhippayo'). Theoretically therefore the possibility of 'adhi' in the abhivacana being a Pali equivalent of Sanskrit abhi cannot be ruled out. In addition to this we do get in Pali many such forms as abhidhamma and abhivinaya. Generally when prefixed to a noun the abhi gives an intensive meaning such as super, higher, additional supplementary and can also mean 'pertaining to' or 'concerning'. OLDENBERG rightly sees in the 'abhi' of the Abhidhamma 'what pertains to' rather than the 'higher'. Further a passage from the Vinaya-parivara tells us that while Vinaya (p.4) is a pannatti or a description the abhivinaya is vibhatti or analysis. The Abhivacana should mean likewise the analysis of the vacana of the Buddha or what pertains to the word of Buddha or taking into account 'saruppa' as one of the meaning of the 'abhi', a fitting or an appropriate term. The Atthasalini (p.20) records 'pariccheda' or precision also as one of the meanings of 'abhi'. In that sense Abhivacana would mean a precise statement, where there is least confusion. So when kantaka is given as an abhivacana of piyarupa, there is no confusion, it means piyarupa precisely.

This first possibility of abhivacana being derived from abhivacana itself leads to the second possibility of its being derived from the ativacana. Ativacana means an exceeding statement which exceeds its own bounds and encroaches upon the
semantic horizon of another word. Kantaka should mean only a thorn in its native semantic sphere, when its verbal poten-
tialities are extended so as to include in its scope the meaning 'pleasant' it becomes an ativacana. There is only one passage where a slight hint of the relation ativacana \( \rightarrow \) adhivacana is given. Anguttara-Nikāya II.192. has 'vacaniyadhivacaniyesu' which 'adhivacaniyesu' is explained by the commentary as 'atirekavattabbesu'. The derivation therefore hangs on a single support. Yet it has one virtue. It explains the operation behind the adhivacanic denotation. In fact the fluctuation between abhi, adhi and ati in Pali, is very interesting to note.

At the beginning of the atthasalini (p.2) we notice this pheno-
menon how the commentator stealthily shifts from 'abhi' to 'ati'. Discussing the 'abhi' in the Abhidhamma he says

'kenatthena Abhidhammo? dharmatireka-dhammavisesaththena.
atireka-visesatthadipako hi ettha 'abhi' ṭsaddi". Then he proceeds to illustrate the 'atireka' and cites 'atichatta, atidhajo, atirajakumaro atidevo' and 'atibrahma'. Here he curiously adds "atirekataro ceva visesavantataro devo so atidevo'ti vuocati, tathārūpa Brahma pi ati-Brahma ti vuocati evameva ayam pi dhammo dharmatirekadharmavisesaththena Abhidhammo ti vuocati". Here what we really expect is 'atidhammo' and not 'abhidhammo'. The great commentator has not certainly confused 'ati' with 'abhi'. Far from that, in fact by substituting one in the place where the other is expected he cleverly suggests that 'abhi' and 'ati' are reckoned more or less as cognates in Pali².
In the Paninian Grammar we do not have anything approaching
the Pali adhivacana. In his aphorism 'Kṛtyairadhikarthavacane'
(II.1.33) Panini, however, uses the word 'adhikarthavacana'
which means a hyperbole or an exaggeration. No relation can be
established between the 'adhikarthavacana' and the 'adhivacana'.
The Kasika, however, remarks that in the adhikarthavacana there
is a verbal operation, aropa, so called by the Sanskrit
grammarians and rhetoricians. In the 'ativacana' also there is
a definite 'aropa' or superimposition of some foreign meaning
on the word. 'piyarūpa' is not the usual meaning of the word
kantaka and yet it has been impose on kantaka and this explains
why kantaka is an ativacana, the transcendental meaning, the
beyond meaning, the surpassing meaning, i.e. the meaning which
goes beyond and surpasses the ordinary or primary meaning (in
the present case, the meaning 'thorn'). This shift in the
meaning (semantic outreach) on the basis of the 'aropa' or
'laśanāvyāparā' is very finely brought out by the gloss on a
cognate term of adhivacanas occurring in the Brahmajālasutta
(D.I.13). The term is 'Adhivuttipadāni' and the explanation of
the D.A.(p.103) is "Adhivuttipadaniti adhivacananipadani, atha va
bhūtam attham abhibhavīva, yatha-sabbhavato agahetva, vattanato
adhivuttīyo'iti ditthiyo vuccanti, adhivuttinam padani
ditthidipakānivacanāniti attho". This exceedingly illuminat-
ing comment does not leave even a shadow of doubt about the
nature of the adhivacanas. Philosophy is a 'darsana', a sight,
an insight. It is to use Buddha's words a 'Samma-ditthi' or a
right-insight. Thorns even a layman would see as thorns, it
requires a special insight of the Nobles (Ariyas) to perceive
the so-called pleasures as also the thorns in the way of the
saint. The venomous serpents are seen as they are by all but
who except the Nobles would see women also as venomous serpents?
The men with sight see the real nature of things (evamavā
cakkhumanto rupani dakkhanti), the thorny nature of the pleasures,
the venomous character of women. The adhivacanas fashion the
dītthi, train the eye. Philosophically they are dītthi-dīpaka.
They mark the penetrating insight of the saints. The nature of
the adhivacanas can be best explained by the sambita-word
'anudrsti' or the Brahmaṇa-word Anukhyati (Taitt.Bṛ. III. 2.9.14).
Incidentally it may be remarked that most of the 'vai' and 'vāvā'
texts from the Brahmaṇas are really the adhivacanas in the
Veda.

As an Englishman would say 'see the serpent under the
flower', Buddha would ask us to mark the thorns in the pleasures.
It is the outlook (dītthi) of the philosophers which transforms
the things. It is often expressed in English that 'in the eyes
of Mr. so and so, this is this'. And so in the eyes of the
Buddha the pleasures are the 'thorns' (kantaka). This is
represented many times in a trope known as transformed scene —
the subjective outlook projected as an objective state (The
Sanskrit examples like 'jalanidaih kulyayate etc. answer to this'.

For, Buddha the pleasures were live embers (āngarakasi pama
kāma) and for Mahāvīra the passions were the fires (kaśāva
agāgino vutta). The beautiful tactual imagery yam piyarupam,
satarūpam ayam vucoati Ariyassa Vinaye kantako (S. III. 169)
marks the same truth. For a while, the pleasures appear as a bed of flowers, alluring, inviting. Soon they turn out to be a bed of thorns. We are disillusioned, and are awakened to find that it is not 'Roses, roses all the way' but one has to 'fall on the bed of thorns and bleed'. I cite from Telakataha-gāthā the dramatic representation of these philosophical contents of the kantaka-adhivacana.

Rantva pure vividha-phulla-lata-kulehi,
Deva pi nandana-vane sura-sundarihi,
Tevekata vitata-kantaka-samkatesu,
Rha! Koti-simbali-vanesu phusanti dukkham.
(verse. No.38)

It is this philosophical importance of the adhivacanas which must have led to their formation in the Mahayana Buddhism of a regular samādhi or meditation. Adhivacana-pravesa, in the tenth and eighteenth chapters of the Pācavimsati-sahasrika-prajnā-paramitasūtra (Nanjio, No.3) is one of the 108 kinds of samadhis. Ju-ming-tsu, Shih-ming-tzu, Teng-Ju-tseng-yu and so on are the Chinese equivalents of this term found in such sources as Prajñā-paramita-Sūtra (fasc. 43 and 47, Nanjio, No.25) and the translation Mahāprajñāparamita-Sastra (fasc. 414, Nanjio No.1). The Adhivacana-pravesa literally means entering or plunging into the Adhivacanas, which indicates the attempt of getting into the real meaning of the word (paramārtha), apart from the usual mundane meaning (prapañcha) of it.

We discussed Abhivacana and the Ativacana as the possible original forms of the word adhivacana only with the view of studying the operation, the mode, the real nature and
the philosophical significance of the Adhivacanas. We accept
the derivation given by Atthasalini (p.51) namely "Adhikaram
katva pavatta adhivaca nama," the Adhivacanas are the words
used by the Buddha in same specific contexts or words which
have special references.'(adhikara)

With the Atthasalini classification of the adhivacanas,
niruttis and pannattis can be compared another somewhat similar
classification of the aspects of the terms afforded by the
Saddaniti. Here Aggavamsa presents a fourfold classification
of the verbal aspects.

i) Nibbacana (derivation of the term)

ii) Abhidheyyakathana (stating the primary meaning
    of the term).

iii) Atthasadadhakavacana (quoting from the Literature
    the actual usage of the term).

iv) pariyaya-vacuna (stating the synonyms of the term).

In the course of his explanation, he illustrates this
method with the example of the word 'bhūta'.

i) (Nibbacana) - Khandhapatubhavena bhavatiti bhūto.

ii) (Abhidheyyakathana) - bhuto ti sabbasangahakavasena
    satto' ti vuccati.

iii) (Atthasadadhakavacana) - "Yo ca kalaghaso bhūto" and
    "Sabbeva nikkipissanti bhūta loke samussyam".

iv) (Pariyayavacanam) - Satto, macco, paja' ti adikam tattha,
    tatthagatam vacanam, Idam satto' ti athavacakassa
    bhutasaddassa pariyayavacanam. yam ca Niddesapali-
    yam..... etc.
It is for the modern linguists to appreciate how very comprehensive is the method of word explanation demonstrated by Aggavamsa. It is to be remembered that though Aggavamsa is the first to put the method in such a scientific jargon the older commentators have actually used it in their Commentaries, even prior to Aggavamsa. A comparison of the two methods—one given by Aggavamsa and the other suggested by Abhidhamma—shows that they are not very different from each other. The *Nirutti* of the Abhidhamma is the Nibbacana of the Aggavamsa. The *Adhivacanas* come close to the *pariyayavacanas* and the *Abhidheyyakathana* is but another name for *pannatti*. The *Atthasaladakavacana* of Aggavamsa though not mentioned by name in the Abhidhamma is all the same implied in it and the examples of it are actually met with in the said context.

We now proceed to the discussion of the frequent usage of the *Adhivacanas* in the discourses of the Buddha. The Buddha, it is well-known, often speaks in a poetic language and the rich imagery which he has presented deserves a special study from even the purely poetic point of view. In his sermon, delivered at Gayasāra the Buddha speaks (Mahavagga, p.34) of every sense experience as a process of burning. (*Sabbam bhikkhave, adittam*): All the senses are aflame with the fire of *Rāga, Dosa* and *Moha*. In keeping with this the *Nibbana* is in many places spoken of as an extinction or cooling of the triple fire of *Passion, Ill-will* and *Infatuation* (*Rāgaggi, Dosaggi* and *Mohaggi*). While the existence is like a burning of a lamp, the deliverance is the blowing out of (the wick) of a lamp.
(Pājotasseva nibbānaṃ...). We may not discuss the poetic value of such imagery as it may take us beyond the scope of our present enquiry, but we cannot afford to neglect the importance of such imagery in the making of synonyms\(^5\). Language is rightly characterised as a 'fossil poetry'. Many of its words now commonplace and dry expressions were once felt as strikingly poetical in form. The beauty in such expressions withered out gradually and the words assumed their present prosaic forms.

The word 'utkata' in Sanskrit now translated merely as 'intense', or 'powerful' preserves an imagery of an overflowing vessel (ut + kāta), summing up very aptly the Wordsworthian idea of poetry. The instance I chose only to explain my contention that the Adhibācāras in Pāli are really the Buddha's language of imagery. That the fossil imagery enters into the language as a new coinage of synonyms and the upamānas stand out in course of time for the upameyas are the facts which were definitely understood and accepted by the later Pāli commentators. This is proved by the lists of synonyms which they present, the lists which catalogue all these expressions as synonyms on the ground that they present the imagery used in the context of the said concepts. It is, therefore, that we find in the Saddāni, in the list of synonyms for Nibbāna all such expressions as Tana, lana, sarana, parāyana, disā and even sabbatopabha. This last expression has been used merely twice or thrice as an adjective to vinnana which in that context meant Nibbāna. (cf. vinnanām anidassanām anantam sabbatopabham. D.I.190) and read also Saddāni, p. 70: sānti asamkhata dhatu disā ca sabbatopabham.
vinapetani namani visesakapadam idha. Nibbanavacakaniti sallakkheyya sumedhaso. This clearly shows how in course of time the adjectives and the imagery used in the context of Nibbana passed under the head of its synonyms.

Nibbana, though virtually a homogeneous entity has yet many facets and thus can be viewed from different standpoints. To illustrate, it being the summum bonum is called the paramattha, being difficult to grasp is called sududdasa, being a refuge of the Nibbana-seekers it is tana, lana and sarana. Constituting highest purity it is styled as suddhi and visuddhi etc. The various pavattinimittas give rise to the various synonyms. (Read Saddaniti, pp.377-378; Evamanekani namani, eko pi hi attho anekasaddapavattinimittataya ....)

In the canon the Buddha often takes recourse to this Adhivacanic mode of explanation. All these instances of Adhivacanas are in the form of interpretations explaining the relation in the mode, "B is the adhivacana of A." When one finds the Blessed one taking such a meticulous care of clarifying his own words, where he feared they would become unintelligible to the people, it will be very uncritical to read some other meanings in these words of the Buddha. It is necessary at this stage to furnish some examples to prove how the knowledge of the Adhivacanas is indispensable to the right understanding of the Buddha's words and how when the Adhivacanas are not properly followed the meaning remains hidden on that account.

The seventh Sutta from the first book (Vagga) of the It. (p.185) goes like this "sabbam, bhikkhave, anabhijānam,
aparijanam, tattha cittam avirajayam, appajaham, abhabbo
dukkhakhayaya...and... yo sabbam saddato natva... etc.) Now a
reader who is not aware that sabbha is a religious equivalent
(adhivacana) of the sense organs, objects and mind is baffled
at its import, for the translation 'the man who does not under-
stand and comprehend the all' does not make clear what this 'all'
is. F.L.Woodward, the translator, happily quotes in the foot-note
(Points of Contraversy 35.n.1) 'All in the Nikayas, stand for
everything accessible to sentient experience'. In fact in the
Aditta-pariyayana referred to above, the Buddha himself tells us
that by 'sabbha' he means the sense organs, their respective
objects and the contact of the sense with these objects (kim ca,
bhikkhaya, sabbam adittam oakkha adittam, rupa aditta, oakkku-
vinnanan adittam... etc. (Mahavagga.p.34).

In the celebrated Mahaparinibbana suttanta (D.II.72)
occurs the following gatha:

"Ye taranti annavan saram setum katvam visajja
pallalani
Kullam hi jana pabandhanti tinna medhavino Jana".

The Sumangalavilasini of Buddhaghosa has the following
gloss on this rather puzzling verse. "Annavo'ti... Yojanamattam
gambhirassa ca puthulassa ca udakatthanassetam adhivacanam saram
iti idha nadi adhippeta. Idam vuttam hoti. Ye gambhiram vitha-
tam tanha-saram taranti te, ariyamagaasamkhatam setum katvana.
visajja pallalam'ti anamasitva've udaka-bharitani ninna-thanani".

Now, on what ground, it may be asked, does Buddhaghosa
interpret 'saram' and 'setu' as 'tanha' and 'ariyamaggo' respec-
tively? It is not that the commentator is giving something out of his own bag. Being amply conversant with the Buddha's own adhivacanas, he merely substitutes them adequately for the words in the verse. Note, for example, the occurrence of the following adhivacanas in the other parts of the canon:

i) Kullam' ti ariyassetam atthamikassa maggassa adhivacam (S.III.159)

ii) kullupamam vo dhammam desessami, nittharanatthaya, no gahanatthaya. (M.I.134)

iii) Maha-udakannavo'ti catunnetam oghanam adhivacanam kamoghassa, bhayoghassa, ditthoghassa, avijjoghassa.

(S.III.159)

iv) Mahantam nimnam palla'am ti kho bhikkhave, kamanetam adhivacanam (M.I.157)

Our third example is from the Itivuttaka (p.222) where occurs the following gatha:

yassa rago ca doso ca, avijja ca virajita. |
somam samuddam sagaham sarakkhasam sa-unibhayan
duttaram accatari. ||

Here, the context does not at all furnish the meanings of the terms sumudda, gaha, rakchasa, umi etc. To the knower of the Adhivacanas, however, it is a very simple job of substituting matugamās (women) in place of gaharakkhasā, kodhupayasa in place of umi etc. For the It. (p.258-259) gives us

i) umibhaya'ti ... kodhupayasassetam adhivacanam.

ii) gaharakkhaso'ti matugamassetam adhivacanam.
The Lakundaka-Sutta from the Udāna (p. 157) records the following Udāna:

\[
\text{nelamgo setapaccado ekāro vattati ratho} / \\
\text{anigham passa ayantām, chinnasotam abandhanam} //
\]

This cryptic verse also remains unintelligible without the knowledge of the adhivacanas which it uses and which are given elsewhere i.e. in the (S.III.260)

1) Nelamgam' ti sīlanam etam adhivacanam.
2) Setapaccado'ti vimuttīya etam adhivacanam.
3) ekāro'ti satiya etam adhivacanam.
4) vattati'ti abhikkamapatikkamassetam adhivacanam.
5) Ratho'ti atummahabhutikassa kāyassa etam adhivacanam.

The Buddha has many times admonished (Ud. p.74) the monks for indulging into 'wordly' talks. The monks in their leisure should either talk on matters religious or should observe a 'noble silence'. (Dhammi va katha arīyo va tunhībhāvo). This 'noble silence' will not be properly understood without a reference to its adhivacana (S.II.227) Bhikkhu dutiyam jhānam upasampajja viharati ... ayam vuccati arīyo tunhībhāvo). It is not merely a keeping mum; it is entering into the second trance.

An interesting specimen of the adhivacanic usage from the non-canonical literature is the verse 48 from Telakataha-gathā, the second pada of which describes the body as Toyalanañilamahi-
uragadhivasam where the uraga was crux to the translators.
B.C. Law translates as the abode of water .... earth and serpents' making serpents also a constituent of the body.

The tricky adhivacanic usage could not, however, mislead the monk-translator Rev. Bhikkhu Dhammarakkhita who rightly
translates in Hindi as 'Prthvi, jala, vayu aur agnirupi sarpo-
ke nivasastra' (S.K. Ramachandra Rao follows this in his
English translation) the Buddha gives asivisa (synonymous with
uraga) as an adhivacana of the four elements in S.III.158.
Cattaro asivisa uggateja ghoravisa t' kho bhikkhave, catunnetam-
mahabhutanam adhivacanam pathavidhatuya, apodhatuya, tejodhatuya,
vayodhatuya.

The Canon (M.II.333) often describes the Law (Dharma) as
"patisotagami, nipunam" etc. It is the adhivacana at it.
(p.259) that tells us that 'patisota' is nothing but a name for
'Neikhamma'. The imagery of swimming against the current i.e.
fighting against the onslaught of material desires is apparent.

When the elder Anuruddha (Thag.p.358) says "pindapatapatik-
kanto eko adutiyo muni". The 'Adutiya' appears to be used
simply to emphasize negatively the meaning of 'eka' almost in
the Upanisadic fashion "ekamevadvitiyan". The Buddhist commen-
tator, however, would like to take 'adutiya' to mean 'nittanha'.
This may appear as a forced interpretation to a reader who is
not acquainted with the Buddhist phraseology. But here too the
commentator is in the right tradition of interpreting 'dutiya'
as 'tahá' on the basis of the stock-verse 'Tahadutiyo puriso
dighamaddhanam dhavati'. Thus there is nothing strange or
unwarranted in taking 'adutiyo' to mean 'nittanha', the 'dutiya'
in the religious ideology, being a usual synonym for 'Tahá'
(Read Nd².p.222 which on the gathá, "Eko tamonudásino" from the
Sutta-Nipata gives the following "katham Bhágava taháya
pahánttheha eko ?" and further quotes as the explanation
"tanhadutiyopuriso dighamaddhahana dhavati". The Asl. (p. 364) has the additional 'Ayam hi sattānam vattasmim uukkanthitum na deti, gata gata tathāne niyasahayo viya abhiramapeti teneva vuttam).

In the same way the oft-repeated 'ohito garuko bhāro' of the Elders Angulimala and others will not be sufficiently clear to those who do not know 'bhāra' as a synonym (adhivacana) of the five aggregates. In S. II. 261, the Buddha asks Katamo bhikkhave, bhāro? and answers pāncupādaṅkhandhā tissa vacaniyam. (Read also the complete imagery in S. II. 262).

**Bhāra have pāncakhandhā bhāraharo ca puggalo/**

**bharadānam dukhāṁ loke bhāranikkhepanāṁ sukham /**

There is in Udāna (p. 173) a sermon called 'Dvīdhapathā- Sutta' This narrates how one day the Nagasamāla and Buddha came to a cleft in the road, and the Buddha wished to go along one way while Nagasamāla wished to go along another inspite of the Buddha's warning that it was dangerous to do so. Nagasamāla left the Buddha keeping the latter's bowl and robe on the ground. Brigands waylaid and ill-treated Nagasamāla. This is the story. Here I earnestly believe that the sutta really wants to tell us something deeper than the prima-facie meaning of it. The 'dvīdhapathā' here is nothing but a state of doubt (dvīdhapatho'ti vicikicchayetam adhivacanam M. I. 190) and the woeful condition of Nagasamāla was a punishment of taking a wrong course (and not a wrong path, to put it into the Pali terminology not a pakatimagga but a patipāda-magga). In short, this again is merely one of the many allegories in the Tipitaka, the most prominent of such allegories are the dvēdhāvitakka-sutta
from M. No. 19; The Nādisota-sutta; It. p. 258; the Vammika-sutta S. III. 156. In almost all these occurs the stereotyped instruction 'Upama kho me, bhikkhave, kata, atthassa vinnapanaya'. This shows that Buddha supplies us with many allegories which he calls 'Upamās' and the 'Upāmanas' in these are the adhivacanas.

When, therefore, the whole question of adhivacanas boils down to Upamanas and Upameyas, some observation from this point of view becomes unavoidable. It happens at times that to the same Upāmana are attributed two different purposes. This is how we explain 'sota' given as a synonym of 'tanha' and the every same as the 'Noble Eightfold path', which explains the term 'Sotapanna'. (See i Nadiyasoto'ti kho, bhikkhave, tanhaya tam adhivacanan It. p. 258, and ii Ayameva hi bhante arivo atthangiko maggo sota ibid) There is nothing more absurd in this than the word 'gauh' used once in a derogatory sense in 'gaurvāhikah' and once in a eulogistic sense (pumi srestharthagocarah) in 'purusarsabhah'. The 'current' is good if it takes one safely to the other bank, which is his destination; it is blameworthy, however, if it carries one away.

Someone may think that it is illegitimate to accept the allegorical explanations as synonyms of what is allegorised there. It is again to be remembered that it is not our choice, not is their status of being synonyms rejected by our refusing to acknowledge them as such. They are accepted by the latter part of the canon and the later commentaries as synonyms.

The literature of the type of allegories, myths, fables etc. always enriches the language by adding to its fund of
synonyms the newer ones. "He is the 'Sakuni' in the affair, immediately brings to the mind of the Hindu reader, who knows, Mahābhārata that 'he is a cheat, a villain in the affair', Sakuni being a mythological synonym for a villain.

The fourth Sutta from the Uraga-vagga of Sn. (pp. 280–283) is the famous Buddhist parable of the sower. Here the Buddha proves himself to be a spiritual farmer, his equipment being saddha, tapo, panna, hiri, etc. Here these ethical qualities are metaphorically conceived as the seed, the shower, the plough, etc. (Saddhā bijām, tapo vutthi, panna me yuganangalam...). But these will not be accepted as adhivacanas for all these are confined to this single context and are not consistently used in these meanings, outside this context. This will show that though adhivacanas are metaphorical expressions not all the metaphorical expressions are adhivacanas.

The Adhivacanas and the Sanskrit Alamkaras (figures of speech):

Since the Adhivacanas are based on some type of Aropa or superimposition they can be classified in terms of the corresponding figures of speech in Sanskrit. Broadly the adhivacanas come under the extensive group of the figures of speech based on similarity (Aupamyadhishthita). Most of them on the ground of the sambhavana (fancy) element which they carry can be classed under the Utpreksa (poetic fancy). Some adhivacanas tend to be Rupakas or metaphors. A few striking Adhivacanas are given in the form: A is not A, B is A. For example, Samuddo samuddo'ti ..... neso, Bhikkhave, ariyanaṃ vinaye Samuddo (mahā eso udarakarasi) cakkhu purisassa samuddo.
This form is recognised among the Rhetoricians, only by Appayya Diksita who in his Kuvalayananda chooses to call it by the name, Paryastapahnuti. The definition of this figure along with its illustration is:

\[ \text{anyatra tasyaroparthah paryastapahnutistu sah /} \\
\text{nayam sudhamshuh kim tarbi sudhamshuh preyasi-mukham./} \]

With this example and the one more given by him (Kalahala naiva visam, visam ramah...) can be aptly compared the adhivacanas "Rāgo rajo na ca pana remu vuccati, rāgasetas adhivacanam rajo'ti" and "Doso rajo..." "Moho rajo..." etc.

Passion is dust, not durt;
For passion indeed, dust is the name.
The wise expelling this dust,
Live in the teaching of him who is freed from dust.
Wrath is dust, not durt etc.

The discussion of the Pali adhivacanas can be profitably applied to finding out the presence of its cognate modes in the non-Buddhistic schools also. Every philosophical and religious school develops its own terminology. The terms pundarika (hrtpundarika), akāśa (hrdakaśa) granthi, (in bhidyate hrdayagranthih), guha, hamsa, are all really the adhivacanas in Vedānta. The commentators rightly explain them thus, tracing their original sources. Samkaracārya points out the source of \( \text{hrdayagranthi} \) mentioned in the Mundaka in a passage from Kathā II.14. 'kama ye'sya hrdi srītah! This really explains the ethical import 'Niskāma' of the religious term Nirgrantha, Nigantha etc. The epic 'Dharmasya tatvam nihitam guhayam, given
by Prof. Apte as illustrating the meaning of 'guha' as 'cave' is really misleading. Here its adhvacanic meaning 'heart' given as the 4th meaning of the term or preferably 'concealing' given as the second meaning of the term sounds more suitable.

The Tipitaka presents the Adhivacanas in many forms. For example, Nd² p.142 has 'saro vučcati samsāra'. Here instead of the regular nomenclature 'adhvacaṇaṇa' the term vučcati (which means adhvuccati) is used. So also "Kodho vučcati dhūmo" Nd² p.63. Sometimes the adhvacanas are given as an answer by first raising a question about the 'adhvacaniya dhamma' as in S. II.261. Katamo ca, bhikkhave, bhārahaṇo? Puggalo tissa vacaniyaṇ. At times the adhvacanas are given with the words that they are 'so deemed in the discipline of the Nobles' for example. "Maranam hetam, bhikkhave, ariyassa vinaye yo sikhham paccakkhaya hinaya ativattati. S. II.225 and yam piyarupam, satarupaṇ, ayam vučcati Ariyassa Vinaye kantako (S. III. 169).

Sometimes the term for which the adhvacaṇa is adduced (Referatum) is in its own turn given as an 'adhivacaṇa' of something else. For instance 'kantača' in the above passage is said to be an adhvacaṇa for 'piyarupa' and 'satarupa' but these two are themselves given as the adhvacanas of the six internal organs. cf. It. (p. 258). "piyarupam satarupam ti kho, bhikkhave, channetam ajjhattikanam ayatananam adhvacaṇanam". This makes adhvacaṇa a relative term.

Conclusions:

Coming to the final conclusions we can say that the adhvacanas played a definite role in presenting to the bulk of
Pali synonyms a new class of synonyms which can be styled (though not quite adequately) as "metaphoric or parabolic synonyms". We can mark with sufficient accuracy the process of evolution from adhivacanas as simple metaphorical expressions to Adhivacanas as accomplished synonyms. Two tendencies are mainly active in this process:

i) the initial metaphorization, and

ii) the subsequent fossilization.

Three main stages of development can be marked out.

i) Where some terms are given as a pure imagery in the form of Upama (simile) Rāpaka (metaphor) Utuprakāsa (poetic fancy) or Apahnutī (concealment).

ii) In the course of development the same imagery is employed in rather a semi-synonymous way. Here we can mark distinctly the rise of adhivacanas proper. The adhivacanas are really an intermediary state between metaphorization and synonimization. They are something more than a mere a metaphor and something less than a perfect synonym.

iii) At this stage the adhivacanas acquired the state of recognized synonyms. Here nettī and jāta become freely variable with tanhā. The sense of the imagery behind them is completely lost. There is total fossilization of the poetic 'aropas' and 'Adhyavasayas'. 'Netti' and 'jata' came to mean 'Tanhā' as if it were their primary meaning. At such a stage the difference between the synonymity developed by metaphorization and the ordinary synonymy can only be stated as a difference between isosemic and the equivalent terms.
A Catalogue of the Adhivacanas in the Tipitaka
(The lists given below contain the explicit and implicit Adhivacanas culled from the whole of the Tipitaka as also the usages of some of them.)

A) The Explicit Adhivacanas

Adhivacanas

angana (M.I.36)

anuttara saŋgāmavijaya (S.IV.6)

ariya tunhībhāva (S.II.227)
asanīcakka (S.II.192)
kantaka (S.III.169)
ganda₁ (S.III.72; A.IV.32)
ganda₂ (D.II.212)
gandamula (S.III.77)
gedha (A.III.31)
nani (A.III.422)
dutiya (S.III.33)

Dhammakaya (D.III.66)
Dhammabhūta (D.III.66)
Dhammayana (S.IV.6)
Nimmala (A.III.422)
patala (S.III.184)
Brahma (A.I.122; II.74)
Brahmakaya (D.III.66)
Brahmayana (S.IV.6)
Brahmana (A.III.422)

Adhivacaniyas

pāpaka akusala icchava cara (dhamma)

Ariya atthangika magga
dutiya jhāna

labha-sakkara-siloka

piyarūpa, satarūpa
catummahābhutika kaya
ejā (tanha)
tanha

kama

Tathāgata
tanha

Tathāgata

Tathāgata

Ariya patthangika Magga

Tathāgata

sāririka dukkha

matapitara, pubbacariya, ahuneyya

Tathāgata

Ariya Atthangika Magga

Tathāgata
B) Adhivacanas occurring in the Allegories

Note: It is neither possible nor necessary to follow alphabetical order in entering the Adhivacanas under this head. I have, however, listed them according to the alphabetical order of the names of the Allegories in which they have occurred.

1) Asivisopamasutta (S.III.158)

cattaro asivisa
panca vadhaka
chattho vadhaka
sunna gama
cora
maha-udakannavo
orima tiṇa
cattaro mahabhuta
upadanakkhandha
nandiraga
cha ajjhattika ayatana
cha bahira ayatana
cattaro ogha
sakkaya
parimatira  
nibbana
kulla  
Ariya Atthangika Magga
paramgata  
Brahmana Araha

2) Umibhayasutta (A.II. 129-132)

umibhaya  
kodhpayasa
kumbhilabhaya  
odarikatta
avattabhaya  
pancakamaguna

3) Kimsukopamasutta (S.III.174 )

nagara  
catummahabhutika kaya
cha dvara  
cha ajjhattika ayatana
dovarika  
sati
sighadutayuga  
samatha-vipassana
nagarassami  
vinnana
majjhe singhataka  
cattaro mahabhuta

4) Kumbhasutta (S.II.190)

ludda  
mara
papata  
labha-sakkara-siloka
suttaka  
nandiraga

5) Catumasutta (M.II.145-147)

umibhaya  
kodhpayasa
kumbhilabhaya  
odarikatta
avattabhaya  
paṇca kamaguna
susukabhaya  
matugama

6) Janapadakalyanisutta.

samatittika telapatta  
kayagata sati
7) Tissasutta (S.II.331)

puriso amaggakusalo  puthujjana
puriso maggakusalo   Tathāgata
dvadhapathe          vicikiccha
vamo maggo           miccha maggo
dakkhino maggo       Ariyo maggo
ninna pallala        kama
sobbho papato        kodhupayasa
samabhūmibhago       nibbana

8) Dvedhaḥāvitakkaṭasutta (M.I.157-158)

mahanta ninna pallala  kama
maha migasangho        satta
puriso anathakamo      Mara
okacaro                nandirago
okacarika              avijja
khemo maggo            Ariyo Atthangiko Maggo

9) Nadisotasutta (It.258)

nadiya soto            tanha
piyarupa-satarupa      oha ajjhāttika ayatana
hettha rahado          pāṇca orambhagiyā sāmyojana
umibhaya               kodhupayasa
avatta                 pāṇca kamaguna
gaharakkhasa           matugama
patisota               nekkhamma

10) Nivāpasutta (M.I.203-208)

nivapa                  pāṇca kamaguna
nevāpika                Maro papima
nevāpika-parisa         Mara-parisa
migajata
Marassa andhakarana
Marassa apadam vadho

samana-Brahmana
pathamadi cattari jhanani
pathamadi cattari jhanani

11) Balisasutta (S.II.189)

balisika
balisa

Mara
labha-sakkara-siloka

12) Bharasutta (S.II.261)

bhara
bharahara
bharadana
bharanikkhapana

panca upadanakkhandha
puggala
tanha
tanhaya cago

13) Vammikasutta (M.I.189-191)

vammika
Brahmana
sattha
langi
uddhumayika
dvihapatha
cangavara
kumma
asisuna
mamsapesi
naga

catummahabhutika kaya
Tathagata, Arahanta, Sammāsambuddha
panna
avijja
kodhpaya-sa
vicikiccha
panca nivaranani
panca upadanakkhandha
panca kāmaguna
nandiraga
khinasava bhikkhu

14) Sunakkhattasutta (M.III.46-55)

vana
visadosa
salla

cha ajjhattika ayatana
avijja
tanha
esani
sattha
bhisakka
bhisakka sallakatta

sati
ariya panna
Tathagata
Tathagata

(1) Adhivacanas under the guise of Upamānas

Note: Here, on the left side are given the Adhivacaniya dhammā and on the right side, the upamānaic Adhivacanas.

attanuditthi (I.13)
ditthigata, ditthighanahana,
ditthikantāra, ditthiśūka,
ditthi-vipphandita, ditthisamyojana
parama mala

avijja (A.III.305)
roga, ganda, sala

ija (= tanhā) (S.III.61)

kalyana or kusala (M.III.235)

kama
bhiruttana

kāmaguna (A.IV.83)
roga (Sn.p.277), bhaya, dukkha,
roga, ganda, śaṅga, pāka
(A.III.30, 381 also Nd² p.280-281)
sambadhī, gala, balīsa, amisa,
laggana, bandha, palibodha
(Nd² p.299)

kāmasāṅgā (M.III.56)
Māradheyya, Mārassa visaya,
Mārassa nivapa, Mārassa gochara

gharavāsa (M.III.200)
sambadhī, rajapatha

jhana (Parājīka p.116)
sunnagara (implied)

tanhā

āhāra (M.I.64), jalini, sarīta,
visata, visattika; samyojana
(implied in M.I.17); mātā (Dh.verse No.294); janetti (implied in S.I.
ditthi (M.I.13)
dhamma (M.I.179)
nivarana (D.I.64)
nivarana (M.I.333)
vināna (D.I.190)
sati (D.II.217)
sanāha (The rāpadāna pp.7,12)
samsara (Mā2.p.142)

135. sāja (M.III.52), jata (S.I.14)

All those upamānas given above in the context of attanuditthi.
kulla

inam, rogo, bandhanūgamam,
dasaṇyam, kanta-raddhanamaggo
The exact opposites of the above.

anidassana, ananta, sabbatopabha
ekāyana maggo
anuttara punnakkhettā
saro

D) Adhivacanas given in the form 'deemed so in the Discipline of the Ariyas'

Note: Here, only the Adhivacanas are listed; the Adhivacaniyas can be found out with the references given in brackets.

analhika (A.III.66)
assaka (A.III.66)
ummattaka (A.I.240)
komāraka (A.I.240)
dalidda (A.III.66)
ditthadhammasukhavihara (M.I.54-55)
paccorohani (A.IV.291;305)
marana (S.II.225)
loka (S.III.80)
runna (A.I.240)
vadha (A.II.119)
vamana (A.IV.278)
virecana (A.IV.276–277)
saka vihara (M.I.55–56)
samudda (S.III.142–143)

E) Adhivacanas as veritable definitions

[Note: Only the terms which are defined are listed. The definitions can be found out with the help of the references given in the brackets.]

anusotagami (A.II.7)
ariya-vihara (S.IV.277)
ekavihari (S.III.32)
oka (S.II.248)
okasari (S.II.248)
ogha (S.IV.57)
khila (S.IV.55)
thitatta (A.II.8)
dalidda (S.IV.91)
dhumam katta (M.I.274)
nibbanadhana (S.IV.9)
nigha (S.IV.56)
patisotagami (A.II.8)
pamka (Ud.p.90)
punna (A.III.221)
brahma-vihara (S.IV.277)
mala (S.IV.277)
mahapurisa (A.III.106)
yoga (S.IV.57)
loka (S.III.35)
lokantagū (A.II.8)
sakkaya (M.I.369)
satta (S.III.35)

F) A Few Usages of the Adhivacanas

—Note: Sometimes the Adhivacanas occur in compound forms e.g.a-dalidda; anana, ohitabhara etc. For their original usages the entries dalidda, ina and bhara in the above lists should be seen. —

adalidda (A.III.154; S.IV.328)
anana (D.II.32)
asivisalaya (Theri-Apadana.p.205)
ohitabhara (D.III.76)
khila (Nd2.p.237)
jalini (M.III.134)
nelānga (Ud.p.157)
balisa (S.III.144)
balisika (S.III.144)
bhara (Therapadana.p.35; Theri-Apadana p.202)
raja (S.I.198)
rananjaha (Therapadana pp.105,108)
sakkaya (M.III.79)
satthavaha (D.II.32)
sabbha (S.II.236; III.15.)
salla (Sn.pp.271,317)
sota (Dh. verse No. 342)
sambādha (Sn. P. 329; S. IV. 298)
samyojana (M. I. 17)
vijitasāṅgama (D. II. 32)
CHAPTER VI.
The Etymological Definitions and Pali Synonyms.
CHAPTER VI

THE ETYMOLOGICAL DEFINITIONS AND PALI SYNONYMS

Along with the Adhivacanas the Nibbacaunas (= the novel derivations presented by the Buddha) play quite a significant role in the coinage of newer synonyms. The detailed analysis of the Adhivacanic mode in the preceding chapter has already created sufficient background on which it will be easy to understand the nature and function of the Pali nibbacaunas and their specific contribution to the already existing quota of Pali synonyms. A straight way beginning, therefore, can be made by citing a few typical examples of the Pitakkan synonyms based on fresh etymologies.

The verse 221 from the Theragatha runs as follows:

(see in this context Thag 140 also, p. 265.)

brahmabandhu pure asim idani (m) khomhi brahmano /
tevijjo nhatako cāmhi sottiyo cāmhi vedago // (Thag p. 279)

The Elder Anganikabhāradvāja here uses some five adjectival terms, which it is obvious, do not admit an interpretation in the Vedic-Brahmanic sense, for nobody will be justified in saying that the Elder has become a master of the three Vedas (tevijjo = Skt. traividyah) or that he has performed the ablution marking the completion of his religious studentship (nhatako = Skt. snātakah) or that he has become a member of the Brahmin caste (brahmana), which was an impossibility. What then is the correct interpretation of these terms? The term Brahmana is to be interpreted not as a Jātivacana but as a gunavadana, meaning 'one who has driven out all his evil tendencies' (bahitapapādhammo). Tevijja likewise speaks of 'one who has
realized threefold knowledge' in the peculiarly Buddhist sense, to wit: Remembrance of former births, the Divine Eye, Extinction of all biases. (Tevijjo Bhagava, M.II.174) It has no reference to the Brahmanic 'knower of the three Vedas' (traividyah). Read the following specific statement:

etahi tihī vijjajī 'Tevijjo' hoti Brahmano
tamaham vadami 'Tevijjam' naṇṇam lapitatapanaṁ

(A.I.152)

Now a question may arise: on what ground have we discarded the usual meanings of these terms and have given a different interpretation equating them with a novel signification? The answer is a plain one. The Lord Buddha himself has elsewhere in his sermons, invested these terms with definite significations as pointed above, and it is quite legitimate, therefore, to interpret the terms in those peculiarly Buddhistic senses. One can refer in this context to Chapter 19th of the Dhammapada (viz. Dhammatthavagga) to find new etymologies and new interpretations of some old words and ideas. This Chapter from the Dhammapada is not an isolated instance. Such etymologies are scattered all over the Tipitaka and the examples can be classified under two main heads:

1) Re-etymologising of old words.

ii) Re-interpretation of old terms.

In case of the words brahmana, samana, pabbajita etc. one finds fresh and edifying etymologies presented while in the case of the words like tevijja, vedagu etc. one finds fresh interpretations offered by the Buddha.

Since the Pali equates brahmana with bahitapāpa dhamma,
Samana with samacarita and pabbajita with pabbajitamala these turn out to be synonymous expressions. In the words of Reichenbach brahmana, samana, pabbajita etc. can be rightly called as 'abbreviative definitions'. A definition is 'an introduction of new terms as a function of known terms' as when we define a submarine as a ship capable of going under water. Logically all the definitions are absolute cases of the possibility of the simple converse of 'A' propositions, as in them both the subject and the predicate terms are distributed. They form equations. Thus the relation of equality effected by definitions is a special type of the relation of equisignificance i.e. of having the same meaning. It is thus a type of synonymy, a type which is exploited by Quine in illustrating the logical truth of the proposition 'no unmarried man is married' implying the truth 'no bachelor is married'. The logical truth of such statements is formed by substituting one synonym (i.e. bachelor) in place of another synonym (i.e. unmarried man). Since the interchangeability criterion of synonymy is fulfilled in such examples they prove to be adequate synonyms.

When the Lord once establishes (either in his mind or publicly) the relation of equisignificance between bahitapapadhamma and brahmana the usage of one in the place of the other becomes permissible in all the like contexts. It is only on the strength of such equations that the Elder Anganikabhāradvāja could call himself a brahmana, a samana etc. Notable in this context is also the 5th Sutta (The Brahmāna-Sutta) from the first Vagga of the Udāna. The Elders
like Sāriputta, Moggallāna, Māhākassapa, in all ten in number, were approaching the Lord. The Blessed One saw them coming from a distance and said, "Lo, Monks, the Brahmanas are approaching me" (Addase kho Bhagava te āyasante durato va āgacchante, disvāna bhikkhu amantesi, ete, bhikkhave, brahmane, āgacchanti, ete, bhikkhave, brahmane āgacchanti). A certain monk who happened to be a brahmin by birth could not understand this and asked 'to what extent one is a brahmin?' (ānhataro brahmanato jatiko bhikkhu Bhagavantam etad-avoca, 'kittavata nu kho bhante, brahmano hoti, katame ca pana brahmano-karaka dhamma'), to which the Lord replied —

bāhitva pāpake dhamme, ye caranti sāda sata /  
khinasamyojana buddha, te ve lokāsima brahmana //

(The fanciful etymology based on the word-play, as implied in the above verse is also observable with a slightly different interpretation at Nd² p.39. where we read 'sattannam dhammanam bāhitatta brahmano at D.Ⅲ.73. we have pāpake dhamme bahesun. DhA.Ⅲ.84 has bāhitapapatta and D.A.1.244 gives 'ariya bāhitapapatta brahmano).

The examples like the verse 338 from the Dhammapada, namely —

bāhitapapo ti brahma  
samaçariya samanote ti vuccati /  
pabbajyamattano malam  
tasma pabbajito ti vuccati // (Dh.p.54.)

are all really interesting examples of resultant synonymy where one word tends to acquire the sense of the other. By a certain stipulation (in terms like brahma, phātaka, pabbajita etc. become almost the stenographs² for the fuller expressions
bhātipapadhamma, ninhatasabbapapaka, pabbajitamala etc. respectively. In other words the Pali nibbacaniyas like these are not simple terms but are specific code-words. It is for this reason that one and the same person can be called a Brahmana, a Samana, a Bhikkhu, a Nahataka, a Vedagu, a Sottiya etc. The Dhammapada (verse. 142d. p.30) says: So Brahmano, so Samano, sa Bhikkhu and at M.I.342 we read the following:

ayam vuccati Samano iti pi, Brahmano ..., Nahātako..., Vedagu..., Sottiyo..., Ariyo..., Arahant iti pi.

So far only the logical aspect of this type of synonymy has been considered. The consideration leads to the conclusion that the Pali nibbacanas are steno-symbolic words formed under the influence of certain stipulative definitions. These stipulative definitions, however, lead us to another and equally important consideration which is linguistic and relates to phonetic and etymological aspects. For when the Buddha gave such stipulative definitions he showed some regard for, nay even based these definitions on etymological grounds. To consider a few examples:

a) (i) agum na karoti kinci loke

... .............................
... .............................

nago tadi pavuccate tathattā / (Sn p.348)

(ii) nagam vo kittayissami na hi agum karoti so

(Thag.p.338)
b) *ninhaya sabbapapakani*

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......
......
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*kappam neti tamahu nhatako* / (Sn. P. 348)

c) *Samittatta hi papanam samanoti*

*pavuccati* / (Dh. 265 od. p. 42)

("See also Sn. verse 119.")

In (a) there is an attempt of dissolving *naga* into *na + agu* (Skt. *agas*) thus equating it semantically with the Sanskrit *anagas* (= sinless). In (b) there is no word-play or semantic make-shift, but the *sinana* (= bathing or washing) as in the *Vitthupamasutta* from *Mūla* conceived as ethical rather than physical, washing away of the evils is intended. In (c) the attempt is to relate *samana* to Skt. *sāmaṃ* and not to *sram*, the interchange of *ś* - and *s* being possible only in Pali and Prakrits. (One recalls how in the first act of the *Mrohakatika*, Śākara mistakes Vasantasena's *santo'si* for *sranto'si*).

There are thus the examples of forced derivations and fanciful etymologies of which there is an abundance in Pali as in the *Brahmanas*, in the *Nirukta* of *Askanarya* and in the classical Sanskrit poetry, as when Kalidasa implies a connection of *raja* with *śraṇj* rather than with *śraj* (Raja Prakrtirāṇjanat. Rāghuvamsa. IV. 12. See also D. III. 73. *raṇjetiti kho, Vasettha, raja ...*). The reaction of the scholars to such etymologies and derivations consists in treating them as crude attempts of deriving, as fanciful etymologies, folk-etymologies, in short anything but
scientific etymologies. Along with the depreciation of these so-called etymologies from the purely scientific point of view, comes also a generous and broad-minded appreciation of these from the point of view of groping into the opinions of the authors of these etymologies, of knowing the public mind as also the ancient ways of interpreting the connections between the phenomena etc. Since our primary concern is with the question how the nibbacanas produce synonyms and not with the Pali etymologies as such, these considerations are not to the point. Suffice it to note that in these etymologies the sounds are transposed very arbitrarily, the essential parts of the words are wholly ignored, the quantities of vowels in the cases of contraction are entirely neglected; all sorts of semantic makeshifts are availed of, in short all principles of sound etymologies are set aside. These etymologies touch upon quibbling, paranomasia, figura etymologica, (see infra p. ). It will, therefore, be certainly interesting to mark the successive stages through which the nibbacanas emerge as synonyms proper. Some five stages can be demonstrated of course with least pretension to accuracy, overlapping being unavoidable. The nibbacanas which pass through all or most of these stages can only attain the status of synonyms of what they refer to. The stages are i) Puns and Quibbles. ii) A purposive twist effecting a shift in the meaning and corresponding roughly to the chala - in the Nyāyasāstra. iii) Establishment of pseudo-etymological relation between the nibbacaniyas and the nibbacanas. iv) Synonymous usage along with such etymologies. v) Purely synonymal usage as
divested of such etymologies. The following is a brief account of all these stages:

I) Puns and Quibbles: The puns and quibbles though meagre as compared with their occurrence in classical Sanskrit Literature are yet not wholly absent in Pali. The Dh. verse 97 (p.26) is a fine specimen of 'double entendre'.

\textit{assaddho akata\textsuperscript{nu} ca sandhicchedo ca yo naro /}
\textit{hatavakaso vanta\textsuperscript{so} sa ve uttamariso //}

\textit{Trans:} The man who is free from credulity, who knows the uncreated, who has severed all ties, who has put an end to all occasions (for the performance of good or bad actions), who has renounced all desires, he, indeed, is exalted among men.

\textit{S.RADHAKRISHNAN.}

Here \textit{akata\textsuperscript{nu}} stands not for an 'ungrateful person' but for one 'who knows the Nibb\text{\textbar}na' which is \textit{a-kata} or uncreated and \textit{sandhiccheda} also means not a 'thief' but 'one who has cut the knots of rebirth'. At another place (D.III.74.) we find the Buddha saying jocularly that the \textit{ajjhayakas} (Skt.\textit{adhyayaka}) are so called as they do not meditate (\textit{a-ajjhaya} = unmeditative). These puns and quibbles, however, have not risen to the status of synonyms and we do not find anywhere else in the \textit{Tipi\text{\textbar}aka} the word \textit{akata\textsuperscript{nu}} used for the 'knower of the Nibb\text{\textbar}na' or the word \textit{sandhiccheda} used to mean 'a liberated person'.

II) A Purposive twist effecting a shift in the Meaning:
A bright example of this tendency is to be found at the beginning of \textit{Parajika}. (Vide also A.III.288-89.p.295.) The
brahmin Verañjaka comes to the Buddha asking whether the latter is really a Venayika, appagabbha, ājegucchi etc. as his adversaries report him to be. The Buddha instead of rejecting the charge says that there is a way (pariyayo) by which even a righteous speaker can truly characterize him as venayika etc. He then gives a different turn and a fresh and healthy interpretation of all these expressions, accepting the allegations to be true only in those specific meanings. Here the Buddha exploited the puns possible on the words venayika etc. proudly in his context. But in very isolated instances like the Upalisutta (M.II.p.59) one finds Venayika (= the averter or diverter of passions. Miss I.B.HORNER) used in praise of the Lord.

III) Establishment of the pseudo-etymological relation etc.: A glowing example to illustrate this variety is the Dhaniya-sutta from the Sn. This is a 'poetical duel' (see JAYAVIKRAME. UCR) between the two chief interlocutors, the Heardsman Dhaniya and the Lord Buddha; the one rejoicing in his worldly security and the other in his religious conviction. The Buddha used invariably the words of the heardsman either giving a slight twist to the meaning or revaluing them from a religious point of view. Thus when the heardsman expresses his satisfaction because he is a pakkodhana and duddhakhire, the Lord tells him that he rejoices equally because he is exactly the opposite of it i.e. akkodhano and vigatakhilo. This means that the Lord purposely twists pakkodhano (really intended for 'one who has cooked his rice' - pakka + odano) to extract from it the 'excess of wrath or anger' (pa +kodhano), taking advantage of the fluctuation, common in Pali, between
-da- and -dha-. Again when the Dharmiya says proudly that he is a 'self-supporting one' (attavetanabhato'hamasmi), the Lord plays with the word bhata and negates that he is the servant of any one. (naham bhatako'smi kassaci). The poem itself does not add a single synonym for anything that is referred to in it but is very important as it illustrates the way the Buddha re-interpreted many of the old terms giving at the same time an apparent phonetic support to the procedure adopted. The fluctuations between -da-and-dha-ra-and-la-, the change of quantity of vowels (i.e. khira becoming khila), the intentional play on words like kuti and bhatta and such other things were the material with which the Lord built newer etymological structures. The word khettajina is apparently derived at one place (Sn. Sabhiyasutta, p. 348) from viceyya (equated with vijeyya) and khetta philosophically conceived as a vast (bramha) khetta of the human (manusaka) and divine (dibba) types.

khettani viceyya kevalani
dibbam manusakam ca bramhakhetanam /
sabbakhettamulabandhana pamutto
khettajino tadi pavuccate tathatta //
Such piecemeal etymologies abound in Pali.7

IV) Synonymal Usage along with such etymologies: In this fourth stage the word freshly etymologised is used in that newer sense but is still invariably accompanied by the particular fresh etymology. Thus for example Ye brahmana, bahitapapadhamma. Here the tone appears slightly diffident in the sense that a fear lurks in the mind of the user of the
term *Brahmana*, that it might be erroneously understood in its older convention and hence the anxiety of adding the newly established convention on the basis of the fresh etymology. This stage marks the process of synonym-making almost near completion yet in need of a foot-note like or paraphrasiologic explanation as for instance 'those brahmans, that is to say, those who have expelled their evils' etc.

V) *Purely Synonymal Usage of the New Etymological Definitions:*

This is a final and finished stage. The user can confidently use the terms *brahmana*, *nhātaka* etc. purely in their newer etymological significations. This we saw *AnganiKabharadvaja* did (supra.p. ). Now, in course of time, this newer etymological sense gained currency to such an extent that it became necessary to point out at some places that the word *brahmana* used in that context was intended to denote a brahmin caste and not 'as usual' the *bāhitapapatta*. Thus we read at *Vin.Parasika*. p.319. *brahmano'ti jatiya brahmano* /Trans. Here in this particular *Vinayic* context the word *brahmana* denotes a brahmin by caste./

At this point it will be proper to discuss in brief the term *Nibbacana* which is used all through the argument. *Nibbacana* has only one sense in Pali viz. etymology (rather verbal derivation. As a grammatical term it is not noted by PTSD. For the term see MA.I.61,105 and Vism.ch.XVI.16.) It is a recognized mode of explaining a term, and a concept the commentators often use. The word *dukkha* is usually given as a stock example of this nibbacanic mode of explication. /See Vism.494 Roman, \^
where Buddhaghosa derives it from du (bad, woeful) + kha (akasa or space). The cognate term of nibbacana is nirutti which has such different usages as a vedanga, pronunciation, dialect etc. (PTSD s.v.). It, of course, does mean in some contexts 'etymological interpretation', but this usage is relatively infrequent. When Atthasarini (p.51.) enumerates three dukas (1306-1308 viz. adhivacana, nirutti and pannatti) the reference is definitely to the etymological meaning. The Expositor (I.P.69) explains the nirutti with a citation from S.III.37 Roman: 'ahbisamkharoti ti kho, bhikkhave, tasma samkaha
[Trans. 'Samkharas are those states which compose what is compound'] A characteristic of the nirutti is explained in words - evam niddhatvā sahaṭṭakāma katva vuccamanā abhilapab nirutti nama (ibid) [Trans. Etymology is the derivation of words expressed together with the reason in word-definition. MAUNG TIN]. The nirutti thus explains the reason why a thing is called by a particular name. The reason is of course etymological i.e. (derivative). In the definition of the nirutti the hetu is specifically mentioned and in the given example the hetu is expressly mentioned. But this should not be construed to mean that for being a proper nirutti the hetu must always be explicitly stated. It is stated in such examples as 'samitatta hi papanām tasma samano'ti vuccati' while it is implied in the rest of the cases. The students of āśka's Nirukta will recall that Yaska while stating the derivations invariably proceeds with asking kasmāt, i.e. why a particular thing is so called? V.K.RAJAVADE has discussed at great length this peculiarity in Yaska's method. [see his Ed.of Ni. pp.CX(XLV), CXI(XLV),
CXII(XLVI), CXIII(XLVI), CXIV(XLVI-XLVII). He has also noted that Yāska has used kasmat after 42 derivable words, two of which are in the Mahārāstra recension. Durga's comment on the word kasmat in this context, is also notable. Yesu abhidhananirvacana-prarambhakesu acaryah kasmat-sadbam uttaratra na kuryat tesu api vyakhyakale ayam samutpadyah / tatha hi vyakhyakalyam bhavati. In short, the word kasmat asking for the reason in the word-derivation is very essential according to Durga. He advises us to supply it wherever Yāska has not explicitly stated it. 9

To continue, the Expositor comments that really speaking there is not much difference in meaning between the three dukas viz. adhivacana, nirutti and pannatti (see Expositor I.p.69). This is very right. The Mohavicschedini (= Abhidhammatika tthavannana, p.111) further points out that the three dukas though converging in the meaning are yet stated differently only with a view to pointing out the difference in their origin and purpose. (Read, na hi adhivacana-nirutti-pannattisu attthato kocī bheda atthi / nipphatti-nimittabhedadassanatthan pana nesam vibhāgena padatto dassito /. The point which the Expositor wants to make clear is that when a word is given as a synonym of another word, the adhivacana marks its adhikara, the nirutti points out its derivation, and the pannatti its signifying mode. This is why an amalgamation of the usage of these terms is perceptible as for example A.III.221; It.193. sukhassetam adhivacanam... yadidam pūṇāni, where sukhasse sa panntti can also be thought of. - The Expositor.I.p.69 says 'Terms, signifying (one and the same idea) in various ways, e.g. takka,
vitakka, sañcappa, are called 'expressions' (= nirutti'). Here adhivacana and nirutti converge in meaning.

**Comparison of Adhivacanas and Niruttis:**

The formal distinction between the two is that the former is presented usually in the form: 'B is the adhivacana of A' (i.e. amukasse'tam adhivacanam ti), while the latter is generally introduced with 'tasma amuko'ti vuccati'. A more vital difference between the two pertains to their origin. The adhivacanas have their stand primarily on metaphors while the niruttis or nibbacanas are based on the slender phonetic semblance between the nibbacaniyas and the nibbacanas. In other words the adhivacanas acquire their status of synonyms through metaphorization while niruttis do it through some pseudo-etymological relations. The difference between the two can be still more exactly stated by subjecting them to a specific difference under the generic heading of 'metaphoric activity'.

(Here, the phrase metaphoric activity is to be understood in its etymological meaning, meta, - a change and phora - a motion. A change in the motion is the resultant where the motion is of course to be conceived as a semantic rather than a physical one). The following diagram will clarify the position:

<table>
<thead>
<tr>
<th>Vocable</th>
<th>Change in the Meaning</th>
<th>Modus operandi</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Kantaka (= a: Piyarupa &amp; Satarupa thora)</td>
<td>(pleasant and agreeable)</td>
<td>Metaphorization</td>
</tr>
<tr>
<td>b) B(b)rahmana : bahitapapa (A Brahmin : (a sinless person) by caste)</td>
<td></td>
<td>Etymologization : based on pseudo- : metaphor or pun.</td>
</tr>
</tbody>
</table>
As Assessment of the Pali Etymological Definitions:

The preceding discussion can be summed up with the following remarks:

1) The Buddha in his reformative zeal wanted to revalue many of the old terms like brahmana, nhātaka, samana etc. This was a socio-religious ideal. He tried to achieve this by means of fresh interpretations (etymological and otherwise) and presented many stipulative definitions in the course of his discourses.

2) Some justification for the new interpretations was thought essential and he adduced reasons for the peculiar interpretations he offered. The arguments were of the popular etymological type (sahetukam katva vacanam ...). The way for such a procedure was already paved by the vast Brahmaṇa Lit. and more especially by the Nirukta school of etymological exegesis.

3) These tendentious etymologies need not be examined scientifically as the Buddha never set before himself the task of supplying scientific etymologies. His interest in the language was pragmatically. He looked at the words only as means to convey the ethico-religious import of his teachings. There are places in the Canon (see Dh. verses 266, 268, 270 etc. p.42) where the Buddha even betrays a disapproval of true etymologies. It seems that in Buddha's times the word ariya was connected by the then etymologists to the r (= to attack) from which perhaps we have a cognate in ari (attacker, an enemy). But the Buddha, a staunch non-violist as he was, could not concede to this and with bold defiance to the then prevalent ideas he wrote 'na tena ariyo hoti yena pāṇiḥ himsatī'
Trans. A man is not noble (or elect) because he injures living creatures. S. RADHAKRISHNAN and we find in Pali the word ariya derived from ara (= far off), meaning 'one who keeps himself far off from violence or deprivations. (At. A. III. 265.

Roman. We have arīhattā arīyo hoti and a little later arakattā kilēsanam ... etc. See also D. I. 6. Gotamo aracari.)

4) Thus it can be appreciated that, after all, the Buddha did not mis-etymologise certain words as he re-etymologised them. The re-etymologising was achieved through a skilful employment of puns (pseudo-metaphors), a poetic quality which POTEHNJA recognises under the name 'inner etymology'. The punning, unlike other tropes, is not merely a confrontation or a mechanical sum of juxtaposed terms. It is 'Energy' in the Aristotelian sense. The Buddha is to be credited with the authorship of such 'inner etymologies'.

5) Following the footsteps of the Lord the commentators perfected the art of citing 'inner etymologies' and we read the following from the V 4 (pp. 111-112) about the brāhmana. 'Bṛhamanāti' ti bṛhamā, mānte sajjhāvatī' ti attho / idam āh hi jātibṛhamanānam niruttivacanam / Ariya pana bahitapattā bṛhamanā' ti vuccanti /. Thus the vocable b(b)rahmin to use the words of Balley, is 'hominymes etymologiques' (= two different words having the same sound). Brahmaṇa has to derivations in Pali, one Brahmanical and the other Buddhistic. In most of the contexts the words ariya, brahmaṇa are to be understood in their Buddhistic derivations (Ariya niruttia) alone. Accordingly Buddhaghosa says (D. A. I. 70) Samano' ti
6) When the Buddha derived Purindada from 'pure pure danam adasi' so called because he gave gifts from town to town or as pure danam adasi as he was a giver of alms in the past. This alone is to be accepted as a right etymology in the Buddhist context. For if we relate it to the Vedic Purandara and mark Purindada as a mere distorted form of Purandara (vide PTSD Purindada s.v.) we are missing something very important. In the first place, there is a complete metamorphosis in the character of Indra as depicted in the Pali canon. If the deeds and character change, the names and epithets must also change and if these change, their significations should also change. They are to be derived independently and differently. What relevancy Purandara can have in Pali where there no more remained the fortresses of the Non-Aryans to be broken. The relevancy is only of the appraisal of Dana which elevates one to the position of Purindada. Thus Purandara is Vedic, Purindada is Buddhist. There is a real 'morphological diversity' for if they have a difference in meanings it is because they are different persons altogether.

The point to be noted is that the etymology of a word is not a statement about its meaning but about its history. It is, therefore, that excessive reliance should not be placed on the root-meanings of the words. That will be a 'root fallacy'. In his Introduction a la lexicographia moderna (Madrid,1950. pp.33-41) J.CASARES warns us of the danger of an etymological obsession in lexicography. Yet there is a normative strain in the thinking of many people about language. They feel
that the original or the etymological sense should be guide to the usage of words and that the word is used properly when it is in consonance with its etymological meaning. Such people are bound to confound Buddhist Inda with the Vedic Indra and see Purindada only as a distortion of Purandara.

7) One can go still further and insist that it is not always wise to translate the Bhikkhu in oft-repeated 'sunatha, bhikkhave' with an assiduously pointed reference to the original etymological sense of the word of begging alms. 'Oh, ye, almsmen' was never the address of the Buddha. Begging of alms is after all a very minor thing, recommended only for subsistence. The Buddha always looked at his men as those philosophers who not unlike him, saw peril in the existence (the bhikkhu being derived from bhī (= fear, peril) + ikkhu (= one who sees) (Samsara bhayamikkhati ti bhikkhu, adinavadassavi). So, now there will be always this tussle, for the etymologist will always say a bhikkhull (=a beggar) is 'one who begs' (bhikkhati ti bhikkhu) — and the Dhammapada (verse 266. p. 42) will always insist

\[
\text{na tēna bhikkhu so hoti yāvata bhikkhatē pare } \\
\text{vissam dhāmman samadaya bhikkhu hoti na tāvata } //
\]

(Trans. He is not a mendicant simply because he begs others (for alms). Receiving stale things, he does not become a mendicant thereof.)

Shall we be justified in sticking to the historical etymological meaning of the word bhikkhu, disregarding completely all that the Lord wanted to convey through this word?
(Below is given a register of only a few important words, peculiarly derived in the Pali canonical and commentorial literature.)

ajhāyaka (na jhāyanti'ti.D.III.74.)
anuvidita (anuvicca papañcanāmarupam.Sn.p.349-50.)
arāhā (arāka'ssa honti papaka akusala dhamma.M.I.343;A.III.265.)
arīya (arāka'ssa honti papaka akusala dhamma.M.I.343;A.III.265.)
kusala (kosāni viceyya kevalāni.Sn.p.349.)
khettajina(Sn.p.349.)
caranava (caranesu pattipatto.Sn.p.351.)
jina (jita me papaka dhamma tasma.M.I.221.)
tathāgata (D.III.104-105.)
teviţja (Thag.verse:336.p.294.)
nāga (Thag.verse 692-693.p.338; Sn.p.348;A.60,61.)
nahātaka (nahātaka) (Thag.verse 348.p.295; Sn.p.348; M.I.342;A.III.264.)
pabbajita (Dh.verse 333.p.54.)
pandita (viceyya pandarāni.Sn.p.349.)
paribbajaka (dukkhavepakām kammaṁ paribbajayitā. Sn.p.351.)
brahmana (=Brahma.Sn.p.348; Brahmānaya.M.I.342;A.III.264.)
bhikkhu (Dh.verse 266.p.42.)
loka (lujjati,kho bhikkhu, tasma loko.S.III.49.)
viriyava (virato sabbapapekhi.Sn.p.350;Nd2.pp.149-150,158.)
vedagū (vedamaticca.Sn.p.349;viditā'ssa honti papaka
dhamma S.II.77;viditatta vedagū.A.III.265.)
satta (S.II.403.)
samāna (Sn.p.348; M.I.342; A.III.264.)
sibbinī (tanha hi nam sibbati tassa tasseva bhavassa abhinibbattiyā. A.III.106.)

Etymologies having a bearing on mythical figure(s)
Devānāma (Indo) (Devānāma ...issariyadhīpaccam rajjam kareti tasma. S.I.231.)
Purinḍada (pure danaṃ adāsi tasma. S.I.230.)
Magha (pubbe manussabhūto magho nāma mānaṃvto ahosi S.I.232.)
Vāsava (āvasatthāma adāsi tasma. S.I.230.)
Sakkā (sakkacca danam adāsi tasma. S.I.230.)
Sahassakkha (sahassam pi atthanam mukhutte cinteti tasma. S.I.231.)
Sujampati (sujā nāma asurakaññā pajapati ahosi tasma. S.I.231.)

Fresh Etymologies of words denoting castes and orders
Bṛhmaṇa (papake akusala dhamme vāhenti'ti. D.III.73.)
Rājā (Dhammena pare rāṇjeti'ti. D.III.73.)
Vessa (visukamme payojenti'ti. D.III.74.)
Sudda (luddacara, khuddacari'ti. D.III.74.)
Sottiya (suvā sabbadhhamma. Sn.P.350; nissutā'ssa honti papaka akusala dhamma. M.I.343; A.III.264.)

Semi-Nibbacanas and definitions
Ariya (df.) (Sb.p.350.)
ajaniya (df.) (Sn.p.350.)
aracari (df + nb) (D.I.6.)
duppana (df + nb). (M.I.360.)
pānāvā (df + nb) (M.I.360.)
mahāpurisa (df.) (A.III.106)
muni (df.) (Sn.p.349.)
vimaṇṇa (df. + nb) (M.I.360.)
seka (df + nb) (A.I.241.)

Re-interpretations of old words
akiriyavāda (A.III.238.)
apaggabbha (A.III.239.)
arasarūpa (A.III.238.)
ucchedavāda (A.III.238.)
jegucchā (A.III.239.)
tapassi (A.III.239.)
nibbhoga (A.III.239.)
venayika (A.III.239.)
NOTES

1. For this see What is Language? A new approach to Linguistic Description by ROBERT M.W. DIXON. 1966 p.66
2. We should say Brahmana = df. bāhitapāpahamma.
3. See also DA I, p.70 'Samano'ti Bhagavato samitapāpapatayā laddhavoharo' The Jain Āgamas also give their own etymologies of Samana
   a) Samamanai tena so samano (Thānangā.3)
   b) So samano jai sumano bhāvena
      jai na hoi pavamano (ibid.6)
   c) Samayāē samano hoi (Uttārajhayāna 25.31)
      See also Abhidhānaraṇājendra which gives some more as samam anati iti etc.
4. appagabbha (= unobtrusive, free from boldness) occurs in the Vajasaneyi-Samhitā (XXX 17.) as apagalbha.
      'vyṛddhyai apagalbhām,' Jegucchi (= one who detests or avoids); bhūnāhū (= puritanical.)
5. This mode of interpretation is very much like what the Sanskrit rhetoricians choose to call ślesa-vakrokti
     See Māmaṭa’s Kavyaprakāsa IX. the very first verse.

     yaduktamanthā vākyamanyathanyena yo jyate /
     ślesena... sa vakroktistathā dvidhā //

     (Trans. When what is said by one person in one sense is construed by another person, in a different sense—either through punning or through intonation, it is Equivoque.
6. To-day what we have before us is only a written record of the Pali Canon. We do not know in what way the words
used to be pronounced. But when the commentator (DA.I. 146) derived arahā or arahanta as (kilesarupaham arīnam hatatta) (= a killer of the enemies in the form of depravities Lit. because the enemies in the form of depravities have been slain,) he had very probably the support of the then prevalent pronunciation. The contemporary Jain Prakrit was already saying arihanta (namo arihantānam..) See also A.III.265. ārakatta kilesanam, arīnam hatatta arahā hoti. Again when the loka is derived at S.III.49-50 from lujj. It is because, as it suggested by LUDERS the form in the Eastern Canon must have been loga (voiced -g-) and not loka. Lujjati'tī kho, bhikchu, tasma loko'ti vuccati. The voiced -j- suggests the voiced -g-.

(Trans. It crumbles away, brethren. Therefore it is called 'the word')

See Beobachtungen über die sprache des Buddhistischen urkanons. Berlin 1954. p.66

7. There is a common complaint about the Niruktic and the Buddhistic derivations namely that both these traditions present not one but many (alternative) derivations of a word, - a procedure which makes each derivation doubtful. I refrain from saying anything about the Niruktic derivations. But when the Pali commentators give many derivations, they do not mean these as possible or probable alternatives. They sincerely mean all these derivations, and they have some definite canonical
support for this. For, on many occasions, the canon itself tells us that the word is true in two or more senses of the term. Take, for example, the word Tathāgata. T.W.RHYS DAVIDS and STEDE grumble (PTSD.s.v.) "Buddhaghosa (DA.I. 59-67) gives eight explanations showing that there was no fixed tradition on that point, and that he himself was in doubt." But we have only to remember that in the Loka-sutta (It.) Buddha himself has suggested four each derivations of Tathāgata. In Thag. verse 490 p.313.

Sarabhanga also suggests Veneva maggena gato vipassi ... tenañjasena agamasi Gotamo'. Do we complain against the modern speaker if in his speech he says that the word is true in both the senses of the term or in all the senses of the term? Then what does it matter if the Buddha and following him the Buddhist commentators say that a particular word is true in many of the senses of that term? There is yet one more thing. Sometimes a thing or a person is called by the same name by one for one reason and by other for another reason. The poet - Thera Vangīsa said that some called him Vangīsa because he was born in Bengal and some because he was a master of speech (vacā → vanga) Read:

Vange Jāto'ti Vangīso, vacane issaro'ti vā /
Vangīso iti me nama abhavi(vi) lokasammate /

(Ap.II.147.)

It is, therefore, unjust to denounce the etymologies offered by Buddhaghosa and other Pali commentators as
being 'like all other Hindu etymologies, the mearest puns and utterly valueless' (BURLINGAME 'Buddhist Legends' Harvard.1921.part I.P.). When Buddhaghosa derives Tathāgata variously as tathāgata etc., he has some definite support of the canon. Note D.III.104-105 which derives the word Tathagata from tathā + gada and also explains yathavādi tathakari etc.

The word lokuttara is explained at Ps.p.423 variously as lokam āranti'ti, loka uttaranti'ti, lokato uttaranti'ti, lokamā uttaranti'ti. This clearly shows that the canon itself implies 'ambiguity' (in the Emersonian sense of the term) in the term.

8. See also the derivation of duhkha given by Bhattaksirāsvamin in his gloss on Amarakosa. dustāni khāni asmin iti. The derivations are many times definitions aiming at giving in nut-shell different aspects of the thing defined, (or derived) - aspects as implied in that particular science or tradition. Mark the Vedanta-way of deriving the word Atman "Vaccāpnoti Vacchadatte vaccatti visayānīha /" etc. It is from this point of view that we have to understand the derivation-cum-definitions of words like Bhagava or Bhagavanta (Nm1.292 = Nm2 27-28; Vism.210 sq; DA.I.33.sq.)

9. Although through-out this discussion the word 'etymology' has been used, it is possible, to argue that in many cases what we find is not an etymology but etiology. (Gr. aitia cause). Etiology is 'an assignment of a cause or reason for
a custom, a name, an object etc. The Pali sahetukam vacanam katva and the sanskrit kasmat used invariably by Yasisacarya while presenting the derivations also point out this etiological aspect. The derivations are supposed to be the explanations or reasons why a thing or a person etc. is called by a particular name. Note, in this context the following pertaining remark:

'Etymology is one of the potent means of explanation with Indian writers and very often they make the etymology of a word serve the function of an explanation.' ('Some Etymologies in Manusmrti' A.M. Ghatage. Bharatiya Vidya. Vol. IV. pt. I. p. 51.)

10. But read C.E. Godge. UOR. Vol. III No. 1 p. 49. 'The earlier meaning of the word 'Purandara' and 'purbhid' was forgotten and a new meaning was attached to the mispronounced word 'purindada'. 'Purindada' is thus to be regarded as a distorted form of Vedic 'Purandara'. See also Geiger. PLL 44. 3 and Saddaniti. pp. 506-507. Tattha Sakko'iti devaraja, so hi athanam sahassam pi muhuttena cintanasamatthataya sa-para-hitam sakko'iti Sakko'iti vuccati; annatra pana dhutunam avisaye taddhitavasena 'sakkacca danam adasi'iti sakko'iti evam pi atham gahetva sakkasaddo niruttinayena sadhetabbo, vuttam hi Bhagavata (S.I. 230) 'Sakko, Mahali, devana m indo, pubbe manussabhuto sakkacca danam adasi, tasmah Sakko'iti vuccati'

11. The historical verbal derivation is given at Parajika (p. 29) as Bhikkhako'iti, Bhikkhu, bhikkhacariyam anuppatto.
CHAPTER VII.
Synonymous Cognates
in the Tipitaka.
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Synonymous Cognates in Tipitaka

In this chapter, it is proposed to examine some synonymous cognates in Pali. Cognate means kindred or allied by derivation from the same source or synonymous derivatives from the same root. (Fr. Co-together + (g)nasci - to be born.) This, therefore, will be a study of the synonymous suffixes and synonymous prefixes in Pali, on the stylistic as well as semantic background. At first sight, prepositions and postpositions may not appear as a promising theme for synonymic and stylistic consideration. But taking into account the highly inflexional structure of the Pali language - the structure it inherited from OIA - where many formal alternatives are possible due to the presence of a large number of prefixes and suffixes to the same effect, it will be essential to treat the synonymy effected by these elements.

While reading the Pali Nikāyas, especially the Abhidhammic books like the Dhammasangani and others, one comes across this type of series of synonyms consisting of cognate forms, derived from the same radical element with different prefixes and suffixes. Such are the examples:

1. lobho, lubbhāna, lubbhītattam. (Dhs.p.95.)
2. dosa, dussana, dissutattam. (Pug.p.29.)
3. (a) phasso, phusanā; (Dhs.p.74.)
   (b) samphusana, samphusitattam. (Dhs.p.74.)
4. kodho, kujhana, kujjhitattam. (Pug.p.29.)

Here in these examples the same basic meaning is repeated with various nominal formations all derived from the same roots.
√lubha (1), √dusa (2), √phusa (3) and √-kujjha (4).

lobha and lubbhana are verbal nouns in two forms and lubbhita is an abstract noun from the past passive participle of the same root. The Paninian Grammar (V.1.119.) gives the suffixes -tva- and -tā- as expressing guna or quality (renderable in Eng. as 'ness' or 'ity'). While reading the many synonymous and alternative forms like kodho, kujjhanā, kujjhitatta āne feels as if he is reading the Kālikā Vṛtti on Pāñ. III.3.110 which illustrates how different verbal nouns can be formed from the same verbal root. e.g. sarvām karimakārasm, sarvām karikamakārasm, sarvām kriyamakārasm... sarvām gānīm ajiganam, gānikām, ganañām...
The Parivārah (p.168) uses akiriya and akarana in collocation and D.III.9. uses samattāni and samadinnani together.

The second variety of such series consists of verbal derivatives marked by prefixal variations. The examples are:

1. (sālā tathāgatassa sarīram) okiranti, ajjhokiranti, abhippakiranti. (D.II.107.)
2. neti, vineti, anmuneti. (D.III.148.)
3. samkampati, sampakampati. (D.II.12.)
4. (kāme) vajjeyya, vivajjeyya, parivajjeyya, abhinivajjeyya. (Nd¹ p.8.)

The Rationale of this mode: The phenomenon being conspicuously prominent in Pali makes us think about its purpose. Twofold reasoning can be discerned behind this stylistic peculiarity. The first is not given by the commentaries the second fully detailed by them at various places.

(1) As an explanation of the unfamiliar with the familiar forms. Pali like Sanskrit has great facilities for various
types of word formations achieved by means of different formative elements i.e. prefixes and suffixes. It is quite possible that one may not be familiar with all the different verbal and nominal formations from the same root. In Marathi for example the noun sambodhana is more widely known than its cognate sambuddhi. This is the case more or less with all the languages. Again in some cases the word may be more familiar in its augmented form than in its original. This also is worthy of consideration. A Sanskrit teacher many times explains the word rddham by samrddham, accha by svaccha and una by nyuna, the augmented forms being more familiar. One is perplexed a while when one finds in the Vedas the prefixes separated from their verbal forms. An English reader also may not be aware of the presence of ply while he uses accurately the different formations such as supply, apply, reply, etc. Thus we find that some words are not recognized in their conjoined forms and some in disjoined ones. This must have been originally the reason why the Lord used different nominal formations to convey his import. We have macou (agent noun) and maranam (action noun) used in the same context. Very accurately the Expositor (Asln.) observes "Attho hi anekahi akarehi vibhajjamano suvibhatto hoti, anathā va aṁno bujjhati anathā va aṁno" (Asln.) (P.148 Trans. when the meaning is explained in different ways people understand it in one or the other way). One may grasp kodha, the other kujhnanā the third kujhitatattām and so on, all grasping the same basic meaning 'anger'.

The prefixes also mean different things in different contexts. The Rāmāyana (iv.14.2) has vicārya used in the sense
of Sāṃkṛtyā while Sāmkṛtyārya thinks that the Kaṭhöpaniṣad really means vi-yoga although it uses the bare form yoga (see tām yogamiti manyante aṣṭhrāṃdhrāṇām and S.B. tadvasthām yogamiti manyante, viyogameva santam, Kaṭha. Up. II. 3. 11).

In the Tipiṭaka the 'obstacles' or 'hindrances' are called both āvarana and nivaraṇa. D.I. 207. has paṇca nivaraṇa, ariyassa vinaye, āvarana ti pi vuccanti, nivaraṇa ti pi vuccanti and Dh. Sa. (p. 378) says āvaranaṭhena... nivaraṇaṭi ti vuccati.

Thus the anomalous usage of the prefixes is not rare in literature and it is therefore that the Lord seems to have preferred to use different prefixes where ordinarily a single prefix or even the bare verbal form would have appeared natural.

What appears to be a strikingly irregular usage of the prefixes is the case of the word padhāna in Pali meaning meditation. The pa (pra) here stands for the normal sam+ā and padhāna is actually intended for the samādhi or samādhi (meditation). The whole of the Padhāna-sutta attests this explanation. These in short are the examples of the arthātisayena yogah with regard to the meanings of prefixes. It is not that the roots only have different meanings (Dhatūnāmanekārthatā) but even the prefixes have unusual usages. Rather they appear to be unusual because of the unfamiliarity with certain linguistic traditions. Even within the same linguistic tradition there are ambiguous prefixes like vi, ati etc. The form vibhūti always confounds us as to whether it is used in the privative (vigata), intensive (vīsesa) or multiplicative (vividha) sense. But when apagata follows vigata it specifies its meaning. Thus the removal of ambiguity is also a purpose served by the series of cognate forms in Pali.
(II) **Aesthetic Function assigned to the collocation of the cognate derivatives.**

The first reason detailed in the above paragraph must have been originally the only consideration. Soon, however, the redactors of the Canon seem to have begun to think of the beauty of the words. They thus rationalized the phenomenon on the aesthetic grounds. They held, it appears, the view that the words should have some magnitude, weight etc. This view finds an expression at many places in the commentaries and we find the DhSA (p.137) saying:

*Kathaṁ etāni hi vyañjanavasena upasaggavasena athhavasanā'ṭi imehi āti kāranāhi vibhattiṁ gacchanti? Tattha kodho kujjhanaṁ kujjhittatāṁ dośa dussanā dussitattāṁ (1060) evam vyañjanavasena vibhattigamanāṁ veditabham ettha hi eko va kodho vyañjanavasena eva vibhattiṁ gato cāro, vicāro, anuvicāro, upavicāro 'ti evāṁ pana upasaggavasena vibhattigamanāṁ veditabham pāndiccaṁ, kosallaṁ, nepunāṁ, vabhavā, cintā, upaparikkhā (16) ti evāṁ atthavasena vibhattigamanāṁ veditabham.***

Pali, structurally not different from Sanskrit, is a very perspicuous language and Buddhaghosa could easily dissect the anatomy of Pali words into three parts prefixes, verbal roots and suffixes. The analysis of Buddhaghosa can be accurately presented in the following diagram:

<table>
<thead>
<tr>
<th>Variation(Vibatti)</th>
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<tbody>
<tr>
<td><strong>Prefixal</strong></td>
</tr>
<tr>
<td>(cāra,vicāra,</td>
</tr>
<tr>
<td>amu-v,upā-v etc.)</td>
</tr>
</tbody>
</table>
(1) **Prefixal variation:** The root (\(\sqrt{cara}\), in the example) remains the same. Only the prefixes (mostly synonymous) vary.

(2) **Suffixal variation:** The root is unchanged. The same type of suffices with different sounds (\(\text{vyañjana}\)) are used.

(3) **Radical variation:** The meaning remains the same but the words expressing it are derived from the various synonymous roots as in the example cinta, up + pari + \(\sqrt{\text{ikkha}}\) etc.

Since the third variety consists of near synonyms implying only an approximation in meaning the first two varieties are likewise to be considered as cases of approximation. There are bound to be some slight differences between phasso and phusanā from the musical and poetical points of view and certainly in physical measure they are unequal so that in verses one cannot replace the other. In theory, the prefixes also have different shades but in actual usage the fine distinctions are not always implied.

Buddhaghosa (DhSA, p. 138) then proceeds to explain the collocation of these cognate derivatives on twofold reasons: i) Padatthuti i.e. ornamentation or embellishment of the term and ii) Dalhikamma, i.e. an emphatic degree of intensifying the meaning.

"Aparadīpanā pana padatthuti vā hoti dalhikammām vāti evaṁ dve ṭhānānī gacchanti yatthikotiyā uppilentena viya hi sakimeva phassoṭi vutte etām padām phullita-mandita-vibhūsitām nāma na hoti punappunām byañjana-vasena"
The above slightly prolix passage suggests many an interesting point.

i) With a view to emphasizing the meaning it was decided to use a refined form of repetition and instead of repeating the same word the idea was reinforced by using the same word in different combinations - prefixal and suffixal. Words of varying dimensions were spun out of the existing words and we have in Pali the growth of such word-monsters as ṫaṅkhaṁyitattām, ṭalappana, tandiyyitattām, issāyitattām etc.

The Abhidhamma in its craze for abstractions and precision has preserved many such poly syllabic mechanical expressions. It is a different thing with kampi, samkampi and sampakampi which with their acoustic and rhythmical effects constantly enhance the meaning.

ii) The cittatilaka idea appears to suggest that the profusion of the prefixes function as factors enhancing the beauty of the total meaning. This means that according to the Pali taste the more the prefixes the more charming the
expression is. That is to say, that in the series kampi saṅkampi and sampakampi there is a progressive chain, every succeeding expression improving upon the preceding one, the last being the best. The Pali Abhidhamma abounds in such series of ascending orders of magnitude.

iii) This means that the tendency was more towards grandiloquence or pomposity. Turgid, polysyllabic expressions were preferred as tour de force to simpler and less syllabic expressions. The modern taste will of course differ in preferring the simpler alasyam to the learned and inflated ālasyāyanam and ālasyāyitattam.

iv) All these points further lead us to the consideration of the function of prefixes (upasaggas) in Pali.

There is no doubt that as compared to Pali Sanskrit is more cautious and judicious in the usage of prefixes. The upasaggas are the specifiers of the root meaning. ("upasargo viśesakṛt" and "upasargena dhātvārtho balādanyatra niyate prahārahāra -saṁhāra- vihāra- pariḥārayat S.K.p.175). Sanskrit rarely uses the prefixes only to make the expressions dignified. But such a tendency is seen prevailing in modern Marāṭhī and we find 'vinatalele' used in many places where only 'natalele' would suffice. In English too some are more prone to use 'proferred' for the simple 'offered'. In Sanskrit the svārthe prayogas with regard to prefixes (i.e. where the prefixes do not serve any special purpose) are of course not wanting but the Sanskrit poetics treats them as blemishes. It is not
noted as a stylistic feature although the examples of such a style can be found even from Yāsk's time. Mīrūkta ii.11 has "Vidhātā Dhātra vyākhyātah" and it is said that there is no difference between Dhātā and Vidhātā. (Durgā "Dhātaiva Vidhātā"). As an example of the usage of prefixes for the ornamental purpose can be cited Pāṇini's do avakhandane. The Tattvavabodhini on S.K.2510 remarks "avetyupasargaprayoge vaicitryārthah khandane iti etavata ukte'pi istasiddheh". But what is occasional in Sanskrit has become a regular feature in Pāli. How many times do we read the comment "upasaggena vā padam vaddhitam"? i.e. it is a merely augmented form. (See Asln p.394 sambhajana' ti sabbato bhāgena bhajān, upasaggena vā padam vaddhitam...... sambhatti' ti sabbato bhāgena bhatti, upssaggena vā padam vaddhitam). This is not to say of course that the Pāli has altogether repudiated the prefixal differences. When the prefixes are used meaningfully the commentators do bring out the subtle differences which they imply. For example when the Dhammasangani uses three cognate terms 'thiti, santhiti, avatthiti' the Expositor is careful in stating that the standing firm in the object (ārammana) expressed by the term thiti is modified by the prefix sam to mean kneading together (sampindetvā) the associated states in the object and by the prefix ava to imply the being immersed in the ārammana. So also anumasi and patimasi will never mean the same thing. The prefixes that are used more or less synonymously are only those which come under the head of the synonyms of intensity i.e. those which express the various degrees in signification. That is why with ṣākampa only sam and pa will be used not pati or vi. Mark the following examples of
gradual intensification i) vamûru saja mam, bhadde, saja mam, mandalocane, Palissaja mam, kalyani (D.II.199.) and ii) Mā'ham nassam, ma'ham vinaassam, maham panassam (Nd². p.199.)

It now only remains to discuss with a few examples the advantages of studying this variety of synonyms.

(1) When once the anomaly in the usages of prefixes is grasped it becomes easy to discern the real derivations of some curious words in Pali. The case of the word padhāna (= Skt. samadhana) is already discussed. A few more cases can be discussed.

a) It is very necessary to understand that in Pali the prefixes are used sometimes very promiscuously. This can be illustrated with the pair assāsa-passāsa. The Ps. p.200 explains anam' ti assāso; no passāso. apanam' ti passāso; no assāso which shows that assāsa is used in the sense of 'in-breathing' and passāsa in the sense of 'out-breathing'. In his Vism. (p.), Buddhaghosa, however, states that in the Vinayic tradition these words are given the exactly opposite senses i.e. assāso' ti bahinikkha-manavato, passāso' ti antopavisanavato though he takes care to point out that in the Suttantic tradition the case is exactly reverse and Suttanta'thakathāsu pana uppatipatiya agatam). This should be sufficiently alarming. It will be unwise to insist on the fixed meanings of Pali upasargas. Unless we take into account the contextual and other factors it will hardly be possible to ascertain the meanings of prepositional compounds in Pali. The compound Patimokkha, to give only one illustration, has dragged two eminent scholars in an unfruitful controversy. OLDENBERG (SBE. vol.XIII.p.XXVIII.) renders
Patimokkha as 'disburdening, getting free' and KERN (Manual of Indian Buddhism p.74.f.n.5.) remarks 'unhappily parimōncatí, pratimōncatí is not pammōncatí and denotes exactly the reverse viz. 'to put on, fasten, bind'. It never has another meaning in Pali, nor in older Sanskrit'. This Sīhanāda of KERN can hardly be taken as a critico-historical statement.

b) In Pali apaya and niraya occur in repeated tags. Generally apraya (PTSD.s.v.) is supposed to be 'a transient state of loss and woe after death' and niraya (purgatory, hell.) represents a specific form of apraya. Really speaking both are only cases of cognate prepositional compounds. Both contain the verbal noun aya (going) with the synonymous prefixes ap and nir signifying separation. Thus both are on par with the Vedic

nivṛtti and can be best translated as perdition (with no Christian implication, however.). Etymologically perdition also represents the same semantic elements as are present in apraya and niraya (perdition L. per - away + dare - to give). (For the commentorial explanations see Vism. p.427, PVA.53.).

c) At A.II.230 occurs the form sampajñāhayati. The Sinhalese version reads apajñhayati and the Roman and Siamese texts read pājñhayati. Now which reading is to be preferred? If we look at M.I.408 we find jñhayantı, pājñhayantı, nījñhayantı, apajñhayantı used together probably 'with little variation of meaning' (cf. The Anguttara-Nikaya. part.II.Ed.Rev.R.MORRIS. Preliminary remarks.p.44.). Now the roots dhya (to muse, to ponder) and ḍhā (to burn, to consume with grief) have only one form in Pali jhā and it is quite probable as R.MORRIS (ibid) suggests that in
the various readings which we find in the above A.II.230 context 'there may have arisen, perhaps, some confusion of meaning, between the prepositional compounds of the two roots'. The various readings at A.II.230, are very probably influenced by the repeated tags such as we find at M.I.408. But since at A.II.230 sampajjāyati occurs in milieu of dhūpayati and pajjalati it is clear that it represents the root kṣā (to burn) and not the root dhyā. It is, therefore, better to accept the Burmese reading sampajjāyati or the Siamese and Roman lection pajjhāyati. The Sinhalese apajjhāyati is to be rejected.

d) When the commentaries (see Paramatthajotikā and Nd1. p.20.) list sandeha as a synonym of body, it appears a strange word. In Sanskrit sandeha means only 'doubt'. It is again an example of the usual application of a prefix. Sandeha means the same as deha. Dhammapada (verse No.148) uses the expression Putisandeha in the place of the usual pūtikīya. What is important to note is that it is in the light of such curious usages that we can trace the words back to their etymological roots and just as when T.S.Eliot says "A hundred visions and revisions" the 're-visions' is suddenly illuminated and becomes transparent so also the 'deha' becomes transparent when illuminated by 'sandeha'. Deha is fusion (assemblage, aggregates; body, compare the words like khandha etc.). and sandeha, a confusion, a jumble. Deha and sandeha in Pali are synonymous. At.Thag.p.238 we find sandeham nikkhipissami sampajjano pattisatto and at Thig.p.409. we have nikkhipissamim deham sampajjana satimati.

(e) The words anavaya and abhisamaya are also not clear in derivations. Abhisamaya means 'insight into, comprehension,
realization.' The PTSD considers the derivation of anaṇava as doubtful. A reference is made to Trenchner's Pali. Misc. 65 and the meaning 'not lacking' is given with the help of DA.I. 248 (= anunaparipurakarīn). A little reasoning will show us that the √i (synonymous with √gam whether prefixed or not by ava gives in Pali the sense of knowing. 11 This is in keeping with the Sanskrit dictum namely all the gatyarthas are jñānarthas. Avaya is synonymous with avagamana and anu in Pali gives the additional sense of intensity as in the words anusilana, anussati etc. 12 The anaṇava is thus composed of anu + ava + vi = aya, which together mean 'a knower of the higher degrees, an expert.' In Amg. avaya is knowledge. The Pali has shortened this into avaya perhaps under some dialectical influence.

The case of abhisamaya is slightly different. The √i means 'to know' and the prefixes abhi and sam are generally used in Pali to heighten the degrees of knowledge as can be seen from the words abhinā (√nā) and abhisambodhi (√bujjha). It therefore means 'uplifting all knowledge' which is the realization of the law. 13

A List of a few more examples of Synonymous Cognates in the Canon

ussāho ussolhi (Nd¹ p. 343; Dhs. p. 20)
kāmeu sattā, kāmasaṅgasattā (Ud. p. 156.)
giddhā, gadhītā (Nd¹ p. 84.)
tacchaṃ tathām (Nd¹ p. 245.)
dosena dutthāse (It. p. 183.)
pānā, pājānanā (Dhs. p. 23.)
pamajjati, ramadhām āpajjati (M.I. 243.)
pujāya mām pujesi (M.I.296.)
lagga, laggita (Nd1.p.117.)
labhā vata me, suladdham vata me (M.I.257.)
lobhena luddhase (It.p.183.)
vanaṃ vanatho (Nd1.p.8.)
satham, sathata, satheyyam (Nd1.p.339.)
sati, saranata (Dhs.p.20.)
saddhā, saddahanā (Dhs.p.20.)
samaggaramo, samaggarato (D.I.6.)
santatta, samitatta (Nd1.p.341.)
samvijjati, samvegam āpajjati (M.I.237.)
sātheyyam, sathata (Pug.p.31.)
sārāgo, sārājītā, sārājītattam (Dhs.p.95.)
sutva, sunitva (Nd1.p.117.)
sukhasaragi ca hoti, sukhasaragitam apajjati (M.I.294.)

A Note on Synonymous Prefixes in the Canon

It is not necessary to add more examples of this variety to those already referred to in this chapter. The books of the Abhidhammapitaka and more especially the two Niddlesas from the Khuddakanikaya provided ample illustrations. The number of the prefixes in Pali is limited and the entries of the prefixes in the PTSD have aptly noted the inter-relatedness, the dialectical variations and the relative interchangeability between these various prefixes. Note specially in this context adhi, ati and ava (PTSD-s.v.v.)
Notes

1. In fact in his Anekārthasamgraha (II.236) we find Hemacandra glossing rddham by samruddham. Read 'Rddham samrddhe sidhante etc.'

2. That is, in their proper contextual states they are more easily and readily recognized than when isolated from the usual prefixal contexts.

3. This may statement needs some explanation. I do not mean to say that in padhāna the prefix is actually sam + ā and not pa. No, there is no phonetic relation, no fluctuation between the two. I only mean to say that the Pali often uses pa and sam + ā, interchangeably in an idiomatic way; and when they are so used it makes very little difference as to which of the two is used. Do we not find the same sort of idiomatic usage of the Sanskrit words visaya and samsaya, both of which mean 'doubt'? The pa in the padhāna is only the semantic, not the phonetic equivalent of sam + ā.

4. Read the following from the Kaccāyanasutta-Vannana (p.78, quoted at Apadāna Atthakathā p.204),

   upasagga nipata ca paccaya ca ime tayo /
   neke nekatthavisaya iti neruttika bravum //

5. Very often, however, the vi in the viññāna etc. is used only pleonastically. It brings no marked change in the meaning. SHWE ZAN AUNG writes (see Compendium p.234).

   'Whatever may be the dictionary meanings of these words, vi, in viññāna, does not connote superiority of nāma.'

   This is very true in M.I.361, for example, we find viññāna
explained as vijanatiti tasma vinanam ti vuccatikim ca vijanati -sukham ti pi, dukham ti pi' but in the same context it is said 'tena vinanena kinci janati', where we find the verbal form merely as janati and not vijanati. This clearly shows that vi in the vinana is only stylistic.

6. In Pali vibhava means both 'wealth' (or power) and 'annihilation'. The commentators generally give the latter interpretation while explaining the vibhavavāda. (see Dialogues,III,208). At D.I,32 we find vibhava used along with vinasa and uccheda both of which definitely mean, destruction 'ucchedam vinasam vibhavam pavnapenti'.

7. I give the following English translation of the passage, by MAUNG TIN: "There is a different twofold explanation: embellishment of the term, and strengthening or intensification. For when phassa is uttered once only as if just pressing with the end of a stick, then the word is not decorated, adorned, embellished. When it is repeated as phassa, phusana, samphusanā, samphusitatta, according to the latter, the prefix and the meaning, then there is decoration, adornment, embellishment. As if they were to bathe a young boy, dress him in a beautiful dress, adorn him with flowers, smear his eye (-lids) and make only one mark of vermillion on his forehead, then his forehead-decoration would not be complete unless it were surrounded by various colours and forehead marks were made. Thus should this point be illustrated. This is the word-embellishment. And the repetition by virtue of the letter the prefix and the sense is known as intensification."
8. Also, see, Mahābhāṣya on Pāṇini I.4.93 'adhipari anarthakau

Even the rhetorician, Abhinava, has the upasargas divided into prakṛtarthayogī and arthena adhikadyotaka. Abhinava gives nirmita, as an example, of the first variety 'upasargat prakṛtarthayogino yathā nirmita iti (Abhinavabhārati, p.365).

9. However the Cha.Up.5.12.2 has sandehaste vyasiryat where sandeha does mean, a body. But the usage is very rare.

10. Read:

And time yet for a hundred indecisions
And for a hundred visions and re-visions

The Love Song of J. ALFRED PRUFROCK.

quoted Lang. and Style. S. ULMANN.

Oxford.1966.p.45.)

11. In Pali, this discussed while explaining the meaning of the term javanapanna. In this connection, see Compendium. p.246. Knowing is considered as a sort of metal going. In the commentaries we find such passages as 'ye gatyattha te buddhiyam pi' and again 'I gatiyam tad-attha ye pavattipāpunesu pi te buddhiyam pi'.

12. For this see P.V.BAPAT's article "ANACCHARIYA: ANASCARYA: ANAVASCARYA" published in the 'Felicitation Volumes of Southeast-Asian Studies', Vol.II.

13. The expression aveccappasada (from ava + √i) also means, 'believing after knowing' or 'enlightened belief' and not as Bhikkhu NĀÑAMOLI thinks (see GUIDE p.47) 'Confidence by having undergone'.

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Section III.
Residual.
CHAPTER VIII.
Synonymous Epithets in the Canon.
CHAPTER VIII
SYNONYMOUS EPITHETS IN THE CANON

In Indian Literature synonymous epithets are as old as the Rigveda. In I.106.6 the Rigveda uses Indra, Vṛtraḥan and Śacipati together (Indram kutso vṛtraḥanam Śacipatim). The Atharvaveda uses Indra, Śakra and Purandara together in Indro manthatu manhitā śakrah śūrah purandarah (VII.8.) and Indra, Vṛtraḥan, Vāsava and Śatakrtu in VI.62.1. (Indrasya vṛtragho vanve vāsavyasya śatakrtah). Probably such a series of the epithets of Indra must have prompted Patañjali to illustrate the existence of synonyms in language with the epithets of Indra.
(Mahābhāṣya on Vartika no.6 on Pañ no.I.3.1.)

In the A.V.(VI.63.1.) we have Yama: Mṛtyu: Aghamāra together and it will be of interest to note that in the early Buddhist mythology as represented by the Pali Canon, Mara and Mṛtyu are epithets of Kanha (the Black-one or the Buddhist Satan.). Vaiśravanaḥ Kuberah from the R.V.VIII.10.3. has an exact parallel in Pali Vessavano Kuvero (Snp.324).

In the DaivañCatākāna of his Nirukta (VII.13.) Ṭāṣka states that some Nirukta-scholars register all the epithets of the particular deities besides their conventional names\(^1\). Thus, besides Indra, which is the most widely known appellation of the chief deity of the atmospheric region, these scholars also record such others of his epithets as Vṛtraḥan, Purandara, etc. Ṭāṣka has no serious objection to this procedure; his only fear is that this procedure might unnecessarily swell the list. He, therefore, chooses to record only such appellations as are conventional (samvijñānabhūta). and by which the deities
are addressed when oblations are offered to them. Durga in his commentary explains that abhidhāna in this context means only viśesana and that Vṛtraḥan, Purandara etc. are merely qualitative terms (gūnapada). These terms merely indicate and quality (vyañjanamātram = viśesananātram) the conventional names and, therefore, they are not independent (na svapradhānataḥ) and as such do not admit of separate listing in the Nirukta. Durga also remarks that due to the great eminence of the deities they may have countless characteristic appellations and it will, therefore, be not possible to furnish an exhaustive list of all of them (mahābhāsyat devatāh guṇanāmiyatta nasti iti tesam sarvesam samāmnahe samāmnaysya aparinniṣṭha eva syāt.). What has been said by Yāska and Durga in the context of the epithets of the Vedic divinities is in substance entirely applicable to the synonymous epithets used in the Tipitaka in the context of the Buddha, Indra, Māra and others. But before we turn to the discussion of the synonymous epithets in the Canon it will be proper to refer to the controversy whether proper names are really significant or not.

J.S. MILL contended that genuine proper names merely denote; they do not connote. Being 'mere verbal references' proper names, according to him, refuse to be re-worded. In other words this means that proper names cannot have synonyms. This view of MILL has a parallel in the view expressed by Abhinava (on NS.XVI.89.) viz. na hi vādrochāsabdāh paryāyabhājaḥ (The arbitrary names do not admit of synonymous re-wording). There is also a section of Grammarians (vide Mahābhāṣya under the sūtra Rīk) who believe
that proper names (vyakti-nāmāni) are un-derivable - i.e. no attempt should be made to give the derivations or etymologies of proper names. For even if such an attempt is made, more often than not, no correspondence will be found between the etymological explanation and the attributes actually possessed by the persons concerned. That is why proper names are called yadrochā-śabdāḥ or 'arbitrary names'. In fact Grammarians believe that all words in the language are eternal (nītya), including even proper names and when a proper name is assigned to a particular individual it is done arbitrarily without considering whether the etymological meaning or the name corresponds or not to the attributes constituting the personality of that individual. Really speaking MILL's view still holds good inspite of the fact that the Indian Lit. Vedic, Prakrit and Pali uses profuse synonymous epithets of various deities and other mythical figures. There were a few Naiyāyikas (vide MATILAL. p.40.) who held that even genuine proper names e.g. personal names like Devadatta imply a jāti or universal concept and, therefore, there can be a thing such as 'Devadatta-ness. The logical implication of this will be that this jāti can be denoted by many other terms as ghatajāti is denoted by terms like kalaśa etc. For a clear understanding of the question whether proper names are synonymbale it is necessary to bear in mind the following few points:

J.S.MILL is speaking about genuine proper names or personal names when he says they are merely denotive not connotative. But nāma in Indian languages has a much wider connotation than that of the English 'name'. nāma can stand
not only for personal names which may be 'mere verbal references' but also for significant epithets' (gunañāmānī). It is necessary to remember that in the Nirukta context referred to above (supra, p. 31) Durga glosses abhidhāna as viśesāna and marks Vṛtrāhā and Purandara as mere qualitative adjectives (gunañpadānī) which merely reveal or qualify the deities. Such epithets, therefore, are meaningful, they do not merely denote the deities. Thus nāmas are not more insignificant verbal references. They in fact denote by connoting. 'What is there in name?' said Shakespeare and thereby facetiously emphasized the mere denotative aspect of proper names. But in India scrupulous attention was paid while naming objects and persons. Kālidāsa says: aveksya dhātorgamanārthamarthavit oakaṇa nāma Raghumatmasambhavam (Raghu. III. 21.) i.e. the king, knower of verbal significations named his son as Raghu having considered the fact that this word is formed from a root meaning, the act of going. Apart from proper names even the common nouns were expected to be true to their verbal meanings. To quote Kālidāsa again we have in Raghu-vamsa sōbhūdanvartha rājā prakṛtirāṇjaṇat (IV. 12.) i.e. he became a true king by propitiating his subjects. The various puns on proper names, to be found in Skt. literature, also indicate the connotative aspect of such names. When, in fact, no correspondence was seen between the name and its referent (i.e. the bearer of the name) it always became conspicuous on this account. Kālidāsa is surprised to find the seer Sūtikṣṇa (lit. very sharp, cutting) being Sūtikṣṇa merely in name while in actions he was quite calm (nāma sūtikṣṇāh caritena dāntah Raghu. XIII. 41.). Thus the names were supposed to
be true to their verbal meanings and those not in consonance with their usual meanings were looked upon with astonishment as we see from the Namasiddhijātaka (No.97.).

It is on the connotative basis of names that synonymous epithets stand. Here, because the meaning is taken as the basis, the diverse wording of (vevacana) it becomes quite permissible. Āyasā Suhemanta says (Thag.p.218.):

\[ \text{satalingassa atthassa satalakkhanadhārino} \]
\[ \text{ekaṅgadassī dummedho, satadassī va pandito} \]

\[ \text{-Trans: The object ( referent or thing ) has hundred} \]
\[ \text{(i.e. many) indications and bears a hundred marks.} \]

One who sees only one, is a dull-witted one, one who sees all the hundred is alone wise. \[ \]

It is curious that Dhammapala while commenting on this gātha of Suhemanta should illustrate satalinga attha with the synonyms of Indra. This strongly reminds one of Patanjali's Mahābhāṣya where he illustrates with the names of Indra, the fact that there are in language 'many words to express one meaning' (supra. p. i7c.). Thus synonymous epithets rest on the common attha. But artha in Skt. is a splendidly ambiguous term covering as it does 'meaning', 'object' and 'purpose'. Modern linguistics distinguishes between the meaning of a word and its referent. There can be different designations and one referent as in the case of Victor at Sena' and 'the loser of Waterloo' and there can be one meaning and different words as in the case of Sakyasīha; Sakyamidhipati; ambuja; nirāja; kaṅja or Sahassakkha; Dasasatalocana (vide Saddaniti.p.75.). To the former type belong the Māyādevisuta; Vināyaka and to the

It should now be clear that MILL's contention that proper names are merely denotative is not in any way contradicted by the existence of the numerous synonymous epithets in Skt. and Pali for these epithets are not purely personal names but are mostly qualifying adjectives raised to the status of independent synonyms. The very fact that the term gunanāma or gunapada has been used to designate these epithets shows their connotative aspect; the word guna has a reference to qualities. In the Dhsā (p.391 = Saddhammappakasini p.307) we read: Bhagavā Aramat Sammasambuddho ti adini pi Tathāgatassa anekani nāmasatani gunanāmāneva. Tena vuttam:

"asamikkheyāni nāmāni sagunena mahan기는

gunena nāmamuddheyyam apī nāmasahassato"

(i.e. the Blessed One, the Perfect One, the Well-awakened One etc are also the many names of the Thus-gone; there are countless qualifying epithets and if one is bent on referring to Him (i.e. Tathāgata) on the basis of qualifying epithets one can count such epithets in thousands.)

Though we do not have any Sahassanāma of the Buddha in the Tipiṭaka the Upāli-sutta from M.(No.56 pp.M.II.59-60) contains a Buddhānāmasataka (i.e. hundred names of the Buddha) much like the later Nāmāsatakas and Nāmasahasras in the Skt. Literature. These hundred names of the Buddha are not known as a Buddhānāmasataka but as the Upāligātthas or verses of Upāli wherein the devotee, the then recent convert has uttered the praise of the Buddha when Nigantha Naṭaputta asked him of what kind of man his new-found teacher was. In this stupendous panegyric Upāli has
poured out the whole farrago of his ideas of the Bhagava, his new-found teacher. In the description the devotee has not omitted a single existing variety of the epithets of the Buddha. A few points regarding this litany of hundred names of the Buddha should be noted as follows:

1) In these gathas Purinda and Sakka are given as epithets of the Buddha. Both these in their Skt. forms are epithets of the Vedic Indra. A.K. COOMBRANMY in his Hinduism and Buddhism (p.76.) points out that 'in so far as the Buddha's life and deeds are described, it is the doings of Brahma as Agni and Indra that are being retold'. He further says (loc.cit.note 256.) that this is why in the Upali-gathas the Buddha is actually addressed as Indra. In the Buddhavamsa (aham tena samayena Sakko asi Purindo. XVI.9 = p.355.) the Buddha himself has said that at the time of the Buddha Dhammapasi he himself was Sakka-Purinda. The commentator on the Upali-gathas (M.III.98) has as usual tried to emphasise that Purinda according to the Buddhist hermeneutics means 'the bestower of the gift of Dhamma and Sakka 'one who is able', 'strong' or 'capable'.

2) In these ten gathas the word Bhagavato occurs in every stanza but it is not to be counted as a separate epithet for otherwise there will be hundred and one epithets and the excess of one will deform the 'asataka-design.

3) As the commentator (M.A.II.p.97.) points out Narassa in gatha no.2. is a redundant expression but is to be justified as symmetry demands every gatha to contain ten epithets, so that ten such gathas will furnish the hundred epithets.

4) It is rather curious that the otherwise most frequent
pair of epithets viz. Sabbanū (Omniscient) Sabbadassāvī (at All-seeing) is conspicuous by its absence in these gathās. In the Kathāvatthu (p.207) these two epithets occur along with the other six, namely Tathāgata, Jīna, Sattha, Sammāsambuddha, Dhammasāmi and Dhammapatiṣarana. It is, however, hazardous to conclude from this as Jayatileke (p.381) has done, that "neither did the Buddha claim omniscience nor was omniscience claimed of the Buddha until the very last stratum in the Pali Canon and that is even after most of the books of the Abhidhamma has been completed". One cannot forget that Sabbanū and Sabbadassāvī occur in the earlier part of the Canon represented by the Sn. and Dh. and that these epithets are reminiscent of the description of the Upanisadic Brahman which in sylastic synonymic duplication is referred to as yah sarvajñah sarvavid (Mundaka Up.I.1.10.)

The Development of the Buddha-Hymn in the Canon:

The Satanama and the Sahasrañāma compositions are peculiar to ancient Indian devotional lore. There are several Sahasrañāmas such as the Viṣṇuṣahasrañāma and the Śivasahasrañāma occurring in the Anuśasana-parva of the Mahābhārata and the Lalitaḥahasrañāma. In these Stotras the piling of epithets is carried out excessively in a most eccentric way. Sometimes such epithets appear even wasteful but they are still not devoid of vividness, harmony and above all devotional fervour which inspires them all. It should also be noted that every fresh designation in such Stotras elaborates that particular character, emphasises the situation and saves a sentence. Thus every fresh appellation brings its contribution of emphasis.
The early beginnings of such Satānāmas and Sahasraṇāmas can be marked distinctly in the Yajurveda (adhyāya no. XVI) which enumerates as many as hundred names of Rudra. So far as the Mahāyāna Buddhism is concerned, Paramārthanāmasāngiti is a Buddhist litany of this type. It consists of numerous laudatory epithets of the Lord. In the Tipitaka, sets of such epithets are seen scattered at various places mostly in the poetic portions of the Khuddakanikāyā such as the Sn., Dh., Thag., Thig., Apadānas, etc. So far as the Pali Tipitaka is concerned the gāthās of Upāli mark the acme of Buddha panegyric. Beginning with the simplest dicolon viz. desetu, Bhagavā, dhammaṁ; desetu, Sugata, dhammaṁ, and progressing through stages the Buddha panegyric ultimately reaches the final full-fledged stage that we notice in the Upāli-gāthās. Here, metaphorical names and epithets are piled up both as an artistic enrichment and emphatic expression of passionate devotion to the Lord. The intermediary stages between the dicolons Buddha; Sugata or Sabbaññu; Sabbadassāvi and the Nāmasataka in the Upāli-sutta can be roughly indicated as below:

a) tuvaṁ Buddha, tuvaṁ Satthā, tuvaṁ Marabhībhū Muni (Thag.p.353.)

b) tuvaṁ Buddha, tuvaṁ Satthā, tuyoḥ dhītāṁ, Brāhmaṇa (Thig.p.445.)

c) Buddha, Vīra, name tyaṭṭhu, Sabbasattānamuttama (Thig.p.425.)

d) Suvuttavādi, Dvipadānamuttamo Mahābhīsakko Naradammassārathi (Thag.p.379.)
e) **Antagūṣi Pāraḡūṣi dukkhassa, Arahāṣi**

Sammasambuddho, Khīnasavām tam mañña
Jutima, Mutima, Pahūtapāña, Dukkhassanta-kara atarayi mam (Sn.verse.no.539.p.351.)

In the Nikāyic formula of the Buddhānussati (Recollection of the virtues of the Buddha) which forms an important quarter of the Caturarākkha or the Fourfold Protection, we can mark the seeds of the Buddha-hymns. The formula runs as follows:

**iti pi so Bhavava, Arahām, Sammasambuddho**
Vijjācaranasampanno, Sugato, Lokavidū, Anuttaro
Purisadammasarathi, Satthā devamanussanam
Buddho, Bhagava ’ti (D.I.42-43.)

/*Trans: By this (reason), He, the Lord is Arhat, Perfectly Enlightened One, Endowed with knowledge and conduct, the Well-gone, the knower of the worlds, the Peerless charioteer of the men to be trained, the Teacher of gods and men, the Buddha, the Blessed One.*/

The commentators have most loboveously and reverentially expanded every detail about each of the epithets in the above formula. They have given religious and anagogic (especially in the case of 'Tathāgata') interpretations of every word and every syllable. Nd¹ (p.120.) tells us that Bhagava is not a name given by parents or relatives; it is the self–earned title of all the Enlightened Ones. In a similar context Dhā (p.391.) develops the theory of fourfold nomenclature (caṭubbhidham nāma) viz. samyāna nāma or conventional name (cp. Yaska's samvijnānabhūta given above.); gunanāma i.e.
qualitative designation or epithet; *kittimāṁ nāma* i.e. name
given by acclamation and *opapāṭika nāma* i.e. permanently fixed
name. The Vinā (p.122.) presents a different four-fold nomenclature, viz. *āvatthika* i.e. names showing different stages of
development e.g. *vaccho, dammo, balivaddo; liṅgikam nāma*
possessive, adjectival names e.g. *dandī, chattī, sikhi, kari, nemittika nāma* i.e. appellations significant of office, rank,
special qualities etc. e.g. *Tevijjo, Chalabhiṇṇo* and lastly
*adhiccasamuppanna nāma* explained further as *lokiyavohārena yadickokakām* i.e. proper names e.g. *Sirivaddhako, Dhanavaddhako*,
etc.

The examination of all the names of the Buddha will show
that his personal name Siddhattha occurs very rarely and its
possible artificial synonyms (or *abhisamkhata nāmānī*) such as
*pattattha or laddhattha* do not occur at all. The other personal
name Gotama (if this is not a family name) occurs frequently but
this also has not even once been represented by any artificial
parallel. This means that mostly the *gunanāmas* (epithets) and
*sāmaṇṇanāmas* (lit. significant appellation, but conventionally
'conventional names') were only synonymized and not the *kittimāṁ*
or *opapāṭika nāmas*. In India it was not impossible to have
synonyms even of the personal names. Kanāda, the author of the
Vaiṣeṣika-sūtras was referred to variously both by his own
schoolmen and his opponents, as Kanabhuk, Kanabhaksā etc.
(vide Zur Indischen Namenkunde by BETTY HEIMANN. Indo-Iranica,
Ehrengabe fur With. Geiger. 1931.)

While on this subject of the epithets of the Buddha and
the Hundred Names of the Buddha as presented by Upāli it will
be instructive to refer to the discussion of synonymous epithets occurring in the literary genre represented by the Nāma-satakas and the Nāma-sahasrasas. Commenting on the verse 13 from the Viṣṇusahasranāma viz.

\[ \text{yānī nāmānī gaunānī vikhyatānī Mahātmanah} / \\
\text{rṣibhih parigailānī tānī vakṣyāmi bhūtaye} // \\
\]

Varadarāja says that the various attributes of the Supreme-Being have gone as components in the formation of His epithets (ekaika-Bhagavadgunapratipadakānī tatvamukhyāni...etc. ABORI. Vol.XLVI.1965,p.84.). Śaṅkara, introducing verse fourteen of the Viṣṇusahasranāma attempts a justification of the repetition of words and of meanings. Says he: Viṣṇvādi-
sabdānam punaruktānāmapi vṛttibhedena arthabhedāt na 
paunarauktāyam. Śrīpatiś Mādhava ityādinām vṛtttyekatvēpi 
sabdabhedāt na paunaruktyam. Arthākatvepi na paunaruktyam 
dōṣāya nāmām sahasrasya kimekām daivatām iti prste-
rekadaivatavisayatvāt. The gist of this is that the words such 
as Viṣṇu etc. are not tautotogous though repeated over and 
again. This is because the meaning differs with the function.
The words 'Śrīpati, Mādhava etc. have the same meaning but 
they differ in verbal forms. Although all these thousand names 
carry only one meaning, this cannot be considered as a fault 
on the part of the poet, as the poem is designed to be present-
ed in the form of an answer to the query about the single 
divinity whose names are a thousand. Commenting on verse no.111 
Śaṅkara says that though the word Daksina means the same as 
Dakṣa which has been once used still it is not tautologous 
for the verbal form is different (punaruktidoso nāsti 
sabdabhedāt). In the introduction given to verse no.14 Śaṅkara
says that among these one thousand names the words 'sun' etc.
having individual meanings such as the 'visible sun' etc.
really mean Himself and are His praises in so far as they are
only His manifestations and are not distinct from Him (artha-tare
prasiddhānām Ādityadyarthanām tadvibhūtītvena tadabhedā
tasyaiva stutiriti). In the case of the Buddha we cannot
theoretically take recourse to the Vibhūti doctrine of the
Vedāntists. But the fact that he has been praised as Purindada
and Sakka (note, he himself tells us that he was actually a
Sakka in one of his former births), has been likened to Sun
and Fire and has been described as Brahmabhūta etc. (Sn.p.358.
Brahmabhūtām atitelām Mārasenappamaddanām) shows that there was
a subtle attempt to show that the Buddha represents all these
much revered old Vedic Divinities. The Buddha is also called
Āṅgirasa and whatever fanciful explanation of the term the
commentators may give it clearly marks a historical relation
with the ancient Āṅgirasa-gotra. There is also a subtle attempt
of showing Krsnaite traits in the character of Māra as he is
often expressly called Kanha. (vide also Hinduism and Buddhism.
CHARLES ELIOT.1964.Vol.II.p.160.f.n.1.). It is true that the
word means black and therefore evil and because of his 'blackness'
is always in opposition with the brightness of the sun which
Gotama of the Ādīcagotta represents. The character of Māra is
in fact a queer historical blend of ahamāra in A.V.(VI.63.1.)
which is the fatal and evil aspect (of Death.) and the
evanescent aspect of the same as implied in the Upanisadic
description (Chā.Up.VIII.7.1.). It may be recalled that in the
Upaniṣads, the Ātman is described as apahatapapman and vimrtyu and Māra is both papima and macou. Māra of the Tipitaka is comparable and related to on the one hand with the Death and Evil as described in the Vedas and on the other hand with the Purānic and Harivamsic amorous Kṛṣṇa. (cp. Latin amor-love > Eng. amorous and Lat. mors - death.) and the later developed Māra-Madana or Indian Cupid. Māra’s epithet Namuci is also historically significant. It connects him on the one hand with the enemy of Indra bearing that name (and the Buddha we have already seen was Sakka and was also called Purindada) and on the hand with Māra-Madana. Namuci in the Skt. Lit. stands for Madana and also for the enemy of Indra. H. OLDENBERG (pp. 56–60) has already pointed out that Yama depicted in the Kātha. Up. (I. I.) as a Tempter-Death is very similar to Māra of the Tipiṭaka who is both a Tempter and Death. Pamattabandhū or ‘Kinsman of the careless’ is his usual title (more prominent in Thag. and Thig.)

There is no doubt that the study of the synonymous epithets of the Buddha, Māra, Sakka etc. is bound to reveal many interesting mythological contacts between Hinduism and Buddhism. To give one more example, the Tipiṭaka calls Indra, Jayatām pītā or the Protector (father) of victors and the Purānic Hindu Mythology makes Indra ‘the father of Jayanta’.

It should also be noted that the Pali commentators and Grammarian-exegetes like Aggavamsa are very cautious about the pure Buddhistic epithets and those that have crept in later on account of mere Pāliaisation of Sanskrit expressions. In the context of the epithets of Māra, Aggavamsa (Saddaniti. p. 557.)
says: anena anñanapi vadanti. tani sasananulomani na hontiti na dassitani. Atthakathasu pana Mara, Namuci Kanho, Pamattabandhu'ti cattari yeva namani agatani.

Trans. The others speak even of the other names of Mara.

But because these are not in consonance with the Canonical occurrences, we have not shown them here. In the Atthakathas occur only four names viz. Mara, Namuci, Kanha and Pamattabandhu.

On this background it is regrettable that Aggavamsa should himself enlist Ratipati as a name of Mara as if it is sasananuloma. The Canon (Sn.Padhanasutta, pp.330-332) describes Mara not as a husband of Rati (amorous delight personified) but as the father of three daughters viz. Rati, Arati and Tanhā. Thus the abisaṃkhata sasananuloma nāmadheya (mechanically manipulated title in accordance with the Pitakan description) of Mara should be Ratipitā rather than Ratipati which latter is in consonance with the Hindu rather than with the Buddhist mythology. This is merely one illustration. An extensive study carried along these lines will profitably show how many of the epithets of the Buddha, Inda and Mara given in the Abhidhanappadīpika and the lists of synonyms which we come across in the Saddaniti compare with the actual accounts of these personalities as given in the Tipitaka.

Semisynonymous Names

Along with the synonymous epithets we also come across a rather curious feature in the Tipitaka. It is that of semisynonymous names. Here the referents are different but the
meaning is the same. This feature is apt to show how deep synonymy has penetrated in the Indian culture. Many of the semisynonymous names in the Tipiṭaka are purely legendary but sometimes even historical persons in kinship are found given synonymous names. Thus the name of Gotama's father was Suddhodana ('clean rice') and that of his uncle Dhotodana ('cleanly washed rice'). The names of the three sons of the poor Ajīgarta Şuyavasi as the Ait. Br. (VII.13.) tells us were Sunahpucca, Sunahṣepe and Sunotāṅgula all of which curiously signify 'a dog's tail'. Even if we cast a cursory glance at the accounts of the different Buddhas given in the Buddhavamsa we can notice a typical device used in stating the names of their aggasavakas (foremost male disciples) and aggasavikas (foremost female disciples). The device is the same as we have discussed in details in the chapter No. VII. Here, we find proper names manipulated by adding various synonymous prefixes to the same names. The following illustrative table of the names of the male and female disciples of the various Buddhas occurring in the Buddhavamsa will clarify the point.

Names of the male disciples: Śala and Upasāla (p.339.). Santa and Upasanta (p.353.).

Names of the female disciples: Nandā and Sunandā (p.321.); Soṇā and Upasonā (p.330.); Bhaddā and Subhaddā (p.332.) Rādhā and Surādhā (p.339.); Rāma and Surāmā (p.346.); Dhammā and Sudhammā (p.353.); Rammā and Surammā (p.358.); Cālā and Upacālā (p.362.) etc.

Even if we look at the names of the pāsādas or mansions
of these previous Buddhas we notice synonyms. Thus the three mansions of the Buddha Sobhita were Kumuda, Naśini and Paduma (p.334. wrongly printed in the Malandā ed.as p.234.) all of which are at best only varieties of Lotus. The two mansions of the Buddha Dhammadassī (p.353) were Araja and Viraja ('dustless').

In Uppala and Paduma from the above list we have synonymic variation and in the rest of the cases we have prefixal variation (Upasagga-nāṇatā) which we can see in some cases of proper names from the Mahābhārata, where the seer Pramuc is associated with Ummuc and Vimuc (Hopkins.p.132.). The suffixal variation so far as the synonymous proper names are concerned is not evident in the Tipitaka. In the Mahābhārata we have it in the names of the three daughters of the Kasirāja viz. Amba: Ambika: Ambalika.

The above discussion on the synonymous epithets and proper names may be concluded by recapitulating the following points:

1) Not unlike the Vedic Literature, the Pali Canon is replete with florrid synonymous epithets, at times even with wasteful circumlocutions. Antonomasia (Gr. naming instead) was a popular figure of speech wherein appellatives and epithets were substituted for proper names.

2) The various guṇanāmae of the Buddha in the Tipitaka mark the beginning of the later developed Buddha-Panegyric.

3) The synonymous epithets of the Buddha, Sakka (or Inda) and Mara are vitally connected with the growth of the Buddhist mythology and reveal subtle connections with the Vedic and Hindu mythologies.
4) The Pali commentators and exegetes have minutely noted the anabhisaṃkhata and abhisamkhata nāmadheyas or original and mechanically coined titles and have also carefully discriminated between the epithets which are sasanaṇuloma and which are not so. Their scheme of catubbidha-nāma (fourfold nomenclature) is very suitable for the classification of epithets.

5) Synonyms have become helpful even in divining/inventing proper names of the disciples - male and female - of the previous Buddhas. Scholars are of the opinion that even though there might have been a few predecessors of the historical Gotama Sakya, the theory of the twenty-four Buddhas is a later invention probably inspired by the similar one - but more historical - (account of the twenty-four Tīrthāṅkaras) in the Nigantha-fold. Each of the former Buddhas is said to have generally two male and two female disciples. The number thus was considerably big and some mechanical device like upasaggaṇanatā or namananatā (supra.p.18) was very much required to invent names for these disciples of the former Buddhas.

6) The names in Indian tradition - of which the Pali Tipitaka is a specimen - were not, unlike the western tradition, considered as mere verbal references. The literal meaning (connotation) was duly taken into consideration while naming persons and even inanimate objects. It is no wonder, therefore, that even proper names were synonymised.

* * * * *

Below are given some specimens of the Pitakān synonymous epithets used in collocations.
1) The Buddha:

1) dhammapati hi so setho. (Thag.p.345.)

2) buddho'mhi sallakatto anuttaro (Thag.p.352.)

3) annatha lokanathambhi titthante purisuttame
   (Thag.p.360.)

4) putto sugatassa dhammarajassa satthuno (Thag.p.357.)

5) brahmabhuto atitulo marasenappamaddano (Thag.p.352.)

6) tuvam buddho, tuvam sattha, tuvam marabhibhu muni
   Thag.p.353.)

7) namo te purisajanna, namo te purisuttama. (D.III.152.)

8) jinam vandatha Gotamam, jinam vandama Gotamam /
   vijjacaranasampannam buddham vandama Gotamam //
   (D.III.152.)

9) yattha etadiso sattha loke appatipuggalo /
   tathagato balappatto sambuddho parinibbuto //
   (D.II.120.)

10) tanhasallassa hantaram buddham appatipuggalam /
    aham vande mahaviram buddhamadiccabandhunam //
    (D.II.215.)

11) buddho ca kho karuniko mahesi yo sattha lokassa
    sadevakassa. (M.II.346.)

12) varo varannu varado varaharo anuttaro dhammavaram
    adesayi (Kh.p.18.)

13) tuvam sattha ca ketu ca, dhajo yupo ca paniham /
    parayano patittha ca dipo ca dvipaduttamo //
    (AP.I.24.)

14) sayambhu amitodaya (Ap.I.24.)
15) tathagato uttamapuriso paramapuriso paramapattipo. (S.II.340.)
16) skapuggalo, adutiyo, asahayo, appatimo, appatibhago, asamo, asamasamo, dvipadanamaggo (A.I.22.)
17) bhagava ... oakkhubhuto, nanabhuto, dhammabhuto, brahmabhuto, vatta, pavatta, atthassa ninneta, amatassa data, dhammasami, tathagato. (M.I.148; S.III.88.)
18) sattha hemavanno (D.II.104.); suvannavanno'si (M.II.400.)
19) tathagato appatimo ca loke (D.II.105.)
20) anejo ... muni (D.II.120.)
21) buddhassa ... sakkassa (D.II.203.); sakka (Sn.p.429.)
22) buddho janinda'tthi ... kamabhibhu sakyamuniti navati (D.II.205.)
23) tathagatassa ... adhivagcanam dhammakayo iti pi, brahmabhuto iti pi (D.III.66.)
24) aham hi araha loke, aham sattha anuttaro /
    ekohi sammasambuddho sitibhotosmi nibbuto //
    (M.I.221.)
25) anukampako bhagava hitesi (M.III.31.)
26) maggakkhayi, brahmana, tathagato (M.III.66.)
27) maggassa uppadeta, maggassa sanjaneta, maggassa akkhata, maggannu, maggavidu, maggakvido. (M.II.69.)
28) so sabbasattuttamo aggapuggalo narasabho sabbadanaamuttamo (Sn.p.375.)
29) tam buddham asitam tadim ... (Sn.p.415.)

30) lokanayako ... sakyaputto pabhakaro (Sn.p.420.)

31) okanjaham tanhaichidam anejam
    nandinjaham oghatinnam vimuttam /
    kappañjaham abhiyace sumedham, (Sn.pp.334-35.)

32) sakkyumata buddhena diiccabandhuna (Sn.p.438.)

33) Gotamo bhūripannano, Gotamo bhūrimedhaso (Sn.p.439.)

34) buddho ca me isinisabho vinayako (Vv.p.21.)

35) yo vadam pamavaro manujesu
    sakhyamuni bhagava kathakico /
    paragato balaviriyasamañgi
    tam sugatam saranatthamupehi // (Vv.p.30.)

ii) Sakka = Inda:

1) sakko devanamindo. (D.II.166.)

2) sakko : vasava (M.I.412.)

3) api sakko'va devindo (Vv.p.23.)

4) devinda, maghava, devakunjara (ibid.p.70.)

5) tidasadhipati, maghava (ibid.p.70.)

6) devanamindo va sahasavahano (ibid.p.94.)

7) purindado bhutapati'va vasavo (ibid.p.94.)

8) nā'pi sakko purindado (PV.p.214.)

9) purindado bhutapati yassaa devanamindo sakko
    maghava sujampati sa devaraja ... (Jā.II.p.8.)

10) tato ca maghava sakko atthadassi purindado
    (Jā.II.p.9.)

11) indo vatrabhū jayatam pita (Jā.II.p.14.)

12) devanamindassaa ca vasavassa (Jā.II.p.8.)
iii) Mara:
1) maro papimā (D.II.82.)
2) yam ca marena sampattam appattam yam ca macchina (M.I.279.)
3) pamattabandhu, papima (Sn.p.331.)
4) esa, namuci, te senā kanhassa ... (Sn.p.332.)
5) ma tam alabham pamattabandhu kuteneva jinatu maccuṣa (Thag.p.303.)
6) evam ānāhi papima, nihato tvamasi antaka (Thig.p.413.)

iv) Aggi:
1) joti pāvako (Vv.p.20.)
2) aggi dahati pāvako (Dh.verse.No.140.p.30.)
3) ghatasano dhumaketu (Ja.I.p.380.)
4) yathā pāvako brahme accimā rnasassima jalamano vane gacche analo kanhavattani (Ja.I.p.380.)

v) Suriya:
1) suriya tamonudo sahassaramsi (Vv.p.54.)
2) suriya adicio mandaḷī maha (D.III.151.)
3) yo andhakare tamasi pabhamikaro / verocanō mandali uggatejo // (S.I.48.)

vi) Canda:
1) cando yathā vigatavalahake nabhe /
   virocati vigatamalo' va bhanuma//(S.I.196.)
2) sasi adhigayha yatha virocati / 
    nakkhattarajariva tarakaganam // (Vv.p.22.)

3) punnamase yatha cando ...
   
   ... tarakadhipati sasi / (Vv.p.114.)

4) nakkhattarajariva tarakanam (Ja.I.p.221.)

5) cando ... bhanuma (Ja.I.p.370.)

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NOTES

1) The names were not considered to be arbitrary; they were expected to be *anyartha* 'true to their literal meanings'.

2) The following is the story of the Jātaka, in brief:

Once the Bodhisattva was a renowned teacher of Takkasilā. He had a pupil named Pāpaka (lit. evil or inauspicious). The pupil naturally did not like this ill-omened name. He went to the Bodhisattva in order to get the name changed. The Bodhisattva wanted to teach him the lesson that names are arbitrary and not at all significant. To drive home this lesson the Bodhisattva asked Pāpaka to go out in the world and find a suitable and agreeable name for himself. In his search for a better name the pupil realised that even "Jivakas" (lit. 'living ones') die and "Dhanapālīs" (lit. guardians of wealth) grovel in poverty. He, therefore, gave up the idea of having a better name for himself.

3) The word *sāta* (hundred) in this context stands for 'numerous' as the word *sahasra* used in the Purusasūkta of the Rgveda (X. 90.) stands for 'myriad'. *sahasra* is not exactly a thousand but means what the English expression 'thousand and one' means. Sayana commenting on Taittirīya Aranyaka (III. 12.) says: *sahasrasabdasya upalaksanatvat anatah sirobhīḥ yukta ityarthah*.

4) *gunanāma* has a primary reference to adjectives. In our discussion both the terms epithets and adjective have
been used but they are not perfectly synonymous. Epithet is a technical term in rhetorics; 'adjective' that in grammar. An Epithet is a word added by way of ornament to the diction; an adjective is a word added to a noun as its appendage; when an epithet qualifies the sense it becomes an adjective. All adjectives are epithets but the simple converse of this is not true. (For details see English Synonyms Explained GEORGE GRABB. London. epithet s.v.)

5) Here is some more important information: a) Explaining the term Buddhaevacanānī from Pāṇājīka (p.34.) the commentator Buddhaghosa (Samantapasadikā.p.251.) says the following:

Buddhassa pariyañānamani, tattha Vannapaththane agatam Namasahassam, Upaligathasa namasatan, anānī ca gumato labbhamañānī namāni Buddhaevacanānī. He illustrates the vacanānī with the following epithets of the Buddha from the Tipitaka: Sammāsambuddha, Anantabuddhi, Anomabuddhi, Bodhipannāna, Dhīra, Vigatamoha, Pabhinnakhila, Vijitavijaya, etc.

The Upaligathas give us the Namasatā and it is said that there was a Vannapaththana which contained a Buddhānasahasra. Reference to this book which is no more extant and which is said to be condemned by the orthodox as a-buddhavacana occurs again in SA.II. 201-202. The Chinese version of the Samantapassādikā does not refer
to this Vannapitaka; it merely mentions the nāmasatako contained in the Upālīgathas.

6) The Devībhāgavata has one sahasraṇāma in praise of Gayātrī. The Padmapurāṇa has one devoted to Lord Vīṣṇu. The Skandapurāṇa has one each in praise of Vīṣṇu and Gaṅgā. The Nṛsiṁhapurāṇa has one in honour of Śrīlakṣmīnṛṣimha.

7) The word opapātika is obviously the Skt.autpattika in autpattikāḥ sabdarthasambandhah, where autpattika means nitya or permanent.

8) For the discussion of the various epithets of Inda- Sakka read the Place of Indra in Early Buddhism by CHARLES GODGE. UCR. Vol. III. No. 1. pp. 41-72.

9) Historically Āṅgirasa has a relation with IE prototype *āngiros meaning messenger (cp. Gr. angellos. Eng. angel messenger of God.)

10) The Buddha had a golden complexion and was called sīncivanna (D. II. 103-104.). In later Pali gold was called satthuvanna or 'complexion of the Teacher'. (Abh. II. 87.)

11) This reminds of the vulgar English joke wherein a person who had a son named Peter named the second son 'Re-peter'. This is a prefixal variation.
CHAPTER IX.

Conclusion.
CHAPTER IX

CONCLUSION

This chapter is only a formal statement of the conclusion of our work. It does not aim at either recapitulating what has been said so far or adding anything to it. The first because it is not quite necessary to do so, the second because in the given limitations it is not possible to do so.

A brief indication of our contribution to the subject will, however, be not out of place: In the first place the choice and a fresh approach to the subject will hardly need a justification. Vevacanāhara is definitely a neglected chapter in the history of Pali exegesis. Dictionary-making has started right with the Nighantus prefixed to Yāsk’s Nirukta and since then we have numerous dictionaries of synonyms in Sanskrit and Prakrits. It is, however, as curious as regrettable that the commentators on these dictionaries do not present any remarkable discussion on the nature of synonyms. They have not cared to note in what way the words recorded are synonymous, what shades of differences they exhibit, whether there can be really called ekārtha or samārtha words, etc. Synonymic collocations as a stylistic feature are also not a speciality of the Pali Canon. As our appendixes will show they are very much there in the Vedic and the Jain Canonical literature also. But neither in the Vedic nor in the Jain exegetical literatures do we find any important discussion on this as, for example, we have in the Netti, Peṭakopadesa and Saddaniti. A large part of our actual discussion and method of the study of the subject can, therefore, be applied, mutatis mutandis,
to a similar study of these two literatures also. As has been said earlier, as yet, there is not a single book solely devoted to the study of synonyms. We believe our second chapter will supply, in some measure, this deficiency. It is not that synonyms have not attracted the attention of Indian scholars. The Nairuktas, the Grammarians, the Naiyayikas, the Mīmāṃsakas and the Alāmārikas have duly discussed the problem of synonymy in the wake of discussions on their respective subjects. A systematic survey of their observations on synonymy will be of interest especially to the Western logical semanticists who are interested in finding out a satisfactory account of the concept of synonymity or identity of meaning (Linsky, p. 9). Synonymity is acquiring more and more importance in the discussions of analyticity of the sentences. Our third chapter will serve as a digest of the Indian views on synonymy. The commentorial ways of explaining synonyms and the use of lakkhanādi and patisambhidā methods in the analysis of synonyms deserve to be brought out to the notice of those who are thinking of making synonomy a special branch of linguistic discipline. We have attempted the presentation of these methods in the fourth chapter.

One is somewhat startled to find the Vedic Nighantus including camasa in meghanāmāni (Ngs. I.10), nauh in vaṅgāmāni (I.11) and barhis and samudra in antariksanaṃāni (I.3.). This is because they are not plain and direct synonyms but metaphorical expressions of the things for which they stand. In Pali they would have been called adhivacanas. We sincerely believe that the full analysis of the adhivacanic mode as presented in our Chapter V will be fruitfully applied.
to the study of *adhivacanas* in the Vedic literature, a few of which alone have been included in the Nighantus. If our discussion on *adhivacanas* can be linked with the Vedic Nighantus, our observations on *nibhacanas* can be in a greater degree related to the Nirukta of Yāska. In our opinion many of the explanations of words in the Nirukta answer to etiologies as we have in the Tipitaka more than etymologies. The synonymous cognates (ch. VII) and the synonymous epithets (ch. VIII) have also their parallels in the Vedic and the Jain Ardhamāgadhi Canons. It will thus be seen that a good deal of our discussion of Pitakā synonyms and especially our method of study can well be applied to a like study of synonymic expressions in the Vedic and Ardhamāgadhi Canonical literatures. In fact the love for synonymic expressions, so evident in the Tipitaka, is largely due to the old literary tradition of the Vedas.

But heaping together synonyms is not a mere literary style; it is a mode of analytical thinking. For synonyms are used as much to express one thing in diverse words as to show minute differences of meanings in words of nearly similar import. Synonyms are, therefore, as much analytic as synthetic. How deep synonyms have penetrated into Indian thinking will be evident from even a single passage of the Satapatha Br. (I.1.4.12) where four synonyms have been specified for four different varnas in calling haviskṛt in Soma-sacrifice: ehi in the case of a Brahmana, āgaha in the case of a Vaisya, ādṛava in the case of a Rajanya and ādhava in the case of a Sudra. (?tiny ha va etani catvari vacah ... ). No one will appreciate the system of *varnabheda* and the differential
treatment given to people of different castes. But the nice variations in the degrees of politeness as indicated in the passage is apt to show the differentiating capacity of synonyms. But notwithstanding this distinction the usual way of greeting and welcoming a person seen after a long interval of time as noted in the popular verse ehyāgacchā grhāna cāsanamidam kasmācīradṛṣyase uses ehi and agaccha together as expressions of cordiality. This may again show that synonymy is a relative matter. The processes of synonymization and desynonymization work side by side in language. The prefix vi in the Pali word for synonym, vevacana is splendidly ambiguous. It as much implies diverse expressions for (minutely) diverse meanings as diverse wording (vividham vacanaṃ) of the same meaning. It will, therefore, be more precise to say that the Tipitaka contains clusters of vevacanas (understood in the sense specified) rather than clusters of synonyms per se. To be brief the Pali vevacanas are as much stylistic as semantic, as much decorative as discriminative.

It is not easy to sum up the whole of our discussion but even a bare mention of some of the purposes for which vevacanas are used in collocations in the Tipitaka is apt to impress the importance of their function(s). Synonyms add grace to the Instruction (Desanavilasa supra. pp. 447.), they add music to the teaching, 'harmonious cadence (vacanasilithatha) as the commentator says (supra.p. 223.). They are necessitated by exigencies of literary forms (supra.p. 224.) and are also used to express devotional
fervour. (supra. p. 223.) From the point of view of explication the *vevacanas* were the very *kenningar* or *pamāttipatha* (supra. pp. 8, 24). They are used to facilitate the understanding of men of varied tongue and varied culture (supra. pp. 7, 21, 31). But above all the synonyms express the richness of the Buddha's analytic thought (supra. pp. 7, 75, 76), his way of encompassing a subject in all its aspects. The *pariyāyasaddas* represent a major facet of the *pariyāyadesana* (descriptive method) used by the Buddha with predilection. Though the usual extollment *anekapariyāyena dhammo pakasito* has no direct reference to the *pariyāyasaddas* used by the Buddha it at many places has this implication. One grows richer with the wealth of synonyms for synonyms exhibit in turn (pariyāyena) the varied aspects of things. It has been well said by Ayasmi *suhemanta* (Thag. verse No. 106, p. 258):

\[
\text{satalingassa atthassa satalakkhanadhārino} / \\
\text{ekangadassī dummedho satadassī va pandito} //
\]

"A hundred tokens show, a hundred marks
Betray wherein the hidden meaning lies,
Whoso hath eyes to see but one, a dullard is;
Who can discern the hundred, he is wise."

(translation by C.A.F. RHYS DAVIDS.)

The knowledge of varied expressions for the same thing has been always valued in India inspite of her definite inclinations to Vedantic monism. It is perhaps necessary to point out that even when the Rgveda aims at reaching monism through monotheism and kathenotheism it does not denounce as
fools those who recognise the same principle under different names. On the contrary the Rgveda (I.164.46.) glorifies
them with the word *viprah* ("wise persons" with no sting of
irony). If, therefore, the Buddha has studded his sermons
with exuberant synonyms it is because he wanted his
listeners to know the things in all their aspects including
even the various linguistic expressions used to denote them.
No doubt, he valued meaning (*attha*) more than letters
(*vyanjana*) yet he never thought of making light of letters
(*Dhadpha*ale. pp.25-29.). The letters in fact reveal (*vyanjaka*)
the meaning. The many synonyms which he has used were thus
complementary to the meaning (*attha*) which he wanted to
drive home. The *vevacanas* have thus richly contributed in
making His Law *sattha* and *savyanjana* (*D.I.55 and pessim.*)
The profusion of synonyms have always aided, not embarrassed,
the lively and vigorous march of His elocution. From the
point of view of a literary amateur the many *vevacanasamodhanas*
(Pali for 'synonymic collocations' supra pp.581.) in the
Tipitaka will pass only as a splendid weaving of gorgeous and
meandering tapestry but for a *vinnu* (*Dhadpha*ale.p.42.f.n.49.)
or a man of understanding these expressions are pregnant with
meanings (*sattha*). One can never think of the Suttantas without
their wealth of synonymic expressions.

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With this we are very much tempted to conclude with
the synonymic dyad: *aho me manasam siddham, samkappo paripurito*
(*Cy.p.392.*) but it will be too presumptuous considering what
little we have been able to achieve in the preceding pages. Though we trust that nothing of importance has slipped from our discussion, we are painfully aware of the immense scope of this important subject which deserves a much more detailed treatment than we could give it. We have our limitations. This, however, is certain that this subject of absorbing interest will always goad us to pursue it in more detail in course of time. Instead of concluding, therefore, we shall only quote the synonymic dyad 'bahukoccā mayam bahukaraniya' (D.I.75; M.II.372). 'We have to do a lot, we have to perform a lot'.

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Namo te Purisājannā, Namo te Purisūttama.

(Sn.p.352.)