

590. Bhāvanapuṃsake dutiyekavacanaṃ

Bhāvanapuṃsakasaṃkhāte kiriyāvisesane dutiyekavacanaṃ hoti, ettha ca “bhāvanapuṃsakan”ti sāsane vohāro , “kiriyāvisesanan”ti saddasatthe. Ettha pana kiñcāpi pubbācariyehi “kiriyāvisesanānaṃ¹ (hi) kammatthe kattu saṅghiti ñyāyasiddhā yato, tasmā na tadatthaṃ visuṃ vidhī”ti² vuttaṃ, tathā pi payogesu sotūnaṃ asammohatthaṃ lakkaṇaṃ vidhātābanti ayaṃ ārambho kato. Kiriyāya asatvabhūtāya avyattaliṅgattā abhedakasaṃkhattā sādhettabbarūpattā ca tabbisesanaṃ api napuṃsakaṃ ekavacanaṃ dutiyantaṃ payujjate: “visamaṃ candimasuriyā pariharanti; ekaṃ antaṃ aṭṭhāsi; taṃ suṇātha sādhuṃ manasikarotha”icc evamādi. Tattha visamanti visamenākārena; ekaṃ antanti ekaṃ ekapassanti attho, bhummatthe vā upayogavacanaṃ.

[Saddanīti Suttamālā Sutta no. 590, page 717, (edited by Helmer Smith)]

Trs.: The *accusative singular* is used (in the sense of) adverb, which is termed *bhāvanapuṃsaka*. Here *bhāvanapuṃsaka* is the term (used) in the Teaching (i.e., in the Pali commentarial literature) while *kiriyāvisesana* is the term (used) in grammatical treatise(s). Even though former teachers said in its regards, “As for adverbs¹, the standing of a subject in the sense of an object is logically valid; accordingly, there is no separate treatment for their sake”, a rule should be created so that students would not misunderstand the general usage; this is why this attempt (i.e., making of this rule) is made. A verb, of non-substantial nature, has no obvious gender, no distinguishing numeral, but has a passive nature (i.e., to be accomplished

1 I am doubtful over this reading, and its translation consequently, but I have no other edition to check. If you can access a Buddhist Council (Burmese) edition, you should check with it.

2 The whole quotation is not clear enough, probably due to the doubtful reading given above, or due to other unknown reasons.

by an agent); accordingly, its modifier (i.e., an adverb) is also made as of neutral gender, singular number and accusative case. (The examples are) “The moon and the sun revolve chaotically; (he) stood properly (i.e., at one side); listen to it (i.e., this discourse) and contemplate well” Out of these examples, *visamaṃ* means in a chaotic manner: *ekaṃ antaṃ* means at a place, that is, at one side; alternatively, it is accusative case in the sense of locative case.