

SIRILANKĀDĪPE

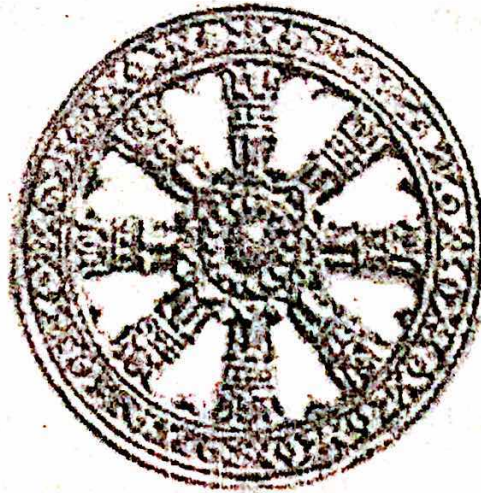
BHADANTAKACCĀYANĀCARIYATTHERENA

VIRACITAM

KACCĀYANABYĀKARAṆAM

TRANSLATED INTO ENGLISH BY

U NANDISENA



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PREFACE

The present translation of the ancient Pali grammar Kaccāyana is the result of the classes given to me, starting in 1995, by the late Venerable U Silananda, a renowned Burmese monk. It was first published in Myanmar in 2005.

Now I am grateful to the Hispanic Institute of Buddhist Studies (IEBH) for publishing this translation as a PDF document. I would like to especially thank Bhikkhu Rāhula, a Mexican monk, for taking the time to scan the whole printed document, 332 pages, and creating this file.

This PDF document contains the first seven chapters of Kaccāyana. The eighth chapter is available as a separate file. If you wish to get the eighth chapter, Uṇādi-Kappa, please contact IEBH (admin@iebh.org) requesting it.

Right now I am working on a second edition of this translation which I hope will be published soon.

Bhikkhu Nandisena
Dhamma Vihara
Mexico
January, 16, 2017

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KACCĀYANA BYĀKARAṆAM

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

1. Sandhi-kappa

Paṭhamakaṇḍa

1. 1. Attho akkharasaññāto.
2. 2. Akkharāpādayo ekacattālisaṃ.
3. 3. Tatthodantā sarā aṭṭha.
4. 4. Lahumattā tayo rassā.
5. 5. Aññe dīghā.
6. 8. Sesā byañjanā.
7. 9. Vaggā pañcapañcaso mantā.
8. 10. Arū-iti niggahitaṃ.
9. 11. Parasamaññā payoge.
10. 12. Pubbamadhoṭṭhitamassaraṃ sarena viyojaye.
11. 14. Naye paraṃ yutte.

Iti sandhikappe paṭhamo kaṇḍo.

12. 13. Sarā sare lopam.
13. 15. Vā paro asarūpo.
14. 16. Kvacāsavaṇṇaṃ lutte.
15. 17. Dīghaṃ.
16. 18. Pubbo ca.
17. 19. Yamedantassādeso.
18. 20. Vamodudantānaṃ.
19. 22. Sabbo caṃ ti.
20. 27. Do dhassa ca.
21. 22. Ivaṇṇo yaṃ navā.
22. 28. Evādisa ri pubbo ca rasso.

Iti sandhikappe dutiyo kaṇḍo.

23. 36. Sarā pakati byaūjane.
24. 35. Sare kvaci.
25. 37. Dīghaṃ.
26. 38. Rassam.
27. 39. Lopaṇca tatrākāro.
28. 40. Para dvebhāvo ṭhāne.
29. 42. Vagge ghosāghosānaṃ tatiyapaṭhamā.

Iti sandhikappe tatiyo kaṇḍo.

30. 58. Am byañjane niggahitaṃ.
 31. 49. Vaggantaṃ vā vagge.
 32. 50. Ehe ñaṃ.
 33. 51. Sa ye ca.
 34. 52. Madā sare.
 35. 34. Ya va ma da na ta ra lā cāgamā.
 36. 47. Kvaci o byañjane.
 37. 57. Niggahitañca.
 38. 53. Kvaci lopaṃ.
 39. 54. Byañjane ca.
 40. 55. Paro vā saro.
 41. 56. Byañjano ca visañño.

Iti sandhikappe catuttho kaṇḍo.

42. 32. Gosare puthassāgamo kvaci.
 43. 33. Pāssa canto rasso.
 44. 24. Abbho abhi.
 45. 25. Ajjho adhi.
 46. 26. Te na vā ivaṇṇe.
 47. 23. Atissa cantassa.
 48. 43. Kvaci paṭi patissa.
 49. 44. Puthassu byañjane.
 50. 45. O avassa.
 51. 59. Anupadiṭṭhānaṃ vuttayogato.

Iti sandhikappe pañcama kaṇḍo.

Sandhisuttaṃ niṭṭhitaṃ.

2. Nāma-kappa

52. 60. Jinavacanayuttaṃ hi.
 53. 61. Liṅgañca nippajjate.
 54. 62. Tato ca vibhattiyo.
 55. 63. Si yo aṃ yo nā hi sa naṃ smā hi sanaṃ smim su.
 56. 64. Tadanuparodhena.
 57. 71. Ālapane si gasañño.
 58. 29. Ivaṇṇuvaṇṇā jhalā.
 59. 182. Te itthidhyā po.
 60. 177. Ā gho.
 61. 86. Sāgamo se.
 62. 206. Saṃsāsvekavacanesu ca.
 63. 217. Etimāsami.
 64. 216. Tassā vā.
 65. 215. Tato sassa ssāya.

66. 205. Gho rassam.
67. 229. No ca dvādito namimhi.
68. 184. Amā pato smimsmānam vā.
69. 186. Ādito o ca.
70. 30. Jhalānamiyuvā sare vā.
71. 489. Yavakārā ca.
72. 185. Pasaññassa ca.
73. 174. Gāva se.
74. 169. Yosū ca.
75. 170. Avamimhi ca.
76. 171. Āvassu vā.
77. 175 Tato namam patimhālutte ca samāse.
78. 31. O sare ca.
79. 46. Tabbiparītūpapade byañjane ca.
80. 173. Goṇa namimhi vā.
81. 172. Suhināsu ca.
82. 149. Ammo niggahitam jhalapehi.
83. 67. Saralopo mādesapaccayādīmhi saralope tu pakati.
84. 144. Agho rassamekavacanayosvapi ca.
85. 150. Na sismimanapumsakāni.
86. 227. Ubhādito naminnam.
87. 231. Innaminnannam tīhi saṅkhyāhi.
88. 147. Yāsu katanikāralopesu dīgham.
89. 87. Sunamhisu ca.
90. 252. Pañcādīnamattam.
91. 194. Patissinimhi.
92. 100. Ntussanto yosu ca.
93. 106. Sabbassa vā amsesu.
94. 105. Simhi vā.
95. 145. Aggissini.
96. 148. Yosvakatarasso jho.
97. 156. Vevosu lo ca.
98. 189. Mātulādīnamānattamīkāre.
99. 81. Smāhisiminnam mhābhimhi vā.
100. 214. Na timehi katākārehi.
101. 80. Suhisvakāro e.
102. 202. Sabbanāmānam namimhi ca.
103. 79. Ato nena.
104. 66. So.
- 105... So vā.
106. 302. Dīghorehi.
107. 69. Sabbayonīnamā-e.
108. 90. Smāsiminnam vā.
109. 295. Āya catutthekavacanassa tu.
110. 201. Tayo neva ca sabbanāmehi.

111. 179. Ghato nādīnaṃ.
 112. 173. Pato yā.
 113. 132. Sakhato gasse vā.
 114. 178. Ghate ca.
 115. 181. Na ammādito.
 116. 157. Akatarassā lato yvālapanassavevo.
 117. 124. Jhalato sassa no vā.
 118. 146. Ghapato ca yonaṃ lopo.
 119. 115. Lato vokāro ca.

Iti nāmakappe paṭhamo kaṇḍo.

120. 243. Amhassa mamaṃ savibhattissa se.
 121. 233. Mayaṃ yomhi paṭhame.
 122. 99. Ntussa nto.
 123. 103. Ntassa se vā.
 124. 98. Ā simhi.
 125. 198. Am napuṃsake.
 126. 101. Avaṇṇā ca ge.
 127. 102. To titā sasmiṃnāsu.
 128. 104. Naṃmhi taṃ vā.
 129. 222. Imassidamaṃsisu napuṃsake.
 130. 225. Amussāduṃ.
 131... Ithipumanapuṃsakasaṅkhyāṃ.
 132. 228. Yosu dvinnāṃ dve ca.
 133. 230. Ticatunnaṃ tisso catasso tayocattāro tīṇi cattāri.
 134. 251. Pañcādīnamakāro.
 135. 118. Rājassā rañño rājino se.
 136. 119. Raññaṃ naṃmhi vā.
 137. 116. Nāṃmhi raññā vā.
 138. 121. Smiṃmhi raññe rājini.
 139. 245. Tumhamhākaṃ tayi mayi.
 140. 232. Tvamaṃ simhi ca.
 141. 241. Tava mama se.
 142. 242. Tuyhaṃ mayhañca.
 143. 235. Taṃmamaṃmhi.
 144. 234. Tavaṃmamañca na vā.
 145. 238. Nāṃmhi tayā mayā.
 146. 236. Tumhassa tuvaṃtvamaṃmhi.
 147. 246. Padato dutiyācatutthīchaṭṭhīsu vo no.
 148. 247. Hemekavacanesu ca.
 149. 248. Na aṃmhi.
 150. 249. Vā tatiye ca.
 151. 250. Bahuvacanesu vo no.
 152. 136. Pumantassā simhi.

153. 138. Amālapanekavacane.
 154... Samāse ca vibhāsā.
 155. 137. Yosvāno.
 156. 142. Āne smir̥mhi vā.
 157. 140. Hivibhatthimhi ca.
 151. 143. Susmimā vā.
 159. 139. U nāmhi ca.
 160. 197. Akammantassa ca.

Iti nāmakappe dutiyo kaṇḍo.

161. 244. Tumhamhehi namākaraṇ.
 162. 237. Vā yvappaṭhamo.
 163. 240. Sassaṇ.
 164. 200. Sabbanāmakārate paṭhamo.
 165. 208. Dvandaṭṭhā vā.
 166. 209. Nāññaṇ sabbanāmikaṇ.
 167. 210. Bahubbīhimhi ca.
 168. 203. Sabbato naṇ saṇsānaṇ.
 169. 117. Rājassa rāju sunaṇ hisu ca.
 170. 220. Sabbassimasse vā.
 171. 219. Animi nāmhi ca.
 172. 218. Anapūṇsakassā yaṇ smimhi.
 173. 223. Amussa mo saṇ.
 174. 211. Etatesaṇ to.
 175. 212. Tassa vā nattaṇ sabbattha.
 176. 213. Sasmāsmiṇsaṇsāsvattaṇ
 177. 221. Imasaddassa ca.
 178. 224. Sabbato ko.
 179. 204. Ghapato smiṇ sānaṇ saṇsā.
 180. 207. Netāhi smimāyayā.
 181. 95. Manogaṇādito smiṇnānaṇmi-ā.
 182. 97. Sassa co.
 183. 48. Etesamo lope.
 184. 96. Sa sare vāgamo.
 185. 112. Santasaddassā so bhe bo cante.
 186. 107. Simhi gacchantādīnaṇ ntaṇsaddo aṇ.
 187. 108. Sesesu ntuva.
 188. 155. Brahmatta sakha rājādito amānaṇ.
 189. 113. Syā ca.
 190. 114. Yonamāno.
 191. 130. Sakhato cāyo no.
 192. 135. Smime.
 193. 122. Brahmato vassa ca.
 194. 131. Sakhantassi nonānaṇsesu.

195. 134. Āro himhi vā.
 196. 133. Sunamaṃsu vā.
 197. 125. Brahmato tu smimni.
 198. 123. Uttam̐ sanāsu.
 199. 158. Satthupitādīnamā sismim̐ silopo ca.
 200. 196. Aññesvārattam̐.
 201. 163. Vā nam̐mhi.
 202. 164. Satthunattañca.
 203. 162. U sasim̐ salopo ca.
 204. 167. Sakkamandhātādīnañca.
 205. 160. Tato yonamo tu.
 206. 165. Tato smimi.
 207. 161. Nā ā.
 207. 161. Āro rassamikāre.
 209. 168. Pitādīnamasimhi.
 210. 239. Tayātayinaṃ takāro tvattam̐ vā.

Iti nāmakappe tatiyo kaṇḍo.

211. 126. Attanto hismimanattam̐.
 212. 129. Tato smim̐ ni.
 213. 127. Sassano.
 214. 128. Smā nā.
 215. 141. Jhalato ca.
 216. 180. Ghapato smim̐yam̐ vā.
 217. 199. Yonaṃ ni napuṃsakehi.
 218. 196. Ato niccam̐.
 219. 195. Sim̐.
 220. 74. Sesato lopaṃ gasipi.
 221. 282. Sabbāsamāvusopasagganipātādīhi ca.
 222. 327. Pumassa liṅgādīsu samāsesu.
 223. 188. Am̐ yamīto pasaññato.
 224. 153. Naṃ jhato katarassā.
 225. 151. Yonaṃ no.
 226. 154. Smimni.
 227. 270. Kissa ka ve ca.
 228. 272. Ku him̐ haṃsu ca.
 229. 226. Sesesu ca.
 230. 262. Tra to thesu ca.
 231. 263. Sabbassetassākāro vā.
 232. 267. Tre niccam̐.
 233. 264. E tothesu ca.
 234. 265. Imassi thaṃ dāni ha to dhesu ca.
 235. 281. A dhunāmhi ca.
 236. 280. Eta rahimhi.

237. 176. Itthiyamato āpaccayo.
 238. 187. Nadādito vā ī.
 239. 190. Nava ñika ñeyya ñantuhi.
 240. 193. Patibhikkhurājīkārantehi inī.
 241. 191. Ntussa tadhīkāre.
 242. 192. Bhavato bhoto.
 243. 110. Bho ge tu.
 244. 72. Akārapitādyantānamā.
 245. 152. Jhalapā rassam.
 246. 73. Ākāro vā.

Iti nāmakappe catuttho kaṇḍo.

247. 261. Tvādayo vibhattisaññāyo.
 248. 260. Kvaci to pañcamyatthe.
 249. 266. Tratha sattamiyā sabbanāmehi.
 250. 268. Sabbato dhi.
 251. 269. Kimsmā vo.
 252. 271. Himhamhiñcanam.
 253. 273. Tamhā ca.
 254. 274. Imasmā hadhā ca.
 255. 275. Yato him.
 256... Kāle.
 257. 276. Kimsabbaññekayakuhi dādācanam.
 258. 278. Tamhā dāni ca.
 259. 279. Imasmā rahidhunādāni ca.
 260. 277. Sabbassa so dāmhi vā.
 261. 369. Avaṇṇo ye lopañca.
 262. 391. Vuḍḍhassa jo iyitthesu.
 263. 392. Pasatthassa so ca.
 264. 393. Antikassa nedo.
 265. 394. Bāḷhassa sādho.
 266. 395. Appassa kaṇa.
 267. 396. Yuvānañca.
 268. 397. Vantumantuvīnañca lopo.
 269. 41. Yavatañ talaṇadakārānañ byañjanāni calañajakārattañ.
 270. 120. Amha tumha ntu rāja brahmatta sakha satthu—pitādīhi smā nāva.

Iti nāmakappe pañcamo kaṇḍo.

Nāmasuttañ niṭṭhitam.

3. Kāraka-kappa

271. 88. Yasmā dapetiñ bhayamādatte vā tadapādānañ. (308)
 272. 309. Dhātunāmānamupasaggayogādīsivapi ca.

273. 310. Rakkhaṇatthānamicchitaṃ.
 274. 311. Yena vā dassanaṃ
 275. 312. Dūrantikaddhakāla nimmāna tvālopa disā yoga vibhattārappayoga
 suddhappamocanahetu vivittappamāṇapubbayoga bandhanaguṇavacana
 pañhakathana thokātattūsu ca.
 276. 302. Yassa dātukāmo rocate dhārayate pā taṃ sampadānaṃ.
 277. 303. Silāgha hanu ṭhā sapa dhāra piha kudha duhisso ssūya rādhikkha
 paccāsuṇa anupatigiṇa pubbakattārocanattha tadattha tumatthālamattha
 maññānādarappāṇini gatyatthakammaṇi-āsisatthasammutibhiyyasattamyatthesu ca.
 278. 320. Yodhāro tamokāsaṃ.
 279. 292. Yena vā kayirate taṃ karaṇaṃ.
 280. 285. Yaṃ karoti taṃ kammaṃ.
 281. 294. Yo karoti sa kattā.
 282. 295. Yo kārehi sa hetu.
 283. 316. Yassa vā pariggaho taṃ sāmī.
 284. 283. Liṅgatthe paṭhamā.
 285. 70. Ālapane ca.
 286. 291. Karaṇe tatiyā.
 287. 296. Sahādiyoge ca.
 288. 293. Kattari ca.
 289. 297. Hetvatthe ca.
 290. 298. Sattamyatthe ca.
 291. 299. Yenaṅgavikāro.
 292. 300. Visesane ca.
 293. 301. Sampadāne catutthī.
 294. 305. Namoyogādīsivapi ca.
 295. 307. Apādāne pañcamī.
 296. 314. Kāraṇatthe ca.
 297. 284. Kammatthe dutiyā.
 298. 287. Kāladdhānamaccantaśaṃyoge.
 299. 288. Kammappavacanīyayutte.
 300. 286. Gati buddhi bhuja paṭha hara kara sayādīnaṃkā rite vā.
 301. 315. Sāmisimā chaṭṭhī
 302. 319. Okāse sattamī.
 303. 321. Sāmissarādhīpati dāyāda sakkhī pathibhū pasuta kusalehi ca.
 304. 322. Niddhāraṇe ca.
 305. 323. Anādare ca.
 306. 289. Kvaci dutiyā chaṭṭhīnamatthe.
 307. 290. Tatiyāsattamīnañca.
 308. 317. Chaṭṭhī ca.
 309. 318. Dutiyāpañcamīnañca.
 310. 324. Kammakaraṇanimittatthesu sattamī.
 311. 325. Sampadāne ca.
 312. 326. Pañcamyatthe ca.
 313. 327. Kālabhāvesu ca.

314. 328. Upa'dhyādhikissaravacane.

315. 329. Maṇḍitussukkesu tatiyā ca.

Iti nāmakappe kārakakappo chaṭṭho kaṇḍo.

Kārakasuttaṃ niṭṭhitam.

4. Samāsa-kappa

316. 331. Nāmāna samāso yuttattho.

317. 332. Tesam vibhattiyo lopā ca.

318. 333. Pakati cassa sarantassa.

319. 330. Upasagganipātapubbako abyayībhāvo.

320. 335. So napuṃsakaliṅgo.

321. 349. Digussekattaṃ.

322. 359. Tathā dvande pāṇi tūriye yogga senaṅga khuddajantuka vividha viruddha visabhāgatthādīnañca.

323. 360. Vibhāsā rukkhā tiṇa pasu dhana dhañña janapadā dīnañca.

324. 339. Dvipade tulyādhikaraṇe kammadhārayo.

325. 348. Saṅkhyāpubbo digu.

326. 341. Ubhe tappurisā.

327. 351. Amādayo parapadebhi.

328. 352. Aññapadatthesu bahubbhīhi.

329. 357. Nāmānaṃ samuccayo dvando.

330. 340. Mahataṃ mahā tulyādhikaraṇe pade.

331. 353. Itthiyaṃ bhāsitaṃ pumāva ce.

332. 343. Kammadhārayasaññe ca.

333. 344. Attam nassa tappurise.

334. 345. Sare ana.

335. 346. Kadi kussa.

336. 347. Kā'ppatthesu ca.

337. 350. Kvaci samāsanta gatānamakāranto.

338. 356. Nadimhā ca.

339. 358. Jāyāya tudam jāni patimhi.

340. 355. Dhanumhā ca.

341. 336. Arivibhattīnamakāranta abyāyitāvā.

342. 337. Saro rasso napuṃsake.

343. 338. Aññasmā lopo ca.

Iti nāmakappe samāsakappo sattamo kaṇḍo.

Samāsasuttham niṭṭhitam.

5. Taddhita-kappa

244. 361. Vā nā'pacce.

345. 366. Nāyana nāna vacchādito.

346. 367. Neyyo kattiyaḍḍhi.

347. 368. Ato ñi vā.
 348. 371. Ṇavopakvādīhi.
 349. 372. Ṇera vidhavādito.
 350. 373. Yena vā saṁsaṭṭhaṁ tarati carati vahati ñiko.
 351. 374. Tamadhīte tenakatādhi sannidhānaniyoga sippa bhaṇḍa
 jīvikatthesu ca.
 352. 376. Na rāgā tassedamaññatthesu ca.
 353. 378. Jātādīnamimiyā ca.
 354. 379. Samūhatthe kaṇa ṇā.
 355. 380. Gāma jana bandhu sahāyādīhi tā.
 356. 381. Tadassa ṭhānamiyo ca.
 357. 382. Upamatthāyitattaṁ.
 358. 383. Tannissitatthe lo.
 359. 384. Ālu tabbahule.
 360. 387. Nuttatā bhāve tu.
 361. 388. Na visamādīhi.
 362. 389. Ramaṇīyādito kaṇa
 363. 390. Visese taratamisikiyittā.
 364. 398. Tadassatthīti vī ca.
 365. 399. Tapādito sī.
 366. 400. Daṇḍādito ika ī.
 367. 401. Madhvādito ro.
 368. 402. Guṇādito vantu.
 369. 403. Satyādīhi mantu.
 370. 405. Saddhādito ṇa.
 371. 404. Āyussukārāsa mantumhi.
 372. 385. Tappakativacane mayo.
 373. 406. Saṅkhyāpūraṇe mo.
 374. 408. Sa chassa vā.
 375. 412. Ekādito dasassī.
 376. 257. Dase so niccaṇca.
 377... Ante niggahitaṇca.
 378. 414. Ti ca.
 379. 258. La da rānaṁ.
 380. 255. Vīsaṭi daṣesu bā dvissa tu.
 381. 254. Ekādito dassa ra saṅkhyāne.
 382. 259. Aṭṭhādito ca.
 383. 353. Dvekaṭṭhānamākāro vā.
 384. 407. Catucche hi tha ṭhā.
 385. 409. Dvitihi tiyo.
 386. 410. Tiye dutāpi ca.
 387. 411. Tesamaḍḍhūpapadena aḍḍhuddhaḍḍha diyaḍḍha'ḍḍhatiyā.
 388. 68. Sarūpāna mekaṣesvasakiṁ.
 389. 413. Gaṇanedaṣassa dvi ti catu pañca cha satta aṭṭhanavakānaṁ vī ti
 cattāra paññā cha sattāsanavā yosu yonañcīsamāsaṁṭhiritituti.

390. 256. Catūpapadassa lopo tu'ttarapadādicassa cu copī navā.
 391. 423. Yadanupapannā nipātanā sijjhanti.
 392. 418. Dvādito ko'nekatthe ca.
 393. 415. Dasadasakam sataṃ dasakānaṃ sataṃ sahassaṇca yomhi.
 394. 416. Yāva taduttari dasaguṇitaṇca.
 395. 417. Sakanāmehi.
 396. 363. Tesam ṇo lopaṃ.
 397. 420. Vibhāge dhā ca.
 398. 421. Sabbanāmehi pakāravacane tu thā.
 399. 422. Kimimehi thaṃ.
 400. 364. Vuddhādisarassa vā'saṃyogantassa saṇe ca.
 401. 375. Māyūnamāgamo thāne.
 402. 377. Āttaṇca.
 403. 354. Kvacādimajjhuttarānaṃ dīgharassa paccayesu ca.
 404. 370. Tesu vuddhi lopāgama vikāra viparitādesā ca.
 405. 365. Ayuvaṇṇānañcāyo vuddhi.

Iti nāmakappe taddhitakappo aṭṭhamo kaṇḍo.

Taddhitasuttaṃ niṭṭhitaṃ.

6. Ākhyāta-kappa

406. 429. Atha pubbāni-vibhattīnaṃ cha parassapadāni.
 407. 439. Parāṇuttanopadāni.
 408. 430. Dve dve paṭhamamajjhimmuttamapurisā.
 409. 441. Sabbesamekābhidhāne paro puriso.
 410. 432. Nāmaṃhi payujjamānepi tulyādhikaraṇe paṭhamo.
 411. 436. Tumhe majjhimo.
 412. 437. Amhe uttamo.
 413. 426. Kāle.
 414. 428. Vattamānā paccuppanne.
 415. 451. Āṇātyāsiṭṭhe'nuttakāle pañcamī.
 416. 454. Anumatiparikappetthesu sattamī.
 417. 460. Apaccakkhe parokkhā'tīte.
 418. 456. Hiyyopabhuti paccakkhe hiyyattanī.
 419. 469. Samīpe'jjatanī.
 420. 471. Māyoge sabbakāle ca.
 421. 473. Anāgate bhavissantī.
 422. 475. Kriyātipanne'tīte kālātipatti.
 423. 426. Vattamānā ti anti, si tha, mi ma, te ante, se vhe, e mhe.
 424. 450. Pañcamī tu antu, hi tha, mi ma, taṃ antaṃ, ssu vho, e āmase.
 425. 453. Sattamī eyya eyyuṃ, eyyāsi eyyātha, eyyāmi eyyāma, etha eraṃ,
 etho eyyāvho, eyyaṃ eyyāmhe.
 426. 459. Parokkhā a u, e ttha, aṃ mha, ttha re, ttho vho, iṃ mhe.
 427. 455. Hiyyattanī ā ū, o ttha, aṃ mhā, ttha tthuṃ, sevhaṃ, iṃ mhase.

427. 468. Ajjatanī īṇaṇ ottha, im̐ mhā, ā ū, se vhaṇ, aṇ mhe.

429. 472. Ssavissantī ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssaṇ ssāmhē.

430. 474. Kālātipatti ssā ssaṇsu, sse ssatha, ssaṇ ssāmā, ssatha ssiṣu, ssase ssavhe, ssiṇ ssāmhase.

431. 428. Hiyyattanī sattamī pañcamī vattamānā sabbadhātukaṇ.

Iti ākhyātakappe paṭhamo kaṇḍo.

432. 362. Dhātuliṅgehi parā paccayā.

433. 528. Tijagupakitamānehi khachasā vā.

434. 534. Bhujaghasaharasupādīhi-tumicchattthesu.

435. 536. Āya nāmato kattūpamānādācāre.

436. 537. Īyū'pamānā ca.

437. 538. Nāmamhā'tticchatthe.

438. 540. Dhātūhi ṇe ṇaya ṇāpe ṇāpayā kārītāni hetvatthe.

439. 539. Dhāturūpe nāmasmā ṇa yo ca.

440. 445. Bhāvakammesu yo.

441. 447. Tassa cavaggayakāravakārattarṇ sadhātvantassa.

442. 448. Ivaṇṇāgamo vā.

443. 449. Pubbarūpañca.

444. 511. Tathā kattari ca.

445. 433. Bhūvādito a.

446. 509. Rudhādito niggahitapubbañca.

447. 510. Divādito yo.

448. 512. Svādito ṇuṇā uṇā ca.

449. 513. Kiyādito nā.

450. 517. Gahādito ppaṇhā.

451. 520. Tanādito oyirā.

452. 525. Curādito ṇe ṇayā.

453. 444. Attanopadāni bhāve ca kammani.

454. 440. Kattari ca.

455. 530. Dhātuppaccayehi vibhattiyo.

456. 420. Kattari parassapadaṇ.

457. 424. Bhūvādayo dhātavo.

Iti ākhyātakappe dutiyo kaṇḍo.

458. 461. Kvacādivaṇṇānamekassarāṇaṇ dvebhāvo.

459. 462. Pubbo'bbhāso.

460. 506. Rasso.

461. 464. Dutiyacatutthāṇaṇ paṭhamatatiyā.

462. 467. Kavaggassa cavaggo.

463. 532. Mānakitāṇaṇ va tattarṇ vā.

464. 504. Hassa jo.

465. 463. Antassivaṇṇākāro vā.

466. 489. Niggahitañca.
 467. 533. Tato pāmānānaṃ vāmaṃ sesu.
 468. 492. Thā tiṭṭho.
 469. 494. Pā pivo.
 470. 514. Māssa jājaṃnā.
 471. 483. Disassa passa dissa dakkhā vā.
 472. 531. Byañjanantassa co chappaccayesu ca.
 473. 529. Ko khe ca.
 474. 535. Harassa gī se.
 475. 465. Brūbhūnamāhabhūvā parokkhāyaṃ.
 476. 442. Gamissanto ccho vā sabbāsu.
 477. 479. Vacassa'jjatanimhi makārā o.
 478. 438. Akāro dīghaṃ himimesu.
 479. 452. Hi lopam vā.
 480. 490. Hotissare'ho'he bhavissantimhi sassa ca.
 481. 524. Karassa sappaccayassa kāho.

Iti ākhyātakappe tatiyo kaṇḍo.

482. 508. Dādantassaṃ mimesu.
 483. 527. Asaṃyogantassa vuddhi kārīte.
 484. 542. Ghaṭṭādīnaṃ vā.
 485. 434. Aññesu ca.
 486. 543. Guhadusānaṃ dīghaṃ.
 487. 478. Vaca vasa vahādīnamukāro vassaye.
 488. 481. Ha vipariyayo lo vā.
 489. 519. Gahassa ghe ppe.
 490. 518. Halopo ṇhāmi.
 491. 523. Karassa kāsattamajjatanimhi.
 492. 499. Asasmā mimānaṃ mimhān'talopo ca.
 493. 498. Thassa tthatthaṃ.
 494. 495. Tissa tissa tthitthaṃ.
 495. 500. Tussa tthuttaṃ.
 496. 497. Simhi ca.
 497. 477. Labhasmā ī-aṃnaṃ tthattaṃ.
 498. 480. Kusasmā dī cchi.
 499. 480. Dā dhātussa dajjaṃ.
 500. 486. Vadassa vajjaṃ.
 501. 443. Gamissa ghammaṃ.
 502. 493. Yamhi dā dhā mā thā hā pā maha mathādīnaṃ.
 503. 485. Yajassādissi.
 504. 470. Sabbato um iṃsu.
 505. 482. Jaramarānaṃ jīra jīyya mīyyā vā.
 506. 496. Sabbatthā'sassādilopo ca.
 507. 501. Asabbadhātuke ñā.

508. 515. Yyessa ñāto iyā ñā.
 509. 516. Nāssa lopo yakārattaṃ.
 510. 487. Lopañcettamakāro.
 511. 521. Uttamokāro.
 512. 522. Karassākāro ca.
 513. 435. O ava sare.
 514. 491. E aya.
 515. 541. Te āvāyā kārīte.
 516. 466. Ikārāgamo asabbadhātukamhi.
 517. 488. Kvaci dhātuvibhattippaccayānaṃ dīghaviparītādesa lopāgamā ca.
 518. 446. Attanopadāni parassapadattaṃ.
 519. 457. Akārāgamo hiyyatthanī-ajjatanīkālātipattīsu.
 520. 502. Brūto ī timhi.
 521. 425. Dhātussanto lopo'nekasarassa.
 522. 476. Isuyamūnamanto ccho vā.
 523. 526. Kārītānaṃ ño lopaṃ.

Iti ākhyātakappe catuttho kaṇḍo.

Ākhyātasuttaṃ niṭṭhitaṃ.

7. Kibbidhāna-kappa

524. 561. Dhātuyā kammādimhi ño.
 525. 565. Saññāyama nu.
 526. 567. Pure dadā ca im.
 527. 568. Sabbato ṇvutvā'vī vā.
 528. 577. Visa ruja padādito ña.
 529. 580. Bhāve ca.
 530. 584. Kvi ca.
 531. 589. Dharādīhi rammo.
 532. 590. Tassilādīsu ñī tvā vī ca.
 533. 591. Sadda kudha cala maṇḍattha rucādīhi yu.
 534. 592. Pārādigamimhā rū.
 535. 593. Bhikkhādito ca.
 536. 594. Hanatyādīnaṃ ṇuko.
 537. 566. Nu niggahitaṃ padante.
 538. 595. Samhanāñ'ñāya vā ro gho.
 539. 558. Ramhi ranto rādino.
 540. 545. Bhāvakammesu tabbā'nīyā.
 541. 552. Ṇyo ca.
 542. 557. Karamhā ricca.
 543. 555. Bhūto'bba.
 544. 556. Vada mada gamu yuja garahākārādīhi jja mmaggayheyyāvāro vā.
 545. 548. Te kiccā.
 546. 562. Aññe kitta.

547. 596. Nandādīhi yu.
 548. 597. Kattukaraṇapadesesu ca.
 549. 550. Rahādito ṇa.

Iti kibbidhānakappe paṭhamo kaṇḍo.

550. 549. Nādayo tekālikā.
 551. 598. Saññāyaṃ dādhāto i.
 552. 609. Ti kiccā'siṭṭhe.
 553. 599. Itthiyamatiyavo vā.
 554. 601. Karato ririya.
 555. 612. Atīte ta tavantu tāvī.
 556. 622. Bhāvakammesu ta.
 557. 606. Budhagamāditthe kattari.
 558. 602. Jito ina sabbattha.
 559. 603. Supato ca.
 560. 604. Īsaṃdusūhi kha.
 561. 636. Icchatthesu samānakattukesu tave tum vā.
 562. 638. Arahasakkādīsu ca.
 563. 639. Pattavacane alamatthesu ca.
 564. 640. Pubbakāle'kakattukānaṃ tuna tvāna tvā vā.
 565. 646. Vattamāne mānan'tā.
 566. 574. Sāsādīhi ratthu.
 567. 575. Pātito ritu.
 568. 576. Mānādīhi rātu.
 569. 610. Āgamā tuko.
 570. 611. Bhabbe ika.

Iti kibbidhānakappe dutiyo kaṇḍo.

571. 624. Paccayādaniṭṭhā nipātanā sijjhanti.
 572. 625. Sāsadisato tassa riṭṭho ca.
 573. 626. Sādisanta puccha bhanja hantādīhi ṭṭho.
 574. 613. Vasato uttha.
 575. 614. Vasa vāvu.
 576. 607. Dha ḍha bha he hi dhaḍḍhā ca.
 577. 628. Bhanjato ggo ca.
 578. 560. Bhujādīnamanto no dvi ca.
 579. 629. Vaca vā vu.
 580. 630. Gupādīnañca.
 581. 616. Tarādīhi iṇṇo.
 582. 631. Bhidādito inna anna iṇā vā.
 583. 617. Susa paca sakato kkha kkā ca.
 584. 618. Pakkamādīhi nto ca.
 585. 619. Janādīna mā timhi ca.
 586. 600. Gama khana hana ramādīnamanto.
 587. 632. Rakāro ca.

588. Ṭhāpānami-ī ca.

589. 621. Hantehi ho hassa lo vā adahanahānaṁ.

Iti kibbidhānakappe tatiyo kaṇḍo.

590. 579. Namhi ranjassa jo bhāvakaṇḍesu.

591. 544. Hanassa ghāto.

592. 503. Vadho vā sabbattha.

593. 564. Ākāraṇānamāyo.

594. 582. Purasamupaparīhi karotissa kha kharā vā tappaccayesu ca.

595. 637. Tavetunādīsu kā.

596. 551. Gamakhanahanādīnaṁ tuṇṭabbādīsu na.

597. 641. Sabbehi tunādīnaṁ yo.

598. 643. Canantehi raccaṁ.

599. 644. Disā svānasvantalo po ca.

600. 645. Mahadabhehi mma yha jja bbha ddhā ca.

601. 334. Taddhitasamāsakitakā nāmaṁ vā'tavetunādīsu ca.

602. 6. Dumhi garu.

603. 7. Dīgho ca.

604. 684. Akkharehi kāra.

605. 547. Yathāgamamikāro.

606. 642. Dadhantato yo kvaci.

Iti kibbidhānakappe catuttho kaṇḍo.

607. 578. Niggahita saṁyogādi no.

608. 623. Sabbattha ge hī.

609. 484. Sadassa sīdatthaṁ.

610. 627. Yajassa sarassi tthe.

611. 608. Hacetutthānamantānaṁ do dhe.

612. 615. Dho dhakāre.

613. 583. Gahassa ghara ñe vā.

614. 581. Dahassa do laṁ.

615. 586. Dhātvantassa lopo kvinhi.

616. 587. Vidante ū.

617. 633. Na ma ka rānamantānaṁ niyuttatamhi.

618. 571. Na ka vatthaṁ ca jā ṇvumhi.

619. 573. Karassa ca tattaṁ thusmiṁ.

620. 549. Tuṇṭunatabbesu vā.

621. 553. Kāritaṁ viya ṇānubandho.

622. 570. Anakā yu ṇvūnaṁ.

623. 554. Ka gā ca jānaṁ.

Iti kibbidhānakappe pañcama kaṇḍo.

Kibbidhānasuttaṁ niṭṭhitam.

8. Uṇādikappa-kappa

624. 563. kattari kitta.
 625. 605. Bhāvakammesu kiccattakkhatthā.
 626. 634. Kammani dutiyāya tto.
 627. 652. Khyādīhi mana ma ca to vā.
 628. 653. Samādīhi thamā.
 629. 569. Gahassu'padhasse vā.
 630. 654. Masussa sussa ccharaccherā.
 631. 655. Āpubbacarassa ca.
 632. 656. Ala kala salehi la yā.
 633. 657. Yāṇa lāṇā.
 634. 658. Mathissa thassa lo ca.
 635. 559. Pesātisaggapattakālesu kiccā.
 636. 659. Avassakādhamaṇṇesu ṇī ca.
 637... Arahasakkādīhi tum.
 638. 668. Vajādīhi pabbajjādayo nippajjante.
 639. 585. Kvilopo ca.
 640... Sacajānaṃ ka gā ṇānubandhe.
 641. 572. Nudādīhi yu ṇvūna manā na nā kā na na kā sakāritehi ca.
 642. 588. I ya ta ma kiṃ esānamantassaro dīghaṃ kvaci dusassa guṇaṃ
 doraṃ sa kkhī ca.
 643. 635. Bhyādīhi mati budhi pūjādīhi ca tto.
 644. 661. Vepu sī dava vamu ku dā bhūtvādīhi thuttima ṇimā nibbatte.
 645. 662. Akkose namhāni.
 646. 419. Ekādito sakissa kkhattum.
 647. 663. Sunassunasso ṇa vānuvānūnanakhunānā.
 648. 664. Taruṇassa susu ca.
 649. 665. Yuvassuvassuvuvānanūnā.
 650. 651. Kāle vattamānātīte ṇvādayo.
 651. 647. Bhavissati gamādīhi ṇī ghaṇa.
 652. 648. Kriyāyaṃ ṇvu tavo.
 653. 307. Bhāvavācimhi catutthī.
 654. 649. Kammani ṇo.
 655. 650. Sese ssaṃ ntu mānānā.
 656. 666. Chadādīhi ta traṇa.
 657. 667. Vadādīhi ṇitto gaṇe.
 658. 668. Midādīhi tti tiyo.
 659. 669. Usuranjadasānaṃ daṃsassa daḍḍho dhaṭṭhā ca.
 660. 670. Sūvusānamūvusānamato tho ca.
 661. 671. Ranjudādīhi dhadiddakirā kvaci jadalopo ca.
 662. 672. Paṭito hissa heraṇa hīraṇa.
 663. 673. Kaḍhādīhi ko.
 664. 674. Khādāmagamānaṃ khandhandhagandhā.
 665. 675. Paṭādīlyalam.

666. 676. Puthassa puthu pathā mo vā.

667. 677. Sasvādīhi tu davo.

668. 678. Jhādīhi īvaro.

669. 679. Munādīhi ci.

670. 680. Vidādīlyūro.

671. 681. Hanādīhi nu ṇu tavo.

672. 682. Kuṭādīhi ṭho.

673. 683. Manupūrasuṇādīhi ussanusisā.

Iti kibbidhānakappe uṇādikappo chaṭṭho kaṇḍo.

Uṇādisuttaṃ niṭṭhitaṃ.

KACCĀYANA BYĀKARAṆAM

Namo Tassa Bhagavato Arahato Sammāsambuddhassa!

1-SANDHI-KAPPA

1-Sandhi Chapter

PAṬHAMA-KAṆḌA

First Section

- (a) Seṭṭhaṃ tilokamahitaṃ abhivandiy' aggaṃ,
Buddhañ ca Dhammaṃ amalaṃ Gaṇaṃ uttamañ ca,
Satthussa tassa vacanattavaram subuddhaṃ,
Vakkhāmi suttahitaṃ ettha Susandhikappaṃ¹.
- (b) Seyyaṃ jineritanaḃena budhā labhanti,
Taṇ c'āpi tassa vacanattasubodhanena,
Atthañ ca akkharapadesu amohabhāvā,
Seyyattiko paḃaṃ ato vividhaṃ suṇeyya¹.

- (a) Having saluted the excellent Buddha, honored by the three worlds, and the highest, together with the pure Dhamma, and the noble Sangha, I will expound here the good chapter on Sandhi which is beneficial to the Word of the Buddha, for the sake of understanding well the noble meaning of the Word of the Teacher.
- (b) The wise attained the best, i.e., nine Supramundane states, by the way taught by the Victorious One; that way they attained by knowing well the meaning of His word; the meaning they attained by non-confusion of the meaning in letters and words. Therefore, let the one who wishes the best listen to the various (letters and) words.

1. 1. Attho akkharasaññāto.

Sabbavacanānaṃ attho akkhareh' eva saññāyate. Akkharavipattiyaṃ hi atthassa dunnayatā hoti, tasmā akkharakosallaṃ bahūpakāraṃ Suttantesu.

The meaning of all words is known only by letters. For when there is deformity of letters, meaning becomes difficult to understand. Therefore, skillfulness with letters is very useful in the Discourses.

2. 2. Akkharā p' ādayo ekacattālīsaṃ (1,2).

Te ca kho akkharā api akāradayo ekacattālīsaṃ Suttantesu sopakārā.

¹ Vasantilaka Gāthā.

Tam yathā? a ā i ī u ū e o; ka kha ga gha ṇa; ca cha ja jha ṇa; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa am. Iti akkharā nāma.

Tena kvattho? Attho akkharasaññāto².

And these letters which are forty one beginning with 'a' are very useful in the Discourses.

Which are these? a ā i ī u ū e o; ka kha ga gha ṇa; ca cha ja jha ṇa; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa am. These are called 'letters' (akkharā).

What is the benefit of that (calling them 'letters')? It is beneficial in suttas such as 'Attho akkharasaññāto' (§1). [I.e., we know that akkhara in that sutta means the forty-one letters.]

3. 3. Tatth' odantā sarā aṭṭha (3).

Tattha akkharesu akārādīsu odantā aṭṭha akkharā sarā nāma honti.

Tam yathā? a ā i ī u ū e o. Iti sarā nāma.

Tena kvattho? Sarā sare lopam³.

Among those letters, the eight letters beginning with 'a' and ending with 'o' are called 'vowels'.

Which are these? a ā i ī u ū e o. These are called 'vowels' (sarā).

What is the benefit of that (calling them 'vowels')? It is beneficial in suttas such as 'Sarā sare lopam' (§12).

4. 4. Lahumattā tayo rassā (4).

Tattha aṭṭhasu saresu lahumattā tayo sarā rassā nāma honti.

Tam yathā? a i u. Iti rassā nāma.

Tena kvattho? Rassam⁴.

Among the eight vowels, the three light-measured are called 'short'.

Which are these? a i u. These are called 'short' (rassā).

What is the benefit of that (calling them 'short')? It is beneficial in suttas such as 'Rassam' (§26).

² § 1.

³ § 12.

⁴ § 26.

5. 5. Aññe dīghā (5).

Tattha aṭṭhasu saresu rassehi aññe pañca sarā dīghā nāma honti.

Tam yathā? ā ī ū e o. Iti dīghā nāma.

Tena kvattho? Dīgham⁵.

Among the eight vowels, the five other vowels apart from the shorts (vowels) are called 'long'.

Which are these? ā ī ū e o. These are called 'long' (dīghā).

What is the benefit of that (calling them 'long')? It is beneficial in suttas such as 'Dīgham' (§25).

6. 8. Sesā byañjanā (6).

Ṭhapetvā aṭṭha sare sesā akkharā kakārādayo niggahitantā byañjanā nāma honti.

Tam yathā? ka kha ga gha ṇa; ca cha ja jha ṇa; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa am. Iti byañjanā nāma.

Tena kvattho? Sarā pakati byañjane⁶.

Apart from the eight vowels, the remaining letters beginning with 'k' and ending with the *niggahita* ('m') are called 'consonants'.

Which are these? ka kha ga gha ṇa; ca cha ja jha ṇa; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa am. These are called 'consonants' (byañjanā).

What is the benefit of that (calling them 'consonants')? It is beneficial in suttas such as 'Sarā pakati byañjane' (§23).

7. 9. Vaggā pañcapañcaso mantā (7).

Tesam kho byañjanānam kakārādayo makāranta pañcapañcaso akkharavanto⁷ vaggā nāma honti.

Tam yathā? ka kha ga gha ṇa; ca cha ja jha ṇa; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma. Iti vaggā nāma.

⁵ § 25.

⁶ § 23.

⁷ Pañcapañca-akkharavanto (K)

Tena kvattho? Vaggantaṃ vā vagge⁸.

Of those consonants, the letters beginning with 'k' and ending with 'm' that are divided into five groups of five letters are called 'grouped'.

Which are these? ka kha ga gha ṇa; ca cha ja jha ṇa; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma. These are called 'grouped' (vaggā).

What is the benefit of that (calling them 'grouped')? It is beneficial in suttas such as 'Vaggantaṃ vā vagge' (§31).

8. 10. Am̐ iti niggahitaṃ (8).

Am̐ iti niggahitaṃ nāma hoti.

Tena kvattho? Am̐ byañjane niggahitaṃ⁹.

'M' is called *niggahita*.

What is the benefit of that (calling it 'niggahita')? It is beneficial in suttas such as 'Am̐ byañjane niggahitaṃ' (§30).

9. 11. Parasamaññā payoge.

Yā ca pana paresu sakkataganthesu samaññā ghosā ti vā aghosā ti vā, tā payoge sati etth' āpi yujjante.

Tattha ghosā nāma: ga gha ṇa; ja jha ṇa; ḍa ḍha ṇa; da dha na; ba bha ma; ya ra la va ha ḷa. Iti ghosā nāma. Aghosā nāma: ka kha; ca cha; ṭa ṭha; ta tha; pa pha; sa. Iti aghosā nāma.

Tena kvattho? Vagge ghosāghosānaṃ tatiya-paṭhamā¹⁰.

Those terms (found) in the Sanskrit books such as 'voiced' or 'voiceless', when there is need, they are also used.

Among them, the voiced are: ga gha ṇa; ja jha ṇa; ḍa ḍha ṇa; da dha na; ba bha ma; ya ra la va ha ḷa. These are called 'voiced' (ghosā). The voiceless are: ka kha; ca cha; ṭa ṭha; ta tha; pa pha; sa. These are called 'voiceless' (aghosā).

What is the benefit of that (calling them 'voiced' and 'voiceless')? It is beneficial in suttas such as Vagge ghosāghosānaṃ tatiya-paṭhamā' (§30).

⁸ § 31.

⁹ § 30.

¹⁰ § 29.

10. 12. Pubbam adhoṭṭhitam assaraṁ sareṇa viyojaye (28).

Tattha sandhiṁ kattukāmo pubbabyañjanaṁ adhoṭṭhitam assaraṁ katvā saraṇi ca upari katvā sareṇa viyojaye.

Tatr āyam ādi (Khu. i, 67).

Herein, the student who wants to do joining of words should, after making the previous consonant that lies (lit. sits) below¹, free from the vowel and putting the vowel above¹, separate the consonant from the vowel. Example: Tatrāyamādi. should separate the consonant making the previous consonant lie below¹, and devoid of a vowel, and placing the vowel (that is devoid of consonant) above¹.

¹ 'Below' means on the left, and 'above' means on the right. What has been read was called in ancient times 'below', and what has not been read but about to be read is called 'above'. See §13 for formal formation of the word.

11. 14. Naye paraṁ yutte (29).

Assaraṁ kho byañjanaṁ adhoṭṭhitam parakkharaṁ naye yutte.

Tatrābhiratimiccheyya (Khu. i, 29).

Yutte ti kasmā? Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me (Khu. i, 26). Ettha pana yuttaṁ na hoti.

When appropriate, the student should carry the consonant which is without a vowel and which lies below, to the following letter. Example: Tatrābhiratimiccheyya.

Why say 'yutte'? To show that in this example, 'Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me', there is no carrying of consonant to the vowel. See §13 for formal formation of the word.

* When there is reason for joining the words together, the student should combine the consonant which is without a vowel and which lies on the left, with the vowel which follows.

In the example "Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me" the *niggahīta* (ṁ) which is a consonant should not be combined with the following vowel 'a', because it is not an appropriate place to combine. To show this, the word 'yutte' is mentioned in the Sutta.

Iti sandhi-kappe paṭhamo kaṇḍo
Thus ends the first section of the chapter on sandhi

DUTIYA-KAṆḌA

Second Section

12. 13. Sarā sare lopam̐ (30).

Sarā kho sare pare lopam̐ papponti.

Yass' indriyāni samathan̐ gatāni (Khu. i, 27, 358), no h' etaṃ bhante (Vin. iii, 19), samet' āyasmā saṃghena (Vin. i, 265).

Vowels come to elision because of a vowel.

* There is elision of vowels when they are followed by vowels.

Formation of words in combinations (sandhi) in previous suttas:

1. Tatrāyamādi: In order to form this word (actually a combination of two words), first the word must be separated as 'tatra ayamādi'. Then by §10 the consonant (here conjunct consonant) 'tr' is separated from the vowel 'a', and put on the left (tatr a ayamādi); by §12 the 'a' is elided because of the following vowel 'a' (tatr ayamādi); by §15 the 'a' of ayamādi is made long (tatr āyamādi); now the consonant 'tr' is carried to (or combined with) the following 'ā' by §11. The word 'tatrāyamādi' is finished.

* The formation of the word given above is the traditional method of forming words. Students have to follow this procedure when they study Pāli grammar and form words. Every example in the book has to be formed formally in this way.

In oriental scripts, consonants and vowels are written in such a way that they do not appear separately as in Roman script. Therefore in order to do something to the consonant and also the vowel, they have to be separated first and written separately. Only then can one do whatever is appropriate. But in Roman script there is no need to separate the consonant from the vowel since they stand separately and not one on top of the other or the two blended together. The combined words should, however, be separated into two by inserting a space.

2. 'Tatrābhiratimiccheyya' should be treated the same way as 'tatrāyamādi'. Sequence: tatra abhiratimiccheyya; tatr a abhiratimiccheyya (§10); tatr abhiratimiccheyya (§12); tatr ābhiratimiccheyya (§15); tatrābhiratimiccheyya (§11).

3. Yassindriyāni: In order to form this word, first the word must be written down as 'yassa indriyāni'. Then by §10 the consonant (here conjunct consonant) 'ss' is separated from the vowel 'a', and is put on the left (yass a indriyāni); by §12 the 'a' is elided because of the following vowel 'i' (yass indriyāni); now the consonant 'ss' is carried to (combined with) the following 'i' by §11. The word 'yassindriyāni' is finished.

4. No hetam̐: Sequence: no hi etaṃ ; no h i etaṃ (10); no h etaṃ (12); nohetam̐ (11).

5. Sametāyasmā: sametu āyasmā; samet u āyasmā (10); samet āyasmā (12); sametāyasmā (11).

13. 15. Vā paro asarūpā (31).

Saramhā asarūpā paro saro lopam̐ pappoti vā.

Cattāro 'me bhikkhave dhammā (A. i, 311), kinnu 'mā 'va samaṇiyo (Vin. iii, 304).

Vā ti kasmā? Pañc' indriyāni (Abhi. iii, 1), tay' assu dhammā jahitā bhavanti (Khu. i, 6).

The vowel after a dissimilar vowel comes to elision optionally.

* 'Dissimilar' means dissimilar in the place of articulation. E. g. 'a' and 'ā' are said to be 'similar' because they are pronounced at 'kaṇṭha' the throat; 'i' and 'ī' are similar being pronounced at the soft palate with the middle of the tongue in proximity with the palate, and so on. But 'a' and 'i' are said to be dissimilar because they are pronounced at different places of articulation.

Examples:

1. Cattārome: cattāro ime; cattār o ime (10); cattār o me (13); cattārome (11).
2. Kinnumāva: kinnu imāva; kinn u imāva (10); kinn u māva (13); kinnumāva (10).

Why say 'optionally'? To prevent elision of the following vowel in the following: pañcindriyāni; tayassu dhammā jahitā bhavanti, although they fall in the scope of this Sutta.

Counter examples:

1. Pañcindriyāni: In order to form this word, first the word must be written down as 'pañca indriyāni'. Then by §10 the consonant (here conjunct consonant) 'ñc' is separated from the vowel 'a', and is put on the left (pañc a indriyāni); although 'i' could be elided by §13 it is not done here because the Sutta says 'optionally'; then the 'a' is elided by §12 because of the following vowel 'i' (pañc indriyāni); now the consonant 'ñc' is carried to (combined with) the following 'i' by §11. The word 'pañcindriyāni' is finished.
2. Tayassu dhammā: Sequence; tayo assu dhammā; tay o assu dhammā (10); although 'a' could be elided by §13 it is not done because the Sutta says 'optionally'; then the 'o' should be elided by §12 (tay assu dhammā); tayassu dhammā (11).

14. 16. Kvac' āsavaṇṇaṃ lutte (34).

Saro kho paro pubbasare lutte kvaci asavaṇṇaṃ pappoti.

Saṅkyam n' opeti vedagū (S. 408), bandhuss' eva samāgamo.

Kvacī ti kasmā? Yass' indriyāni (Khu. i, 27, 358), tathūpamaṃ dhammavaraṃ adesayi (Khu. i, 7, 314).

When the previous vowel has been elided, the following vowel sometimes becomes dissimilar.

Examples:

nopeti: na upeti; n a upeti (10); n' upeti (12); n opeti (14); nopeti (11).
bandhusseva: bandhussa iva; bandhuss a iva (10); bandhuss iva (12); bandhuss eva (14); bandusseva (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Yass' indriyāni, tathūpamaṃ dhammavaraṃ adesayi.

Counter examples:

yassindriyāni: yassa indriyāni; yass a indriyāni (10); yass indriyāni (12); yassindriyāni (11).
tathūpamaṃ: tathā upamaṃ; tath ā upamaṃ (10); tath upamaṃ (12); tath ūpamaṃ (15);
tathūpamaṃ (11).

15. 17. Dīgham (36).

Saro kho paro pubbasare lutte kvaci dīgham pappoti.

Saddh' idha vittaṃ purisassa seṭṭham (Khu. i, 306), anāgārehi c' ūbhayaṃ (Khu. i, 71, 376).

Kvacī ti kasmā? Pañcah' Upāli aṅgehi samannāgato (Vin. v, 342), natth' aññaṃ kiñci.

When the previous vowel has been elided, the following vowel sometimes becomes long.

Examples.

1. saddhīdha: saddhā idha; saddh ā idha (10); saddh idha (12); saddh īdha (15); saddhīdha (11).
2. cūbhayaṃ: ca ubhayaṃ; c a ubhayaṃ (10); c ubhayaṃ (12); c ūbhayaṃ (15); cūbhayaṃ (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Pañcah' Upāli aṅgehi samannāgato, natth' aññaṃ kiñci.

Counter examples.

1. pañcahupāli: pañcahi upāli; pañcah i upāli (10); pañcah upāli (12); pañcahupāli (11).
2. natthaññaṃ: natthi aññaṃ; natth i aññaṃ (10); natth aññaṃ (12); natthaññaṃ (11).

16. 18. Pubbo ca (35).

Pubbo ca saro parasaralope kate kvaci dīgham pappoti.

Kiṃ sū 'dha vittaṃ purisassa seṭṭham (Khu. i, 306), sādhu ti paṭissuṇitvā (DhA. i, 30).

Kvacī ti kasmā? Iti 'ssa muhuttam pi (Vin. ii, 196).

When the following vowel has been elided, the previous vowel sometimes becomes long.

Examples.

1. kiṃsūdha: kiṃsu idha; kiṃs u idha (10); kiṃs u dha (13); kiṃs ū dha (16); kiṃsūdha (11).
2. sādhi: sādhu iti; sādhi u iti (10); sādhi u ti (13); sādhi ū ti (16); sādhi (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Iti 'ssa muhuttam pi.

Counter examples.

Itissa: iti assa; it i assa (10); it i ssa (13); itissa (11).

17. 19. Yam edantass' ādeso (43).

Ekārassa antabhūtassa sare pare kvaci yakārādeso hoti.

Adhigato kho my āyaṃ dhammo (Vin. iii, 5), ty āhaṃ evaṃ vadeyyaṃ (M. i, 16), ty āssa (A. i, 153) pahīnā honti.

Kvacī ti kasmā? ne 'nāgatā, iti n' ettha.

When a vowel follows, the letter 'e' which stands at the end sometimes is substituted by 'y'.

Examples.

1. myāyaṃ: me ayaṃ; m e ayaṃ (10); m y ayaṃ (17); m y āyaṃ (25); myāyaṃ (11).
2. tyāhaṃ: te ahaṃ; t e ahaṃ (10); t y ahaṃ (17); t y āhaṃ (25); tyāhaṃ (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: ne 'nāgatā, iti n' ettha.

Counter examples.

1. nenāgatā: ne anāgatā; n e anāgatā (10); n e nāgatā (13); nenāgatā (11).
2. nettha: ne ettha; n e ettha (10); n ettha (12); nettha (11).

18. 20. Vam od-udantānaṃ (44).

Okār'-ukārānaṃ antabhūtānaṃ sare pare kvaci vakārādeso hoti.

Attha khv assa (M. i, 243), sv assa hoti, bahv ābādho (S. i, 94), vatthv ettha vihitāṃ niccaṃ, cakkhv āpātham āgacchati.

Kvacī ti kasmā? Cattāro 'me bhikkhave dhammā (A. i, 311), kinnu 'mā 'va samaṇiyo (Vin. ii, 304).

When a vowel follows, the letters 'o' and 'u' which stand at the end sometimes are substituted by 'v'.

Examples.

1. attha khvassa: attha kho assa; atth kh o assa (10); attha kh v assa (18); attha khvassa (11).
2. svassa: so assa; s o assa (10); s v assa (18); svassa (11).
3. bahvābādho: bahu ābādho; bah u ābādho (10); bah v ābādho (18); bahvābādho (11).
4. vatthvettha: vatthu ettha; vatth u ettha (10); vatth v ettha (18); vatthvettha (11).
5. cakkhvāpātham: cakkhu āpātham; cakkh u āpātham (10); cakkh v āpātham (18); cakkhvāpātham (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Cattāro 'me bhikkhave dhammā, kinnu 'mā 'va samaṇiyo.

Counter examples.

1. cattārome: cattāro ime; cattār o ime (10); cattār o me (13); cattārome (11).
2. kinnumāva: kinnu imāva; kinn u imāva (10); kinn u māva (13); kinnumāva (11).

19. 22. Sabbo caṁ ti (46, 47).

Sabbo icc' eso tisaddo byañjano sare pare kvaci cakāraṁ pappoti.

Icc' etaṁ kusalaṁ (Vin. i, 265), icc' assa vacanīyaṁ (D. ii, 47), paccuttaritvā (JA. vi, 94), paccāharati (Vin. i, 204).

Kvacī ti kasmā? Iti 'ssa muhuttam pi (Vin. ii, 196).

When a vowel follows, the syllable 'ti' sometimes becomes 'c'.

Examples.

1. iccetaṁ: iti etaṁ; ic etaṁ (19); icc etaṁ (28); iccetaṁ (11).
2. iccassa: iti assa; i c assa (19); i cc assa (28); iccassa (11).
3. paccuttaritvā: pati uttaritvā; pac uttaritvā (19); pacc uttaritvā (28); paccuttaritvā (11).
4. paccāharati: pati āharati; pa c āharati (19); pa cc āharati (28); paccāharati (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Iti 'ssa muhuttam pi.

Counter example.

1. itissa: iti assa; it i ssa (13); itissa (11).

20. 27. Do dhassa ca (50).

Dha icc' etassa sare pare kvaci dakārādeso hoti.

Ekam idāhaṁ bhikkhave samayaṁ (M. i, 401).

Kvacī ti kasmā? Idh' eva maraṇaṁ bhavissati (Vin. i, 15).

When a vowel follows, 'dha' *also* (for 'ca' in the Sutta) is sometimes substituted by 'da' *also* (for 'ca' in the Sutta).

Examples.

1. idāhaṁ: idha ahaṁ; idh a ahaṁ (10); ida ahaṁ (20); id ahaṁ (12); id āhaṁ (15); idāhaṁ (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Idh' eva maraṇaṁ bhavissati.

Counter examples.

1. idheva: idha eva; idh a eva (10); idh eva (12); idheva (11).

Caggahaṇena dhakārassa hakārādeso hoti. Sāhu dassanaṁ ariyānaṁ (Khu. i,

By taking 'ca' (or by the power of 'ca') there is substitution of 'dha' by 'ha'.

* 'Ca' in this sutta means that this rule has other applications such as the substitution of 'ha' for 'dha'. Example: sāhu: sādhu; sā dhu (10); sāhu (20).

Suttavibhāgena bahudhā siyā:

To dassa, yathā? Sugato (Vin. i, 1).

Ṭo tassa, yathā? Dukkaṭaṃ (Vin. v, 262).

Dho tassa, yathā? Gandhabbo (M. i, 332).

Tro ttassa, yathā? Atrajo (Vin. iii, 428).

Ko gassa, yathā? Kulūpako (Vin. i, 192).

Lo rassa, yathā? Mahāsālo (D. ii, 121).

Jo yassa, yathā? Gavajo (Khu. v, 283).

Bbo vvassa, yathā? Kubbato (Khu. v, 95).

Ko yassa, yathā? Sake (Khu. vi, 325).

Yo jassa, yathā? Niyam puttāṃ (Khu. i, 11,301).

Ko tassa, yathā? Niyako.

Cco ttassa, yathā? Bhaccho.

Pho passa, yathā? Nippatti.

Kho kassa, yathā? Nikkhamati. Icc' evamādī yojetabbā.

By breaking the Sutta (here, making similar suttas) there are many applications: 'd' is changed to 't' as in Sugato (Sugado > Sugato); 't' to 'ṭ' as in dukkaṭaṃ (dukkataṃ > dukkaṭaṃ); 't' to 'dh' as in gandhabbo (gantabbo > gandhabbo); 'tt' to 'tr' as in atrajo (attajo > atrajo); 'g' to 'k' as in kulūpako (kulūpago > kulūpako); 'r' to 'l' as in mahāsālo (mahāsāro > mahāsālo); 'y' to 'j' as in gavajo (gavayo > gavajo); 'vv' to 'bb' as in kubbato (kuvvato > kubbato); 'y' to 'k' as in sake (saye > sake); 'j' to 'y' as in niyam (nijaṃ > niyam); 't' to 'k' as in niyako (niyato > niyako); 'tt' to 'cc' as in bhaccho (bhatto > bhaccho); 'p' to 'ph' as in nippatti (nippatti > nippatti); 'k' to 'kh' as in nikkhamati (nikkamati > nikkhamati). Other examples beginning with these should be formed.

21. 21. Ivaṇṇo yaṃ navā (51).

Pubbo ivaṇṇo sare pare yakāraṃ pappoti navā.

Paṭisanthāravuty assa (Khu. i, 67), sabbā vity ānubhūyate.

Navā ti kasmā? Pañcaḥ' aṅgehi samannāgato (Vin. v, 343), muttacāgī anuddhato.

When a vowel follows, the previous letter 'i' (or 'ī') occasionally becomes 'y'.

Examples.

1. paṭisanthāravutyassa: paṭisanthāravutti assa; paṭisanthāravutt i assa (10); paṭisanthāravutt y assa (21); paṭisanthāravut y assa (by 'ca' in 41); paṭisanthāravutyassa (11).
2. vityānubhūyate: vitti anubhūyate; vitt i anubhūyate (10); vitt y anubhūyate (21); vit y anubhūyate (by 'ca' in 41); vit y ānubhūyate (25); vityānubhūyate (11).

Why say 'occasionally'? To prevent the operation of this rule in the following: Pañcaḥ' aṅgehi samannāgato, muttacāgī anuddhato.

Counter examples.

1. pañcahaṅgehi: pañcahi aṅgehi; pañcaḥ i aṅgehi (10); pañcaḥ aṅgehi (12); pañcahaṅgehi (11).
2. muttacāgī anuddhato. Here there is the possibility of 'ī' becoming 'y' but the word 'navā' (occasionally) in the sutta here prevents the operation of this rule.

22. 28. Evādisa ri pubbo ca rasso (52).

Saramhā parassa evassa ekārassa ādisa rikāro hoti, pubbo ca saro rasso hoti navā.

Yatha-r-iva (D. i, 85) vasudhātalaṇ ca sabbāṇi, tatha-r-iva guṇavā supūjaniyo.

Navā ti kasmā? Yathā eva, tathā eva.

After a vowel, there is substitution of the letter 'e' which is the beginning of 'eva' by the syllable 'ri', and the previous vowel occasionally becomes short.

Examples.

1. yathariva: yathā eva; yath ā eva (10); yath ā riva, yath a riva (22); yathariva (11).
2. tathariva: tathā eva; tath ā eva (10); tath ā riva, tath a riva (22); tathariva (11).

Why say 'occasionally'? To prevent the operation of this rule in the following: Yathā eva, tathā eva.

Thus ends the second section of the chapter on sandhi

TATIYA-KAṆḌA

Third Section

23. 36. Sarā pakati byañjane (62).

Sarā kho byañjane pare pakatirūpāni honti.

Manopubbaṅgamā dhammā (Khu. i, 13), pamādo maccuno padaṃ (Khu. i, 16), tiṇṇo pāraṅgato ahu (Khu. i, 72).

When a consonant follows, vowels retain their original form.

Examples.

1. manopubbaṅgamā dhammā. Here the 'ā' remains unchanged because it is followed by a consonant.
2. pamādo maccuno padaṃ. The 'o' of pamādo and the 'o' of maccuno remain unchanged because they are followed by consonants.
3. tiṇṇo pāraṅgato ahu. The 'o' of tiṇṇo remains unchanged because it is followed by a consonant. The 'o' of pāraṅgato remains unchanged before the vowel 'a' of ahu according to next sutta.

24. 35. Sare kvaci (63).

Sarā kho sare pare kvaci pakatirūpāni honti.

Ko imaṃ pathaviṃ vicessati (Khu. i, 19).

Kvacī ti kasmā? Appassut' āyaṃ puriso (khu. i, 36).

When a vowel follows, vowels sometimes retain their original forms.

Examples.

1. ko imaṃ. Here the 'o' of ko remains unchanged when followed by a vowel.

Why say 'sometimes'? To prevent the operation of this rule in the following: Appassut' āyaṃ puriso.

Counter examples.

1. appassutāyaṃ: appassuto ayaṃ; appassut o ayaṃ (10); appassut ayaṃ (12); appassut āyaṃ (15); appassutāyaṃ (11).

25. 37. Dīghaṇ (64, 71, 165).

Sarā kho byañjane pare kvaci dīghaṇ papponti.

Sammā dhammaṇ vipassato (Khu. i, 67), evaṇ gāme munī care (Khu. i, 20),
khaṇṭī paramaṇ tapo titikkhā (D. ii, 42).

Kvacī ti kasmā? Idha modati pecca modati (Khu. i, 15), patilīyati (A. ii, 434),
paṭihaṇṇati (Vi. iv, 292).

When a consonant follows, vowels sometimes become long.

Examples.

1. sammā dhammaṇ: samma dhammaṇ; sammā dhammaṇ (25).
2. munī care: muni care; munī care (25).
3. khaṇṭī paramaṇ: khaṇti paramaṇ; khaṇṭī paramaṇ (25).

Why say 'sometimes'? To prevent the operation of this rule in the following: Idha modati
pecca modati, patilīyati, paṭihaṇṇati.

Counter examples.

1. idha modati pecca modati. Here the vowels 'a' of idha and pecca remain unchanged
before the consonants.
2. patilīyati: pati + lī + ya + ti.
3. paṭihaṇṇati: paṭi + hana + ya + ti.

26. 38. Rassaṇ (65, 179).

Sarā kho byañjane pare kvaci rassaṇ papponti.

Bhovādi nāma so hoti (Khu. i, 71), yathā bhāvi guṇena so.

Kvacī ti kasmā? Sammā samādhī (Vin. iii, 14), sāvittī chandaso mukhaṇ,
upaṇīyati jīvitam appam āyu (S. i, 2).

When a consonant follows, vowels sometimes become short.

Examples.

1. bhovādi nāma: bhovādī nāma; bhovādi nāma (26).
2. bhāvi guṇena: bhāvī guṇena; bhāvi guṇena (26).

Why say 'sometimes'? To prevent the operation of this rule in the following: Sammā
samādhī, Sāvittī chandaso mukhaṇ, upaṇīyati jīvitam appam āyu.

Counter examples.

1. sammā samādhī. Here and in the following counter example the final vowels do not
become short.
2. Sāvittī chandaso.
3. upaṇī yati. Here the 'ī' of upaṇīyati is does not become short. (This is not a
satisfactory example.)

27. 39. Lopaṇ ca tatrākāro (66, 163-4).

Sarā kho byañjane pare kvaci lopaṇ papponti, tatra ca lope kate akārāgamo hoti.

Sa sīlavā (Khu. i, 25), sa paññavā ((Khu. i, 25), esa dhammo sanantano (Khu. i, 14), sa ve kāsāvam arahati (Khu. i, 14), sa mānakāmo pi bhavēyya, sa ve muni jātibhayaṇ adassi.

Kvacī ti kasmā? So muni (Khu. i, 52), eso dhammo padissati, na so kāsāvam arahati (Khu. i, 14).

When a consonant follows, vowels sometimes are elided, and there, at the place of the elision, the letter 'a' is inserted.

Examples.

1. sa sīlavā: so sīlavā; s o sīlavā (10); s sīlavā, s a sīlavā (27); sa sīlavā (11).
2. sa paññavā: so paññavā; s o paññavā (10); s paññavā, s a paññavā (27); sa paññavā (11).
3. esa dhammo: eso dhammo; es o dhammo (10); es dhammo, es a dhammo (27); esa dhammo (11).
4. sa ve: so ve; s o ve (10); s ve, s a ve (27); sa ve (11).
5. sa mānakāmo: so mānakāmo; s o mānakāmo (10); s mānakāmo, s a mānakāmo (27); sa mānakāmo (11).
6. sa ve. Same as 4.

Why say 'sometimes'? To prevent the operation of this rule in the following: So muni, eso dhammo padissati, na so kāsāvam arahati.

Counter examples.

1. so muni. Here and in the other counter examples there is no change.
2. eso dhammo.
3. so kāsāvam.

28. 40. Para dvebhāvo ṭhāne (67).

Saramhā parassa byañjanassa dvebhāvo hoti ṭhāne.

Idha ppmādo, purisassa jantuno, pabbajjāṇi kittayissāmi (Khu. i, 340), cātuddasiṇi (A. i, 142), pañcaddasiṇi (A. i, 142), abhikkantataro cando.

Ṭhāne ti kasmā? Idha modati pecca modati (Khu. i, 15).

In appropriate places, after a vowel, there is doubling of the following consonant.

Examples.

1. idhappamādo: idha pamādo; idha ppamādo (28).
2. pabbajjāṇ: pa bajjāṇ; pa bbajjāṇ (28).
3. cātuddasiṇ: cātu dasiṇ; cātu ddasiṇ (28).
4. pañcaddasiṇ: pañca dasiṇ; pañca ddasiṇ (28).
5. abhikkantataro: abhi kantataro; abhi kkantataro (28).

Why say 'in appropriate places'? To prevent the operation of this rule in the following: Idha modati pecca modati.

Counter examples.

1. idha modati pecca modati. Here there is no doubling of 'm' after 'a' of idha and pecca.

29. 42. Vagge ghosāghosānaṁ tatiya-paṭhamā (68).

Vagge kho pubbesaṁ byañjanānaṁ ghosāghosabhūtānaṁ saramhā yathāsaṅkhyāṁ tatiya-paṭhamakkharā dvebhāvaṁ gacchanti ṭhāne.

Es' eva ca jjhānapphalo, yatra ṭṭhitāṁ na ppasaheyya maccu (Khu. i, 32), sele yathā pabbatamuddhani ṭṭhito (Vin. iii, 6), cattāri ṭṭhānāni naro pamatto (Khu. i, 57).

Ṭhāne ti kasmā? Idha cetaso daḥhaṁ gaṇhāti thāmasā.

In appropriate places, the first and third letters become the double of the second and fourth letters (voiceless and voiced) respectively of that group when they are preceded by a vowel. (I.e., the second letter is doubled as first-second, and the fourth is doubled as third-fourth.)

Examples.

1. cajiḥṇapphalo: ca jhānapphalo; ca jjiḥṇapphalo (29); cajiḥṇapphalo. (Jhānapphalo can also be an example: jhānapphalo; jhāna phalo; jhānapphalo (29); jhānapphalo.
2. yatraṭṭhitāṁ: yatra ṭṭhitāṁ; yatra ṭṭhitāṁ (29); yatraṭṭhitāṁ.
3. pabbatamuddhaniṭṭhito: pabbatamuddhani ṭṭhito; pabbatamuddhani ṭṭhito (29); pabbatamuddhaniṭṭhito.
4. cattāriṭṭhānāni: cattāri ṭṭhānāni; cattāri ṭṭhānāni (29); cattāriṭṭhānāni.

Why say 'in appropriate places'? To prevent the operation of this rule in the following: Idha cetaso daḥhaṁ gaṇhāti thāmasā.

Counter examples.

1. idha cetaso. Here there is no doubling of the 'c' of cetaso after the vowel 'a' of idha.

Iti sandhi-kappe tatiyo kaṇḍo

Thus ends the third section of the chapter on sandhi

30. 58. Am byañjane niggahitaṃ (153).

Niggahitaṃ kho byañjane pare am iti hoti.

Evaṃ vutte (Vin. i, 7), taṃ sādhu ti paṭissuṇitvā (DhA. i, 30).

When a consonant follows, there is the *niggahita* becomes 'n'.

*According to this sutta the *niggahita* 'n' remains unchanged when followed by a consonant.

Examples.

1. evaṃvutte: evaṃ vutte (30).
2. taṃsādhuṭi: taṃ sādhu ti (30).

31. 49. Vaggantaṃ vā vagge (138-9).

Vaggabhūte byañjane pare niggahitaṃ kho vaggantaṃ vā pappoti.

Tan niccutaṃ, dhammaṃ care sucariṃ (Khu. i, 39), cirappavāsiṃ purisaṃ (Khu. i, 45). Santan tassa manaṃ hoti (Khu. i, 27), taṃ kāruṇikaṃ, evaṃ kho bhikkhave sikkhitabbāṃ.

Vāggahaṇena niggahitaṃ kho lakārādeso hoti. Puggalaṃ¹¹.

Vā ti kasmā? Na taṃ kammaṃ kataṃ sādhu (Khu. i, 23).

When a grouped consonant follows, the (previous) *niggahita* optionally becomes the last letter of the group.

Examples.

1. tanniccuttaṃ: taṃ niccuttaṃ; tan niccuttaṃ (31); tanniccuttaṃ.
2. dhammaṃcare: dhammaṃ care; dhammaṃ care (31); dhammaṃcare.
3. cirappavāsiṃ: ciraṃ pavāsiṃ; ciraṃ pavāsiṃ (31); cirap pavāsiṃ (by 'ca' in 35); cirappavāsiṃ.
4. santantassa: santaṃ tassa; santan tassa (31); santantassa.
5. taṃkāruṇikaṃ: taṃ kāruṇikaṃ; taṃ kāruṇikaṃ (31); taṃkāruṇikaṃ.
6. evaṃkho: evaṃ kho; evaṃ kho (31); evaṃkho.

By taking 'optionally' there is substitution of the *niggahita* by 'l'. Example, puggalaṃ: puggaṃ aṃ; puggal aṃ (by 'vā' in 31); puggalaṃ (11). (According to Nyāsa. But this is not a satisfactory example. See footnote 11).

¹¹ Pulliṅgaṃ? Rū. 49; Sā. 139; Mo. iii, 56; Bā. 41 Suttasu passitabbāṃ.

Why say 'optionally'? To prevent the operation of this rule in the following: Na taṃ kammaṃ kataṃ sādhu.

Counter example.

1. taṃ kammaṃ. Here there is no substitution of 'm' by 'n'.

32. 50. E-he ñaṃ (140).

Ekāra-hakāre pare niggahitaṃ kho ñakāraṃ pappoti vā.

Paccattaṇ ñeva parinibbāyissāmi (M. i, 318), taṇ ñev' ettha paṭipucchissāmi (D. i, 57), evaṇ hi vo bhikkhave sikkhitabbaṃ (M. i, 171). Taṇ hi tassa musā hoti (Khu. i, 396).

Vā ti kasmā? Evaṃ etaṃ abhiññāya (Khu. i, 447), evaṃ hoti subhāsitaṃ.

When the letters 'e' and 'h' follow, the *niggahita* optionally becomes 'ñ'.

Examples.

1. paccattaññeva: paccattaṃ eva; paccatañ eva (32); paccataññ eva (28); paccattaññeva.
2. taññevettha: taṃ ev' ettha; tañ ev' ettha (32); taññ ev' ettha (28); taññevettha.
3. evaṇhi: evaṃ hi; evaṇ hi (32); evaṇhi.
4. tañhi: taṃ hi; tañ hi (32); tañhi (11).

Why say 'optionally'? To prevent the operation of this rule in the following: Evaṃ etaṃ abhiññāya, evaṃ hoti subhāsitaṃ.

* The particle 'vā' in this sutta is used as indicating a fixed alternative (vavatthitavibhāsā): the change of 'm' to 'ñ' applies only when it is followed by 'eva' and 'hi'.

Counter examples.

1. evaṃ etaṃ: evaṃ etaṃ. Here the 'm' of evaṃ is not followed by 'eva'.
2. evaṃ hoti. Here the 'm' is not followed by 'hi'.

33. 51. Sa ye ca (141).

Niggahitaṃ kho yakāre pare saha yakārena ñakāraṃ pappoti vā.

Saññogo, saññuttaṃ.

Vā ti kasmā? Saṃyogo, saṃyuttaṃ.

When the letter 'y' follows, the *niggahita* together with the letter 'y' optionally becomes 'ñ'.

Examples.

1. saññogo: saṃ yogo; sañ ñogo (33); saññogo.
2. saññuttaṃ: saṃ yuttaṃ; sañ ñuttaṃ (33); saññuttaṃ.

Why say 'optionally'? To prevent the operation of this rule in the following: Saṃyogo, saṃyuttaṃ.

Counter examples.

1. saṃyogo. (There are two choices, sañgo and saṃyogo; but here the speaker chooses to say 'saṃyogo'. Therefore 'm' together with 'y' is not changed to 'ñ'.)
2. saṃyuttam. (To be understood similarly.)

34. 52. Ma-dā sare (142-5).

Niggahitassa kho sare pare makāra-dakārādesā honti vā.

Tam ahaṃ brūmi brāhmaṇaṃ (Khu. i, 68), etad avoca satthā (S. i, 222).

Vā ti kasmā? Akkocchi maṃ avadhi maṃ (Khu. i, 13), ajini maṃ ahāsi me (Khu. i, 13).

When a vowel follows, optionally there is substitution of the *niggahita* by the letters 'm' and 'd'.

Examples.

1. tamahaṃ: taṃ ahaṃ; tam ahaṃ (34); tamahaṃ.
2. etadavoca: etaṃ avoca; etad avoca (34); etadavoca.

Why say 'optionally'? To prevent the operation of this rule in the following: Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me.

Counter examples.

1. maṃ avadhi.
2. maṃ ahāsi.

35. 34. Ya-va-ma-da-na-ta-ra-lā c' āgamā (56).

Sare pare yakāro vakāro makāro dakāro nakāro takāro rakāro lakāro ime āgamā honti vā.

Na-y-imassa vijjā (Khu. v, 74), yatha-y-idam cittam (A. i, 4). Migī bhantā-v-udikkhati (Khu. vi, 40), sittā te lahu-m-essati (Khu. i, 66), asittā te garu-m-essati. Asso bhadro kasā-m-iva (Khu. i, 34), samma-d-aññā vimuttānaṃ (Khu. i, 21). Manasā-d-aññā vimuttānaṃ, atta-d-attham abhiññāya (Khu. i, 38). Ciraṃ-n-āyati, ito-n-āyati. Yasmā-t-iha bhikkhave, tasmā-t-iha bhikkhave (S. i, 267), ajja-t-agge (D. i, 80) pāṇupetaṃ. Sabbhi-r-eva samāsetha (S. i, 16), āragge-r-iva sāsapo (Khu. i, 71), sāsapo-r-iva āraggā¹² (Khu. i, 71). Cha-l-abhiññā (Khu. iv, 322), sa-l-āyatanaṃ (Vin. iii, 1).

¹² Āragge (K).

Vā ti kasmā? Evaṃ mahiddhiyā esā, akkocchi maṃ, avadhi maṃ (Khu. i, 13), ajini maṃ ahāsi me (Khu. i, 13), ajeyyo anugāmiko (Khu. i, 10).

Caggahaṇena idh' eva makārassa pakāro hoti. Cirappavāsiṃ purisaṃ (Khu. i, 45).

Kakārassa ca dakāro hoti. Sadatthapasuto siyā (Khu. i, 38).

Dakārassa ca takāro hoti. Sugato (Vin. i, 1).

When a vowel follows, optionally there are these insertions: 'y', 'v', 'm', 'd', 'n', 't', 'r', and 'l'.

Examples.

1. na-y-imassa.
2. yatha-y-idam: yathā idam; yathā y idam (35); yatha y idam (26); yathayidam (11).
3. bhantā-v-udikkhati.
4. lahu-m-essati.
5. garu-m-essati.
6. kasā-m-iva.
7. samma-d-aññā: sammā aññā; sammā d aññā (35); samma d aññā (26); sammadaññā (11).
8. manasā-d-aññā.
9. attā-d-attham.
10. ciraṃ-n-āyati.
11. ito-n-āyati.
12. yasmā-t-iha.
13. tasmā-t-iha.
14. ajja-t-agge.
15. sabbhi-r-eva.
16. āragge-r-iva.
17. sāsapo-r-iva.
18. cha-l-abhiññā.
19. sa-l-āyatanam.

Why say 'optionally'? To prevent the operation of this rule in the following: Evaṃ mahiddhiyā esā, akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me, ajeyyo anugāmiko.

Counter examples.

1. mahiddhiyā esā.
2. akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me. (Nothing inserted after 'm's.)
3. ajeyyo anugāmiko.

By taking 'ca' here there are the following substitutions: 'p' for 'm', 'd' for 'k' and 't' for 'd'.

Examples.

1. cirappavāsiṃ: ciraṃ pavāsiṃ; ciraṃ pavāsiṃ (31); cirap pavāsiṃ ('ca' of 35); cirappavāsiṃ.
2. sadatthapasuto: saka atthapasuto; sak a atthapasuto (10); sak atthapasuto (12); sad atthapasuto ('ca' of 35); sadatthapasuto (11).
3. sugato: sugado; sugato ('ca' of 35).

36. 47. Kvaci o byañjane (130).

Byañjane pare kvaci okārāgamo hoti.

Atippago (A. iii, 424) kho tāva Sāvattthiyaṃ piṇḍāya caritum. Parosahassaṃ (S. i, 194).

Kvacī ti kasmā? Etha passath' imaṃ lokam (Khu. i, 39), andhībhūto ayaṃ loko (Khu. i, 39).

When a consonant follows, sometimes there is the insertion of the letter 'o'.

Examples.

1. atippagokho: atippa kho; atippa g kho (by 'ca' of sutta 35); atippa go kho (36); atippagokho.
2. parosahassaṃ: para sahassaṃ; par a sahassaṃ (10); par sahassaṃ (12); par o sahassaṃ (36); parosahassaṃ.

Why say 'sometimes'? To prevent the operation of this rule in the following: Etha passath' imaṃ lokam, andhībhūto ayaṃ loko.

Counter examples.

1. etha passath' (imaṃ lokam).
2. andhībhūto ayaṃ loko. (Here counter example should be 'andhībhūto ayaṃ' and not 'ayaṃ loko'. See Kaccāyana Bhāsāṭīkā.)

37. 57. Niggahitañ ca (146).

Niggahitañ c' āgamo hoti sare vā byañjane vā pare kvaci.

Cakkhum udapādi (Vin. iii, 15), avaṃsiro (Khu. v, 230), yāvañ c' idha bhikkhave purimaṃ jātim sarāmi, aṇunthulāni sabbaso (Khu. i, 54), manopubbaṅgamā dhammā (Khu. i, 13).

Kvacī ti kasmā? Idh' eva naṃ pasam santi, pecca sagge pamodati (Khu. vi, 82; Añ. i, 311); na hi etehi yānehi, gaccheyya agataṃ disaṃ (Khu. i, 59).

Caggahaṇena visaddassa ca pakāro hoti. Pacessati, vicessati vā (Khu. i, 19).

When a vowel or a consonant follows, sometimes there is the insertion of the *niggahita*.

Examples.

1. cakkhum udapādi: cakkhu udapādi; cakkhu m udapādi (37); cakkhum udapādi.
2. avaṃsiro: ava siro; ava m siro (37); avaṃsiro.
3. yāvañcidha: yāva ca idha; yāva c a idha (10); yāva c idha (12); yāva m c idha (37); yāva ñ c idha (31); yāvañcidha (11).

4. purimaṃ jātiṃ: this example is problematic. See Kaccāyana Bhāsāṭīkā.)
5. aṇuṃthūlāni: aṇu thūlāni; aṇu ṃ thūlāni (37); aṇuṃthūlāni.
6. manopubbaṅgamā: manopubba gamā; manopubba ṃ gamā (37); manopubba ṇ gamā (31); manopubbaṅgamā.

Why say 'sometimes'? To prevent the operation of this rule in the following: Idh' eva naṃ paṃsanti, pecca sagge pamodati; na hi etehi yānehi, gaccheyya agatam disaṃ.

Counter examples.

Please explain which are the counter examples?

1. idheva: idha eva; no application of this sūta; idh a eva (10); idh eva (12); idheva (11).
2. pecca sagge.
3. hi etehi.

By taking 'ca' there is 'pa' of 'vi'. Paṇassati, vicassati vā.

Example: paṇassati. Counter example for 'ca': vicassati.

38. 53. Kvaci lopaṃ (147).

Niggahitaṃ kho sare pare kvaci lopaṃ pappoti.

Tāsāhaṃ santike (Vin. ii, 303), vidūn aggamaṃ iti.

Kvacī ti kasmā? Aham eva nūna bālo etam atthaṃ viditvāna (Vin. iii, 2).

When a vowel follows, sometimes the *niggahita* comes to elision.

Examples.

1. tāsāhaṃ: tāsāhaṃ ahaṃ; tāsā ahaṃ (38); tās a ahaṃ (10); tās ahaṃ (12); tās āhaṃ (15); tāsāhaṃ (11).
2. vidūnaggamaṃ: vidūnaṃ aggamaṃ; vidūna aggamaṃ (38); vidūn a aggamaṃ (10); vidūn aggamaṃ (12); vidūnaggamaṃ (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Aham eva nūna bālo etam atthaṃ viditvāna.

Counter examples.

1. aham eva.
2. etam atthaṃ.

39. 54. Byañjane ca (147).

Niggahitaṃ kho byañjane sare kvaci lopaṃ pappoti.

Ariyasaccāna' dassanaṃ (Khu. i, 4), etaṃ buddhāna' sāsanaṃ (Khu. i, 41).

Kvacī ti kasmā? Etaṃ maṅgalaṃ uttamaṃ (Khu. i, 3), taṃ vo vadāmi bhaddante (Khu. v, 168).

When a consonant follows, sometimes the *niggahita* comes to elision.

Examples.

1. ariyasaccānadassanaṃ: ariyasaccānaṃ dassanaṃ; ariyasaccāna dassanaṃ (39); ariyasaccānadassanaṃ.
2. buddhānasāsaṇaṃ: buddhānaṃ sāsanaṃ; buddhāna sāsanaṃ (39); buddhānasāsaṇaṃ.

Why say 'sometimes'? To prevent the operation of this rule in the following: Etaṃ maṅgalaṃ uttamaṃ, taṃ vo vadāmi bhaddante.

Counter examples.

1. etaṃ maṅgalaṃ.
2. taṃ vo.

40. 55. Paro vā saro (148).

Niggahitamhā paro saro lopaṃ pappoti vā.

Bhāsitaṃ abhinandun ti (D. i, 43); uttattaṃ 'va, yathābījaṃ 'va, yathādhaññaṃ 'va.

Vā ti kasmā? Aham eva nūna bālo, etad ahosi (Vin. i, 13).

The vowel after the *niggahita* optionally comes to elision.

Examples.

1. abhinanduntī: abhinandunṃ iti; abhinandunṃ ti (40); abhinandun ti (31); abhinanduntī.
2. uttattaṃva: uttattaṃ iva; uttattaṃ va (40); uttattaṃva.
3. yathābījaṃva: yathābījaṃ iva; yathābījaṃ va (40); yathābījaṃva.
4. yathādhaññaṃva: yathādhaññaṃ iva; yathādhaññaṃ va (40); yathādhaññaṃva.

Why say 'optionally'? To prevent the operation of this rule in the following: Aham eva nūna bālo, etad ahosi.

Counter examples.

1. ahameva: ahaṃ eva (34).
2. etadahosi. etaṃ ahosi; etad ahosi (34).

41. 56. Byañjano ca visañño (135-6, 149).

Niggahitamhā parasmim sare lutte yadi byañjano sasañño visañño hoti.

Evam 'sa te āsavā (M. i, 13), pupphaṃ 'sā uppajji (Vin. i, 21).

Lutte ti kasmā? Evam assa (Vin. i, 265) vidhūn' aggam iti.

Caggahaṇena tiṇṇaṃ byañjanaṇam antare ye sarūpā, tesam pi lopo hoti.
Agyāgāraṃ (Vin. ii, 145); paṭisanthāravuty assa (Khu. i, 67).

When the vowel that follows the *niggahita* is elided, if the syllable has a conjunct consonant, it becomes single consonant.

Examples.

1. evaṃsa: evaṃ assa; evaṃ ssa (40); evaṃ sa (41); evaṃsa.
2. pupphaṃsā: pupphaṃ assā; pupphaṃ ssā (40); pupphaṃ sā (41); pupphaṃsā.

Why say 'when elided'? To prevent the operation of this rule in the following: Evam assa vidhūn' aggam iti.

Counter examples.

1. evamassa: evaṃ assa. Here there is no elision of the vowel that follows the *niggahita*.
2. vidhūnaggam: vidhūnaṃ aggaṃ.

Here there is no elision of the vowels that follow the *niggahita*. Since there is no elision of the 'a's of assa and aggaṃ, the conjunct consonants, 'ss' and 'gg', do not become single consonants, 's' and 'g'.

By taking 'ca', when there are three consonants, there is also elision of (the beginning consonant of) those consonants that are similar.

Examples.

1. agyāgāraṃ: aggi āgāraṃ; aggy āgāraṃ (21); agy āgāraṃ ('ca' of 41); agyāgāraṃ (11).
2. paṭisanthāravutyassa: paṭisanthāravutti assa; paṭisanthāravutty assa (21); paṭisanthāravuty assa ('ca' of 41); paṭisanthāravutyassa (11).

Iti sandhi-kappe catuttho kaṇḍo

Thus ends the fourth section of the chapter on sandhi

PAÑCAMA-KAṆḌA

Fifth Section

42. 32. Go sare puthass' āgamo kvaci (53).

Putha icc' etassa ante sare pare kvaci gākārāgamo hoti.

Puthag eva.

At the end of 'putha', when a vowel follows, sometimes there is the insertion of the letter 'g'.

Examples.

1. puthageva: putha eva; putha g eva (42); puthageva.

43. 33. Pāssa c' anto rasso (54).

Pā icc' etassa ante sare pare kvaci gakārāgamo hoti, anto ca saro rasso hoti.

Pag eva (Khu. v, 111) vutyassa.

Kvacī ti kasmā? Pā eva (Vin. iv, 476) vutyassa.

At the end of 'pā', when a vowel follows, sometimes there is the insertion of the letter 'g', and the end vowel becomes short.

Examples.

1. pageva: pā eva; pā g eva, pa g eva (43); pageva.

Why say 'sometimes'? To prevent the operation of this rule in the following: Pā eva vutyassa.

44. 24. Abbho abhi (57).

Abhi icc' etassa sare pare abbhādeso hoti.

Abbhudīritam, abbhuggacchati (M. i, 177).

'Abhi', when a vowel follows, is substituted by 'abbh'.

Examples.

1. abbhudīritam: abhi udīritam; abbh udīritam (44); abbhudīritam.
2. abbhuggacchati: abhi uggacchati; abbh uggacchati (44); abbhuggacchati.

45. 25. Ajjho adhi (58).

Adhi icc' etassa sare pare ajjhādeso hoti.

Ajjhokāse (Vin. ii, 58), ajjhāgamā.

'Adhi', when a vowel follows, is substituted by 'ajjh'.

Examples.

1. ajjhokāse: adhi okāse; ajjh okāse (45); ajjhokāse.
2. ajjhāgamā: adhi āgamā; ajjh āgamā (45); ajjhāgamā.

46. 26. Te na vā ivanṇe (59).

Te ca kho abhi adhi icc' ete ivaṇṇe pare abbho ajjho iti vuttarūpā na honti
vā.

Abhicchitaṃ, adhīritaṃ.

Vā ti kasmā? Abbhīritaṃ, ajjhiṇamutto.

When the letters 'i' and 'ī' follow 'abhi' and 'adhi', optionally there is no substitution by the said forms: 'abbh' and 'ajjh'.

Examples.

1. abhicchitaṃ: abhi icchitaṃ; abh icchitaṃ (12); abhicchitaṃ (11).
2. adhīritaṃ: adhi īritaṃ; adh īritaṃ (12); adhīritaṃ (11).

Why say 'optionally'? To allow the operation of this rule in the following: Abbhīritaṃ, ajjhiṇamutto.

Counter examples.

1. abbhīritaṃ: abhi īritaṃ; abbh īritaṃ (44); abbhīritaṃ.
2. ajjhiṇamutto: adhi iṇa mutto; ajjh iṇa mutto (44); ajjhiṇamutto.

47. 23. Atissa c' antassa (60).

Ati icc' etassa antabhūtaṃ tisaddassa ivaṇṇe pare "sabbo caṃ ti" ti
vuttarūpaṃ na hoti.

Atīsiṅgaṇo, atīritaṃ.

Ivaṇṇe ti kasmā? Accantaṃ (VinA. i, 1).

When the letters 'i' and 'ī' follow, the said form ordained by "sabbo caṃ ti" (sutta 19) does not apply to the end syllable 'ti' of 'ati'.

Examples.

1. atīsiṅgaṇo: ati isi gaṇo; at i isi gaṇo (10); at isi gaṇo (12); at īsi gaṇo (15); atīsiṅgaṇo (11).
2. atīritaṃ: ati īritaṃ; at i īritaṃ (10) at īritaṃ (12); atīritaṃ (11).

Why say 'letters 'i' and 'ī'? To allow the operation of this rule in the following: accantaṃ.

Counter example.

1. accantaṃ: ati āntaṃ; at i antaṃ (10); a c antaṃ (19); a cc antaṃ (28); accantaṃ (11).

48. 43. Kvaci paṭi patissa (137).

Pati icc' etassa sare vā byañjane vā pare kvaci paṭi-ādeso hoti.

Paṭaggi (Vin. iv, 279) dātabbo, paṭihaññati (Vin. iv, 292).

Kvacī ti kasmā? Paccantimesu janapadesu (Vin. iii, 287), patilīyati (A. ii, 434), patirūpadesavāso ca (Khu. i, 4).

When a consonant or a vowel follows, sometimes there is the substitution of 'pati' by 'paṭi'.

Examples.

1. paṭaggi: pati aggi; pat i aggi (10); pat aggi (12); paṭ aggi (48); paṭaggi (11).
2. paṭihaññati: pati haññati; paṭi haññati (48); paṭihaññati.

Why say 'sometimes'? To prevent the operation of this rule in the following: Paccantimesu janapadesu, patilīyati, patirūpadesavāso ca.

Counter examples.

1. paccantimesu: pati antimesu; pa t i antimesu (10); pa c antimesu (19); pa cc antimesu (28); paccantimesu (11).
2. patilīyati. pati līyati. No substitution.
3. patirūpadesavāso. pati rūpadesavāso. No substitution.

49. 44. Puthass' u byañjane (129).

Putha icc' etassa anto saro byañjane pare ukāro hoti.

Puthujjano (D. i, 3), puthubhūtaṃ (D. ii, 89).

Antaggahaṇena aputhass' āpi sare pare antassa ukāro hoti. Manuññaṃ (Khu. ii, 119).

When a consonant follows, the end vowel of 'putha' becomes 'u'.

Examples.

1. puthujjano: putha jano; puth a jano (10); puth u jano (49); puth u jjano (28); puthujjano (11).
2. puthubhūtaṃ: putha bhūtaṃ; puth a bhūtaṃ (10); puth u bhūtaṃ (49); puthubhūtaṃ (11).

By taking 'anta', when a vowel follows, there is also the substitution of the end vowel of words other than 'putha' by the letter 'u'.

Examples.

1. manuññaṃ: mano aññaṃ; man o aññaṃ (10); man u aññaṃ ('anta' of 49); man u ññaṃ (13); manuññaṃ (11).

50. 45. O avassa (126).

Ava icc' etassa byañjane pare kvaci okāro hoti.

Andhakārena onaddhā (Khu. i, 35).

Kvacī ti kasmā? Avasussatu me sarīre maṃsalohitaṃ (M. ii, 146).

When a consonant follows, sometimes there is the substitution of 'ava' by 'o'.

Examples.

1. onaddhā: ava naddhā; o naddhā (50); onaddhā.

Why say 'sometimes'? To prevent the operation of this rule in the following: Avasussatu me sarīre maṃsalohitaṃ.

Counter examples.

1. avasussatu. Here there is no substitution of 'ava' by 'o'.

51. 59. Anupadiṭṭhānaṃ vuttayogato (150, 154).

Anupadiṭṭhānaṃ upasaggaṇipātānaṃ sarasandhīhi¹³ byañjanasandhīhi vuttasandhīhi ca yathāyogaṃ yojetabbam.

Pāpanaṃ (AbhiA. ii, 466), parāyanaṃ (Khu. i, 335), upāyanaṃ, upāhanaṃ (Vin. iii, 272), nyāyogo, nirupadhi (Khu. i, 148), anubodho (AbhiA. i, 296), duvūpasantaṃ, suvūpasantaṃ, dvālayo, svālayo, durākhyātaṃ, svākhyāto, udīritaṃ (Khu. i, 131), samuddiṭṭhaṃ, viyaggaṃ, vijjhaggaṃ, byaggaṃ, avayāgamaṇaṃ, anveti (Khu. i, 13), anupaghāto (Khu. i, 41), anacchariyaṃ (Vin. iv, 39), pariyesanā (A. i, 570), parāmāso (Abhi. i, 93). Evaṃ sare ca honti.

Pariggaho (D. ii, 50), paggaho (Khu. ix, 291), pakkamo, parakkamo (Abhi. i, 92), nikkamo (Abhi. i, 93), nikkasāvo, nillayanaṃ, dullayanaṃ, dubbhikkhaṃ (Vin. i, 8), dubbuttaṃ, sandiṭṭhaṃ (Vin. i, 112), duggaho, viggaho (D. i, 223), niggato (SuttanipātaA. ii, 208), abhikkamo (M. iii, 302), paṭikkamo (Khu. vi, 171). Evaṃ byañjane ca. Sesā sabbe yojetabbā.

Those forms of prefixes and particles, whose formations have not been shown, should be formed by the rules of vowel-sandhi, consonant-sandhi or verse-sandhi that have been mentioned before.

Examples. In case of vowels.

1. pāpanaṃ: pa āpanaṃ; p a āpanaṃ (10); p āpanaṃ (12); pāpanaṃ (11).
2. parāyanaṃ: parā ayanāṃ; par ā ayanāṃ (10); par ayanāṃ (12); par āyanaṃ (15); par āyanaṃ ('ca' of 20); parāyanaṃ (11). Some teachers separate this as param ayanāṃ.
3. upāyanaṃ: upa ayanāṃ; up a ayanāṃ (10); up ayanāṃ (12); up āyanaṃ (15); upāyanaṃ (11).

¹³ Vuttehi sarasandhīhi (K).

4. upāhanam: upa āhanam; up a āhanam (10); up āhanam (12); upāhanam (11).
5. nyāyogo: ni āyogo; ny āyogo (21); nyāyogo.
6. nirupadhi: ni upadhi; ni r upadhi (35); nirupadhi.
7. anubodho: anu bodho (23).
8. duvūpasantam: du upasantam; du v upasantam (35); du v ūpasantam (25); duvūpasantam.
9. suvūpasantam: su upasantam; su v upasantam (35); su v ūpasantam (25); suvūpasantam.
10. dvālayo: du ālayo; dv ālayo (18); dvālayo.
11. svālayo: su ālayo; sv ālayo (18); svālayo.
12. durākhyātam: du ākhyātam; du r ākhyātam (35); durākhyātam.
13. svākhyāto: su ākhyāto; sv ākhyāto (18); svākhyāto.
14. udīritam: u īritam; u d īritam (35); udīritam.
15. samuddiṭṭham: sam uddiṭṭham; sam uddiṭṭham (34); samuddiṭṭham.
16. viyaggaṃ: vi aggaṃ; vi y aggaṃ (35); viyaggaṃ.
17. vijjhaggaṃ: vi adhi aggaṃ; vi ajjh aggaṃ (42); vijjhaggaṃ.
18. byaggaṃ: vi aggaṃ; v i aggaṃ (10); v y aggaṃ (21); b y aggaṃ ('ca' of 20); byaggaṃ.
19. avayāgamanam: ava āgamanam; ava y āgamanam (35); avayāgamanam.
20. anveti: anu eti; anv eti (18); anveti.
21. anūpaghāto: anu upaghāto; an upaghāto (12); an ūpaghāto (15); anūpaghāto.
22. anacchariyam: anu acchariyam; an acchariyam (12); anacchariyam. See Nyāsa also.
23. pariyesanā: pari esanā; pari y esanā (35); pariyesanā.
24. parāmāso: para āmāso; par āmāso (12); parāmāso (11).

In case of a consonants.

1. pariggaho: pari gaho; pari ggaho (28); pariggaho.
2. paggaho: pa gaho; pa ggaho (28); paggaho.
3. pakkamo: pa kamo; pa kkamo (28); pakkamo.
4. parakkamo: parā kamo; para kamo (25); para kkamo (28); parakkamo.
5. nikkamo: ni kamo; ni kkamo (28); nikkamo.
6. nikkasāvo: ni kasāvo; ni kkasāvo (28); nikkasāvo.
7. nillayanam: ni layanam; ni llayanam (28); nillayanam.
8. dullayanam: du layanam; du llayanam (28); dullayanam.
9. dubbhikkham: du bhikkham; du bbhikkham (29); dubbhikkham.
10. dubbuttam: du uttam; du v uttam (35); du vv uttam (28); du bb uttam ('ca' of 20); dubbuttam.
11. sandiṭṭham: sam diṭṭham; san diṭṭham (31); sandiṭṭham.
12. duggaho: du gaho; du ggaho (28); duggaho.
13. viggaho: vi gaho; vi ggaho (28); viggaho.
14. niggato: ni gato; ni ggato (28); niggato.
15. abhikkamo: abhi kamo; abhi kkamo (28); abhikkamo.
16. paṭikkamo: paṭi kamo; paṭi kkamo (28); paṭikkamo.

Iti sandhi-kappe pañcamo kaṇḍo

Thus ends the fifth section of the chapter on sandhi

The applications of 'ca' in Kaccāyana:

1. Dragging (anukaḍḍhana),

the two 1. Dragging so that the word follows to the sutta, e.g., Ādito o ca (69). Here 'ca' drags

kāriyas, 'am' and 'ā', so that they follow to this sutta 69; otherwise they will not follow

to this sutta because there is the 'o' already which is the kāriya.

ca (16). 2. Dragging so that the word dragged does not transport to following sutta/s; e.g., Pubbo

following Here 'ca' drags or restrains the 'lutte' and 'dīgham' so that they do not follow to

sutts/a.

2. Collecting (sampiṇḍana), like English 'and'. This 'ca' usually is employed in the second sentence

when there are two sentences, e.g., Evādisa ri, pubbo ca rasso (22) = the beginning of 'eva' is

changed to 'ri', and the previous vowel is shortened. Here 'ca' does not add anything to the statement.

3. Accumulating (samuccaya), like English 'and also'. Here 'ca' indicates some addition to the statement,

e.g., Do dhassa ca (20) = 'dha' is changed to 'da', and also 'dha' to 'ha' and so on.

4. Delimiting (avadhāraṇa),

1. To make the application firm, see, e.g., suttas 84, 114.

2. To limit the application, to debar some application, see, e.g., suttas 79, 83, 89.

5. Smoothness of speech (vācāsīlīṭṭha), no extra meaning, but speech sounds good with it according to

usage. I cannot give an example for this right now.

kvaci, vā, navā, vibhāsā:

'kvaci' shows that the application of the sutta is not very often; it is only sometimes that the application is made. For example, changing the later vowel to 'asavaṇṇa' when the previous vowel is elided (by 14) is done only in a few cases; cases where this application is not done are many: yassindriyāni, tathūpamaṃ, yassadāni, saṇṇāiti, chāyāva, mātupaṭṭhānaṃ, madhūḍakam, etc. (Kaccāyana Bhāsāṭṭikā.)

'navā' is said to be the same as 'kvaci'. And it is said that 'kvaci' allows only one form, and no alternative form. E.g., n+upeti becomes nopeti and not nopeti and nupeti.

'vā' and 'vibhāsā' are also said to be the same. They show that there can be two forms, one where the application is made and the other where it is not made, unlike 'kvaci' and 'navā' which allow only one form. E.g., tanniccutaṃ, tan niccutaṃ; dhammaṇicare, dhammaṃ care, etc.

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'Kvaci' 'navā' ca ekatthā, yebhuyyen' ekarūpakā,

'Vā' 'vibhāsā' samānatthā, pāyen' obhayarūpakā.

(Kaccāyanavaṇṇanā.)

'Kvaci' and 'navā' have one (the same) meaning; they generally have or show one form.

'Vā' and 'vibhāsā' have the same meaning; they generally have or show two forms.

2-NĀMA-KAPPA 2-Noun Chapter

PAṬHAMA-KAṆḌA First Section

[This chapter deals with formation of inflected nouns, pronouns, etc.]

52. 60. Jinavacanayuttam hi.

"Jinavacanayuttam hi" icc' etaṃ adhikārattham veditabbaṃ.

"Conforming to the Word of The Conqueror (Buddha)". This should be understood for the sake of following, i.e., to apply to all the suttas backward and forward.

Note. This is an *adhikāra sutta*, an aphorism that has general application. It applies to all aphorisms in the book. Every thing that is mentioned in this book is in accordance with the word of the Buddha, or the language used by the Buddha.

53. 61. Liṅgañ ca nippajjate (192).

Yathā yatthā jinavacanayuttam hi liṅgaṃ, tathā tathā idha liṅgañ ca nippajjate.

Tam yathā? Eso no satthā, brahmā, attā, sakhā, jānā.

Here the base should be established in such a way that it conforms to the Word of The Conqueror.

As what? Eso no satthā, brahmā, attā, sakhā, rājā.

Note. The particle 'ca' in the sutta is used to include roots (*dhātu*); roots also should be established conforming to the Word of the Conqueror.

The real examples for this sutta are esa, amha, satthu, brahma, atta, sakha and rāja. Since it is impossible to show the words without the inflectional endings they are here shown as completed words, --base and inflectional endings.

54. 62. Tato ca vibhattiyo (202-3).

Tato jinavacanayuttehi liṅgehi vibhattiyo parā honti.

Inflectional endings (vibhattis) are placed after the bases that conform to the Word of The Conqueror.

Note. The particle 'ca' in the sutta indicates that inflectional endings are also used after the indeclinables which end with suffixes like 'tave', 'tunā', etc.

55. 63. Si yo, aṃ yo, nā hi, sa naṃ, smā hi, sa naṃ, smiṃ su (200).

Kā ca pana tāyo vibhattiyo? Si, yo iti paṭhamā; aṃ, yo iti dutiyā; nā, hi iti tatiyā; sa, naṃ iti catutthī; smā, hi iti pañcamī; sa, naṃ iti chaṭṭhī; smiṃ, su iti sattamī.

Vibhatti icc' anena kvattho? Amhassa mamaṃ savibhattissa se.

And which are those inflectional endings? Si, yo are the first (pair); aṃ, yo are the second; nā, hi are the third; sa, naṃ are the fourth; smā, hi are the fifth; sa, naṃ are the sixth; smiṃ, su are the seventh.

What is the use of saying 'inflectional ending'? The use is in such suttas as Amhassa mamaṃ savibhattissa se, etc. When 'sa' follows there is (substitution of) 'amha' together with the inflectional ending for 'mamaṃ'. (§120).

Note: The inflectional endings are divided into eight pairs, namely, Paṭhamā, Dutiyā, Tatiyā, Catutthī, Pañcamī, Chaṭṭhī, Sattamī and Aṭṭhamī. Aṭṭhamī is the name for the endings in vocative case, and in the order in declensions it is placed after the Paṭhamā. The first of each of the pairs are singular, and the second, plural. There is no dual number in Pāli.

56. 64. Tadanuparodhena.

Yathā yathā tesāṃ jinavacanānaṃ anuparodho¹, tathā tathā idha liṅgaṃ ca nippajjate.

Here the base should be formed in such a way that it does not contradict the Word of the Conqueror.

Note: The particle 'ca' in the sutta indicates that verbs (ākhyāta) should also be formed in accordance with the Word of the Conqueror. The difference between this sutta and the sutta §53 is that by sutta §53 the base should be put down in accordance with Word of the Conqueror and by this sutta the completed form should be established in accordance with Word of the Conqueror. Example: By sutta §53 the base for the word 'puriso' (nominative singular) should be put down as 'purisa' and not puruṣa (as in Sanskrit); when the word is formed it should be 'puriso' and not 'puruṣaḥ'.

57. 71. Ālapane si ga-sañño (204).

Ālapanatthe si gasañño hoti.

Bhoti ayye. (Vin. ii, 280); bhoti kaññe; bhoti Kharādiye².

Ālapane ti kimattham? Sā ayyā (Vin. ii, 307).

¹ Vuttaṃ ca vuttiyaṃ "yathā yathā tesāṃ jinavacanānaṃ anuparodho, tathā tathā idha liṅgaṃ ca nippajjate" ti (Nyāsa). "Yathā yathā tesāṃ jinavacanānaṃ uparodho na hoti, tathā tathā idha liṅgaṃ, casadden' ākhyātaṃ ca nippajjate" (Rū). Anuparodhena (Ka).

² Aṭṭhakkhuraṃ Kharādiye (Khu. v, 4).

Sī ti kimattham? Bhotiyo ayyāyo (Vin. ii, 288).

Ga icc' anena kvattho? Ghat' e ca.

In the meaning of addressing 'si' has the name 'ga'.

Examples:

1. Bhoti ayye = Dear lady!
2. Bhoti kaññe = Dear girl!
3. Bhoti Kharādiye = Dear Kharādiyā!

Here both 'bhoti' and ayye, etc. are examples. When forming these words, the inflectional ending 'si' is to be employed; then by this sutta 'si' is given the name 'ga', and then follows the application of other suttas to complete the word.

What is the purpose of saying 'addressing'? To prevent the operation of this rule in other cases such as "sā ayyā". Here the case is not 'addressing', but nominative.

What is the purpose of saying 'si'? To prevent the operation of this rule in the example: "Bhotiyo ayyāyo". Here the inflectional ending is 'yo', not 'si'.

What is the purpose of saying 'ga'? For the use of name 'ga' in the sutta 'Ghat' e ca (§114). After 'gha' there is (substitution of 'ga') by 'e'. (see §114).

58. 29. Ivanna'-uvanna jha-lā (205).

Ivanna'-uvanna icc' ete jha-lasaññā honti yathāsaṅkhyam.

Isino, aggino, gahapatino, daḍḍino. Setuno, ketuno, bhikkhuno. Sayambhuno, abhibbhuno.

Jha la icc' anena kvattho? Jha-lato sassa no vā.

The letters 'i' and 'ī', and 'u' and 'ū' are respectively named 'jha' and 'la'.

The examples are isino, etc. When forming the word 'isino', first the base has to be put down as 'isi', then the inflectional ending Chaṭṭhī 'sa' is employed; then the second 'i' of 'isi' is given the name 'jha' by this sutta. The same should be done with the nouns with the bases in 'ī, u, ū'.

What is the purpose of saying 'jha' and 'la'? For the use of name 'jha' and 'la' in the sutta 'Jha-lato sassa no vā' (§66).

59. 182. Te itthikhyā po (206).

Te ivanna'-uvanna yadā itthikhyā, tadā pasaññā honti.

Rattiyā, itthiyā, dhenuyā, vadhuyā.

Itthikhyā ti kimatthaṃ? Isinā, bhikkhunā.

Pa icc' anena kvattho? Pato yā.

These letters, 'i, ī' and 'u, ū', when they mean feminine gender, are named 'pa'.

In forming 'rattiyā', the base 'ratti' is put down first, and then the inflectional ending 'nā' is employed. Then by this sutta the 'i' of feminine 'ratti' is named 'pa'. And then comes the application of the suttas 'Pato yā', etc.

What is the purpose of saying 'itthikhyā'? In examples isinā, bhikkhunā, etc. there is no application of this sutta since they are masculine.

What is the purpose of saying 'pa'? For the use of name 'pa' in the sutta 'Pato yā' (§?), etc.

60. 177. Ā gho (207).

Ākāro yadā itthikhyo, tadā ghasañño hoti.

Saddhāya, kaññāya, vīṇāya, gaṅgāya, disāya sālāya, mālāya, tulāya, dolāya, pabhāya, sobhāya³, paññāya, karuṇāya, nāvāya, kapālikāya.

Ā ti kimatthaṃ? Rattiyā, itthiyā.

Itthikhyo ti kimatthaṃ? Satthārā desito ayaṃ dhammo.

Gha icc' anena kvattho? Ghato nādīnaṃ.

The letter, 'ā', when it means feminine gender, is named 'gha'.

When forming 'saddhāya', etc. the base is put down as 'saddhā', etc. The inflectional ending 'nā' is employed; then the 'ā' of 'saddhā', etc. is named 'gha', and application of other suttas follows.

What is the purpose of saying 'ā'? There is no application of this sutta in rattiyā, itthiyā, etc. since the letter is 'i or ī' and not 'ā'.

What is the purpose of saying 'itthikhyo'? In the examples 'Satthārā desito ayaṃ dhammo', etc. there is no application of this sutta, since the word is in the masculine.

What is the purpose of saying 'gha'? For use of name 'gha' in suttas 'Ghato nādīnaṃ', etc.

61. 86. Sāgamo se (208).

Sakārāgamo hoti se vibhattimhi.

³ Sotāya (K).

Purisassa, aggissa, isissa, daṇḍissa, bhikkhussa, sayambhussa, abhibhussa.

Se ti kimatthaṃ? Purisasmiṃ.

When 'sa' follows, there is insertion of 's'.

Purisassa: purisa + sa. By this sutta 's' is inserted after the base.
The rest are to be understood similarly.

What is the purpose of saying 'se'? There is no application of this sutta in the example 'purisasmiṃ', since there is no 'sa'.

62. 206. Saṃ-sāsv ekavacanesu ca (209).

Saṃ-sāsu ekavacanesu vibhattādesesu sakārāgamo hoti.

Etissaṃ, etissā; imissaṃ, imissā; tissaṃ, tissā; tassaṃ, tassā; yassaṃ, yassā;
amussaṃ, amussā.

Saṃ-sāsvī ti kimatthaṃ? Agginā, pāṇinā.

Ekavacanesvī ti kimatthaṃ? Tāsaṃ, sabbāsaṃ.

Vibhattādesesvī ti kimatthaṃ? Manasā, vacasā, thāmasā.

There is the insertion of "s" when there is the substitution of inflections "saṃ" and "sa".

Examples. Etissaṃ = etā + smiṃ ("ā" of "etā" is changed to "i"; "smiṃ" is changed to "saṃ" and "s" is inserted). Meaning "in that (feminine)".

Etissā = etā + sa ("ā" of "etā" is changed to "i"; "sa" is changed to "sā" and "s" is inserted).

Why it is said "saṃ-sāsu"? To prevent the insertion of "s" because there is no "saṃ" or "sā" such as in the words "agginā" and "pāṇinā".

Why it is said "ekavacanesu"? Because it is not singular such as in "tāsaṃ" and "sabbāsaṃ".

Why it is said "vibhattādesesu"? To prevent the insertion of "s" when there is no substitution of inflection such as in "manasā", "vacasā" and "thāmasā".

63. 217. Et'-imāsam i (210).

Etā-imā icc' etesam anto saro ikāro hoti saṃ-sāsu ekavacanesu
vibhattādesesu.

Etissaṃ, etissā; imissaṃ, imissā.

Saṃ-sāsvī ti kimatthaṃ? Etāya, imāya.

Ekavacanesvī ti kimattham? Etāsaṃ, imāsaṃ.

The end of "etā" and "imā" are changed to "i" when there is substitution of the inflections "saṃ" and "sā".

Examples. The same as the previous sutta.

Why it is said "saṃ-sāsu"? To prevent the change into "i" when there is no "saṃ" or "sā" such as in "etāya" and "imāya".

Why it is said "ekavacanesu"? To prevent the change into "i" when it is not singular such as in "etāsaṃ" and "imāsaṃ".

64. 216. Tassā vā (211, 366-7).

Tassā itthiyaṃ vattamānassa antassa ākārāssa ikāro hoti vā saṃ-sāsu ekavacanesu vibhattādesesu.

Tissaṃ, tissā; tassam, tassā.

Optionally there is change to "i" of the "ā", which is the last letter, in the feminine, of "tā", when there is substitution of the inflections "saṃ" and "sā" in the singular.

Examples. Tissaṃ = tā + smiṃ ("smiṃ" is changed to "saṃ"; "ā" of "tā" is changed to "i" and there is insertion of "s").

Tissā = tā + sa ("sa" is changed to "sā"; "ā" of "tā" is changed to "i" and there is insertion of "s").

65. 215. Tato sassa ssāya (212).

Tato tā-etā-imāto sassa vibhattissa ssāyādeso hoti vā.

Tissāya, etissāya, imissāya.

Vā ti kimattham? Tissā, etissā, imissā.

Optionally, after "tā", "etā" and "imā", the inflection "sa" is changed to "ssāya".

Examples. Tissāya = tā + sa ("sa" is changed to "ssāya"; "ā" of "tā" is changed to "i").

Why it is said "vā"? In "tissā", "etissā", and "imissā", etc., "sa" is changed to "ssāya".

66. 205. Gho rassam (213).

Gho rassam āpajjate saṃ-sāsu ekavacanesu vibhattādesesu.

Tassam, tassā; yassam, yassā; sabbassam, sabbassā.

Sam-sāsvī ti kimattham? Tāya, sabbāya.

Ekavacanesvī ti kimattham? Tāsam, sabbāsam.

"Gha" becomes short when there are the inflection substitutions "sam" and "sā".

Examples. Tassam = tā + smim ("smim" is changed to "sam"; "s" is inserted; by Kac. 60 "ā" is named "gha"; "ā" of "tā" is shortened).

Why it is said "when 'sam' and 'sā' follows"? To prevent the operation of this rule in "tāya", "sabbāya", etc.

Why it is said "when 'ekavacana' follows"? To prevent the operation of this rule in "tāsam", "sabbāsam", etc.

67. 229. No ca dvādito nammhi (214).

Dvi icc' evamādito saṅkhyāto nakārāgamo hoti nammhi vibhattimhi.

Dvinnam, tinnam, catunnam, pañcannam, channam, sattannam, aṭṭhannam, navannam, dasannam.

Dvādito ti kimattham? Sahassānam.

Nammhi ti kimattham? Dvīsu, tīsu.

Caggahaṇena ssañ c' āgamo hoti. Catassannam itthīnam; tissannam vedanānam.

After the numbers "dvi" and so on, there is insertion of "n" when the inflection "nam" follows.

Examples. Dvinnam = dvi + nam (by this sutta "n" is inserted).

Why it is said "after 'dvi' and so on"? To prevent the insertion of "n" in "sahassānam", etc.

Why it is said "'nam' follows"? To prevent the insertion of "n" in "dvīsu", "tīsu", etc.

By taking "ca" there is also the insertion of "ssam". Examples: catassannam = catu + nam (by Kac. 404 "u" of catu is changed to "a"; by "ca" of this sutta there insertion of "ssam").

68. 184. Amā pato smimsmānam vā (216).

Pa icc' etasmā smim smā icc' etesam am-āadesā honti vā yathāsaṅkhyam.

Matyaṃ, matiyaṃ, matyā (Khu. vi, 39), matiyā. Nikatyāṃ. Nikatiyaṃ (Khu. vi, 39), nikatyā (Khu. v, 9), nikatiyā (PetavatthuA. 196). Vikatyāṃ, vikatiyaṃ, vikatyā, vikatiyā. Viratyāṃ, viratiyaṃ, viratyā, viratiyā. Ratyāṃ, ratiyaṃ, ratyā (Khu. vi, 315), ratiyā. Puthabyāṃ. Muthaviyaṃ, puthabyā, puthaviyā. Pavatyāṃ, pavatyā, pavattiyaṃ, pavattiyā.

Optionally after "pa", "smiṃ" and "smā" are change to "am" and "ā" respectively.

Examples. Matyaṃ = mati + smiṃ ("smiṃ" is changed to "am"; "i" of "mati" is changed to "y").

Matyā = mati + smā ("smā" is changed to "ā"; "i" of "mati" is changed to "y").

69. 186. Ādito o ca (218).

Ādi icc' etasmā smiṃvacanassa am-oādesā honti vā.

Ādim, ādo.

Vā ti kimattham? Ādismiṃ, ādimhi nātham namassitvāna.

Caggahaṇena aññasmā pi smiṃvacanassa ā-o-amādesā honti (Sad. 209). Divā ca ratto ca haranti ye balim (Khu. i, 312). Bārāṇasiṃ ahu rājā (Khu. v, 380).

Optionally the inflection "smiṃ" after "ādi" is changed to "am" and "o".

Examples. Ādim = ādi + smiṃ ("smiṃ" is changed to "am"; "i" of "ādi" is elided).

Ādo = ādi + smiṃ ("smiṃ" is changed to "o"; "i" of "ādi" is elided).

Why it is said "vā"? To prevent the changed of "smiṃ" into "am" and "o" such as in "ādismiṃ", "ādimhi", etc.

By taking "ca" there is substitution of "smiṃ", after other words, into "ā", "o", and "am".

Examples: divā = divā + smiṃ ("smiṃ" is changed to "ā"; "ā" of "divā" is elided). Ratto = ratti + smiṃ ("smiṃ" is changed to "o"; "i" of "ratti" is elided). Bārāṇasiṃ = Bārāṇasī + smiṃ ("smiṃ" is changed to "am"; "a" of "am" is elided).

70. 30. Jha-lānam iy'-uvā sare va (220).

Jha la icc' tesam iya uva icc' ete ādesā honti vā sare pare yathāsaṅkyam.

Tiyantaṃ pacchiyāgāre, aggiyāgāre, bhikkhuvāsane nisīdati, puthuvāsane nisīdati.

Sare ti kimattham? Timalam, tiphalam, ticatukkam, tidaṇḍam, tilokam, tinayanam, tipāsam, tihamisam, tibhavam, tikhandham, tipīṭakam, tivedanam, catuddisam, puthubhūtam.

Vā ti kimattham? Pañcaḥ' aṅgehi (Vin. v, 343) tīhākārehi. Cakkh' āyatanam (Abhi. iii, 5).

Vā ti vikappanattham? Ikārassa ayādeso hoti (Sad. 221). Vatthuttayam.

Optionally there is substitution of "jha" and "la" by "iya" and "uva" respectively when a vowel follows.

Examples: Tiyaṇam = ti + antam ("i" of "ti" is named "jha"; "i" is changed to "iya"; "a" of "iya" is elided). Bhikkhuvāsane = bhikkhu + āsane ("u" of "bhikkhu" is named "la"; "u" is changed to "uva"; "a" of "uva" is elided).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follow such as in "timalam"...

Why it is said "optionally"? To prevent the operation of this rule in "pañcaḥ' aṅgehi"...

"Vā" is used in the meaning of "vikappana". By that "vā" there is substitution of "aya" of "i". Example: vatthuttayam = vatthutti + si (by "vā", "i" of "ti" is changed to "aya"; "si" is changed to "am").

71. 505. Ya-vakārā ca.

Jha-lānam yakāra-vākārādesā honti sare pare yathāsankhyam.

Agyāgāram (Vin. iii, 33); cakkh' āyatanam (Abhi. iii, 5); svāgataḥ (Khu. v, 300); te mahāvīra.

Caggahaṇam sampiṇḍanattham.

When a vowel follows there are substitutions of "jha" and "la" by "ya" and "va" respectively.

Examples: Agyāgāram = aggi + āgāram ("i" of "aggi" is named "jha"; "i" is changed to "ya"; "a" of "ya" is elided; "g" of "aggi" is also elided).

Svāgataḥ = su + āgataḥ ("u" is named "la"; "u" is changed to "va"; "a" of "va" is elided).

"Ca" is used in the meaning of adding.

72. 185. Pasaññassa ca (222).

Pasaññassa ca ivaṇṇassa vibhattādesa sare pare yakārādeso hoti.

Puthabyā; ratyā (Khu. vi, 315); matyā (Khu. vi, 39).

Sare ti kimattham? Puthaviyam.

When a vowel follows there is substitution of "i" and "ī", which are named "pa", into "ya".

Examples: puthabyā = puthavī + smā ("ī" of "puthavī" is named "pa"; "smā" is changed to "ā" by Kac. 68; "ī" is changed to "ya"; "v" is changed to "b" by Kac. 20).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follow such as in "puthaviyam".

73. 174. Gāva se (224).

Go icc' etassa okārassa āvādeso hoti se vibhattimhi.

Gāvassa.

When the inflection "sa" follows "o" of "go" is changed to "āva".

Example: gāvassa = go + sa ("o" of "go" is changed to "āva"; "s" is inserted by Kac.)

74. 169. Yosū ca (224)

Go icc' etessa okārassa āvādeso hoti yo icc' etesu paresu.

Gāvo gacchanti; gāvo passanti; gāvī gacchanti; gāvī passanti.

Caggahaṇam kimattham? Nā-smā-smim-suvacanesu āvādeso hoti.

Gāvena, gāvā, gāve, gāvesu.

When "yo" follows, "o" of "go" is changed to "āva".

Examples: gāvo = go + yo ("o" of "go" is changed to "āva"; "yo" is changed to "o" by the "tu" of Kac. 205; "a" is elided by Kac. 12).

Why it is said "by taking 'ca'"? By taking "ca" there are substitutions of "āva" when "nā", "smā", "smim", and "su" follow. Examples: gāvena = go + nā ("o" of "go" is changed to "āva" by "ca" of this sutta; "nā" is changed to "ena" by Kac. 103; "a" is elided by Kac. 12). Gāva = go + smā ("o" of "go" is changed to "āva" by "ca" of this sutta; "smā" is changed to "ā" by Kac. 99; "a" is elided by Kac. 12). Gāve = go + smim ("o" of "go" is changed to "āva" by "ca" of this sutta; "smim" is changed to "e" by Kac. 108; "a" is elided by Kac. 12). Gāvesu = go + su ("o" of "go" is changed to "āva" by "ca" of this sutta; "a" is changed to "e" by Kac. 101).

75. 170. Av' amhi ca (224).

Go icc' etassa okārassa āva ava icc' ete ādesā honti amimhi vibhattimhi.

Gāvaṃ, gavaṃ.

Caggahaṇena sādisesesu pubbuttavacanesu go icc' etassa okārassa avādeso
hoti.

Gavassa, gavo, gavena, gavā, gave, gavesu.

When the inflection "aṃ" follows, the "o" of "go" is changed to "āva" and "ava".

Examples: gāvaṃ and gavaṃ = go + aṃ ("o" of "go" is changed to "āva" and "ava"; "a" is elided by Kac. 12).

By taking "ca", before the remaining inflections beginning with "sa", that are mentioned in the previous (two) suttas, the "o" of "go" is changed to "ava". Examples: gavassa = go + sa (by "ca" of this sutta the "o" of "go" is changed to "ava"; "s" is inserted by Kac. 63).

76. 171. Āvass' u vā (226).

Āva icc' etassa gāvādesassa antasarassa ukārādeso hoti vā aṃmhi
vibhattimhi.

Gāvum, gāvaṃ.

Āvasse ti kimattham? Gavaṃ.

Aṃmhi ti kimattham? Gāvo tiṭṭhanti.

Optionally when the inflection "aṃ" follows, the end vowel of "āva", that is the substitution of "go", is changed to "u".

Examples: gāvum = go + aṃ ("o" of "go" is changed to "āva" by Kac. 73; "a" of "āva" is changed to "u" by this sutta; "aṃ" is changed to "ṃ" by Kac. 82).

Why it is said "of 'āva'"? To prevent the operation of this rule in "gavaṃ", etc.

Why it is said "when 'aṃ' follows"? To prevent the operation of this rule when there is no "aṃ" such as in "gāvo..."

77. 175. Tato nam aṃ patimh' ālutte ca samāse (227-8).

Tato gosaddato naṃvacanassa aṃādeso hoti, go icc' etassa okārassa
avādeseso hoti patimhi pare alutte ca samāse.

Gavaṃpati (S. iii, 382).

Alutte ti kimattham? Gopati.

Caggahaṇena asamāse pi naṁvacanassa aṁādeso hoti, go icc' etassa okārassa avādeso hoti.

gavaṁ.

When there is a compound where the inflection of the first member is not elided (alutta-samāsa) and when "pati" follows, after the word "go" there is substitution of "naṁ" to "aṁ" and there is substitution of the "o" of "go" into "ava".

Example: gavaṁpati = goṇaṁ + pati ("naṁ" is changed to "aṁ" by this sutta; also by this sutta "o" of "go" is changed to "ava").

Why it is said "when there is a compound where the inflection of the first member is not elided (alutta-samāsa)"? To prevent the operation of this sutta when there is elision of the inflection such as in "gopati", etc.

By taking "ca", when there is no compound also, "naṁ" is changed to "aṁ" and "o" of "go" is changed to "ava". Example: gavaṁ = go + naṁ ("naṁ" is changed to "aṁ"; "o" of "go" is changed to "ava").

78. 31. O sare ca (229).

Go icc' etassa okārassa avādeso hoti samāse ca sare pare.

Gavassakaṁ, gavelakaṁ, gavājinaṁ.

Caggahaṇena uvaṇṇa icc' evaṁ antānaṁ līṅgānaṁ uva-ava-urādesā honti smiṁ-yo icc' etesu kvaci.

Bhuvi, pasavo, guravo, caturo (Khu. i, 293).

Sare ti kimatthaṁ? Godhano, govindho (D. ii, 186).

When there is a compound and a vowel follows, the "o" of "go" is changed to "ava".

Example: gavassakaṁ = go + assakaṁ ("o" of "go" is changed to "ava"; "a" of "ava" is elided by Kac. 12).

By taking "ca", optionally when "smiṁ" and "yo" follow, there are substitution of the stems ending in "u" and "ū" by "uva", "ava" and "ura". Examples: bhuvi = bhū + smiṁ ("ū" of "bhuvī" is changed to "uva"; by "tato" of Kac. 206 "smiṁ" is changed to "i"; "a" of "uva" is elided by Kac. 12). Pasavo = pasu + yo (by "ca" of this sutta, "u" is changed to "ava"; by "tu" in Kac. 205 "yo" is changed to "o"; "a" of "ava" is elided by Kac. 12). Caturo = catu + yo ("u" is changed to "ura"; by "tu" in Kac. 205 "yo" is changed to "o"; "a" of "ava" is elided by Kac. 12).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follow such as in "godhano", "govindho", etc.

79. 46. Tabbiparītūpapade byañjane ca.

Tassa avasaddassa yadā upapade tiṭṭhamānassa tassa okārassa viparīto hoti byañjane pare.

Uggate sūriye; uggacchati; uggahetvā.

Caggahaṇam avadhāraṇattham. Avasāne, avakiraṇe, avakirati.

When a consonant follows, "ava", that is the first member of a compound (upapada), is changed to the "viparīta" of "o" (which is "u").

Examples: uggate = ava + gate ("ava" is changed to "u"; "g" of "gate" is doubled by Kac. 20).

"Ca" is for preventing the operation of this rule such as in "avasāne", "avakiraṇe", "avakirati", etc.

80. 173. Goṇa naṃmhi vā (231).

Sabbass' eva gosaddassa goṇādeso hoti vā naṃmhi vibhattimhi.

Goṇānam sattannam.

Vā ti kimattham? Gonañ⁴ ce taramānānam, ujum gacchati puṅgavo. Sabbā gāvī ujum yanti, nette ujum gate sati.

Yogavibhāgena aññatrā pi goṇādeso hoti. Goṇabhūtānam.

Optionally when the inflection "naṃ" follows, all the word "go" is changed to "goṇa".

Example: goṇānam = go + naṃ ("go" is changed to "goṇa"; by Kac. 89 the "a" of "goṇa" is lengthened).

Why it is said "optionally"? To prevent the operation of this rule in "gonañ..." When the leader of the crossing cattle goes straight, all cows go straight when the leader goes straight.

By dividing the sutta, in other places also there is the substitution "goṇa" such as in "goṇabhūtānam".

81. 172. Su-hi-nāsu ca (231-2).

Su hi nā icc' etesu sabbassa gosaddassa goṇādeso hoti vā.

Goṇesu, goṇehi, goṇebhi, goṇena.

Vā ti kimattham? Gosu, gohi, gobhi, gavena.

⁴ Gavam ce (Khu. vi, 46, 51)

Caggahaṇena syādisesesu pubbuttaravacanesu pi goṇa-gu-gavayādesā honti.
Goṇo, goṇā, goṇaṃ, goṇe, goṇassa, goṇamhā. Goṇamhi, gunnaṃ, gavayehi,
gavayebhi.

Optionally, when "su", "hi", and "nā" follow, all the word "go" is changed to "goṇa".

Examples: goṇesu = go + su ("go" is changed to "goṇa").

Why it is said "optionally"? To prevent the operation of this sūta in "gosu", "gohi", "gobhi", "gavena", etc.

By taking "ca", when "si" and others follow, which are mentioned previously and following, there are also the substitution by "goṇa", "gu" and "gavaya". Examples: goṇo = go + si ("si" is changed to "o"; "go" is changed to "goṇa"). Gunnaṃ = go + naṃ ("go" is changed to "gu"; "n" is inserted). Gavayehi = go + hi ("go" is changed to "gavaya"; by Kac. 108, "a" is changed to "e").

82. 149. Aṃ mo niggahitaṃ jha-la-pehi (235).

Aṃvacanassa, makārassa ca jha la pa icc' etehi niggahitaṃ hoti.

Aggiṃ, isiṃ, gahapatiṃ, daṇḍiṃ, mahesiṃ, bhikkhuṃ, paṭuṃ, sayambhuṃ,
abhibhuṃ, rattiṃ, itthiṃ, vadhuṃ, pulliṅgaṃ, pumbhāvo, puṅkokilo.

Aṃ-mo ti kimatthaṃ? Agginā, pāṇinā, bhikkhunā, rattiyā, itthiyā, vadhuyā.

Jha-la-pehī ti kimatthaṃ? Sukhaṃ, dukkhaṃ.

Pun' ārambhaggahaṇaṃ vibhāsanivattanatthaṃ. Aggiṃ, paṭuṃ, buddhiṃ,
vadhuṃ.

After "jha", "la", and "pa", "aṃ" and "ma" are changed to "ṃ".

Examples: aggiṃ = aggi + aṃ ("i" is named "jha"; "aṃ" is changed to "ṃ"). Rattiṃ = ratti + aṃ ("i" of "ratti" is named "pa"; "aṃ" is changed to "ṃ"). Pulliṅgaṃ = puma + liṅgaṃ ("ma" of "puma" is changed to "ṃ"; by Kac. 7, "ṃ" is changed to "l").

Why it is said "aṃ-ma"? To prevent the operation of this rule when there are no "aṃ-ma" such as in "agginā", etc.

Why it is said "after 'jha', 'la' and 'pa'"? To prevent the operation of this rule there are no "jha", "la" or "pa" such as in "sukhaṃ", "dukkhaṃ", etc.

Taking again "jha-la-pehi" is to prevent the following of "vā" here.

83. 67. Saralopo 'mādesa-paccayādimhi saralope tu pakati (236).

Saralopo hoti amādesa-paccayādimhi, saralope tu pakati hoti.

Purisaṃ, purise, pāpaṃ, pāpe, pāpiyo, pāpiṭṭho.

16). Amādesapaccayādimhī ti kimatthaṃ? Appamādo amataṃ padaṃ (Khu. i,

Saralope ti kimatthaṃ? Purisassa, daṇḍinaṃ.

Tuggaṇaṃ avadhāraṇatthaṃ? Bhikkhunī, gahapatānī.

Pakatiggaṇaṇasāmatthena puna sandhibhāvo ca hoti. Seyyo (Khu. i, 29);
setṭho (Vin. i, 4); jeyyo; jeṭṭho (D. ii, 13).

There is elision of the vowel when the inflection "am", a substitution, a suffix, etc., follow;
and when there is elision of the vowel, the vowel does not change.

Examples: purisaṃ = purisa + am (because of "am" there is elision of vowel "a" of "purisa"
and "a" of "am" is not changed). Pāpiyo = pāpa + iya ("a" of "pāpiya" is elided and "i" of
"iya" is not changed).

Why it is said "when the inflection "am", a substitution, a suffix, etc., follow"? To prevent
the operation of this rule when that does not happen such as in "appamādo amataṃ padaṃ".
Here the "a" of "amataṃ" is not the inflection "am", not a substitution, and not a suffix,
therefore there is no operation of this rule.

Why it is said "there is elision of the vowel"? To prevent the operation of this rule when
there is no vowel such as in "purisassa", "daṇḍinaṃ", etc.

"Tu" is for preventing the operation of this rule in "bhikkhunī", "gahapatānī", etc. Bhikkhunī
= bhikkhu + inī (here the "i" of "inī" is elided; by Kac. 13 the "i" of "inī" is elided).
Gahapatānī = gahapati + inī (by Kac. 91 "i" of "pati" is changed to "a"; by Kac. 13 the "i"
of "inī" is elided; by Kac. 16 the "a" becomes "ā").

Again by taking "pakati", there is also sandhi such as in "seyyo", "setṭho", "jeyyo", "jeṭṭho",
etc.

84. 144. Agho rassam ekavacanayosv api ca (237-8).

Agho saro rassam āpajjate ekavacana-yo icc' etesu.

Itthim, itthiyo, itthiyā. Vadhum, vadhuyo, vadhuyā. Daṇḍim⁵, daṇḍino,
daṇḍinā. Sayambhum, sayambhuvo, sayambhunā.

Agho ti kimatthaṃ? Kañṇaṃ, kañṇāyo, kañṇāya.

Ekavacanayosvī ti kimatthaṃ? Itthīhi, sayambhūhi.

⁵ Daṇḍinaṃ (Nyā).

Caggahaṇam avadhāraṇattham? Nadim, nadhiyo, nadiyā.

Apiggahaṇena na rassam āpajjate. Itthī, bhikkhunī.

When singular inflection and "yo" follow, the vowel that is not "gha" becomes short.

Examples: itthim = itthī + am ("i" of "itthī" is changed to "i"; "am" is changed to "m" by Kac. 82). Itthiyo = itthī + yo ("i" of "itthī" is changed to "i").

Why it is said "not 'gha'"? To prevent the operation of this rule when there is "gha" such as in "kaññaṁ"...

Why it is said "when the singular inflection and 'yo' follow"? To prevent the operation of this rule when this is not the case such as in "itthiḥi", "sayambhūhi", etc.

"Ca" is for emphasis.

By taking "api" there is shortening. Examples: itthī = itthī + si ("i" is not changed to "i" because of "api" in the sutta; "si" is elided).

85. 150. Na sismim anapumsakāni (239-48).

Sismim anapumsakāni līṅgāni nā rassam āpajjante.

Itthī, bhikkhunī, vadhū, daṇḍī, sayambhū.

Sismim ti kimattham? Bhoti itthi, bothi vadhu, bho daṇḍi, bho sayambhu.

Anapumsakānī ti kimattham? Sukhakāri dānaṁ, sukhakāri sīlaṁ, sīghayāyi cittaṁ.

When "si" follows, the stems that are not neuter do not become short.

Examples: itthī = itthī + si ("i" is not changed to "i"; "si" is elided).

Why it is said "when 'si' follows"? To prevent the operation of this rule "si" does not follow such as in "bhoti itthi"... Itthi = itthī + si ("si" is named "gha" by Kac. 57; by Kac. 245 "i" becomes short; "si" is elided).

Why it is said "that are not neuter"? To prevent the operation of this rule when they are neuter such as in "sukhakāri dānaṁ"... Sukhakāri = sukhakāri + si ("si" is name "jha"; by this sutta "i" become short; "si" is elided).

86. 227. Ubhādito nam innam (341).

Ubha icc' evamādito saṅkhyāto namvacanassa innam hoti.

Ubhinnaṁ, duvannaṁ.

Ubhādito ti kimattham? Ubhayesaṃ.

After numerals such as "ubha", etc., the inflection "naṃ" is changed to "innaṃ".

Examples: ubhinnaṃ = ubha + naṃ ("naṃ" is changed to "innaṃ"; "a" is elided by Kac. 83).
Duvinnaṃ = dvi + naṃ ("naṃ" is changed to "innaṃ"; by "ca" of Kac. 132 "dvi" is changed to "duvi"; "i" is elided by Kac. 83).

Why it is said "after 'ubha', etc."? To prevent the operation of this rule when there is no "ubha" such as in "ubhayesaṃ", etc.

87. 231. Inṇam-inṇannaṃ tīhi saṅkhyāhi (243).

Naṃvacanassa inṇam inṇannaṃ icc' ete ādesā honti tīhi saṅkhyāhi.

Tiṇṇam, tiṇṇannaṃ.

Tīhī ti kimattham? Dvinnaṃ.

After the numeral "ti", the inflection "naṃ" is changed to "inṇam" and "inṇannaṃ".

Examples: tiṇṇam, tiṇṇannaṃ = ti + naṃ ("naṃ" is changed to "inṇam" and "inṇannaṃ"; "i" of "ti" is elided by Kac. 83).

Why it is said "after 'ti'"? To prevent the operation of this rule when there is no "ti" such as in "dvinnaṃ", etc.

88. 147. Yosu katanikāra-lopesu dīgham (245).

Sabbe sarā yosu katanikāra-lopesu dīgham āpajjante.

Aggī, bhikkhū, rattī, yāgū, aṭṭhī, aṭṭhīni, āyū, āyūni, sabbāni, yāni, tāni, kāni, katamāni, etāni, amūni, imāni.

Yosvī ti kimattham? Aggī, bhikkhu, ratti, yāgu, sabbo, yo, so, ko, amuko.

Katanikāralopesvī ti kimattham? Itthiyo, vadhuyo, sayambhuvo.

Pun' ārambhaggahaṇam kimattham? Niccadīpanattham. Aggī, bhikkhū, rattī, yāni, tāni, katamāni.

When "yo" is changed to "ni" or elided, all the vowels become long.

Examples: aggī = aggi + yo ("yo" is elided and "i" becomes "ī"); āyūni = āyu + yo ("yo" is changed to "ni"; "u" becomes "ū").

Why it is said "when 'yo'"? To prevent the operation of this rule when there is no "yo" such as in "aggi"...

Why it is said "changed to 'ni' or 'elided'"? To prevent the operation of this rule when it is not changed to "ni" nor "elided" such as in "itthiyo", "vadhuyo", "sayambhuvo", etc.

What is the purpose of taking this sutta again? To show the fixed operation.

89. 87. Su-naṃ-hisu ca (246).

Su naṃ hi icc' etesu sabbe sarā dīgham āpajjante.

Aggīsu, aggīnaṃ, aggīhi; rattīsu, rattīnaṃ, rattīhi; bhikkhūsu, bhikkhūnaṃ, bhikkhūhi. Purisānaṃ.

Etesvī ti kimatthaṃ? Aggīnā, pāṇinā, daṇḍinā.

Caggahaṇam avadhāraṇatthaṃ. Sukhettesu brahmacārisu (A. i, 352); dhammam akkhāsi Bhagavā; bhikkhunaṃ datvā sakehi pāṇibhi (Khu. ii, 138).

When "su", "naṃ", and "hi" follow, all the vowels become long.

Examples: aggīsu = aggi + su ("i" becomes long).

Why it is said "'su', 'naṃ', and 'hi' follow"? To prevent the operation of this rule when "su", "naṃ", and "hi" do not follow such as in "aggīnā", "pāṇinā", "daṇḍinā", etc.

"Ca" is for preventing. Brahmacārisu = brahmacāri + su (here "i" does not become long); bhikkhunaṃ = bhikkhu + naṃ (here "u" does not become long); pāṇibhi = pāṇi + hi ("hi" is changed to "bhi" by Kac. 99; "i" does not become long).

90. 252. Pañcādīnam attam (247).

Pañcādīnaṃ saṅkhyānaṃ anto attam āpajjate su naṃ hi icc' etesu.

Pañcasu, pañcannaṃ, pañcahi; chasu, channaṃ, chahi; sattasu, sattannaṃ, sattahi; aṭṭhasu, aṭṭhannaṃ, aṭṭhahi; navasu, navannaṃ, navahi; dasasu, dasannaṃ, dasahi.

Pañcādīnamī ti kimatthaṃ? Dvīsu, dvinnaṃ, dvīhi.

Attam iti bhāvaniddeso ubhayassāgamanatthaṃ, anto ukāro attam āpajjate. Catassannaṃ itthīnaṃ. Tissannaṃ vedanānaṃ.

When "su", "naṃ", and "hi" follow, the end vowel of the numerals "pañca", etc., becomes "a".

Example: pañcasu = pañca + su ("a" is changed to "a").

Why it is said "'pañca, etc."? To prevent the operation of this rule when there is no "pañca", etc., such as in "dvīsu", "dvinnam", "dvīhi", etc.

Read the above comment.

91. 194. Patiss' inīmhi (248).

Patiss' anto attam āpajjate inīmhi paccaye pare.

Gahapatānī.

Inīmhi ti kimattham? Gahapati.

When the suffix "inī" follows, the end (vowel) of "pati" is changed to "a".

Example: gahapatānī = gahapati + inī ("i" is changed to "a"; "i" of "inī" is elided by Kac. 13; "a" becomes long by Kac. 16).

Why it is said "when 'inī' follows"? To prevent the operation of this rule when "inī" does not follow such as in "gahapati", etc.

92. 100. Ntuss' anto yosu ca (249).

Ntupaccayassa anto attam āpajjate su nam hi yo icc' etesu paresu.

Guṇavantesu, guṇavantānam, guṇavantehi, guṇavantā, guṇavante.

Ntusse ti kimattham? Isīnam.

Etesvī ti kimattham? Guṇavā.

Caggahaṇena aññesu vacanesu attañ ca hoti. Guṇavantasmim, guṇavantena.

Antaggahaṇena ntupaccayassa anto attam āpajjate, yonañ ca ikāro hoti.

Guṇavanti.

When "su", "nam", "hi", and "yo" follow, the end (vowel) of the suffix "ntu" become "a".

Examples: guṇavantesu = guṇavantu + su (when "su" follows "u" of "ntu" is changed to "a" and Kac. 89 "a" is changed to "e").

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "isīnam", etc.

Why it is said "'su', 'nam', 'hi', and 'yo'"? To prevent the operation of this rule when there are no "su", "nam", "hi", and "yo" such as in "guṇavā", etc.

By taking "ca", when other follow there is also "a".

By taking "anta" the end (vowel) of "ntu" is changed to "a" and "yo" is changed to "i".
Example: guṇavanti = guṇavantu + yo ("u" of "ntu" is changed to "a" by "anta"; "yo" is changed to "i"; "a" is elided by Kac. 83).

93. 106. Sabbassa vā aṃ-sesu (251).

Sabbass' eva ntupaccayassa attam hoti vā aṃ sa icc' etesu.

Satimam bhikkhum, satimantam bhikkhum vā. Bandhumam rājānam,
bandhumantam rājānam vā (D. ii, 14). Satimassa bhikkhuno, satimato bhikkhuno vā.
Bandhumassa rañño (D. ii, 6) suṅkam. Bandhumato rañño (D. ii, 13) vā suṅkam deti.

Etesvī ti kimattham? Satimā bhikkhu. Bandhumā rājā (D. ii, 6).

Optionally when "am" and "sa" follow, all the suffix "ntu" is changed to "a".

Examples: satimam = satimantu + am ("ntu" is changed to "a"; "a" is elided by Kac. 83; "am" becomes "m" by Kac. 82); satimassa = satimantu + sa ("ntu" is changed to "a"; "a" is elided by Kac. 83; "s" is inserted by Kac. 63).

Why it is said "when 'am' and 'sa' follow"? To prevent the operation of this rule when "am" and "sa" do not follow such as in "satimā..."

94. 105. Simhi vā (252).

Ntupaccayassa antassa attam hoti vā simhi vibhattimhi.

Himavanto pabbato (Khu. i, 56).

Vā ti kimattham? Himavā pabbato (AbhiA. i, 337).

Optionally when the inflection "si" follows, the end (vowel) of suffix "ntu" becomes "a".

Example: himavanto = himavantu + si ("u" of "ntu" is changed to "a"; "si" is changed to "o" by Kac. 104; "a" is elided by Kac. 83).

Why it is said "optionally"? To prevent the operation of this rule sometimes such as in "himavā..."

95. 145. Aggiss' ini (254).

Aggiss' antassa ini hoti vā simhi vibhattimhi.

Purato aggini (JaA. iii, 301). Pacchato aggini. Akkhiṇato aggini. Vāmato aggini.

Vā ti kimattham? Aggi.

Optionally when the inflection "si" follows, the end (vowel) of "aggi" becomes "ini".

Examples: aggini = aggi + si ("i" of "aggi" is changed to "ini"; "si" is elided by Kac. 220).

Why it is said "optionally"? To prevent the operation of this rule sometimes such as in "aggi", etc.

96. 148. Yosv akatarasso jho (259).

Yosu akatarasso jho attam āpajjate.

Aggayo; munayo (ItivuttaA. 114); Isayo (Khu. ii, 88); gahapatayo (Khu. vi, 423).

Yosvī ti kimattham? Aggīsu.

Akatarasso ti kimattham? Daṇḍino.

Jho ti kimattham? Rattiyo.

When "yo" follows, "jha", which has not been shortened, becomes "a".

Examples: aggayo = aggi + yo ("i" is named "jha" and it has not been shortened: "i" is changed to "a").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "aggīsu", etc.

Why it is said "which has not been shortened"? To prevent the operation of this rule when it has been shortened such as in "daṇḍino", etc. Daṇḍino = daṇḍī + yo ("i" of "daṇḍī" is changed to "i" by Kac. 84; therefore this rule does not operate).

Why it is said "jha"? To prevent the operation of this rule when there is no "jha" such as in "rattiyo", etc.

97. 156. Ve-vosu lo ca (260).

Ve-vo icc' etesu akatarasso lo attam āpajjate.

Bhikkhave, bhikkhavo; hetave, hetavo.

Akatarasso ti kimattham? Sayambhuvo, vessabhuvo, parābhibhuvo.

Ve-vosvī ti kimattham? Hetunā, ketunā, setunā.

Caggāhaṇam anukaḍḍhanattham.

When "ve" and "vo" follow, "la", that has not been shortened, becomes "a".

Examples: bhikkhave = bhikkhu + yo ("u" of bhikkhu is named "la"; by Kac. 119 "yo" is changed "ve").

Why it is said "that has not been shortened"? To prevent the operation of this rule when it has been shortened such as in "sayambhuvo..."

Why it is said "when 've' and 'vo' follow"? To prevent the operation of this rule when "ve" or "vo" do not follow such as in "hetunā..."

"Ca" is for dragging.

98. 189. Mātulādīnam ānattam ikāre (261).

Mātula icc' evamādīnam anto ānattam āpajjate ikāre paccaye pare.

Mātulānī (Khu. i, 219); ayyakānī; varuṇānī.

Ikāre ti kimattham? Bhikkhunī, rājinī, jālinī, gahapatānī (Vin. i, 314).

Ānattaggahaṇena nadī icc' etassa dīsaddassa jjo-jjādesā honti saha vibhattiya yo nā sa icc' etesu. Najjo sandanti (S. ii, 178); najjā kataṃ taraṅgaṃ; najjā nerañjarāya tīre (Vin. iii, 1).

When the suffix "ī" follows, the end (vowel) of "mātula", etc., becomes "āna".

Examples: mātulānī = mātula + ī ("a" of "mātula" is changed to "āna"; "a" is elided by Kac. 83).

Why it is said "when 'ī' follows"? To prevent the operation of this rule when "ī" does not follow such as in "bhikkhunī..."

By taking the state of "āna", when "yo", "nā", and "sa" follow, "dī" of "nadī" is changed to "jjo" and "jjā" together with the inflections. Najjo = nadī + yo ("dī" is changed to "jjo" together with the infection "yo").

99. 81. Smā-hi-smiṇnam mhā-bhi-mhi vā (265-6).

Sabbato līngato smā hi smiṇ icc' etesaṃ mhā bhi mhi icc' ete ādesā honti vā yathāsaṅkhyam.

Purisamhā, purisasmā; purisebhi, purisehi; purisamhi, purisasmim.

Smā-hi-smiṇnam iti kimattham? Vaṇṇavantam (Khu. i, 20) agandhakam viruḷhapuppham; mahantam chattam mahāchattam; mahantam dhajam mahādhajam.

Optionally, after all stems "smā", "hi", and "smim" are substituted by "mhā", "bhi", and "mhi" respectively.

Examples: purisamhā = purisa + smā ("smā" is changed to "mhā").

Why it is said "of 'smā', 'hi', and 'smim'"? To prevent the operation of this rule when there are not "smā", "hi", and "smim" such as in "vaṇṇavantam..."

100. 214. Na t'-imehi katakārehi (267).

Ta ima icc' etehi katakārehi smā-smimnam mhā-mhi icc' ete ādesā n' eva honti.

Asmā ṭhāna bhayaṃ uppajjati; asmim ṭhāne bhayaṃ tiṭṭhati; asmā; asmim.

Katakārehi ti kimattham? Tamhā, tamhi, imamhā, imamhi.

When "ta" and "ima" are changed to "a", "smā" and "smim" are not substituted by "mhā" and "mhi".

Examples: asmā = ta + smā ("ta" is changed to "a" by Kac. 176; "smā" is not changed to "mhā"); asmim = ta + smim ("ta" is changed to "a" by Kac. 176; "smim" is not changed to "mhi"). Note: "asmā" and "asmim" can be formed from "ima" also. In that case Kac. 117 applies.

Why it is said "are changed to 'a'"? To prevent the operation of this rule when "ta" and "ima" are not changed to "a" such as in "tamhā..."

101. 80. Su-hisv akāro e (268).

Su hi icc' etesu akāro ettam āpajjate.

Sabbesu, yesu, tesu, kesu, purisesu, imesu, kusalesu, tumhesu, amhesu; sabbehi, yehi, tehi, kehi, purisehi, imehi, kusalehi, tumhehi, amhehi.

When "su" and "hi" follow, "a" becomes "e".

Examples: sabbesu = sabba + su ("a" is changed to "e"); sabbehi = sabba + hi ("a" is changed to "e").

102. 202. Sabbanāmānaṃ naṃmhi ca (270).

Sabbesaṃ sabbanaṃaṃ anto akāro ettam āpajjate naṃmhi vibhattimhi.

Sabbesaṃ, sabbesaṇaṃ; yesaṃ, yesaṇaṃ; tesāṃ, tesāṇaṃ; imesaṃ, imesaṇaṃ; kesaṃ, kesaṇaṃ; itaresaṃ, itaresaṇaṃ; katamesaṃ, katamesaṇaṃ.

Sabbanāmānam iti kimattham? Buddhānam Bhagavantānam āciṇṇasamāciṇṇo (Vin. i, 114).

Akāro ti kimattham? Amūsaṃ, amūsānam.

Naṃmhi ti kimattham? Sabbe, ime.

Caggahaṇam anukaḍḍhanattham.

When the infection "naṃ" follows, the "a", which is the end (vowel) of all pronouns, becomes "e".

Examples: sabbesaṃ = sabba + naṃ ("a" becomes "e"; "naṃ" is changed to "saṃ" by Kac. 168).

Why it is said "of (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as "Buddhānam..."

Why it is said "a"? To prevent the operation of this rule when there is no "a" such as in "amūsaṃ..."

Why it is said "when 'naṃ' follows"? To prevent the operation of this rule when "naṃ" does not follow such as in "sabbe..." Sabbe = sabba + yo (here "a" is not changed to "e", but "yo" is changed to "e").

"Ca" is for dragging.

103. 79. Ato n' ena (271).

Tasmā akārato nāvacaṇassa enādeso hoti.

Sabbena, yena, tena, kena, anena, purisena, rūpena.

Ato ti kimattham? Muninā, amunā, bhikkhunā.

Nā ti kimattham? Tasmā.

After "a", "nā" is changed to "ena".

Examples: sabbena = sabba + nā ("nā" is changed to "ena"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "muninā..."

Why it is said "nā"? To prevent the operation of this rule when there is no "nā" such as in "tasmā", etc.

104. 66. S' o (272).

Tasmā akārato sivacanassa okārādeso hoti.

Sabbo, yo, so, ko, amuko, puriso.

Sī ti kimattham? Purisānam.

Ato ti kimattham? Sayambhū.

After "a", the inflection "si" is changed to "o".

Examples: sabbo = sabba + si ("si" is changed to "o"; "a" is elided by Kac. 83).

Why it is said "si"? To prevent the operation of this rule when there is no "si" such as in "purisānam", etc.

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "sayambhū".

105. 0. So vā (273).

Tasmā akārato nāvacanassa soādeso hoti vā.

Atthaso dhammam jānāti. Byañjanaso attham jānāti. Akkharaso. Suttaso (A. ii, 207). Padaso (Vin. ii, 25). Yasaso. Upāyaso. Sabbaso (A. i, 556). Thāmaso. Thānaso.

Vā ti kimattham? Pādena vā pādārahena vā atirekapādena vā yo bhikkhu theyyacittena parassa bhaṇḍam gaṇhāti, so bhikkhu pārājiko hoti asaṃvāso.

Optionally, after "a" the inflection "nā" is changed to "so".

Examples: atthaso = attha + nā ("nā" is changed to "so").

Why it is said "optionally"? To allow exceptions to this rule such as in "pādena..."

106. 313. Dīgh'-orehi (274).

Dīgha ora icc' etehi smāvacanassa soādeso hoti vā.

Dīghaso (Vin. i, 227), oraso; dīghamhā, oramhā.

Dīgh'-orehi ti kimattham? Saramhā, vacanamhā.

Optionally, after "dīgha" and "ora" the inflection "smā" is changed to "so".

Examples: dīghaso = dīgha + nā ("nā" is changed to "so").

Why it is said "after 'dīgha' and 'ora'"? To prevent the operation of this rule when there are not "dīgha" and "ora" such as in "saramhā..."

107. 69. Sabbayo-nīnam ā e (275, 277).

Tasmā akārato sabbesaṃ yo-nīnaṃ ā-eādesā honti vā yathāsaṅkhyāṃ.

Purisā, purise; rūpā, rūpe.

Vā ti kimatthaṃ? Aggayo, munayo, isayo.

Yo-nīnaṃ ti kimatthaṃ? Purisassa, rūpassa.

Akārato ti kimatthaṃ? Daṇḍino, aṭṭhīni, aggī, pajjalanti, munī caranti.

Optionally, after "a", all "yo" and "nī" are changed to "ā" and "e" respectively.

Examples: purisā = purisa + yo ("yo" is changed "ā"; "a" is elided by Kac. 83).

Why it is said "optionally"? To allow exceptions to this rule such as in "aggayo..."

Why it is said "of 'yo' and 'nī'"? To prevent the operation of this rule when there are no "yo" and "nī" such as in "purisassa..."

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "daṇḍino..."

108. 90. Smā-smimmaṃ vā (276).

Tasmā akārato sabbesaṃ smā smim icc' etesaṃ ā-eādesā honti vā yathāsaṅkhyāṃ.

Purisā, purisasmā, purise, purisasmim.

Akārato ti kimatthaṃ? Daṇḍinā, daṇḍismim; bhikkhunā, bhikkhusmim.

Optionally, after "a", all "smā" and "smim" are changed to "ā" and "e" respectively.

Examples: purisā = purisa + smā ("smā" is changed to "ā"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "daṇḍinā..."

109. 304. Āya catutthekavacanassa tu (279-80)⁶.

⁶ Mog. ii, 44. Suttam pi passitabbam.

Tasmā akārato catutthekavacanassa āyādeso hoti vā.

Atthāya hitāya sukhāya devamanussānaṃ Buddhō loke uppajjati (A. i, 21).

Ato ti kimatthaṃ? Issa.

Catutthī ti kimatthaṃ? Purisassa mukhaṃ.

Ekavacanasse ti kimatthaṃ? Purisānaṃ dadāti.

Vā ti kimatthaṃ? Dātā hoti samaṇassa vā brāhmaṇassa vā.

Tuggaṇaṇaṃ' atthaṃ ca hoti. Atthatthaṃ, hitatthaṃ, sukhatthaṃ.

Optionally, after "a", there is substitution of the fourth inflection singular into "āya".

Examples: atthāya = attha + sa ("sa" is changed to "āya"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "issa", etc.

Why it is said "fourth (inflection)"? To prevent the operation of this rule when there is no fourth inflection such as in "purisassa mukhaṃ", etc.

Why it is said "singular"? To prevent the operation of this rule when there is no singular such as in "purisānaṃ dadāti", etc.

Why it is said "optionally"? To allow exceptions to this rule such as in "dātā hoti samaṇassa vā brāhmaṇassa vā", etc.

By taking "tu" there is also substitution by "atthaṃ". Examples: atthatthaṃ = attha + sa (by "tu" of this sutta "sa" is changed to "atthaṃ"; "a" is elided by Kac. 83).

110. 201. Tayo n' eva ca sabbanāmehi (281)⁷.

Tehi sabbanāmehi akāraṇtehi smā smiṃ sa-ekavacana icc' etesaṃ⁸ tayo ā-e-āyādesā n' eva honti.

Sabbasmā, sabbasmim, sabbassa. Yasmā, yasmim, yassa. Tasmā, tasmim, tassa. Kasmā, kasmim, kassa. Imasmā, imasmim, imassa.

Sabbanāmehi ti kimatthaṃ? Pāpā, pāpe, pāpāya.

⁷ Mog. ii, 44. Suttam pi passitabbaṃ.

⁸ Smā smiṃ sa ekavacana icc' etesaṃ (K).

Caggahaṇam anuḍḍhanattham.

After those pronouns ending in "a", "smā", "smiṇ", and "sa", that is a singular (inflection), are not changed to the following three: "ā", "e", and "āya".

Examples: sabbasmā = sabba + smā ("smā" is not changed to "ā").

Why it is said "after pronouns"? To prevent the operation of this rule when there are not pronouns such as in "pāpā..."

"Ca" is for dragging.

111. 179. Ghato nādīnam (283).

Tasmā ghato nādīnam ekavacanānam vibhattigaṇānam āyādeso hoti.

Kaṇṇāya kataṃ kammaṃ, kaṇṇāya dīyate, kaṇṇāya nissaṭaṃ vattham.
Kaṇṇāya pariggaho, kaṇṇāya patiṭṭhitam sīlam.

Ghato ti kimattham? Rattiyā, itthiyā, dhenuyā, vadhuyā.

Nādīnam iti kimattham? Kaṇṇam passati; vijjam, vīṇam, gaṇam.

Ekavacanānam iti kimattham? Sabbāsu, yāsu, tāsū, kāsu, imāsu, pabhāsu.

After "gha", the group of singular inflections beginning with "nā" is changed to "āya".

Examples: kaṇṇāya = kaṇṇā + nā ("ā" of "kaṇṇā" is named "gha"; "nā" is changed to "āya"; "ā" is elided by Kac. 83).

Why it is said "after 'gha'"? To prevent the operation of this rule when there is no "gha" such as in "rattiyā..."

Why it is said "'nā', etc."? To prevent the operation of this rule when there are no "nā" and others such as in "kaṇṇam passati..."

Why it is said "singular"? To prevent the operation of this rule when there is no singular such as in "sabbāsu..."

112. 183. Pato yā (284).

Tasmā pato nādīnam ekavacanānam vibhattigaṇānam yāādeso hoti.

Rattiyā, itthiyā, deviyā, dhenuyā, yāguyā, vadhuyā.

Nādīnam iti kimattham? Rattī, rattim; itthī, itthim.

Pato ti kimattham? Kaññāya, vīṇāya, gaṅgāya, pabhāya, sobhāya.

Ekavacanānam iti kimattham? Rattīnam, itthīnam.

After "pa", the group of singular inflections beginning with "nā" is changed to "yā".

Examples: rattiya = ratti + nā ("i" of "ratti" is named "pa"; "nā" is changed to "yā").

Why it is said "'nā', etc."? To prevent the operation of this rule when there are no "nā", etc., such as in "ratti..."

Why it is said "after 'pa'"? To prevent the operation of this rule when there is no "pa" such as in "kaññāya..."

Why it is said "singular"? To prevent the operation of this rule when there is no singular inflection such as in "rattīnam..."

113. 132. Sakhatō gass' e vā (285-6).

Tasmā sakhatō gassa akāra-ākāra-ikāra-īkāra-ekārādesā honti vā.

Bho sakha, bho sakhā, bho sakhi, bho sakhī, bho sakhe.

Optionally, "ga" after "sakha" is changed to "a", "ā", "i", "ī", and "e".

Examples: sakha = sakha + si ("si" is named "ga"; "ga" is changed to "a"; by Kac. 83 "a" is elided).

114. 178. Ghat' e ca (288).

Tasmā ghato gassa ekārādeso hoti.

Bhoti ayye, bhoti kaññe, bhoti Kharādiye (Khu. v, 4).

Caggahaṇam avadhāraṇattham. Sanniṭṭhānam.

"Ga" after "gha" is changed to "e".

Examples: ayye = ayyā + si ("ā" is named "gha"; "si" is named "ga"; "ga" is changed to "e"; "ā" is elided by Kac. 83).

"Ca" is for fixedness.

115. 181. Na ammādito (290).

Tato ammādito gassa ekārattam na hoti.

Bhoti ammā, bhoti annā, bhoti ambā, bhoti tātā.

Ammādito ti kimattham? Bhoti kaññe.

"Ga" after "ammā", etc., is not changed to "e".

Examples: ammā = ammā + si ("si" is named "ga" and elided; here "ga" is not changed to "e" because there is "ammā").

Why it is said "after 'ammā', etc."? To prevent the operation of this rule when there is no "ammā", etc., such as in "bhoti kaññe", etc.

116. 197. Akatarassā lato yv ālapanassa ve-vo (291).

Tasmā akatarassā lato yvālapanassa ve-voādesā honti.

Bhikkhave, bhikkhavo; hetave, hetavo.

Akatarassā ti kimattham? Sayambhuvo.

Lato ti kimattham? Nāgiyo, dhenuyo, yāguyo.

Ālapanasse ti kimattham? Te hetavo, te bhikkhavo.

After "la", that is not shortened, vocative "yo" is changed to "ve" and "vo".

Example: bhikkhave = bhikkhu + yo ("u" is named "la"; "yo" is changed to "ve"; by Kac. 97 "u" is changed to "a").

Why it is said "that is not shortened"? To prevent the operation of this rule when "la" is shortened such as in "sayambhuvo", etc. Sayambhuvo = sayambhū + yo ("u" is named "la"; "ū" is changed to "u" by Kac. 84; because "ū" is shortened, there is no operation of this rule; "yo" is changed to "vo" by Kac. 119).

Why it is said "after 'la'"? To prevent the operation of this rule where there is no "la" such as in "nāgiyo", "dhenuyo", "yāguyo", etc.

Why it is said "of vocative"? To prevent the operation of this rule when there is no vocative such as in "te hetavo", "te bhikkhavo", etc.

117. 124. Jha-lato sassa no vā (292).

Tasmā jha-lato sassa vibhattissa noādeso hoti vā.

Aggino, aggissa; sakhino, sakhissa; daṇḍino, daṇḍissa; bhikkhuno, bhikkhussa; sayambhuno, sayambhussa.

Sasse ti kimatthaṃ? Isinā, bhikkhunā.

Jha-lato ti kimatthaṃ? Purisassa.

Optionally, after "jha" and "la", the inflection "sa" is changed to "no".

Examples: aggino = aggi + sa ("i" is named "jha"; "sa" is changed to "no"); bhikkhuno = bhikkhu + sa ("u" is named "la"; "sa" is changed to "no").

Why it is said "of 'sa'"? To prevent the operation of this rule when there is no "sa" such as in "isinā", "bhikkhunā", etc.

Why it is said "after 'jha' and 'la'"? To prevent the operation of this rule when there is no "jha" or "la" such as in "purisassa", etc.

118. 146. Gha-pato ca yonaṃ lopo (293).

Tehi gha pa jha la icc' etehi yonaṃ lopo hoti vā.

Kaññā, kaññāyo; rattī, rattīyo; itthī, itthīyo; yāgū, yāguyo; vadhū, vadhuyo.
Aggī, aggayo; bhikkhū, bhikkhavo; sayambhū, sayambhuvo; aṭṭhī, aṭṭhīni; āyū, āyūni.

Caggahaṇaṃ anukaḍḍhanatthaṃ.

Optionally, after "gha", "pa", "jha", and "la", there elision of "yo".

Examples: kaññā = kaññā + yo ("ā" is named "gha"; "yo" is elided).

"Ca" is for dragging.

119. 155. Lato vokāro ca (294).

Tasmā lato yonaṃ vokāro hoti vā.

Bhikkhavo, bhikkhū; sayambhuvo, sayambhū.

Kāraggaṇaṃ kimatthaṃ? Yonaṃ no ca hoti. Jantuno.

Caggahaṇaṃ avadhāraṇatthaṃ. Amū purisā tiṭṭhanti. Amū purise passatha.

Optionally, after "la", yo is changed to "vo".

Examples: bhikkhavo = bhikkhu + yo ("u" is named "la"; "u" is changed to "a" by Kac. 97; "yo" is changed to "vo").

What is the purpose of taking "kāra" (in the sutta)? Also "yo" is changed to "no" such as in "jantuno", etc.

"Ca" for preventing. Examples: amū = amu + yo ("u" is named "la"; because of "ca", "yo" is not changed to "no"; "yo" is elided by Kac. 118; "u" is lengthened by Kac. 88).

Iti nāma-kappe paṭhamo kaṇḍo

DUTIYA-KAṆḌA

120. 243. Amhassa mamaṃ savibhattissa se (295).

Sabbass' eva amhasaddassa savibhattissa mamaṃādeso hoti se vibhattimhi.

Mamaṃ dīyate purisena. Mamaṃ pariggaho.

When the inflection "sa" follows, all of the word "amha" together with the inflection is changed to "mamaṃ".

Examples: mamaṃ = amha + sa ("amha" together with the inflection "sa" is changed to "mamaṃ").

121. 233. Mayaṃ yomhi paṭhame (296).

Sabbass' eva amhasaddassa savibhattissa mayaṃādeso hoti yomhi paṭhame.

Mayaṃ gacchāma. Mayaṃ dema.

Amhasse ti kimatthaṃ? Purisā tiṭṭhanti.

Yomhi kimatthaṃ? Ahaṃ gacchāmi.

Paṭhame ti kimatthaṃ? Amhākaṃ passasi tvaṃ.

When the first (inflection) "yo" follows, all of the word "amha" together with the inflection is changed to "mayaṃ".

Examples: mayaṃ = amha + yo ("amha" together with the inflection "yo" is changed to "mayaṃ").

Why it is said "of 'amha'"? To prevent the operation of this rule when there is no "amha" such as in "purisā tiṭṭhanti", etc.

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "ahaṃ gacchāmi", etc.

Why it is said "when the first (inflection) follows"? To prevent the operation of this rule when "yo" is not the first inflection such as in "amhākaṃ passasi tvaṃ", etc.

122. 99. Ntussa nto (297).

Sabbass' eva ntupaccayassa savibhattissa ntoādeso hoti yomhi paṭhame.

Guṇavanto tiṭṭhanti.

Ntusse ti kimatthaṃ? Sabbe sattā gacchanti.

Paṭhame ti kimatthaṃ? Guṇavante passanti janā.

When the first (inflection) "yo" follows, all of suffix "ntu" together with the inflection is changed to "nto".

Examples: guṇavanto = guṇavantu + yo ("ntu" together with the inflection "yo" is changed to "nto").

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "sabbe sattā gacchanti", etc.

Why it is said "when the first (inflection) follows"? To prevent the operation of this rule when the first inflection does not follow such as in "guṇavante passanti janā", etc.

123. 103. Ntassa se vā (298).

Sabbass' eva ntupaccayassa savibhattissa ntassādeso hoti vā se vibhattimhi.

Sīlavantassa jhāyino (Khu. i, 29), sīlavato jhāyino vā.

Se ti kimatthaṃ? Sīlavā tiṭṭhati.

Optionally, when the inflection "sa" follows, all of suffix "ntu" together with the inflection is changed to "ntassa".

Examples: sīlavantassa = sīlavantu + sa ("ntu" together with the inflection "sa" is changed to "ntassa").

Why it is said "when 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "sīlavā tiṭṭhati", etc.

124. 98. Ā simhi (299).

Sabbass' eva ntupaccayassa savibhattissa āādeso hoti simhi vibhattimhi.

Guṇavā, paññavā, sīlavā, balavā, dhanavā, mahimā, satimā (M. i, 70), dhitimā (S. i, 170).

Ntusse ti kimattham? Puriso tiṭṭhati.

Simhī ti kimattham? Sīlavanto tiṭṭhanti.

When the inflection "si" follows, all the suffix "ntu" together with the inflection is changed to "ā".

Examples: guṇavā = guṇavantu + si ("ntu" together with the inflection "si" is changed to "ā"; "a" is elided by Kac. 83).

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "puriso tiṭṭhati", etc.

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "sīlavanto tiṭṭhanti", etc.

125. 198. Am napuṃsake (300-1).

Sabbass' eva ntupaccayassa savibhattissa amādeso hoti simhi vibhattimhi napuṃsake vattamānassa⁹.

Guṇavam cittam tiṭṭhati; rucimam puppham virocati.

Simhi ti kimattham? Vaṇṇavantaṃ agandhakam virūḷhapuppham passasi tvaṃ.

When the inflection "si" follows, all the suffix "ntu", which is in the neuter, together with the inflection is changed to "am".

Example: guṇavam = guṇavantu + si ("ntu" together with the inflection "si" is changed to "am"; "a" is elided by Kac. 83).

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "vaṇṇavantaṃ..."

126. 101. Avaṇṇā ca ge (301-2).

Sabbass' eva ntupaccayassa savibhattissa am-avaṇṇā ca honti ge pare.

Bho guṇavam, bho guṇava, bho guṇavā.

Caggahaṇam anukaḍḍhanattham.

⁹ Vattamānassa līṅgassa (Sī).

When "ga" follows, all the suffix "ntu" together with the inflection is changed to "am̐", "a", and "ā".

Examples: guṇavar̐ = guṇavantu + si ("si" is named "ga"; "ntu" together with the inflection "si" is changed to "am̐"; "a" is elided as by Kac. 83).

"Ca" is for dragging.

127. 102. To-ti-tā sa smim̐-nāsu (303).

Sabbass' eva ntupaccayassa savibhattissa to-ti-tādesā honti vā sa smim̐ nā icc' etesu yathāsankhyam̐.

Guṇavato, guṇavantassa; guṇavati, guṇavantasmim̐; guṇavatā, guṇavantena; satimato, satimantassa; satimati, satimantasmim̐; satimatā, satimantena.

Etesvī ti kimattham̐? Guṇavā. Satimā (M. i, 70).

Optionally, when "sa", "smim̐", and "nā" follows, all the suffix "ntu" together with the inflection is changed to "to", "ti", and "tā" respectively.

Examples: guṇavato = guṇavantu + sa ("ntu" together with the inflection "sa" is changed to "to").

Why it is said "when these follow"? To prevent the operation of this rule when these do not follow such as in "guṇavā", "satimā", etc.

128. 104. Nam̐mhi tam̐ vā (304).

Sabbass' eva ntupaccayassa savibhattissa tam̐ādeso hoti vā nam̐mhi vibhattimhi.

Guṇavataṁ, guṇavantānaṁ; satimataṁ, satimantānaṁ.

Nam̐mhi ti kimattham̐? Guṇavanto tiṭṭhanti. Satimanto tiṭṭhanti.

Optionally, when the inflection "nam̐" follows, all the suffix "ntu" together with the inflection is changed to "tam̐".

Examples: guṇavataṁ = guṇavantu + nam̐ ("ntu" together with inflection "nam̐" is changed to "tam̐").

Why it is said "when (the inflection) 'nam̐' follows"? To prevent the operation of this rule when "nam̐" does not follow such as in "guṇavanto tiṭṭhanti..."

129. 222. Imass' idam am-sisu napuṃsake (305).

Sabbass' eva imasaddassa savibhattissa idamādeso hoti vā am-sisu napuṃsake vattamānassa¹⁰.

Idam cittam passasi; idam cittam tiṭṭhati; imam cittam passasi; imam cittam tiṭṭhati.

Napuṃsake ti kimattham? Imam purisam passasi. Ayam puriso tiṭṭhati.

Optionally, when "am" and "si" follow, all the stem "ima", that is in the neuter, together with the inflection is changed to "idam".

Examples: idam = ima + am ("ima" together with the inflection "am" is changed to "idam").

Why it is said "in the neuter"? To prevent the operation of this rule when it is not neuter such as in "imam purisam passasi"; "ayam puriso tiṭṭhati", etc.

130. 225. Amuss' adum (308).

Sabbass' eva amusaddassa savibhattissa adumādeso hoti am-sisu napuṃsake vattamānassa¹¹.

Adum (Khu. v, 34) puppham passasi; adum (Khu. v, 34) puppham virocati.

Napuṃsake ti kimattham? Amum (M. i, 210) rājānam passasi; asu (D. ii, 162) rājā tiṭṭhati.

When "am" and "si" follow, all the stem "amu", that is in the neuter, together with the inflection is changed to "adum".

Examples: adum = amu + am ("amu" together with the inflection "am" is changed to "adum").

Why it is said "in the neuter"? To prevent the operation of this rule when it is not neuter such as in "amum rājānam passasi"; "asu rājā tiṭṭhati", etc.

131. 0. Itthi-puma-napuṃsaka-saṅkhyam.

"Itthi-puma-napuṃsaka-saṅkhyam" icc' etaṃ adhikārattham¹² veditabbam.

(This sutta) "itthi-puma-napuṃsaka-saṅkhyam" is for dragging.

¹⁰ Vattamānassa liṅgassa (Sī).

¹¹ Vattamānassa liṅgassa (Sī).

¹² Adhikārattham (Sī).

132. 228. Yosu dvinnam dve ca (310).

Dvinnam saṅkhyānam itthi-puma-napuṃsake vattamānānam savibhattīnam dve hoti yo icc' etesu.

Dve itthiyo, dve dhammā, dve rūpani.

Yosvī ti kimattham? Dvīsu.

Caggahaṇena duve dvaya ubha ubhaya duvi ca honti yo nā am nam icc' etesu. Duve (DA. i, 58) samaṇā. Duve (DA. i, 58) brāhmaṇā. Duve (DA. i, 58) janā. Dvayena, dvayam (Vin. i, 24; VinA. i, 105). Ubhinnaṃ (Khu. v, 18). Ubhayesaṃ dvinnaṃ.

When "yo" follows, the number "dvi", that is feminine, masculine, and neuter, together with the inflection is changed to "dve".

Examples: dve = dvi + yo ("dvi" together with the inflection "yo" is changed to "dve").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "dvīsu", etc.

By taking "ca", when "yo", "nā", "am", and "nam" follow, there are also (substitutions by) "duve", "dvaya", "ubha", "ubhaya", and "duvi". Examples: duve = dvi + yo ("dvi" together with the inflection "yo" is changed to "duve").

133. 230. Ti-catunnam tisso catasso tayo cattāro tīṇi cattāri (311).

Ti-catunnam saṅkhyānam itthi-puma-napuṃsake vattamānānam savibhattīnam tisso catasso tayo cattāro tīṇi cattāri icc' ete ādesā honti yathāsaṅkhyam yo icc' etesu.

Tisso vedanā (D. iii, 181); catasso disā; tayo janā (Khu. v, 196), jane; cattāro purisā, purise; tīṇi āyatanāni; cattāri ariyasaccāni (Khu. i, 3).

Yosvī ti kimattham? Tīsu, catūsu.

When "yo" follows, the numbers "ti" and "catu", that are feminine, masculine, and neuter, together with the inflections are changed to "tisso", "catasso", "tayo", "cattāro", "tīṇi", "cattāri" respectively.

Examples: tisso = ti + yo ("ti", that is feminine, together with the inflection "yo" is changed to "tisso").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "tīsu", "catūsu", etc.

134. 251. Pañcādīnam akāro (247).

Pañcādīnam saṅkyānam itthi-puma-napuṃsake vattamānānam savibhattissa antassa sarassa akāro hoti yo icc' etesu.

Pañca, pañca; cha, cha; satta, satta; aṭṭha, aṭṭha; nava, nava; dasa, dasa.

Pañcadīnam iti kimattham? Dve, tayo.

When "yo" follows, the last vowel together with the inflection of the the numbers "pañca", etc., that are feminine, masculine, and neuter, is changed to "a".

Examples: pañca = pañca + yo ("a" of "pañca" together with the inflection "yo" is changed to "a").

Why it is said "of the numbers 'pañca', etc."? To prevent the operation of this rule when there no "pañca", etc., such as in "dve", "tayo", etc.

135. 118. Rājassa rañño rājino se (314).

Sabbass' eva rājasaddassa savibhattissa rañño rājino icc' ete ādesā honti se vibhattimhi.

Rañño, rājino (Khu. i, 324).

Se ti kimattham? Raññā.

When the inflection "sa" follows, all the stem "rāja" together with the inflection is changed to "rañño" and "rājino".

Examples: rañño = rāja + sa ("rāja" together with the inflection "sa" is changed to "rañño").

Why it is said "when 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "raññā", etc.

136. 119. Raññam naṃmhi vā (315).

Sabbass' eva rājasaddassa savibhattissa raññamādeso hoti vā naṃmhi vibhattimhi.

Raññam, rājūnam (Khu. i, 88) idam raṭṭham.

Optionally, when the inflection "naṃ" follows, all the stem "rāja" together with the inflection is changed to "raññaṃ".

Examples: raññaṃ = rāja + naṃ ("rāja" together with the inflection "naṃ" is changed to "raññaṃ").

137. 116. Nāṃhi raññā vā (316).

Sabbass' eva rājasaddassa savibhattissa raññāādeso hoti vā nāṃhi vibhattimhi.

Tena raññā kataṃ, rājena vā kataṃ.

Nāṃhi ti kimatthaṃ? Rañño santakaṃ.

Optionally, when the inflection "nā" follows, all the stem "rāja" together with the inflection is changed to "raññā".

Examples: raññā = rāja + nā ("rāja" together with the inflection "nā" is changed to "raññā").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when "nā" does not follow such as in "rañño santakaṃ", etc.

138. 121. Smimmi raññe rājini (317).

Sabbass' eva rājasaddassa savibhattissa raññe-rājini icc' ete ādesā honti smimmi vibhattimhi.

Raññe, rājini sīlaṃ tiṭṭhati.

When the inflection "smim" follows, all the stem "rāja" together with the inflection is changed to "raññe", and "rājini".

Examples: raññe = rāja + smim ("rāja" together with the inflection "smim" is changed to "raññe").

139. 245. Tumh'-āmhākaṃ¹³ tayi mayi (318).

Sabbessaṃ tumha-amhasaddānaṃ savibhattīnaṃ tayi mayi icc' ete ādesā honti yathāsaṅkhyāṃ smimmi vibhattimhi.

Tayi, mayi.

¹³ Tumhamhānaṃ (Sī).

Smimhī ti kimattham? Tvam bhavasi. Aham bhavāmi.

When the inflection "smim" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tayi" and "mayi" respectively.

Examples: tayi = tumha + smim ("tumha" together with "smim" is changed to "tayi").

Why it is said "when (the inflection) 'smim' follows"? To prevent the operation of this rule when "smim" does not follow such as in "tvam bhavasi", "aham bhavāmi", etc.

140. 232. Tvam-aham simhi ca (319-20).

Sabbesam tumha-amhasaddānam savibhattīnam tvam-aham icc' ete ādesā honti yathāsankhyaṃ simhi vibhattimhi.

Tvam, aham.

Simhi ti kimattham? Tayi, mayi.

Caggahaṇena tuvaṃ ca hoti. Tuvam sathā (M. ii, 354).

When the inflection "si" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tvam" and "aham" respectively.

Examples: tvam = tumha + si ("tumha" together with the inflection "si" is changed to "tvam").

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "tayi", "mayi", etc.

By taking "ca", there is also "tuvam". Example: tuvaṃ = tumha + si ("tumha" together with inflection "si" is changed to "tuvam").

141. 241. Tava-mama se.

Sabbesam tumha-amhasaddānam savibhattīnam tava mama icc' ete ādesā honti yathāsankhyaṃ se vibhattimhi.

Tava, mama.

Se ti kimattham? Tayi, mayi.

When the inflection "sa" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tava" and "mama" respectively.

Examples: tava = tumha + sa ("tumha" together with the inflection "sa" is changed to "tava").

Why it is said "when (the inflection) 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "tayi", "mayi", etc.

142. 242. Tuyhaṁ mayhañ ca (321).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ tuyhaṁ mayhaṁ icc' ete ādesā honti yathāsaṅkhyāṁ se vibhattimhi.

Tuyhaṁ, mayhaṁ dhanāṁ dīyate.

Se ti kimatthaṁ? Tayā, mayā.

When the inflection "sa" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tuyhaṁ" and "mayhaṁ" respectively.

Examples: tuyhaṁ = tumha + sa ("tumha" together the inflection "sa" is changed to "tuyhaṁ").

Why it is said "when (the inflection) 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "tayā", "mayā", etc.

143. 235. Taṁ-maṁ aṁmhi (322).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ taṁ maṁ icc' ete ādesā honti yathāsaṅkhyāṁ aṁmhi vibhattimhi.

Taṁ, maṁ.

Aṁmhi ti kimatthaṁ? Tayā, mayā.

When the inflection "aṁ" follows, all the stems "tumha" and "amha" together with the inflections are changed to "taṁ" and "maṁ" respectively.

Examples: taṁ = tumha + aṁ ("tumha" together with the inflection "aṁ" is changed to "taṁ").

Why it is said "when (the inflection) 'aṁ' follows"? To prevent the operation of this rule when the inflection "aṁ" does not follow such as in "tayā", "mayā", etc.

144. 234. Tavaṁ mamañ ca navā (322).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ tavaṁ-mamaṁ icc' ete ādesā honti navā yathāsaṅkhyāṁ aṁmhi vibhattimhi.

Tavaṃ, mamaṃ passati.

Navā ti kimatthaṃ? Taṃ, maṃ passati.

Caggahaṇam anukaḍḍhanatthaṃ.

Optionally, when the inflection "aṃ" follows, all the stems "tumha" and "amha" together with the inflection are changed to "tavaṃ" and "mamaṃ" respectively.

Examples: tavaṃ = tumha + aṃ ("tumha" together with the inflection "aṃ" is changed to "tavaṃ").

Why it is said "optionally"? To allow exceptions to this rule such as in "taṃ, maṃ passati", etc.

145. 238. Nāṃhi tayā mayā (323).

Sabbessaṃ tumha-amhasaddānaṃ savibhattīnaṃ tayā mayā icc' ete ādesā honti yathāsaṅkhyāṃ nāṃhi vibhattimhi.

Tayā, mayā kataṃ.

Nāṃhī ti kimatthaṃ? Tumhehi, amhehi.

When the inflection "nā" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tayā" and "mayā" respectively.

Examples: tayā = tumha + nā ("tumha" together with the inflection "nā" is changed to "tayā").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when "nā" does not follow such as in "tumhehi", "amhehi", etc.

146. 236. Tumhassa tuvaṃ-tvaṃ 'mhi (324).

Sabbassa tumhasaddassa savibhattissa tuvaṃ tvaṃ icc' ete ādesā honti aṃmhi vibhattimhi.

Kaliṅgarassa¹⁴ tuvaṃ maññe, kaṭṭhassa tvaṃ maññe.

When the inflection "aṃ" follows, all the stem "tumha" together with the inflection is changed to "tuvaṃ" and "tvaṃ".

¹⁴ Kaliṅgara. kaṭṭhara (k).

Examples: tuvaṃ = tumha + aṃ ("tumha" together with the inflection "aṃ" is changed to "am").

147. 246. Padato dutiyā-datutthī-caṭṭhīsu vo-no (325).

Sabbesaṃ tumha-amhasaddānaṃ savibhattīnaṃ yadā padasmā paresaṃ vo-no ādesā honti navā yathāsaṅkyaṃ dutiyā catutthī caṭṭhī icc' etesu bahuvacanesu.

Pahāya vo bhikkhave gamissāmi (Khu. iv, 265); mā no ajja vikantiṃsu (Khu. vi, 93) rañño sūdā mahānase. Evaṃ dutiyatthe.

Dhammaṃ vo bhikkhave desessāmi (M. iii, 86); saṃvibhajetha no rajjena (D. ii, 188). Evaṃ catutthyatthe.

Tuṭṭho 'smi vo bhikkhave pakatiyā (Khu. vi, 89); satthā no Bhagavā anuppatto (M. i, 266). Evaṃ caṭṭhyatthe.

Navā ti kimatthaṃ? Eso amhākaṃ satthā.

Tumha-mhākaṃ iti kimatthaṃ? Ete isayo passasi.

Padato ti kimatthaṃ? Tumhākaṃ satthā.

Etevī ti kimatthaṃ? Gacchatha tumhe.

Optionally, when the second, fourth, and sixth (inflections) in the plural follow, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "vo" and "no" respectively.

Examples: vo = tumha + yo ("tumha" together with the second plural inflection "yo" is changed to "vo").

Examples: vo = tumha + naṃ ("tumha" together with the fourth plural inflection "naṃ" is changed to "vo")

Examples: vo = tumha + naṃ ("tumha" together with the sixth plural inflection "naṃ" is changed to "vo").

Why it is said "optionally"? To allow exceptions to this rule such as in "eso amhākaṃ satthā", etc.

Why it is said "of 'tumha' and 'amha'"? To prevent the operation of this rule when there are no "tumha" and "amha" such as in "ete isayo passasi", etc.

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tumhākaṃ satthā", etc.

Why it is said "second, fourth, and sixth (inflection) follow"? To prevent the operation of this rule when the second, fourth, and sixth inflections do not follow such as in "gacchatha tumhe", etc.

148. 247. Te-me 'kavacanesu ca (326).

Sabbesaṃ tumha-amhasaddānaṃ savibhattīnaṃ yadā padasmā paresaṃ te me ādesā honti yathāsaṅkhyāṃ catutthī caṭṭhī icc' etesu ekavacanesu.

Dadāmi te gāmaṇāni pañca (Khu. v, 229); dadāhi me gāmaṇāni (Khu. v, 227); idaṃ te raṭṭhaṃ (Khu. vi, 66, 131); ayaṃ me putto.

Padato ti kimatthaṃ? Tava ñāti, mama ñāti.

When the fourth and sixth (inflections) in the singular follow, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "te" and "me" respectively.

Examples: te = tumha + sa ("tumha" together with the fourth singular inflection "sa" is changed to "te").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tava ñāti", "mama ñāti", etc.

149. 248. Na aṃmhi (327).

Sabbesaṃ tumha-amhasaddānaṃ savibhattīnaṃ yadā padasmā paresaṃ te-me ādesā na honti aṃmhi vibhattimhi.

Passeyya taṃ vassasataṃ arogaṃ¹⁵ (Khu. vi, 14); so maṃ bravīti¹⁶.

When the inflection "aṃ" follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are not changed to "te" and "me".

Examples: taṃ = tumha + aṃ (here "tumha" together with the inflection "aṃ" is not changed to "te", but it is changed to "taṃ" by Kac. 143).

150. 249. Vā tatiye ca (328).

Sabbesaṃ tumha-amhasaddānaṃ savibhattīnaṃ yadā padasmā paresaṃ te-me ādesā honti vā yathāsaṅkhyāṃ tatiy'-ekavacane pare.

Kataṃ te pāpaṃ, kataṃ me pāpaṃ, kataṃ tayā pāpaṃ, kataṃ mayā pāpaṃ.

¹⁵ Ārogyaṃ (K).

¹⁶ Mamabravi (K), mamabravīti (Rū).

Padato ti kimattham? Tayā katam, mayā katam.

Optionally, when the third singular inflection follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "te" and "me" respectively.

Examples: te = tumha + nā ("tumha" together with the third singular inflection "nā" is changed to "te").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tayā katam", "mayā katam", etc.

151. 250. Bahuvacanesu vo no (329).

Sabbesam tumha-amhasaddānam savibhattīnam yadā padasmā paresam vo-noādesā honti yathāsaṅkyaṁ tatiyābahuvacanesu paresu.

Katam vo kamman, katam no kamman.

Padato ti kimattham? Tumhehi katam, amhehi katam.

Bahuvacanaggahaṇena yomhi paṭhame vo-noādesā honti. Gāmaṁ vo gaccheyyātha. Gāmaṁ no gaccheyyāma.

When the third plural inflection follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "vo" and "no" respectively.

Examples: vo = tumha + hi ("tumha" together with the third plural inflection "hi" is changed to "vo").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tumhehi katam", "amhehi katam", etc.

By taking "bahuvacana", when the first inflection "yo" follows, there are substitution by "vo" and "no". Examples: vo = tumha + yo (by taking "bahuvacana" in this sutta, "tumha" together with the first inflection "yo" is changed to "vo").

152. 136. Pumantass' ā simhi (331-2).

Puma icc' evam antassa savibhattissa ā-ādeso hoti simhi vibhattimhi.

Pumā tiṭṭhati.

Simhī ti kimattham? Pumāno tiṭṭhanti.

¹⁷ *Maghavayuva icc' evamādīnam antass (Nyā). "Pumantassā simhi" ti ettha antaggahaṇena savibhattissa ātāṃ, atīto addhā, addhāno (Rūī, 197-suttam). Maghavayuva icc' evam antassa (K).*

Vibhasā ti kimatthaṃ? Itthipumanapuṃsakāni.

Optionally, when a compound is made, the end (vowel) of "puma" becomes "aṃ".

Examples: itthipumannapuṃsakāni ("ā" of "puma" becomes "aṃ"; "ṃ" becomes "n" by Kac. 31).

Why it is said "optionally"? To allow exceptions to this rule such as in "itthipumanapuṃsakāni".

155. 137. Yos vāno (335).

Puma icc' evaṃ antassa savibhattissa āno-ādeso hoti yosu vibhattīsu.

Pumāno, he pumāno.

Yosvī ti kimatthaṃ? Pumā.

When the inflection "yo" follows, the end (vowel) of "puma" together with the inflection becomes "āno".

Examples: pumāno = puma + yo ("a" of "puma" together with "yo" becomes "āno").

Why it is said "when (the inflection) 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "pumā".

156. 142. Āne smim̐hi vā.

Puma icc' evaṃ antassa savibhattissa āne-ādeso hoti vā smim̐hi vibhattim̐hi.

Pumāne, pume vā.

Optionally, when the inflection "smim̐" follows, the end (vowel) of "puma" together with the inflection becomes "āne".

Examples: pumāne = puma + smim̐ ("a" of "puma" together with the inflection "smim̐" becomes "āne").

157. 140. Hi-vibhattim̐hi ca (337-8).

Puma icc' evaṃ antassa hi vibhattim̐hi ca āne-ādeso hoti.

Pumānehi, pumānebhi.

Puna vibhattiggahaṇaṁ kimatthaṁ? Savibhattiggahaṇa-nivattanatthaṁ.
Pumānehi.

Caggahaṇena maghava yuva icc' evamādīnam antassa¹⁸ āna-ādeso hoti si yo
am̐ yo icc' etesu¹⁹ vibhattīsu. Puma-kamma-thāmantaṣsa c' ukāro hoti sa-smāsu
vibhattīsu. Maghavāno. Maghavānā, maghavānaṁ, maghavāne. Yuvāno, yuvānā,
yuvānaṁ, yuvāne; pumuno, pumunā. Kammuno, kammunā. Thāmuno, thāmunā.

When the inflection "hi" follows, the end (vowel) of "puma" becomes "āne".

Examples: pumānehi = puma + hi ("a" of "puma" becomes "āne").

Why (the word) "vibhatti" is taken again? To prevent the following of "savibhatti" to this
sutta such as in "pumānehi".

By taking "ca", when the inflections "si", "yo", "am̐", "yo" follow, the end (vowel) of
"maghava", "yuva", etc., becomes "āna". And when the inflections "sa" and "smā" follow, the
end (vowel) of "puma", "kamma", and "thāma" becomes "u". Examples: maghavāno =
maghava + si (by "ca", "a" of "maghava" becomes "āna"; "si" is changed to "o" by Kac. 104).

158. 143. Susmim ā vā (339).

Puma icc' evam antassa su icc' etasmim̐ vibhattimhi ā-ādeso hoti vā.

Pumāsu, pumesu vā.

Optionally, when the inflection "su" follows, the end (vowel) of "puma" becomes "ā".

Examples: pumāsu = puma + su ("a" of "puma" is changed to "ā").

159. 139. U nāmhi ca (340).

Puma icc' evam antassa ā-u-ādesā honti vā nāmhi vibhattimhi.

Pumānā, pumunā, pumena vā.

Caggahaṇam anukaḍḍhanatthaṁ.

Optionally, when the inflection "nā" follows, the end (vowel) of "puma" becomes "ā" or "u".

Examples: pumānā = puma + nā ("a" of "puma" is changed to "ā").

"Ca" is for dragging.

¹⁸ Maghavayuva icc' evam antassa (K).

¹⁹ Sabbāsu vibhattīsu (Rū).

160. 197. A kammantassa ca (341).

Kamma icc' evam antassa ca u-a-ādesā honti vā nāmhi vibhattimhi.

Kammunā (Khu. i, 299), kammanā (M. ii, 408), kammena vā.

Caggahaṇena maghava yuva icc' evam antassa ā-ādeso hoti kvaci nā su icc' etesu vibhattīsu. Maghavānā, maghavāsu, maghavesu. maghavana vā. Yuvānā, yuvāsu, yuvesu, yuvena vā.

Optionally, when the inflection "nā" follows, the end (vowel) of "kamma" becomes "u" or "a".

Examples: kammunā = kamma + nā ("a" of "kamma" is changed to "u").

By taking "ca", optionally, when the inflections "nā" and "su" follow, the end (vowel) of "maghava", "yuva", etc., becomes "ā". Examples: maghavānā = maghava + nā ("a" of "maghava" is changed to "ā").

Iti nāma-kappe dutiyo kaṇḍo

TATIYA-KAṆḌA

161. 244. Tumh'-amhehi nam ākaṁ (344).

Tehi tumha-amhehi namvacanassa ākaṁ hoti.

Tumhākaṁ, amhākaṁ.

Nam iti kimattham? Tumhehi, amhehi.

After (the stems) "tumha" and "amha", the inflection "nam" becomes "ākaṁ".

Examples: tumhākaṁ = tumha + nam ("nam" becomes "ākaṁ"; "a" is elided by Kac. 83).

Why it is said "of 'nam'"? To prevent the operation of this rule when there is no "nam" such as in "tumhehi", "amhehi", etc.

162. 237. Vā yv appaṭhamo (345).

Tehi tumha-amhehi yo appaṭhamo ākaṁ hoti vā.

Tumhākaṃ passāmi, tumhe passāmi vā. Amhākaṃ passasi, amhe passasi vā.

Yo ti kimatthaṃ? Tumhehi, amhehi.

Appaṭṭhamo ti kimatthaṃ? Gacchatha tumhe, gacchāma mayaṃ.

Vā ti vikappanatthena yonaṃ aṃ ānaṃ honti. Tumhaṃ, tumhānaṃ. Amhaṃ, amhānaṃ.

Optionally, after (the stems) "tumha" and "amha", "yo", that is not the first (inflection), becomes "ākaṃ".

Examples: tumhākaṃ = tumha + yo ("yo" is changed to "ākaṃ").

Why it is said "yo"? To prevent the operation of this rule when there is no "yo" such as in "tumhehi", "amhehi", etc.

Why it is said "that is not the first (inflection)"? To prevent the operation of this rule when there is the first inflection such as in "gacchatha tumhe" and "gacchāma mayaṃ".

By "vā", showing alternative meaning, "yo" becomes "aṃ" or "ānaṃ". Examples: tumhaṃ = tumha + yo ("yo" becomes "aṃ"); tumhānaṃ = tumha + yo ("yo" becomes "ānaṃ").

163. 240. Sass' aṃ (346).

Tehi tumha-amhehi sassa vibhattissa amādeso hoti vā.

Tumhaṃ dīyate, tava dīyate. Tumhaṃ pariggaho, tava pariggaho. Amhaṃ dīyate, mama dīyate. Amhaṃ pariggaho, mama pariggaho.

Sasse ti kimatthaṃ? Tumhesu, amhesu.

Optionally, after (the stems) "tumha" and "amha", the inflection "sa" becomes "aṃ".

Examples: tumhaṃ = tumha + sa ("sa" becomes "aṃ").

Why it is said "of 'sa'"? To prevent the operation of this rule when there is no "sa" such as in "tumhesu", "amhesu", etc.

164. 200. Sabbanāmakārat' e paṭṭhamo (347).

Sabbesaṃ sabbanāmānaṃ akārato²⁰ yo paṭṭhamo ettam āpajjate.

²⁰ Akārato maro (Sī).

Sabbe, ye, te, ke, tumhe, amhe, ime.

Sabbanāmā ti²¹ kimattham? Devā, asurā, nāgā, gandhabbā, manussā.

Akārato ti kimattham? Amū purisā tiṭṭhanti.

Yo ti kimattham? Sabbo, yo, so, ko, ayaṃ.

Paṭhamaggahaṇam uttarasuttattham.

After "a" of all pronouns, (the inflection) "yo", that is the first one, becomes "e".

Examples: sabbe = sabba + yo ("yo" is changed to "e").

Why it is said "of (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as in "devā", etc.

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "amū purisā tiṭṭhanti".

Why it is said "yo"? To prevent the operation of this rule when there is no "yo" such as in "sabbo", etc.

Taking "paṭhama" is to follow to the next sutta.

165. 208. Dvandaṭṭhā vā (348).

Tasmā sabbanām'-akārato dvandaṭṭhā yo paṭhamo ettam āpajjate vā.

Katarakatame, katarakatamā vā.

Sabbanāmā ti²² kimattham? Devāsuraṇāgagandhabbamanussā.

Dvandaṭṭhā ti kimattham? Te, sabbe.

Optionally, in a dvanda compound, after (the last) "a" of pronouns, "yo", that is the first (inflection), becomes "e".

Examples: katarakatame = katarakatama + yo ("yo", that is the first inflection, is changed to "e").

Why it is said "pronouns"? To prevent the operation of this rule when there are not pronouns such as in "devā-sura-nāga-gandhabba-manussā".

²¹ Sabbanāmānam itī (K).

²² Sabbanāmānam itī (K).

Why it is said "in a dvanda compound"? To prevent the operation of this rule when there is no dvanda compound such as in "te" and "sabbe".

166. 209. Nāññaṃ sabbanāmikaṃ (349).

Sabbanāmikānaṃ dvandaṭṭhe nāññaṃ kāriyaṃ hoti.

Pubbāparānaṃ, pubbuttarānaṃ, adharuttarānaṃ.

In a dvanda compound of pronouns, except the substitution "e" of the first inflection "yo", the other substitutions ("saṃ", "sānaṃ", etc.) are not done.

Examples: pubbāparānaṃ = pubbāpara + naṃ (here "naṃ" is not changed to "saṃ", "sānaṃ", etc.).

167. 210. Bahubbīhimhi ca (351-2).

Bahubbīhimhi ca samāse sabbanāmavidhānaṃ ca nāññaṃ kāriyaṃ hoti.

Piyapubbāya, piyapubbānaṃ, piyapubbe, piyapubbassa.

Ce ti kimatthaṃ? Sabbanāmavidhānaṃ²³ hoti. Dakkhiṇapubbassaṃ, dakkhiṇapubbassā, uttarapubbassaṃ, uttarapubbassā.

Optionally, also in an adjectival compound (bahubbīhi), the substitution regarding pronouns, other than "e" of the first inflection "yo", does not operate.

Example: piyapubbāya = piyapubbā + smiṃ (here "smiṃ" is not changed to "saṃ" or "sā"; "smiṃ" is changed to "ya" by Kac. 101).

Why it is said "ca"? There is substitution regarding pronouns. Examples: dakkhiṇapubbassaṃ = dakkhiṇapubba + smiṃ ("smiṃ" is changed "saṃ"; "s" is inserted by Kac. 63).

168. 203. Sabbato naṃ saṃ-sānaṃ (353, 368).

Sabbato sabbanāmato naṃvacanassa saṃ sānaṃ icc' ete ādesā honti.

Sabbesaṃ, sabbesānaṃ, sabbāsaṃ, sabbāsānaṃ. Yesaṃ, yesānaṃ, yāsaṃ, yāsānaṃ. Tesāṃ, tesānaṃ, tāsāṃ, tāsānaṃ. Kesaṃ, kesānaṃ, kāsaṃ, kāsānaṃ. Imesaṃ, imesānaṃ, imāsaṃ, imāsānaṃ. Amūsaṃ, amūsānaṃ.

Nam iti kimatthaṃ? Sabbassa, yassa, tassa, kassa. Evaṃ sabbattha.

²³ Sabbanāmikavidhavanaṃ ca (Sī), Sabbanāmikavidhānaṃ ca (Rū).

After all pronouns, the inflection "naṃ" becomes "saṃ" or "sānaṃ".

Examples: sabbesaṃ = sabba + naṃ ("naṃ" is changed to "saṃ"; "a" is changed to "e" by Kac. 109).

Why it is said "naṃ"? To prevent the operation of this rule when there is no "naṃ" such as in "sabbassa", etc. Everywhere is like this.

169. 117. Rājassa rāju su-naṃ-hisu ca (354).

Sabbass' eva rājasaddassa rāju-ādeso hoti su naṃ hi icc' etesu.

Rājūsu, rājūnaṃ, rājūhi, rājūbhi.

Su-naṃ-hi-sū ti kimatthaṃ? Rājā.

Caggahaṇaṃ avadhāraṇatthaṃ. Rājesu, rājānaṃ, rājehi, rājebhi.

When (the inflections) "su", "naṃ", and "hi" follow, all the stem "rāja" becomes "rāju".

Examples: rājūsu = rāja + su ("rāja" becomes "rāju", "u" becomes "ū" by Kac. 89).

Why it is said "when (the inflections) 'su', 'naṃ', and 'hi' follow"? To prevent the operation of this rule when "su", "naṃ", and "hi" do not follow such as in "rājā".

"Ca" is for prevention.

170. 220. Sabbass' imass e vā (356).

Sabbass' eva imasaddassa ekāro hoti vā su naṃ hi icc' etesu.

Esu, imesu; esaṃ, imesaṃ; ehi, ebhi, imehi, imebhi.

Imasse ti kimatthaṃ? Etesu, etesaṃ, etehi, etebhi.

Optionally, when (the inflections) "su", "naṃ", and "hi" follow, all the stem "ima" becomes "e".

Examples: esu = ima + su ("ima" becomes "e").

Why it is said "of 'ima'"? To prevent the operation of this rule when there is no "ima" such as in "etesu", etc.

171. 219. An'-imi nāmhī ca (357).

Imasaddassa sabbass' eva ana imi icc' ete ādesā honti nāmhi vibhattimhi.

Anena dhammadānena. Sukhitā hotu sā pajā.

Iminā Buddhapūjena patvā amataṃ padaṃ.

Nāmhi ti kimatthaṃ? Imesu, imesaṃ, imehi, imebhi.

When the inflection "nā" follows, all the stem "ima" becomes "ana" or "imi".

Examples: anena = ima + nā ("ima" becomes "ana").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when the inflection "nā" does not follow such as in "imesu", etc.

172. 218. Anapuṃsakass' āyaṃ simhi (306-7, 358).

Imasaddassa sabbass' eva anapuṃsakassa āyaṃ-ādeso hoti simhi vibhattimhi.

Āyaṃ puriso, āyaṃ itthī.

Anapuṃsakasse ti kimatthaṃ? Idaṃ cittaṃ tiṭṭhati.

Simhi ti kimatthaṃ? Imaṃ purisaṃ passasi tvaṃ.

When the inflection "si" follows, all the stem "ima", that is not neuter, becomes "āyaṃ".

Examples: āyaṃ = ima + si ("ima" becomes "āyaṃ"; "si" is elided by Kac. 220).

Why it is said "that is not neuter"? To prevent the operation of this rule when it is neuter such as in "idaṃ cittaṃ tiṭṭhati".

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "imaṃ purisaṃ passasi tvaṃ".

173. 223. Amussa mo saṃ (359).

Amusaddassa anapuṃsakassa makāro sakāram āpajjate vā simhi vibhattimhi.

Asu (M. ii, 175) rājā; asu itthī; amuko rājā; amukā itthī.

Anapuṃsakasse ti kimatthaṃ? Aduṃ (Khu. v, 34) pupphaṃ virocati.

Amhasse ti kimatthaṃ? Āyaṃ puriso tiṭṭhati.

Simhī ti kimattham? Amham (M. i, 211) purisam passasi.

Optionally, when the inflection "si" follows, "m" of the stem "amu", that is not neuter, becomes "s".

Examples: asu = amu + si ("m" of "amu" is changed to "s"; "si" is elided by Kac. 220).

Why it is said "that is not neuter"? To prevent the operation of this rule when it is neuter such as in "adam puppham virocati".

Why it is said "of 'amha'"? To prevent the operation of this rule when there is no "amha" such as in "ayam puriso tiṭṭhati".

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when the inflection "si" does not follow such as in "amham purisam passasi".

174. 211. Eta-tesam to (360).

Eta ta icc' etesam anapumsakānam takāro sakāram āpajjate simhi vibhattimhi.

Eso puriso, esā itthī; so puriso, sā itthī.

Eta-tesam iti kimattham? Itaro puriso, itarā itthī.

Anapumsakānam iti kimattham? Etaṃ cittaṃ, etaṃ rūpaṃ; taṃ cittaṃ, taṃ rūpaṃ.

When the inflection "si" follows, "t" of "eta" and "ta", that is not neuter, becomes "s".

Examples: eso = eta + si ("t" of "eta" becomes "s"; "si" is elided by Kac. 220).

Why it is said "of 'eta' and 'ta'"? To prevent the operation of this rule when there are not "eta" or "ta" such as in "itaro puriso", etc.

Why it is said "of not neuter"? To prevent the operation of this rule when it is neuter such as in "etaṃ cittaṃ", etc.

175. 212. Tassa vā nattaṃ sabbattha (361).

Tassa²⁴ sabbanāmassa takārassa nattaṃ hoti vā sabbattha liṅgesu.

Nāya, tāya; naṃ (Khu. i, 308), taṃ; ne (DhA. i, 6), te; nesu, tesu; namhhi, tamhi; nāhi, tāhi; nābhi, tābhi.

²⁴ Ta icc' etassa (Rū).

Optionally, in all genders, "t" of the pronoun "ta" becomes "n".

Examples: nāya = tā + nā ("t" of "tā" becomes "n"; "nā" is changed to "ya" by Kac. 101).

176. 213. Sa-smā-smim̐-sam̐-sāsv attam̐ (362, 368).

Tassa sabbanāmassa takārassa sabbass' eva attam̐ hoti vā sa smā smim̐ sam̐ sā icc' etesu sabbattha liṅgesu.

Assa, tassa; asmā, tasmā; asmim̐, tasmim̐; assam̐, tassam̐; assā, tassā.

Takārasse ti kimattham̐? Amussam̐, amussā.

Etesvī ti kimattham̐? Nesu, tesu.

Optionally, in the genders, when (the inflections) "sa", "smā", "smim̐", "sam̐", and "sā" follow, all the "ta" of the pronoun "ta" becomes "a".

Examples: assa = ta + sa ("ta" becomes "a"; "s" is inserted by Kac. 63).

Why it is said "of the letter 'ta'"? To prevent the operation of this rule when there is no "ta" such as in "amussam̐" and "amussā".

Why it is said "when the inflections 'sa', 'smā', 'smim̐', 'sam̐', and 'sā' follow"? To prevent the operation of this rule when these inflections do not follow such as in "nesu" and "tesu".

177. 221. Imasaddassa ca (363).

Imasaddassa ca sabbass' eva attam̐ hoti vā sa smā smim̐ sam̐ sā icc' etesu sabbattha liṅgesu.

Assa, imassa; asmā, imasmā; asmim̐, imasmim̐; assam̐, imissam̐; assā, imissā.

Imasaddasse ti kimattham̐? Etissam̐, etissā.

Optionally, in all genders, when (the inflections) "sa", "smā", "smim̐", "sam̐", and "sā" follow, all the stem "ima" becomes "a".

Examples: assa = ima + sa ("ima" becomes "a"; "s" is inserted by Kac. 63).

Why it is said "of the stem 'ima'"? To prevent the operation of this rule when there is not "ima" such as in "etissam̐" and "etissā".

178. 224. Sabbato ko (364).

Sabbato sabbanāmato kakārāgamo hoti vā simhi vibhattimhi.

Sabbako, yako, sako, amuko, asuko (A. i, 73).

Vā ti kimattham? Sabbo, yo, so, ko.

Sabbanāmato ti kimattham? Puriso.

Puna sabbatoggahaṇena aññasmā pi kakārāgamo hoti. Hīnako, potako.

Optionally, when the inflection “si” follows, after all pronouns, “ka” is inserted.

Examples: sabbako = sabba + si (“ka” is inserted; “si” is changed to “o”; “a” is elided)

Why it is said “optionally”? To allow exceptions to this rule such as in “sabbo”, etc.

Why it is said “after (all) pronouns”? To prevent the operation of this rule when there are not pronouns such as in “puriso”, etc.

By taking “sabbato” again, also “ka” is inserted in other places such as in “hīnako”, etc.

179. 204. Gha-pato smim-sānam sam-sā (365).

Sabbato sabbanāmato gha-pasaññato smim sa icc' etesam sam-sā-ādesā honti vā yathāsankhayaṃ.

Sabbassam, sabbassā; sabbāyam, sabbāya. Imissam, imissā (Abhi. ii, 254); imāyam, imāya. Amussam, amussā (M. iii, 10); amuyam, amuyā.

Sabbanāmato ti kimattham? Itthiyam, itthiyā.

Smim-sānam iti kimattham? Amuyo.

Optionally, after all pronouns, that have “gha” and “pa”, “smim” and “sa” are changed to “sam” and “sā” respectively.

Examples: sabbasam = sabbā + smim (“ā” is named “gha”; “smim” is changed to “sam”; “s” is inserted by Kac. 63).

Why it is said “after (all) pronouns”? To prevent the operation of this rule when there are not pronouns such as in “itthiyam”, etc.

Why it is said “of ‘smim’ and ‘sa’”? To prevent the operation of this rule when there are not “smim” and “sa” such as in “amuyo”.

180. 207. N' etāhi smim āya-yā (369-70).

Etehi sabbanāmehi gha-pasaññehi smimvacanassa n' eva āya-yādesā honti.

Etissam, etāyam; imissam, imāyam; amussam, amuyam.

Smin ti kimattham? Tāya itthiyā mukham.

Etaḥi ti kimattham? Kaññāya, vīñāya, gaṅgāya, kapālikāya.

The inflection "smim", that follows the pronouns that have "gha" and "pa", is not changed to "āya" or "yā".

Examples: etissam = etā + smim ("ā" of "etā" is named "gha"; "smim" is not changed to "āya" or "yā"; "smim" is changed to "ssam" by Kac. 179; "ā" is changed to "i" by Kac. 63).

Why it is said "smim"? To prevent the operation of this rule when there is not "smim" such as in "tāya itthiyā mukham".

Why it is said "that follows the pronouns"? To prevent the operation of this rule when "smim" does not follow the pronouns such as in "kaññāya", etc.

181. 95. Manogaṇādito smim-nānam i ā (373).

Tasmā manogaṇādito smim nā icc' etesam ikāra-ākārādesā honti vā yathāsaṅkyaṃ.

Manasi (D. i, 12), manasmim; sirasi, sirasmim (VinA. i, 6); manasā (Khu. i, 13), manena; vacasā (A. i, 504), vacena; sirasā (M. ii, 406), sirena; sarasā, sarena; tapasā (Khu. ii, 128), tapena; vayasā (D. ii, 125), vayena; yayasā (Khu. ii, 73), yasena; tejasā (Khu. ii, 135), tejena; urasā (M. ii, 409), urena; thāmasā (i, 323), thāmena.

Smim-nānam iti kimattham? Mano, siro, tamo, tapo, tejo.

Ādiggahaṇena aññāsmā pi smim-nānam ikāra-ākārādesā honti. Bilasi, bilasā; padasi, padasā.

Optionally, after the group "mano", etc., "smim" and "nā" are changed to "i" and "ā" respectively.

Examples: manasi = mana + smim ("smim" is changed to "i"; "s" is inserted by Kac. 184).

Why it is said "of 'smim' and 'nā'"? To prevent the operation of this rule when there are not "smim" and "nā" such as in "mano", etc.

By taking “ādi”, in other places, “smim” and “nā” are changed to “i” and “ā” such as in “bilasi”, etc. Examples: bilasi = bila + smim (“smim” is changed to “i”; “s” is inserted by Kac. 184).

182. 97. Sassa c' o (374).

Tasmā manogaṇādito sassa ca okāro hoti.

Manaso (Khu. ii, 14), thāmaso, tapaso.

After the group “mano”, etc., “sa” is changed to “o”.

Examples: manaso = mana + sa (“sa” is changed to ‘o’; “s” is inserted by Kac. 184).

183. 48. Etesam o lope (375).

Etesam manogaṇādīnam anto ottam āpajjate vibhattilope kate.

Manomayaṁ (D. i, 73), ayomayaṁ (Khu. i, 383), tejosamena, tapoguṇena, siroruhena.

Ādiggaṇam kimattham? Aññesam anto ottam āpajjate. Āposamena, vāyosamena.

Lope ti kimattham? Padasā, tapasā (Khu. ii, 121), yasaṁ (Khu. ii, 73), vacasā (A. i, 504), manasā (Khu. i, 13). Evaṁ aññe pi yojetabbā.

When the inflection is elided, the (end) vowel of the group “mano”, etc., becomes “o”.

Examples

What is the purpose of taking “ādi”? The (vowel) of other words becomes “o” such as in “āposamena”, etc.

Why it is said “when (the inflection) is elided”? To prevent the operation of this rule when the inflection is not elided such as in “padasā”, etc.

184. 96. Sa sare v' āgamo (376).

Eteḥ eva manogaṇādīhi vibhattādesa sare pare sakārāgamo hoti vā.

Manasā, vacasā; manasi, vacasi.

Vā ti kimattham? Manena, tejena, yasena.

Sare ti kimattham? Mano, tejo, yaso.

Puna ādiggaṇaṇena aññasmim pi paccaye pare sakārāgamo hoti. Mānasikaṁ, vācasikaṁ (Abhi. ii, 255).

Optionally, when the vowel substitution of the inflection occurs, after the group “mano”, etc., there is insertion of “s”.

Examples: manasā = mana + nā (“nā” is changed to “ā”; “s” is inserted).

Why it is said “optionally”? To allow exceptions to this rule such as in “manena”, etc.

Why it is said “vowel occurs”? To prevent the operation of this rule when the vowel substitution of the inflection does not occur such as “mano”, etc.

By taking “ādi” again, also, when a other suffixs follow, there is insertion of “s” such as “mānasikaṁ”, etc.

185. 112. Santasaddassa so bhe bo c' ante (378).

Sabbassa santasaddassa sakārādeso hoti bhakāre pare, ante ca bakārāgamo hoti.

Sabbhir eva samāsetha. Sabbhi kubbetha santhavaṁ. Sataṁ saddhammam aññāya, seyyo hoti na pāpiyo (S. i, 16). Jiranti ve rājaratha sucittā. Atho sarīram pi rajaṁ upeti. Sataṁ ca dhammo na rajaṁ upeti, santo have sabbhi pavedayanti (Khu. i, 36). Sabbhūto, sabbhāvo.

Bhe ti kimattham? Santehi pūjito Bhagavā.

Caggahaṇaṁ kvaci sakārass' eva pasiddhattham. Sakkāro, sakkato.

When “bha” follows, all the word “santa” is changed to “sa”, and at the end there is the insertion of “b”.

Examples: sabbhi = santa + hi (“hi” is changed to “bhi”; “santa” is changed to “sa”; “b” is inserted).

Why it is said “when ‘bhi’ follows”? To prevent the operation of this rule when “bhi” does not follow such as in “santehi”, etc.

Taking “ca” is for sometimes the substitution by “s” to be accomplished.

186. 107. Simhi gacchantādīnaṁ ntasaddo aṁ (382-4).

Simhi gachantādīnaṃ ntaṣaddo am āpajjate vā.

Gacchaṃ, gacchanta; mahaṃ, mahanta; caraṃ, caranta; khādaṃ, khādanta.

Gacchantaḍīnaṃ iti kimatthaṃ? Anto, danto, vanto, santo.

Optionally, when (the inflection) "si" follows, the word "nta" of "gacchanta", etc., becomes "am".

Examples: gacchaṃ = gacchanta + si ("nta" is changed to "am"; "si" is elided; "a" is elided).

Why it is said "of 'gacchanta', etc."? To prevent the operation of this rule when there is no "gacchanta", etc., such as in "anto", etc.

187. 108. Sesesu ntu 'va (385-8).

Gacchantaḍīnaṃ ntaṣaddo ntuppaccayo 'va daṭṭhabbo sesesu vibhattippaccayesu.

Gacchato, mahato; gacchati, mahati, gacchatā, mahatā.

Sesesū ti kimatthaṃ? Gacchaṃ, mahaṃ, caraṃ, khādaṃ.

When the remaining inflections follow, the suffix "nta" of "gacchanta" and others, should be regarded as "ntu".

Examples: gacchato = gacchanta + sa ("nta" is regarded as "ntu"; the end vowel of "ntu" together with the inflection "sa" is changed to "to").

Why it is said "when the remaining (inflections) follow"? To prevent the operation of this rule when "si" follows such as in "gacchaṃ", etc.

188. 115. Brahm'-atta-sakha-rājādito am ānaṃ (393).

Brahma atta sakha rāja icc' evamādito amvacanassa ānaṃ hoti vā.

Brahmānaṃ, brahmaṃ; attānaṃ, attam; sakhānaṃ, sakham; rājānaṃ, rājam.

Am iti kimatthaṃ? Rājā.

Optionally, after "brahma", "atta", "sakha", "rāja", etc., the inflection "am" is changed to "ānaṃ".

Examples: brahmānaṃ = brahma + am ("am" is changed to "ānaṃ"; "a" is elided).

Why it is said "am"? To prevent the operation of this rule when "am" does not follow such as in "rāja", etc.

189. 113. Sy ā ca (390-1).

Brahma atta sakha rāja icc' evamādito sivacanassa ā ca hoti.

Brahmā, attā, sakhā, rājā, ātumā.

After "brahma", "atta", "sakha", "rāja", etc., the inflection "si" becomes "ā".

190. 114. Yonam āno (392).

Brahma atta sakha rāja icc' evamādito yonam āno-ādeso hoti.

Brahmāno, attāno, sakhāno, rājāno, ātumāno.

After "brahma", "atta", "sakha", "rāja", etc., the inflection "yo" becomes "āno".

Examples: brahmāno = brahma + yo ("yo" becomes "āno"; "a" is elided).

191. 130. Sakhato²⁵ c' āyo no (394).

Tasmā sakhato ca yonam āyo-no-ādesā honti.

Sakhāyo, sakhino.

Yonam iti kimattham? Sakhā.

After "sakha", (the inflection) "yo" becomes "āyo" and "no".

Examples: sakhāyo = sakha + yo ("yo" becomes "āyo"; "a" is elided).

Why it is said "of 'yo'"? To prevent the operation of this rule when "yo" does not follow such as in "sakhā".

192. 135. Smim e.

Tasmā sakhato smimvacanassa ekāro hoti.

Sakhe.

²⁵ Sakhāto (Sī).

After "sakha", the inflection "smim" becomes "e".

Examples: sakhe = sakha + smim ("smim" becomes "e"; "a" is elided).

193. 122. Brahmato gassa ca (287).

Tasmā brahmato gassa ca ekāro hoti.

He brahme.

After "brahma", "ga" becomes "e".

Examples: brahme = brahma + si ("si" is named "ga"; "si" is changed to "e"; "a" is elided).

194. 131. Sakhantass i no-nā-nam-sesu (407).

Tassa sakhantassa ikāro hoti no nā nam sa icc' etesu.

Sakhino, sakhinā, sakhīnam, sakhissa.

Etesvī ti kimattham? Sakhārehi.

When "no", "nā", "nam", and "sa" follow, the end (vowel) of "sakha" becomes "i".

Examples: sakhino = sakha + yo ("yo" is changed to "no" by Kac. 191; "a" of "sakha" is changed to "i").

Why it is said "when 'no', 'nā', 'nam', and 'sa' follow"? To prevent the operation of this rule when these do not follow such as in "sakhārehi".

195. 134. Āro himhi vā (408).

Tassa sakhantassa āro hoti vā himhi vibhattimhi.

Sakhārehi, sakhehi.

Optionally, when the inflection "hi" follows, the end (vowel) of "sakha" becomes "āra".

Examples: sakhārehi = sakha + hi ("a" of "sakha" is changed to "āra"; "a" is changed to "e" by Kac. 101).

196. 133. Su-nam-amisu vā (409).

Tassa sakhantassa āro hoti vā su saṃ aṃ icc' etesu.

Sakhāresu, sakhesu; sakhārānaṃ, sakhīnaṃ; sakhāraṃ, sakhaṃ.

Optionally, when "su", "saṃ", and "aṃ" follow, the end (vowel) of "sakha" is changed to "āra".

Examples: sakhāresu = sakha + su ("a" of "sakha" is changed to "āra"; "a" is changed to "e" by Kac. 101).

197. 125. Brahmato tu smiṃ ni (405).

Tasmā brahmato smiṃvacanassa ni-ādeso hoti.

Brahmani.

Tuggahaṇena abrahmato pi smiṃvacanassa ni hoti. Kammani, cammani, muddhani.

After "brahma", the inflection "smiṃ" becomes "ni".

Examples: brahmani = brahma + smiṃ ("smiṃ" becomes "ni").

By taking "tu", also after words other than "brahma", the inflection "smiṃ" becomes "ni" such as in "kammani", etc. Examples: kammani = kamma + smiṃ ("smiṃ" is changed to "ni").

198. 123. Uttaraṃ sa-nāsu (410).

Tassa brahma saddassa anto uttam āpajjate sa nā icc' etesu.

Brahmuno, brahmunā.

Sa-nāsū ti kimatthaṃ? Brahmā²⁶.

When "sa" and "nā" follow, the end (vowel) of the word "brahma" becomes "u".

Examples: brahmuno = brahma + sa ("a" of "brahma" becomes "u"; "u" is named "jha"; "sa" is changed to "no" by Kac. 117).

199. 158. Satthu-pitādīnam ā sismiṃ silopo ca (411).

²⁶ Ito Parāṇi "uttam itī bhāvaniddeso katthaci abhāvaṃ dasseti, brahmassa" ti pāṭho sīhaḷapottake dissati.

Satthu-pituādīnam anto āttam āpajjate sismim, silopo ca hoti.

Satthā, pitā, mātā, bhātā, kattā.

Sismim iti kimattham? Satthussa, pitussa, mātussa, bhātussa, kattussa.

When "si" follows, the end (vowel) of "satthu", "pitu", etc., becomes "ā"; and also "si" is elided.

Examples: satthā = satthu + si ("u" becomes "a"; "si" is elided).

Why it is said "when 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "satthussa", etc.

200. 159. Aññesv ārattam (412).

Satthu-pituādīnam anto aññesu vacanesu ārattam āpajjate.

Satthāram, pitāram, mātāram, bhātāram, kattāram, satthārehi, pitarehi, mātarehi, bhātarehi, kattārehi.

Aññesvī ti kimattham? Satthā, pitā, mātā, bhātā, kattā²⁷.

When other inflections follows, the end (vowel) of "satthu" and "pitu" becomes "āra".

Examples: satthāram = satthu + am ("u" becomes "āra"; "a" is elided).

Why it is said "when other (inflections) follow"? To prevent the operation of this rule when others do not follow such as in "satthā", etc.

201. 163. Vā namhi (416).

Satthu-pituādīnam anto ārattam āpajjate vā nammi vibhattimhi.

Satthārānam, pitārānam, mātārānam, bhātārānam.

Vā ti kimattham? Satthānam, pitūnam, mātūnam, bhātūnam.

Optionally, when the inflection "nam" follows, the end (vowel) of "satthu" and "pitu" becomes "āra".

Examples: satthārānam = satthu + nam ("u" of "satthu" is changed to "āra"; "a" of "āra" becomes "ā" by Kac. 89).

²⁷ Ito param "ārattaggahaṇena katthaci aniyamaṃ dasseti, satthussa, vitussa, mātussa, bhātussā" ti pāṭho sīhaṭṭhapotthake dissati.

Why it is said “optionally”? To allow exceptions to this rule such as in “satthānaṃ”, etc.

202. 164. Satthun attañ ca (417).

Tassa satthusaddassa anto attam āpajjate vā naṃmhi vibhattimhi.

Satthānaṃ, pitānaṃ, mātānaṃ, bhātānaṃ, kattānaṃ.

Vā ti kimattham? Satthārānaṃ, pitarānaṃ, mātārānaṃ, bhātārānaṃ, dhītārānaṃ.

Caggahaṇam aññesam pi saṅgahaṇattham.

Optionally, when the inflection “naṃ” follows, the end (vowel) of the word “satthu” becomes “a”.

Examples: satthānaṃ = satthu + naṃ (“u” of “satthu” is changed “a”; “a” becomes “ā” by Kac. 89).

Why it is said “optionally”? To allow exceptions to this rule such as in “satthārānaṃ”, etc.

“Ca” is for including others too.

203. 162. U sasmim salopo ca (418).

Satthu pitu icc' evamādīnam antassa uttam hoti vā sasmim salopo ca.

Satthu, satthussa, satthuno dīyate, pariggaho vā. Pitu, pitussa, pituno dīyate, pariggaho vā. Bhātu, bhātussa, bhātuno dīyate, pariggaho vā.

Caggahaṇam dutiyasampiṇḍanattham.

Optionally, when (the inflection) “sa” follows, the end (vowel) of “satthu”, “pitu”, etc., becomes “u”; and also “sa” is elided.

Examples: satthu = satthu + sa (“u” is changed to “u” and “sa” is elided).

“Ca” is for including the second (meaning).

204. 167. Sakkamandhātādīnañ ca (419).

Sakkamandhātu icc' evamādīnam anto uttam āpajjate sasmim, sālopo ca hoti.

Sakkamandhātu iva assa rājino vibhavo. Evaṃ kattu, gantu, dātu icc' evamādī.

Pun' ārambhaggahaṇam kimatthaṃ? Niccadīpanatthaṃ. Sakkamandhātu.

Caggahaṇam dutiyasampiṇḍanatthaṃ.

When (the inflection) "sa" follows, the end (vowel) of "sakkamandhātu" becomes "u"; and also "sa" is elided.

Example: sakkamandhātu = sakkamandhātu + sa ("u" is changed to "u"; "sa" is elided).

What is the purpose of the repetition of this sutta? For fixing the change of "u" to "u".

"Ca" is for including the second (meaning).

205. 160. Tato yonam o tu (421).

Tato ārādesato sabbesaṃ yonaṃ okārādeso hoti.

Satthāro, pitaro, mātaro, bhātaro, kattāro, vattāro.

Tuggahaṇena aññasmā pi yonaṃ okāro hoti. Caturō janā (Khu. i, 336), gāvo, ubho, purisā²⁸.

After substitution "āra", "yo" becomes "o".

Examples: satthāro = satthu + yo ("u" of "satthu" is changed to "āra"; "yo" is changed to "o").

By taking "tu", after other words also "yo" is changed to "o" such as in "caturō", etc.

206. 165. Tato smim i (422).

Tato ārādesato smimvacanassa ikārādeso hoti.

Satthari, pitari, mātari, dhītari, bhātari, kattari, vattari.

Puna tatogahaṇena aññasmā pi smimvacanassa ikāro hoti. Bhuvi.

After the substitution "āra", the inflection "smim" is changed to "i".

Examples: satthari = satthu + smim ("u" is changed to "āra"; "smim" is changed to "i").

Again by taking “tato”, after other words also, the inflection “smim̐” becomes “i”, such as in “bhuvī”.

207. 161. Nā ā (423).

Tato ārādesato nāvacaṇassa ā-ādeso hoti.

Satthārā, pitarā, mātārā, bhātārā, dhītārā, kattārā, vattārā.

After the substitution “āra”, the inflection “nā” becomes “ā”.

Examples: satthārā = satthu + nā (“u” of “satthu” is changed to “āra”; “na” is changed to “ā”; “a” is elided).

208. 166. Āro rassam ikāre (424).

Ārādeso rassam āpajjate ikāre pare.

Satthari, pitari, mātari, dhītari, kattari, vattari.

When “i” follows, the substitution “āra” is shortened.

Examples: satthari = satthu + smim̐ (“u” is changed to “āra”; “smim̐” is changed to “i”; “ā” of “āra” is shortened; “a” is elided).

209. 168. Pitādīnam asimhi (425).

Pitādīnam ārādeso rassam āpajjate asimhi vibhattimhi.

Pitarā, mātārā, bhātārā, dhītārā, pitaro, mātaro, bhātaro, dhītaro.

Asimhiggahaṇam tomhi pare ikārādesañāpanattham. Mātito (D. i, 106), pitito (D. i, 106), bhātito, duhitito.

When the inflections other than “si” follow, the substitution “āra” of “pitu”, etc., becomes short.

Examples: pitarā = pitu + nā (“u” is changed to “āra”; “nā” is changed to “ā”; “ā” of “āra” is shortened; “a” is elided).

Taking the inflections other than “si”, when “to” follows, is for showing the substitution “i”. Examples: mātito = mātu + to (“u” of “mātu” is changed to “i”).

210. 239. Tayā-tayīnam takāro tvattam vā (435).

Tayā tayi icc' etesam takāro tvattam āpajjate vā.

Tvayā, tayā; tvayi, tayi.

Etesam iti kimattham? Tuvam, tavam.

Optionally, "ta" of (the substitutions) "tayā" and "tayi" becomes "tva".

Examples: tvayā = tumha + nā ("tumha" is changed to "tayā" together with the inflection by Kac. 245; "ta" is changed to "tva").

Why it is said "of (the substitutions 'tayā' and 'tayi')"? To prevent the operation of this rule when there are not "tayā" and "tayi" such as in "tuvam", etc.

Iti nāma-kappe tatiyo kaṇḍo

CATUTTHA-KANḌA

211. 126. Attanto hismim anattam (439).

Tassa attano anto anattam āpajjate himhi vibhattimhi.

Attanehi, attanebhi.

Attanto ti kimattham? Rājeḥi, rājebhi.

Hismin iti kimattham? Attano²⁹.

Anattam iti bhāvaniddesena attasaddassa sakādeso³⁰ hoti sabbāsu vibhattīsu.
Sako, sakā, sakam, sāke.

When the inflection "hi" follows, the end (vowel) of "atta" becomes "ana".

Examples: attanehi = atta + hi ("a" of "atta" becomes "ana"; "a" is changed to "e").

Why it is said "the end (vowel) of 'atta'"? To prevent the operation of this rule when there is no "atta" such as in "rājeḥi", etc.

²⁹ Attanā (Sī).

³⁰ Sakārādeso (K).

Why it is said “when (the inflection) ‘hi’ follows”? To prevent the operation of this rule when “hi” does not follow such as in “attano”.

By showing the state as “anatta”, when all inflections follow, the word “atta” becomes “saka” such as in “sako”, etc.

212. 129. Tato smim̐ ni (405).

Tato attato smim̐vacanassa ni hoti.

Attani.

After “atta”, the inflection “smim̐” becomes “ni”.

Examples: attani = atta + smim̐ (“smim̐” is changed to “ni”).

213. 127. Sassa no (440).

Tato attato sasssa vibhattissa no hoti.

Attano.

After “atta”, the inflection “sa” becomes “no”.

Examples: attano = atta + sa (“sa” becomes “no”).

214. 128. Smā nā (441).

Tato attato smāvacanassa nā hoti.

Attanā.

Puna tatogahaṇena tassa attano takārass' eva rakāro hoti sabbesu vacanesu.
Atrajo, atrajam̐.

After “atta”, the inflection “smā” becomes “nā”.

Examples: attanā = atta + smā (“smā” becomes “nā”).

By taking “tato” again, when all inflections follow, “ta” of “atta” becomes “ra”. Examples:
atrajo = atta + jo (“ta” of “atta” becomes “ra”).

215. 141. Jha-lato ca³¹ (442).

Jha la icc' etehi smāvacanassa nā hoti.

Agginā, daṇḍinā, bhikkhunā, sayambhunā.

Smā ti kimattham? Aggayo, munayo, isayo.

After "jha" and "la", the inflection "smā" becomes "nā".

Examples: agginā = aggi + smā ("i" is named "jha"; "smā" is changed to "nā").

Why it is said "smā"? To prevent the operation of this rule when "smā" does not follow such as in "aggayo", etc.

216. 180. Gha-pato smim yam vā (443).

Tasmā gha-pato smimvacanassa yam hoti vā.

Kaññāyam, kaññāya; rattiyam, rattiyā; itthiyam, itthiyā; yāguyam, yāguyā; vadhuyam, vadhuyā.

Optionally, after "gha" and "pa", the inflection "smim" becomes "yam".

Examples: kaññāyam = kaññā + smim ("ā" is named "gha"; "smim" becomes "yam").

217. 199. Yonam ni napumsakehi (444).

Sabbesam yonam ni hoti vā napumsakehi liṅgehi.

Aṭṭhīni, aṭṭhī; āyūni, āyū.

Napumsakehī ti kimattham? Itthiyo.

Optionally, after neuter stems, all of "yo" becomes "ni".

Examples: aṭṭhīni = aṭṭhi + yo ("yo" becomes "ni"; "i" becomes "T" by Kac. 88).

Why it is said "after the neuter (stems)"? To prevent the operation of this rule when there are not neuter stems such as in "itthiyo".

218. 196. Ato niccam (445).

³¹ Caggahaṇam kvaci nivattanattham (Rū), caggahaṇam tadanukaddhanattham (Nyā).

Akāraṇtehi napuṃsakaliṅgehi yonaṃ ni hoti niccaṃ.

Yāni, yāni; tāni, tāni; kāni, kāni; bhayāni, bhayāni; rūpāni, rūpāni.

After neuter stems that end in "a", always "yo" becomes "ni".

Examples: yāni = ya + yo ("yo" becomes "ni"; "a" becomes "ā" by Kac. 88).

219. 195. Si 'm (446).

Akāraṇtehi napuṃsakaliṅgehi sivacanassa aṃ hoti niccaṃ.

Sabbaṃ, yaṃ, taṃ, kaṃ, rūpaṃ.

After neuter stems that end in "a", always the inflection "si" becomes "aṃ".

Examples: sabbaṃ = sabba + si ("si" becomes "aṃ"; "a" is elided).

220. 74. Sesato lopam ga si pi (447).

Tato niddiṭṭhehi liṅgehi sesato ga si icc' ete lopam āpajjante.

Bhoti itthi, sā itthī. Bho daṇḍi, bho daṇḍī. Bho sattha, bho satthā. Bho rāja, bho rājā.

Sesato ti kimatthaṃ? Puriso gacchati.

Ga-sī ti kimatthaṃ? Itthiyā; satthussa.

After the remaining stems that are shown, "ga" and "si" are elided.

Examples: itthi = itthi + si ("si" is named "ga"; "ga" is elided).

Why it is said "after the remaining"? To prevent the operation of this rule when there are no remaining stems such as "puriso..."

Why it is said "'ga' and 'si'"? To prevent the operation of this rule when "ga" and "si" do not follow such as in "itthiyā", etc.

221. 282. Sabbāsam āvuso-'pasagga-nipātādīhi ca (448).

Sabbāsaṃ vibhattīnaṃ ekavacanabahuvacanānaṃ paṭhamā-dutiyā-tatīyā-catutthī-pañcamī-chaṭṭhī-sattamīnaṃ lopo hoti āvuso upasagga nipāta icc' evamādīhi ca.

Tvaṃ pan' āvuso (Vin. ii, 1); tumhe pan' āvuso (Vin. ii, 161); padaso dhammaṃ vāceyya (Vin. ii, 25); vihāraṃ sve upagaccheyya.

Pa, parā, nī, nī, u, du, saṃ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa. Pahāro, parābhavo, nihāro, nīhāro, uhāro, duhāro, saṃhāro, vihāro, avahāro, anuhāro, parihāro, adhihāro, abhihāro, patihāro, suhāro, āhāro, athihāro, apihāro, apahāro, upahāro. Evaṃ vīsati upasaggehi ca, yathā, tathā, evaṃ, khalu, kho, tatra, atho, atha, hi, tu, ca, vā, vo, haṃ, ahaṃ, alaṃ, eva, ho, aho, he, ahe, re, are. Evamādīhi nipātehi ca yojetabbāni.

Caggahaṇaṃ avadhāraṇatthaṃ.

After "āvuso", prefixes and particles, etc., all the inflections, singular and plural, namely, first, second, third, fourth, fifth, sixth, seventh, are elided.

Examples: āvuso = āvuso + si ("si" is elided).

This rule should be employed after the twenty prefixes, "pa", etc., and particles, "yathā", etc. "Ca" is for emphasis.

222. 342. Pumaṣṣa liṅgādīsū samāsesu (449).

Puma icc' etassa anto lopam āpajjate liṅgādīsū parapadesu³² samāsesu.

Pullīgaṃ, pumbhāvo, puṅkokilo.

Pumasse ti kimatthaṃ? Itthilīgaṃ, napuṃsakalīgaṃ.

Liṅgādīsū ti kimatthaṃ? Pumittthī.

Samāsesu ti kimatthaṃ? Pumaṣṣa liṅgaṃ.

In compounds, when (the word) "liṅga", etc., are the last member, the end (vowel) of "puma" is elided.

Examples: pullīgaṃ = puma + liṅgaṃ ("a" of "puma" is elided; "m" becomes "ṃ" by Kac. 82; "ṃ" becomes "l" by "vā" in Kac. 31).

³² Parapadesu pi.

Why it is said “of ‘puma’”? To prevent the operation of this rule when there is not “puma” such as in “iṭhiliṅgaṃ”, etc.

Why it is said “when ‘liṅga’, etc., (are the last member)”? To prevent the operation of this rule when “liṅga”, etc., are not the last member such as in “pumitthī”.

Why it is said “in compounds”? To prevent the operation of this rule where there are not compounds such as in “pumassa liṅgaṃ”.

223. 188. Aṃ yaṃ īto pasaṇṇato (450).

Aṃvacanassa yaṃ hoti vā īto pasaṇṇato.

Itthiyaṃ, itthiṃ.

Pasaṇṇato ti kimatthaṃ? Daṇḍinaṃ, bhoginaṃ.

Am iti kimatthaṃ? Itthīhi.

Optionally, after “ī” that is named “pa”, “aṃ” becomes “yaṃ”.

Examples: itthiyaṃ = itthī + aṃ (“ī” is named “pa”; “aṃ” becomes “yaṃ”; “ī” is shortened by Kac. 84).

Why it is said “that is named ‘pa’”? To prevent the operation of this rule when there is no “pa” such as in “daṇḍinaṃ”, etc.

Why it is said “aṃ”? To prevent the operation of this rule when there is not “aṃ” such as in “itthīhi”.

224. 153. Naṃ jhato katarassā (451).

Tasmā jhato katarassā aṃvacanassa naṃ hoti.

Daṇḍinaṃ, bhoginaṃ.

Jhato ti kimatthaṃ? Vessabhuṃ.

Katarassā ti kimatthaṃ? Kucchiṃ.

After “jha” that has been made short, the inflection “aṃ” becomes “naṃ”.

Examples: daṇḍinaṃ = daṇḍī + aṃ (“ī” is named “jha”; “ī” is shortened by Kac. 84; “aṃ” becomes “naṃ”).

Why it is said “after ‘jha’”? To prevent the operation of this rule when there is not “jha” such as in “vessabhum”.

Why it is said “that has been made short”? To prevent the operation of this rule when it has not been made short such as in “kucchin”.

225. 151. Yonaṃ no (452).

Sabessaṃ yonaṃ jhato katarassā no hoti.

Daṇḍino bhogino; he daṇḍino, he bhogino.

Katarassā ti kimatthaṃ? Aggayo, munayo, isayo.

Jhato ti kimatthaṃ? Sayambhuno.

Yonaṃ ti kimatthaṃ? Daṇḍinā, bhoginā.

After “jha” that has been made short, “yo” becomes “no”.

Examples: daṇḍino = daṇḍi + yo (“i” is named “jha”; “i” is shortened by Kac. 84; “yo” becomes “no”).

Why it is said “that has been made short”? To prevent the operation of this rule when it has not been made short such as in “aggayo”, etc.

Why it is said “after ‘jha’”? To prevent the operation of this rule where there is not “jha” such as in “sayambhuno”.

Why it is said “of ‘yo’”? To prevent the operation of this rule where there is not “yo” such as in “daṇḍinā”, etc.

226. 154. Smiṃ ni (406).

Tasmā jhato katarassā smiṃvacanassa ni-ādeso hoti.

Daṇḍini, bhogini.

Katarassā ti kimatthaṃ? Byādhimhi.

After “jha” that has been made short, the inflection “smiṃ” becomes “ni”.

Examples: daṇḍini = daṇḍi + smiṃ (“i” is named “jha”; “i” is shortened by Kac. 84; “smiṃ” is changed to “ni”).

Why it is said “that has been made short”? To prevent the operation of this rule when it has not been made short such as in “byādhimhi”.

227. 270. Kissa ka ve ca (456).

Kim icc' etassa ko ca hoti vapaccaye pare.

Kva gato 'si tvaṃ Devānaṃpiyatissa.

Caggahaṇena avapaccaye pare pi ko ca hoti. Ko taṃ ninditum arahati (Khu. i, 47); kathaṃ bodhayitum³³ dhammaṃ.

Ve ti kimatthaṃ? Kuto āgato 'si tvaṃ.

When the suffix "va" follows too, "kim" becomes "ka".

Examples: kva = kim + va ("kim" becomes "ka"; "a" is elided by Kac. 404).

By taking 'ca', when others suffixes that are not "va" follow, there is also "ka". Examples: ko = kim + si ("kim" becomes "ka"; "si" is changed to "o" by Kac. 104).

Why it is said "va"? To prevent the operation of this rule when "va" does not follow such as in "kuto..."

228. 272. Ku hiṃ-haṃsu ca (460).

Kim icc' etassa ku hoti hiṃ haṃ icc' etesu ca.

Kuhiṃ gacchasi, kuhaṃ gacchasi.

Caggahaṇena hiṃcanaṃ-dācanaṃpaccayesu paresu aññatthāpi ku hoti. Kuhiṃcanaṃ, kudācanaṃ.

Also when "hiṃ" and "haṃ" follow, "kim" becomes "ku".

Examples: kuhiṃ = kim + hiṃ ("kim" becomes "ku").

By taking "ca", when "hiṃcanaṃ" and "dācanaṃ" follow, in other places too, there is substitution by "ku". Examples: kuhiṃcanaṃ = kim + hiṃcanaṃ ("kim" is changed to "ku").

229. 226. Sesesu ca (457).

Kim icc' etassa ko hoti sesesu vibhattipaccayesu paresu.

Ko pakāro, kathaṃ, kaṃ pakāraṃ, kathaṃ.

³³ Bodhesi tvaṃ (Sī).

227. 270. Kissa ka ve ca (456).

Kim icc' etassa ko ca hoti vapaccaye pare.

Kva gato 'si tvaṃ Devānaṃpiyatissa.

Caggahaṇena avapaccaye pare pi ko ca hoti. Ko taṃ ninditum arahati (Khu. i, 47); kathaṃ bodhayitum³³ dhammaṃ.

Ve ti kimatthaṃ? Kuto āgato 'si tvaṃ.

When the suffix “va” follows too, “kiṃ” becomes “ka”.

Examples: kva = kiṃ + va (“kiṃ” becomes “ka”; “a” is elided by Kac. 404).

By taking ‘ca’, when others suffixes that are not “va” follow, there is also “ka”. Examples: ko = kiṃ + si (“kiṃ” becomes “ka”; “si” is changed to “o” by Kac. 104).

Why it is said “va”? To prevent the operation of this rule when “va” does not follow such as in “kuto...”

228. 272. Ku hiṃ-haṃsu ca (460).

Kim icc' etassa ku hoti hiṃ haṃ icc' etesu ca.

Kuhiṃ gacchasi, kuhaṃ gacchasi.

Caggahaṇena hiṃcanaṃ-dācanaṃpaccayesu paresu aññatthāpi ku hoti. Kuhiṃcanaṃ, kudācanaṃ.

Also when “hiṃ” and “haṃ” follow, “kiṃ” becomes “ku”.

Examples: kuhiṃ = kiṃ + hiṃ (“kiṃ” becomes “ku”).

By taking “ca”, when “hiṃcanaṃ” and “dācanaṃ” follow, in other places too, there is substitution by “ku”. Examples: kuhiṃcanaṃ = kiṃ + hiṃcanaṃ (“kiṃ” is changed to “ku”).

229. 226. Sesesu ca (457).

Kim icc' etassa ko hoti sesesu vibhattipaccayesu paresu.

Ko pakāro, kathaṃ, kaṃ pakāraṃ, kathaṃ.

³³ Bodhesi tvaṃ (Sī).

Caggahaṇam anukaḍḍhanattham.

When the remaining inflections and suffixes follow, “kim” becomes “ka”.

Examples: ko = kim + si (“kim” becomes “ka”; “si” becomes “o” by Kac. 104).

“Ca” is for dragging.

230. 262. Tra-to-thesu ca (460).

Kim icc' etassa ku hoti tra to tha icc' etesu ca.

Kutra, kuto, kuttha.

Caggahaṇam anukaḍḍhanattham.

When “tra”, “to”, and “tha” follow, “kim” becomes “ku”.

Examples: kutra = kim + tra (“kim” becomes “ku”).

“Ca” is for dragging.

231. 263. Sabbass' etass' ākāro vā (461).

Sabbassa etasaddassa akāro hoti vā to tha icc' etesu.

Ato, attha; etto, ettha.

Optionally, when “to” and “tha” follow, all the word “eta” becomes “a”.

Examples: ato = eta + to (“eta” becomes “a”).

232. 267. Tre niccam (462).

Sabbassa etasaddassa akāro hoti niccam tra-paccaye pare.

Atra.

When the suffix “tra” follows, always all the word “eta” becomes “a”.

Examples: atra = eta + tra (“eta” becomes “a”).

233. 264. E to-thesu ca³⁴.

Sabbassa etasaddassa ekāro hoti vā to tha icc' etesu.

Etto, ato; ettha, attha.

Optionally, when "to" and "tha" follow, all the word "eta" becomes "e".

Examples: etto = eta + to ("eta" becomes "e"; "t" is doubled by Kac. 28).

234. 265. Imass' i thaṃ-dāni-ha-to-dhesu ca (463).

Imasaddassa sabbass' eva ikāro hoti thaṃ dāni ha tho dha icc' etesu.

Itthaṃ, idāni, iha, ito, idha³⁵.

When "thaṃ", "dāni", "ha", "tho", and "dha" follow, all the word "ima" becomes 'i'.

Examples: itthaṃ = ima + thaṃ ("ima" becomes "i"; "t" is doubled by Kac. 28).

235. 281. A dhunāmhi ca (464).

Imasaddassa sabbass' eva akāro hoti dhunāmhi paccaye pare.

Adhunā.

Caggahaṇam avadhāraṇatthaṃ.

When the suffix "dhunā" follows, all the word "ima" becomes "a".

Examples: adhunā = ima + dhunā ("ima" becomes "a").

"Ca" for emphasis.

236. 280. Eta rahimhi (465).

Sabbass' eva imasaddassa etādeso hoti rahimhi paccaye pare.

Etarahi.

³⁴ Etothesu vā (Sī).

³⁵ Ito param "cassaddaggahaṇam avadhāraṇattha" nti pāṭo sīhaḷapottthake dissati. Padarūpasiddhiṅkāyaṃ pana "caggahaṇam sabbaggahaṇ' ānukaḍḍhanattha" nti vuttaṃ.

When the suffix “rahi” follows, all the word “ima” becomes “eta”.

Examples: etarahi = ima + rahi (“ima” becomes “eta”).

237. 176. Itthiyam ato āpaccayo (466).

Itthiyam vattamānāya akārato āpaccayo hoti.

Sabbā, yā, sā, kā, katarā.

In the feminine after “a”, there is the suffix “ā”.

Examples: sabbā = sabba + si (“ā” is inserted after “sabba”; “si” is elided; “a” is elided)

238. 187. Nadādito vā ī (467).

Nadādito vā anadādito vā itthiyam vattamānāya ī-paccayo hoti.

Nadī, mahī, kumārī, taruṇī, sakhī, itthī³⁶.

In the feminine, after “nada” and the like, and after words that are not “nadādi”, that end in “u” and “o”, there is the suffix “ī”.

Examples: nadī = nada + si (“ī” is inserted after “nada”; “si” is elided; “a” is elided).

239. 190. Nava-ṇika-ṇeyya-ṇa-ntūhi (468).

Nava ṇika ṇeyya ṇa ntu icc' etehi³⁷ itthiyam vattamānehi ī-paccayo hoti.

Māṇavī, paṇḍavī, nāvikī, venateyyī, kunteyyī, gotamī, guṇavatī, sāmāvatī.

In the feminine, after (words ending in) “ṇava”, “ṇika”, “ṇeyya”, “ṇa”, “ntu”, there is the suffix “ī”.

Examples: māṇavī = māṇava + si (“ī” is inserted after “māṇava”; “si” is elided; “a” is elided).

240. 193. Pati-bhikkhu-rājīkārantehi inī (469-70).

Pati-bhikkhu-rājīkārantehi itthiyam vattamānehi inī-paccayo hoti.

³⁶ Ito param “hatthī” ti udāharaṇam katthaci dissati, tam na yuttam itthiyam “hatthini” ti padass' eva diṭṭhattā.

³⁷ Navaṇikaṇeyyaṇantupaccayantehi (Rū).

Gahapatānī, bhikkhunī, rājinī, hatthinī, daṇḍinī, medhāvinī, tapassinī.

In the feminine, after “pati”, “bhikkhu”, “rāja”, and (words ending in) “ī”, there is the suffix “inī”.

Examples: gahapatānī = gahapati + si (“inī” is inserted after “gahapati”; “i” of “pati” is changed to “a” by Kac. 91; “i” of “inī” is elided by Kac. 13; “a” is lengthened by Kac. 16; “si” is elided).

241. 191. Ntussa tam ikāre (471).

Sabbass' eva ntupaccayassa takāro³⁸ hoti vā ikāre pare.

Guṇavatī, guṇavantī; kulavatī, kulavantī; satimatī, satimantī; mahatī, mahantī; gottamatī, gottamantī.

Optionally, when “ī” follows, all of the suffix “ntu” becomes “ta”.

Examples: guṇavatī = guṇavantu + si (“ī” is inserted after “guṇavantu” by Kac. 239; “ntu” becomes “ta”; “si” is elided; “a” is elided).

242. 192. Bhavato bhoto (472).

Sabbass' eva bhavantasaddassa bhotādeso hoti ikāre itthigate³⁹ pare.

Bhoti ayye (Vin. ii, 280), bhoti kaññe, bhoti Kharādiye (Khu. v, 4).

In the feminine when “ī” follows, all the word “bhavanta” is changed to “bhota”.

Examples: bhoti = bhavanta + si (“ī” is inserted after “bhavanta” by Kac. 239; “bhavanta” is changed to “bhota”; “si” is elided; “a” is elided; “ī” is shortened by Kac. 245).

243. 110. Bho ge tu (473-84).

Sabbass' eva bhavantasaddassa bho-ādeso hoti ge pare.

Bho purisa, bho aggi, bho rāja, bho sattha, bho daṇḍi, bho sayambhu.

Ge ti kimattham? Bhavatā⁴⁰, bhavam.

³⁸ To ādeso (K).

³⁹ Itthiyam kate (Sī).

⁴⁰ Bhavato (Sī).

Tuggahaṇena aññasmim pi vacane sabbassa bhavantasaddassa bhonta bhante bhonto bhadde bhotā bhoto icc' ete ādesā honti. Bhonta, bhante, bhonto, bhadde, bhotā, bhoto.

When “ga” follows, all the word “bhavanta” becomes “bho”.

Examples: bho = bhavanta + si (“si” is named “ga”; “bhavanta” is changed to “bho”; “si” is elided).

Why it is said “when ‘ga’ follows”? To prevent the operation of this rule when “ga” does not follow such as in “bhavatā”, etc.

By taking “tu”, also when other inflections follow, all the word “bhavanta” becomes “bhonta”, “bhante”, “bhonto”, “bhadde”, “bhotā”, and “bhoto”.

244. 72. Akārapitādyantānam ā (475).

Akāro ca pitādīnam anto ca āttam āpajjate ge pare.

Bho purisā, bho rājā, bho pitā, bho mātā, bho satthā.

When “ga” follows, the letter ‘a’ and the end (vowel) of “pitu”, etc., becomes “ā”.

Examples: purisā = purisa + si (“si” is named “ga”; “a” becomes “ā”; “si” is elided).

245. 152. Jha-la-pā rassam (477).

Jha la pa icc' ete rassam āpajjante ge pare.

Bho daṇḍi, bho sayambhu, bhoti itthi, bhoti vadhu.

When “ga” follows, “jha”, “la”, and “pa” become short.

Examples: daṇḍi = daṇḍī + si (“si” is named “ga”; “T” is named “jha”; “T” is shortened; “si” is elided).

246. 73. Ākāro vā (476, 478-9).

Ākāro rassam āpajjate vā ge pare.

Bho rāja, bho rājā; bho atta, bho attā; bho sakha, bho sakhā; bho sattha, bho satthā.

Optionally, when “ga” follows, “ā” becomes short.

Examples: rāja = rāja + si ("si" is named "ga"; "a" becomes "ā" by Kac. 244; by this sutta "a" is shortened; "si" is elided).

Iti nāma-kappe catuttho kaṇḍo

PAÑCAMA-KAṆḌA

247. 261. Tvādayo vibhattisaññāyo (492).

To ādi yesaṃ paccayānaṃ, te honti tvādayo. Te paccayā tvādayo vibhattisaññā va daṭṭhabbā.

Sabbato, yato, tato, kuto, ato, ito, sabbadā, yadā, tadā, kadā, idha, idāni.

Those suffixes that begin with "to" are called "tvādi". These "tvādi" suffixes are named inflections.

248. 260. Kvaci to pañcamyatthe (493).

Kvaci topaccayo hoti pañcamyatthe

Sabbato, yato, tato, kuto, ato, ito.

Kvacī ti kimatthaṃ? Sabbasmā, imasmā.

Optionally, in the meaning of the fifth (inflection) there is the suffix "to".

Examples: sabbato = sabba + to ("to" is named the fifth inflection).

Why it is said "optionally"? To allow exceptions to this rule such as in "sabbasmā", etc.

249. 266. Tra-tha sattamiyā sabbanāmehi (494).

Tra tha icc' ete paccayā honti sattamiyatthe sabbanāmehi.

Sabbatra, sabbattha; yatra, yattha; tatra, tattha.

After pronouns, in the the meaning of the seventh (inflection), there are the suffixes "tra" and "tha".

Examples: sabbatra = sabba + tra ("tra" is named the seventh inflection).

250. 268. Sabbato dhi (502).

Sabba icc' etasmā dhi-paccayo hoti kvaci sattamyatthe.

Sabbadhi, sabbasmim.

Optionally, in the meaning of the seventh (inflection), after "sabba" there is the suffix "dhi".

Examples: sabbadhi = sabba + dhi ("dhi" is named the seventh inflection).

251. 269. Kimsmā vo (499).

Kim icc' etasmā va-paccayo hoti sattamyatthe.

Kva gato 'si tvaṃ devānaṃ piyatissa.

In the meaning of the seventh (inflection), after "kim" there is the suffix "va".

Examples: kva = kim + va ("va" is named the seventh inflection; "kim" is changed to "ka" by Kac. 227; "a" is elided by Kac. 83).

252. 271. Him-haṃ-hiñcanaṃ (500)⁴¹.

Kim icc' etasmā him haṃ hiñcanaṃ icc' ete paccayā honti sattamyatthe.

Kuhim, kuhaṃ, kuhiñcanaṃ.

In the meaning of the seventh (inflection), after "kim" there are the suffixes "him", "haṃ", and "hiñcanaṃ".

Examples: kuhim = kim + him ("him" is named the seventh inflection; "kim" is changed to "ku" by Kac. 228).

253. 273. Tamhā ca (501).

Tamhā ca him haṃ icc' ete paccayā honti sattamyatthe.

Tahim, tahaṃ.

Caggahaṇaṃ hiñcanaggahaṇa-nivattanatthaṃ.

⁴¹ Mog. 4.

In the meaning of the seventh inflection, after "ta" there are the suffixes "hiṃ" and "haṃ".

Examples: tahiṃ = ta + hiṃ ("hiṃ" is named the seventh inflection).

"Ca" is to prevent "hiṃcana" to be dragged here.

254. 274. Imasmā ha-dhā ca (503).

Imasmā ha dha icc' ete paccayā honti sattamyatthe.

Iha, idha.

Caggahaṇam avadhāraṇatthaṃ.

In the meaning of the seventh (inflection), after "ima" there are the suffixes "ha" and "dha".

Examples: iha = ima + ha ("ha" is named the seventh inflection; "ima" becomes "i" by Kac. 234).

"Ca" is for preventing other words rather than "ima".

255. 275. Yato hiṃ (504).

Tasmā yato hiṃ-paccayo hoti sattamyatthe.

Yahiṃ.

In the meaning of the seventh inflection, after "ya" there is the suffix "hiṃ".

Examples: yahiṃ = ya + hiṃ ("hiṃ" is named the seventh inflection)

256. 0. Kāle.

"Kāle" icc' etaṃ adhikāratthaṃ veditabbaṃ.

(The word) "kāle" is for dragging.

257. 276. Kiṃ-sabb'-aññ'-eka-ya-kuhi dā-dācanam (503).

Kiṃ sabba añña eka ya ku icc' etehi dā dācanam icc' ete paccayā honti kāle sattamyatthe.

Kadā, sabbadā, aññadā, ekadā, yadā, kudācanam.

In time, in the meaning of the seventh (inflection), after “kiṃ”, “sabba”, “añña”, “cā”, “ya”, and “ku” there are the suffixes “dā” and “dācanam”.

Examples: kadā = kiṃ + dā (“dā” is named the seventh inflection in time; “kiṃ” is changed to “ka” by Kac. 227).

258. 278. Tamhā dāni ca (506).

Ta icc' etasmā dāni dā icc' ete paccayā honti kāle sattamyatthe.

Tadāni, tadā.

Caggahaṇam anukaḍḍhanattham.

In time, in the meaning of the seventh inflection, after “ta” there are the suffixes “dāni” and “dā”.

Examples: tadāni = ta + dāni (“dāni” is named the seventh inflection in time).

“Ca” is for dragging “dā”.

259. 279. Imasmā rahi-dhunā-dāni ca (507).

Imasmā rahi dhunā dāni icc' ete paccayā honti kāle sattamyatthe.

Etarahi, adhunā, idāni.

Caggahaṇam anukaḍḍhanattham.

In time, in the meaning of the seventh (inflection), after “ima” there are the suffixes “rahi”, “dhunā”, and “dāni”.

Examples: etarahi = ima + rahi (“rahi” is named the seventh inflection in time; “ima” is changed to “eta” by Kac. 236).

“Ca” is for dragging “dāni”.

260. 277. Sabbassa so dāmi vā (508).

Sabba icc' etassa sakārādeso hoti vā dāmi paccaye pare.

Sadā, sabbadā.

Optionally, when the suffix “dā” follows, “sabba” becomes “sa”.

Examples: sadā = sabba + dā (“dā” is named seventh inflection in time; “sabba” is changed to “sa”).

261. 369. Avaṇṇo ye lopaṇ ca (509).

Avaṇṇo ye paccaye pare lopam āpajjate.

Bāhussaccam (Khu. i, 4); paṇḍiccam (Abhi. iii, 128); vepullam (Abhi. iii, 128); kāruṇṇam; kosallam (Abhi. iii, 128); sāmāñṇam (Khu. vi, 177); sohajjam.

When the suffix “ya” follows, the letter “a” and “ā” are elided.

Examples

262. 391. Vuḍḍhassa jo iy'-iṭṭhesu (513).

Sabbass' eva vuḍḍhasaddassa jo-ādeso hoti iya iṭṭha icc' etesu paccayesu.

Jeyyo, jeṭṭho (D. ii, 13).

When the suffixes “iya” and “iṭṭha” follow, all the word “vuḍḍha” becomes “jo”.

Examples

263. 392. Pasatthassa so ca (512).

Sabbass' eva pasatthasaddassa so-ādeso hoti, jādeso ca iya iṭṭha icc' etesu paccayesu.

Seyyo (A. i, 130), seṭṭho (D. ii, 13), jeyyo, jeṭṭho (D. ii, 13).

When the suffixes “iya” and “iṭṭha” follow, all the word “pasattha” becomes “sa”.

Examples

264. 393. Antikassa nedo (514).

Sabbassa antikasaddassa nedādeso hoti iya iṭṭha icc' etesu paccayesu.

Nediyo, nediṭṭho.

When the suffixes “iya” and “iṭṭha” follow, all the word “antika” becomes “neda”.

Examples

265. 394. Bāḷhassa sādho (515).

Sabbassa bāḷhasaddassa sādḥādeso hoti iya iṭṭha icc' etesu paccayesu.

Sādhiyo, sādhiṭṭho.

When the suffixes “iya” and “iṭṭha” follow, all the word “bāḷha” becomes “sādha”.

Examples

266. 395. Appassa kaṇ (516).

Sabbassa appasaddassa kaṇādeso hoti iya iṭṭha icc' etesu paccayesu.

Kaṇiyo, kaṇiṭṭho.

When the suffixes “iya” and “iṭṭha” follow, all the word “appa” becomes “kaṇ”.

Examples

267. 396. Yuvāṇaṇ ca (517).

Sabbassa yuvasaddassa kaṇādeso hoti iya iṭṭha icc' etesu paccayesu.

Kaniyo, kaniṭṭho.

Caggahaṇam anukaḍḍhanatthaṇ.

When the suffixes “iya” and “iṭṭha” follow, all the word “yuva” becomes “kaṇ”.

Examples

“Ca” is for dragging the word “kaṇ”.

268. 397. Vantu-mantu vīṇaṇ ca lopo (518).

Vantu mantu vī icc' etesaṇ paccayāṇaṇ lopo hoti iya iṭṭha icc' etesu paccayesu.

Guṇiyo, guṇiṭṭho, satiyo, satiṭṭho, medhiyo, medhiṭṭho.

When the suffixes “iya” and “iṭṭha” follow, the suffixes “vantu”, “mantu”, and “vī” are elided.

Examples

269. 401. Yavatam ta-la-ṇa-dakārāṇam byañjanāni ca-la-ṇa-ja-kā-rattam (104, 106, 119, 121-5).

Yakāravantāṇam ta-la-ṇa-dakārāṇam byañjanāni ca-la-ṇa-ja-kārattam āpajjante yathāsaṅkhyam.

Bāhussaccam (Khu, i, 4); paṇḍiccam (Abhi. iii, 128); vepullam (Abhi. iii, 128); kāruṇṇam (Khu. vi, 177); kosallam (Abhi. iii, 128); nepuṇṇam (Abhi. iii, 128); sāmaṇṇam (S. iii, 20); sohajjam.

Yavatam ti kimattham? Tiṇadalam.

Ta-la-ṇa-da-kārāṇam iti kimattham? Ālasyam (Abhi. iii, 364); ārogyam (Khu. i, 395).

Byañjanāni iti kimattham? Maccunā.

Kāraggahaṇam kimattham? Yakārassa makārādesañāpanattham. Opammaṁ (M. ii, 42).

The letters “t”, “l”, “ṇ”, and “d”, which have “y”, become “c”, “l”, “ṇ”, and “j” respectively.

Examples: bāhussaccam = bāhussuta + ya (last “a” is elided; “t” together with “y” becomes “c”; “c” is doubled by Kac. 28; “u” becomes “a” by Kac. 404).

Why it is said “which have ‘ya’”? To prevent the operation of this rule when there is not “ya” such as in “tiṇadalam”.

Why it is said “the letters ‘t’, ‘l’, ‘ṇ’, and ‘d’”? To prevent the operation of this rule when there are not these letters such as in “ālasyam”, etc.

Why it is said “letters”? To prevent the operation of this rule when there are not letters such as in “maccunā”.

Why “kāra” is taken? To make known the substitution of the letter “ma” by the letter “ya” such as in “opammaṁ”.

270. 120. Amha-tumha-ntu-rāja-brahm'-atta-sakha-satthu-pitādihi smā nā 'va (542).

Amha tumha ntu rāja brahma atta sakha satthu pitu icc' evamādīhi smāvacanam nā 'va daṭṭhabbam.

Mayā, tayā, guṇavatā, raññā, brahmunā, attanā, sakhinā, satthārā, pitarā, mātarā, bhātarā, dhītarā, kattārā, vattārā.

Etehi ti kimattham? Purisā.

After “amha”, “tumha”, “ntu”, “rāja”, “brahma”, “atta”, “sakha”, “satthu”, “pitu”, etc., the suffix “smā” is to be recognized as “nā”.

Examples: mayā = amha + smā (“smā” is recognized as “nā”; “amha” together with “smā” is changed to “mayā” by Kac. 245).

Why it is said “after these”? To prevent the operation of this rule when they are not such as in “purisā”.

Iti nāmakappe pañcamo kaṇḍo

Nāmakappo Niṭṭhito

3-KĀRAKA-KAPPA

3-Case Chapter

CHAṬṬHA-KAṆḌA

Sixth Section

[This chapter deals with the different cases.]

271. 88, 308. Yasmāḍ apeti bhayaṃ ādatte vā tad apādānaṃ (555, 557).

Yasmā vā apeti, yasmā vā bhayaṃ jāyate, yasmā vā ādatte, taṃ kārakaṃ apādānasaññaṃ hoti.

Taṃ yathā? Gāmaṃ apenti munayo; nagaraṃ niggato rājā; corā bhayaṃ jāyate; ācariyupajjhāyehi sikkhaṃ gaṇhāti sisso.

Apādānaṃ icc' anena kvattho? Apādāne pañcamī.

He moves away from that, danger or fear from that, or (one) takes from that, that is "apādāna".

He moves away from that or fear/danger arises from that or (one) takes from that, that case has the name "apādāna".

As what? Sages go away from the village; the king goes out from (of) the city; fear/danger arises from the thief; the student takes training from teachers and preceptors.

What is the purpose of (saying) "apādāna"?¹ For the use of the name "apādāna" in the sutta "apādāne pañcamī" (§295).

272. 309. Dhātu-nāmānaṃ upasaggayogādīsiv api ca (558, 568).

Dhātu-nāmānaṃ payoge ca upasaggayogādīsiv api ca taṃ kārakaṃ apādānasaññaṃ hoti.

Dhātūnaṃ payoge tāva jī icc' etassa dhātussa parāpubbassa payoge yo asaho, so apādānasaññaṃ hoti.

Taṃ yathā? Buddhasmā parājenti aññatitthiyā.

Bhū icc' etassa dhātussa papubbassa payoge yato acchinnappabhavo, so apādānasaññaṃ hoti.

¹ "Kvattho" can be read as "ko attho", what is the purpose? or "kva attho", where is the purpose?

Taṃ yathā? Himavatā pabhavanti pañca mahānadiyo (MA. iii, 26);
Anavatattamhā pabhavanti mahāsarā; Aciravatiyā pabhavanti kunnadiyo.

Nāmappayoge pi taṃ kārakaṃ apādānasaññaṃ hoti.

Taṃ yathā? Urasma jāto putto; bhūmito niggato raso; ubhato sujāto putto
mātito ca pitito ca (D. i, 106, 113).

Upasaggayoge² taṃ kārakaṃ apādānasaññaṃ hoti.

Taṃ yathā? Apasālāya āyanti vāṇijā; ābrahmalokā saddo abbhuggacchati
(Vin. i, 21); upari pabbatā³ devo vassati; buddhasmā pati Sāriputto
dhammadesanāya bhikkhū ālapati temāsam; ghatam assa telasmā pati dadāti;
uppalam assa padumasmā pati dadāti; kanakam assa hiraññasmā pati dadāti.

Ādiggahaṇena kārakamajjhe pi pañcamīvibhatti hoti. Ito pakkhasmā vijjhati
migam luddako; (ito) kosā⁴ vijjhati kuñjaram; (ito) māsasmā⁵ bhuñjati
bhojanam.

Apiggahaṇena nipātapayoge pi pañcamīvibhatti hoti dutiyā ca tatiyā ca.
Rahitā mātujā puññaṃ katvā dānam⁶ deti, rahitā mātujam, rahitā mātujena vā.
Rite saddhammā kuto sukham labhati, rite saddhammam, rite saddhammena
vā. Te bhikkhū nānā kulā pabbajitā (Vin. i, 9). Vinā saddhammā natth' añño
koci nātho loka vijjati, vinā saddhammam, vinā saddhammena vā; vinā
buddhasmā, vinā buddham, vinā buddhena vā.

Caggahaṇena aññatthā pi pañcamīvibhatti hoti. Yato 'ham bhagini ariyāya
jātiyā jāto (M. ii, 306). Yato sarāmi attānam (Khu. vi, 175); yato patto 'smi
viññutam (Khu. vi, 175); yatv ādhikaraṇam enam cakkhundriyam asamvutam
viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāsaveyyum (D. i,
66; S. ii, 384).

(When there is connection with) roots and nouns and when there is connection with prefixes
and others, also (there is "apādāna").

When there is connection with roots and nouns and when there is connection with prefixes
and others, that case also has the name "apādāna".

² Upasaggayogādīsiv api ca (K).

³ Pari pabbatā (K).

⁴ Ito kosā (Sī).

⁵ Ito māsasmā (Sī).

⁶ Bhāgaṃ (Suttaniddesa).

First, when there is connection with roots, in connection with the root "ji" which is preceded by "parā", that which cannot be conquered, that has the name "apādāna".

As what? The adherents of other teachers were defeated by the Buddha.

In connection with the root "bhū" which is preceded by "pa", from that that there is uninterrupted flow, that has the name "apādāna".

As what? Five great rivers originate from the Himalayas; great lakes originate from the (lake) Anavatatta; small rivers originate from the (river) Aciravatī.

Also in connection with nouns, that case has the name "apādāna".

As what? A son born from the breast; the essence comes out from the earth; a son well-born from both mother and father.

In connection with prefixes, that case has the name "apādāna".

As what? The merchants go avoiding the customs hall; the sound spreads as far as the world of Brahma; the rain falls above the hill;⁷ substituting the Buddha, Sāriputta calls the bhikkhus to preach the Dhamma for three months; (he) gives butter to him instead of oil; (he) gives a lily to him instead of a lotus; (he) gives gold to him instead of silver.

By taking "ādi", there is also the fifth inflection in the middle of cases. The hunter pierces (will pierce) the deer fifteen days from now; (he) pierces the elephant a *kosa* from here; (he) eats food a month from now.

By taking "api", there is also the fifth inflection in connection with particles, and also the second and third (inflection). Without a son, having done merit, (he) gives; without the good Dhamma, where can he get happiness? Those bhikkhus went forth away from the families; without the good Dhamma, there is no other refuge existing in the world.

By taking "ca", there is also the fifth inflection in other meanings. Sister, from the time I was born by a Noble birth. From the time I remember myself; from time I became knowledgeable; for that reason, evil unwholesome dhammas, covetousness and grief, torment (the bhikkhu) who dwells unrestrained in the eye-faculty.

273. 310. Rakkhaṇatthānaṃ icchitaṃ (569).

Rakkhaṇatthānaṃ dhātūnaṃ payoge yaṃ icchitaṃ, taṃ kāraṇaṃ apādānaṣaṇṇaṃ hoti.

Kāke rakkhanti taṇḍulā; yavā paṭisedhenti gāvo.

That which is desired (in conjunction with roots) meaning protection.

When in conjunction with roots having the meaning of protection, that which is desired, that case has the name of "apādāna".

⁷ Another reading is "pari pabbatā devo vassati", avoiding the hill, the rain falls.

They keep the crows away from the rice; they keep the cows away from the barley.

274. 311. Yena vā 'dassanaṃ (570).

Yena vā adassanaṃ icchitaṃ, taṃ kārakaṃ apādānasaññaṃ hoti.

Upajjhāyā antaradhāyati sisso; mātārā ca pitarā ca antaradhāyati putto.

Vā ti kimatthaṃ? Sattamī vibhatyattaṃ. Jetavane antaradhāyati Bhagavā.

Or not seeing by him.

Or not seeing by him is desired, that case has the name "apādāna".

The student hides from the preceptor; the son hides from the mother and father.

Why it is said "vā"? To allow its use in the meaning of the seventh inflection. The Blessed One disappeared in (from) Jetavana.

275. 312. Dūr'-antik'-addhakālanimmāna-tvālopa-disāyoga-vibhatt'-
ārappayoga-suddha-ppamocana-hetu-vivitta-ppamāṇa-pubbayoga-bandhana-
guṇavacana-pañha-kathana-thokākattūsu ca (571).

Dūratthe, antikathe, addhanimmāne, kālanimmāne, tvālope, disāyoge,
vibhatte, ārappayoge, suddhe, pamocane, hetvatthe, vivittatthe, pamāṇe,
pubbayoge, bandhanatthe, guṇavacane, pañhe, kathane, thoke, akattari ca icc'
etesv atthesu payogesu ca, taṃ kārakaṃ apādānasaññaṃ hoti.

Dūratthe tāva: Kīvadūro ito Naḷakāragāmo. Dūrato v' āgamma. Ārakā te
moghapurisā imasmā dhammavinayā. Dutiyā ca tatiyā ca. Dūraṃ gāmaṃ
āgato, dūrena gāmena vā āgato. Ārakā imaṃ dhammavinayaṃ, anena
dhammavinayena vā icc' evamādi.

Antikatthe: Antikaṃ gāmā; āsannaṃ gāmā; samīpaṃ gāmā. Samīpaṃ
saddhammā. Dutiyā ca tatiyā ca. Antikaṃ gāmaṃ, antikaṃ gāmena vā.
Āsannaṃ gāmaṃ, āsannaṃ gāmena vā. Samīpaṃ gāmaṃ, samīpaṃ gāmena
vā. Samīpaṃ saddhammaṃ, samīpaṃ saddhammena vā icc' evamādi.

Addhanimmāne: Ito Mathurāya catūsu yojanesu Saṅkassaṃ nāma nagaraṃ
atthi; tattha bahū janā vasanti icc' evamādi.

Kālanimmāne: Ito bhikkhave ekanavutikappe Vipassī nāma Bhagavā loke
udapādi (D. ii, 2). Ito tiṇṇaṃ māsānaṃ accayena parinibbāyissati (D. ii, 89)
icc' evamādi.

Tvālope kammādhikaraṇesu: Pāsādā saṅkameyya (S. i, 96), pāsādaṃ abhiruhitvā (saṅkameyya) vā. Pabbatā saṅkameyya, pabbataṃ abhiruhitvā (saṅkameyya) vā. Hatthikkhandhā saṅkameyya (S. i, 96), hatthikkhandhaṃ abhiruhitvā (saṅkameyya) vā. Āsanā vuṭṭhaheyya, āsane nisīditvā (vuṭṭhaheyya) vā icc' evamādi.

Disāyoge: Avicito yāva upari bhavaggam antare bahū sattanikāyā vasanti. Yato khemaṃ tato bhayaṃ (Khu. v, 193). Puratthimato, dakkhiṇato, pacchimato, uttarato aggī pajjalanti. Yato assosum bhagavantaṃ. Uddhaṃ pādatalā adho kesamatthakā (D. ii, 233) icc' evamādi.

Vibhatthe: Yato paṇītataro vā viṣiṭṭhataro vā natthi. Chaṭṭhī ca. Channavutṭinaṃ pāsaṇḍānaṃ dhammānaṃ pavaraṃ, yad idaṃ sugatavinayo icc' evamādi.

Ārappayoge: Gāmadhammā vasaladhammā asaddhammā ārati virati paṭivirati (Khu. viii, 42); pāṇātipātā veramaṇī icc' evamādi.

Suddhe: Lobhaniyehi dhammehi suddho asaṃsaṭṭho (M. ii, 383). Mātito ca pitito ca suddho asaṃsaṭṭho anupakuddho agarahito (D. i, 106; M. ii, 377) icc' evamādi.

Pamocane: Parimutto dukkhasmā ti vadāmi (S. ii, 26). Mutto 'smi Mārabandhanā. Na te muccanti maccunā icc' evamādi.

Hetvatthe: Kasmā hetunā, kena hetunā, kissa hetunā (M. i, 1; D. ii, 58). Kasmā nu tumhaṃ daharā na mīyare (Khu. v, 214). Kasmā idh' eva maraṇaṃ bhavissati icc' evamādi.

Vivittatthe: Vivitto pāpakā dhammā, vivicc' eva kāmehi, vivicca akusalehi dhammehi icc' evamādi.

Pamāṇe: Dīghaso navavidatthiyo sugatavidatthiyā; pamāṇikā kāretabbā (Vin. ii, 225); majjhimassa purisassa aḍḍhateḷasaḥatthā icc' evamādi.

Pubbayoge: Pubbe 'va sambodhā (M. i, 219; A. i, 261) icc' evamādi.

Bandhanatthe: Satasmā bandho naro. Tatiyā ca. Satena bandho naro rañṇā iṇatthena icc' evamādi.

Guṇavacane: Puñṇāya sugatiṃ yanti; cāgāya vipulaṃ dhanam; pañṇāya vimuttimano; issariyāya jaṇaṃ rakkhati rājā icc' evamādi.

Pañhe tvālope kammādhikaraṇesu: Abhidhammā pucchanti, abhidhammaṃ sutvā, abhidhamme ṭhatvā (pucchanti) vā. Vinayā pucchanti, vinayaṃ sutvā, vinaye ṭhatvā (pucchanti) vā. Dutiyā ca tatiyā ca. Abhidhammaṃ, abhidhammena vā. Vinayaṃ, vinayena vā. Evaṃ suttā, geyyā, gāthāya, veyyākaraṇā, udānā, itivuttakā, jātakā, abbhutadhammā, vedallā (Khu. vii, 111; VinA. i, 22; DA. i, 24) icc' evamādi.

Kathane tvālope kammādhikaraṇesu: Abhidhammā kathayanti, abhidhammaṃ sutvā, abhidhamme ṭhatvā (kathayanti). Vinayā kathayanti, vinayaṃ sutvā, vinaye ṭhatvā (kathayanti). Dutiyā ca tatiyā ca. Abhidhammaṃ, abhidhammena vā. Vinayaṃ, vinayena vā. Evaṃ suttā, geyyā, gāthāya, veyyākaraṇā, udānā, itivuttakā, jātaka, abbhutadhammā, vedallā (Khu. vii, 111; VinA. i, 22; DA. i, 24) icc' evamādi.

Thoke: Thokā muccanti⁸; appamattakā muccanti⁹; kicchā muccanti¹⁰. Tatiyā ca. Thokena, appamattakena, kicchena vā icc' evamādi.

Akattari ca: Kammassa katattā upacitattā ussannattā vipulattā cakkhuviññāṇaṃ uppannaṃ hoti (Abh. i, 104) icc' evamādi.

Caggahaṇena sesesu pi ye mayā nopadiṭṭhā apādānapayogikā, te payogavicakkhaṇehi yathāyogaṃ yojetabbā.

Far, near, measurement of distance and time, elision of 'tvā', in conjunction with direction, separation, abstinence, purity, liberation, cause, seclusion, measuring, in connection with the past, bondage, quality, question, talk, little and no-agent.

In the meaning of far, in the meaning of near, in measurement of distance, in measurement of time, when there is elision of 'tvā', in connection with direction, in the meaning of separation, in conjunction with abstinence, in purity, in liberation, in the meaning of cause, in the meaning of seclusion, in measuring, in connection with the past, in the meaning of bondage, in quality, in question, in talk, in little, in no-agent; in these meanings and in these conjunctions this case has the name "apādāna".

First, in the meaning of far: How far (is) from here the village of Naḷakāra? Having come from far. These foolish men are far away from this Dhamma-Vinaya. Also in the second and third (inflection). (He) came from a far village. Far from this Dhamma-Vinaya, etc.

In the meaning of near: Near to this village. Near the good Dhamma. Also in the second and third inflection.

In measuring distance: The city called Sāṅkassa is four *yojanas* from Mathurā; many people live there.

⁸ Muccati (SI).

⁹ Muccati (SI).

¹⁰ Muccati (SI).

In measuring time: Bhikkhus, ninety one world cycles from this (world cycle) the Blessed One Vipassī arose in the world. At the expiration of three months from now (the Buddha) will enter into Parinibbāna.

When there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhikaraṇa): He should go from the mansion; or having gone up the mansion, he should go. He should go from the mountain; or having climbed the mountain, he should go. He should descend from the back of the elephant; or having climbed up the back of the elephant, he should descend. He should get up from the seat; or having sat on the seat, (one) should get up.

In connection with (words meaning) direction: Many orders of beings live in between from Avicī as far up the top of existence. From where there is security, from there there is fear/danger. Fires blaze from the east, from the south, from the west, from the north. From there (they) listened to the Blessed One. Upward from the sole of the foot downward from the tip of the hair.

In the meaning of separation: There is nothing more exalted or more excellent than this. Also in the sixth (inflection). This Vinaya of the One Who has Gone Rightly is better than the ninety six sectarian Dhammas.

In conjunction with abstinence: (One) refrains, abstains, desists from the way of the villages, from the way of the outcasts, from the bad Dhamma. Abstention from killing.

In purity: Pure and unmixed from things that are to be attached to. Pure, unmixed, blameless and irreproachable from the mother's side and the father's side.

In liberation: I say "freed from suffering". I am freed from the bondage of Māra. They are not liberated from death.

In the meaning of cause:¹¹ On account of what cause? Why your young did not die? Why here there will be only death?

In the meaning of seclusion: Secluded from evil states, secluded from sensuality, secluded from unwholesome states.

In measuring: From length nine spans of the span of the Buddha; it should be made according to the regular measurements; twelve and a half cubits of the average man.

In connection with the past: Before the Enlightenment.

In the meaning of bondage: The man is imprisoned because of one hundred (debt). Also there is the third (inflection). The man was imprisoned by the king because of one hundred debt.

In the expression of quality (both good and bad): Because of merit they go to blissful states; because of generosity there is abundant wealth; because of wisdom (he) is one whose mind is freed; because of his power the king protects the people.

¹¹ "Hetvatthe" means the word "hetu" as well as words having the same meaning as "hetu".

In questioning when there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhiraraṇa): They ask about Abhidhamma; have listened to the Abhidhamma or having stood on the Abhidhamma, they ask. They ask about Vinaya; having listened to the Vinaya or having stood on the Vinaya, they ask. There is also the second and third (inflection).

In talking when there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhiraraṇa): They talk about the Abhidhamma; have listened to the Abhidhamma or having stood on Abhidhamma, they talk. They talk about the Vinaya; having listened to the Vinaya or having stood on the Vinaya, they talk. There is also the second and third (inflection).

In little: They are liberated with little (effort); they are liberated with not much; they are liberated with difficulty. There is also the third (inflection).

And in no-agent:¹² Because of the kamma being done, accumulated, abundant, much, eye-consciousness arises.

By taking "ca" also in the remaining examples of "apādāna" not shown by me, those examples should be constructed by those who are clever in giving examples.

276. 302. Yassa dātukāmo rocate dhārayate vā taṃ sampadānaṃ (553).

Yassa vā dātukāmo, yassa vā rocate, yassa vā dhārayate, taṃ kārakaṃ sampadānasaññaṃ hoti.

Samaṇassa cīvaraṃ dadāti; samaṇassa rocate saccaṃ; Devadattassa suvaṇṇacchattaṃ dhārayate Yaññadatto.

Sampadānaṃ icc' anena kvattho? Sampadāne catutthī.

Vā ti vikappanatthaṃ. Dhātu-nāmānaṃ payoge vā upasaggappayoge vā nipātappayoge vā sati atthavikappanatthaṃ vā ti padaṃ payujjati.

To whom one wants to give, to whom (something) is pleasing, to whom (one) holds (something for), that is "sampadāna".

To whom one wants to give or to whom (something) is pleasing or to whom one holds (something for), that case has the name "sampadāna".

He gives a robe to the monk; truth delights the monk; Yaññadatta holds a golden parasol for Devadatta.

What is the purpose of (saying) "sampadāna"? For the use of the name "sampadāna" in the sutta "sampadāne catutthī" (§293).

'Vā' is for the purpose of taking something more. When there is conjunction with roots and nouns, prefixes or indeclinable particles, to consider more meanings, the word 'vā' is employed (in this sutta).

¹² There are two agents: (1) causative agent and (2) pure agent. "Akattari" means no causative-agent.

277. 303. Silāgha-hanu-ṭhā-sapa-dhāra-piha-kudha-duh'-issosūya-rādh'-ikkha-paccāsuṇaanupatiḡiṇapubbakatt'-ārocanattha-tadattha-tumatthālamattha- maññānādar'-appāṇini, gatyatthakammani, āsīsattha-sammuti-bhiyya-sattamyatthesu ca (554).

Silāgha hanu ṭhā sapa dhāra piha kudha duha issa icc' etesaṃ dhātūnaṃ payoge, usūyatthānaṃ ca payoge, rādh'-ikkhappayoge, paccāsuṇa-anu-pati-ḡiṇānaṃ pubbakattari, ārocanatthe, tadatthe, tumatthe, alamatthe, maññatippayoge anādare appāṇini, gatyatthānaṃ dhātūnaṃ kammani, āsīsatthe ca sammuti bhiyya sattamyatthesu ca, taṃ kārakaṃ sampadānasaññaṃ hoti.

Silāghappayoge tāva: Buddhassa silāghate, Dhammassa silāghate, Saṃghassa silāghate; sakaṃ upajjhāyassa silāghate; tava silāghate, mama silāghate icc' evamādi.

Hanuppayoge: Hanute tuyham eva, hanute mayham eva icc' evamādi

Ṭhāpayoge: Upatiṭṭheyya sakyaputtānaṃ vaḍḍhakī, bhikkhussa bhuñjantassa pāṇīyena vā vidhūpanena vā upatiṭṭheyya (Vin. ii, 345) bhikkhunī icc' evamādi.

Sapappayoge: Tuyhaṃ sapate, mayhaṃ sapate icc' evamādi.

Dhārappayoge: Suvaṇṇaṃ te dhārayate icc' evamādi.

Pihappayoge: Buddhassa aññatitthiyā pihayanti; devā dassanakāmā te (Khu. vi, 186); yato icchāmi bhaddantassa; samiddhānaṃ pihayanti daliddā icc' evamādi.

Kudha-duha-issa-usūyappayoge: Kodhayati Devadattassa; tassa kujjha Mahāvīra mā raṭṭhaṃ vinassa idaṃ (Khu. v, 99)¹³. Duhayati disānaṃ meggho. Titthiyā samaṇānaṃ issayanti guṇagiddhena; titthiyā samaṇānaṃ issayanti lābhagiddhena. Dujjanā guṇavantānaṃ usūyanti guṇagiddhena; kā usūyā vijānataṃ (Vin. iii, 55) icc' evamādi.

Rādha ikkha icc' etesaṃ dhātūnaṃ payoge yassa akathitassa pucchanaṃ kammavikkhyāpanatthaṃ ca, taṃ kārakaṃ sampadānasaññaṃ hoti, dutiyā ca.

¹³ Nāyaṃ pāṭho Sīhaḷapottakesu dissati.

Ārādho 'haṃ rañño, ārādho 'haṃ rājānaṃ¹⁴; ky āhaṃ ayyānaṃ aparajjhāmi (Vin. i, 248); ky āhaṃ ayye aparajjhāmi. Cakkhum janassa dassanāya taṃ viya maññe. Āyasmato Upālitheraṣṣa upasampadāpekkho Upatisso, āyasmantaṃ vā icc' evamādi.

Paccāsuṇa-anupatigiṇānaṃ pubbakattari suṇotissa paccāyoge yassa¹⁵ kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṃ yathā? Bhagavā bhikkhū etad avoca.

Bhikkhū ti akathitakammam, etan ti kathitakammaṃ. Yassa¹⁶ kammuno pubbassa yo kattā, so 'Bhagavā' ti¹⁷ "yo karoti sa kattā" ti suttavacanena kattusañño. Evaṃ yassa¹⁸ kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṃ yathā? Te bhikkhū Bhagavato paccassosum (D. ii, 9; M. i, 1; A. i, 1). Āsuṇanti Buddhassa bhikkhū.

Giṇassa anu-patīyoge yassa¹⁹ kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṃ yathā? Bhikkhu janaṃ dhammaṃ sāveti. Tassa bhikkhuno jano anugiṇāti; tassa bhikkhuno jano patigiṇāti.

Yo vadeti sa 'kattā' ti,
Vuttaṃ 'kamman ti vuccati.
Yo paṭiggāhako tassa,
'sampadānaṃ' vijāniyā.

icc' evamādi.

Ārocanatthe: Ārocayāmi vo bhikkhave (M. i, 339); āmantayāmi vo bhikkhave (D. ii, 128); paṭivedayāmi vo bhikkhave (M. i, 339). Ārocayāmi te mahārāja (S. i, 101); āmantayāmi te mahārāja; paṭivedayāmi te mahārāja (S. i, 101) icc' evamādi.

¹⁴ Ārādho me rañño, ārādho me rājānaṃ (Sī).

¹⁵ "Yassā" ti padaṃ adhikanti maññe, anantaravākye tassambandhatasaddassa abhāvā, tadatthassa ca idha anicchitattā, padarūpasiddhiyam pi taṃ natthi.

¹⁶ "Yassā" ti padaṃ adhikanti maññe, anantaravākye tassambandhatasaddassa abhāvā, tadatthassa ca idha anicchitattā, padarūpasiddhiyam pi taṃ natthi.

¹⁷ Yassa, pa, kattāti so Bhagavā (K).

¹⁸ "Yassā" ti padaṃ adhikanti maññe.

¹⁹ "Yassā" ti padaṃ adhikanti maññe.

Tadatthe: Ūnassa pāripūriyā taṁ cīvaraṁ nikkhipitabbaṁ (Vin. i, 304).
Buddhassa atthāya, dhammassa atthāya, saṁghassa atthāya jīvitam
pariccajāmi icc' evamādi.

Tumatthe: Lokānukampāya atthāya hitāya sukhāya devamanussānaṁ Buddho
loke uppajjati (D. ii, 179; 181; M. i, 117; A. i, 21). Bhikkhūnaṁ
phāsuvihārāya vinayo paññatto (Vin. i, 24; v, 2) icc' evamādi.

Alamatthappayoge: Alam iti arahati paṭikkhittesu. Alam me Buddho (Vin. i,
32). Alam me rajjaṁ (Khu. vi, 151). Alam bhikkhu pattassa. Alam mallo
mallassa; arahati mallo mallassa. Paṭikkhitte: Alam te rūpaṁ karaṇīyaṁ.
Alam me hiraṇṇasuvaṇṇena icc' evamādi.

Maññatippayoge anādare appāṇini: Kaṭṭhassa tuvaṁ maññe; kaliṅgarassa²⁰
tuvaṁ maññe.

Anādare ti kimatthaṁ? Suvaṇṇaṁ viya taṁ maññe²¹.

Appāṇinī ti kimatthaṁ? Gadrabhaṁ tuvaṁ maññe icc' evamādi.

Gatyatthakammani: Gāmassa pādena gato; nagarassa pādena gato; appo
saggāya gacchati (Khu. i, 39), saggassa gamanena vā (Khu. i, 40); mūlāya
paṭikasseyya saṁgho (Vin. iii, 442; iv, 114). Dutiyā ca. Gāmaṁ pādena gato,
nagaraṁ pādena gato, appo saggam gacchati, saggam gamanena vā. Mūlaṁ
paṭikasseyya saṁgho icc' evamādi.

Āsīsatthe: Āyasmato dīghāyuko²² hotu; bhaddaṁ bhavato hotu; kusalaṁ
bhavato hotu. Anāmayam bhavato hotu; sukhaṁ bhavato hotu; svāgataṁ
bhavato hotu; attho bhavato hotu; hitaṁ bhavato hotu icc' evamādi.

Sammutippayoge: Aññatra saṁghasammutiyā bhikkhussa vip̐pavatthum na
vaṭṭati. Sādhū sammuti me tassa Bhagavato dassanāya icc' evamādi.

Bhiyyappayoge: Bhiyyoso mattāya²³ icc' evamādi.

Sattamyatthe: Tuyhañ c' assa āvikaromi; tassa me Sakko pātur ahosi icc'
evamādi.

²⁰ Kaliṅgarassa, kaṭṭharassa (K).

²¹ Suvaṇṇaṁ taṁ maññe (Rū). Suvaṇṇaṁ tvaṁ maññe (Sī).

²² Dīghāyu (K).

²³ Bhiyyosomattāya. D. i, 205; DA. i, 321; D. ii, 9; S. i, 23; SA. i, 63; A. i, 122; Khu. i, 170-1;
UdānaA. 329. Siyyosomattāya. Vin. iv, 346. Iha tu atisayatthe nipāto yevā yaṁ 'Bhiyyosomattāya' ti
(Mog.-pañcika ii, 25). Sad. Sutta, 125-6; 175-piṭṭhesu pi passitabbaṁ.

Atthaggaṇaṇa bahūsu akkharappayogesu dissati.

Taṃ yathā? Upamaṃ te karissāmi (D. ii, 259; M. i, 203), dhammaṃ vo desessāmi (M. iii, 86).

Sāratthe²⁴ ca: Desetu bhante Bhagavā dhammaṃ bhikkhūnaṃ (Vin. iii. 6, 7). Tassa phāsu viharāya hoti. Etassa pahīneyya.²⁵ Yathā no Bhagavā byākareyya, tathā pi tesam byākarissāma. Kappati samaṇānaṃ āyogo. Amhākaṃ maṇinā attho (Vin. i, 220). Kim attho me buddhena. Seyyo me attho. Bahūpakārā bhante Mahāpajāpatigotamī Bhagavato (M. iii, 290). Bahūpakārā bhikkhave mātāpitāro puttānaṃ (Khu. i, 269; A. i, 131) icc' evamādi.

Sesesu akkharappayogesu pi aññe pi payogā payogavicakkaṇehi yojetabbā.

Caggahaṇaṃ vikappanattavāggahaṇānukaḍḍhanatthaṃ²⁶. Ye keci saddā sampadānappayogikā mayā nopadiṭṭhā, tesam gahaṇatthaṃ idha vikappiyati vā saddo²⁷

Taṃ yathā? Bhikkhusaṃghassa pabhū ayaṃ Bhagavā. Desassa pabhū ayaṃ rājā. Khettassa pabhū ayaṃ gahapati. Araññassa pabhū ayaṃ luddako icc' evamādi. 'Kvacī dutiyā tatiyā pañcamī chaṭṭhī sattamyatthesu ca²⁸.

[Here I did not translate the sutta.]

In conjunction with these roots: 'silāgha', praising, 'hanu', removing, 'thā', standing, 'sapa', swearing 'dhāra', owing, 'piha', liking, 'kudha', being angry, 'duha', damaging, 'issa', envying; in conjunction with (roots having the meaning of) 'usūya', showing anger, in conjunction with (the roots) 'rādha', liking, and 'ikkha', seeing; in the subject of the previous (sentence) with the root 'su', hearing, when preceded by 'pati' and 'ā' and with the root 'ge', making sound, when preceded by 'anu' and 'pati'; in the meaning of announcing; in the purpose of that; in the meaning of 'tuṃ'; in the meaning of "alaṃ"; in conjunction with (the root) 'mana' in (showing) disrespect and in non living being; in the object of roots that have the meaning of going; in the meaning of benediction; (in conjunction) with "sammuti" and "bhiyya"; and in the meaning of the locative; that case has the name "sampadāna".

First, in conjunction with (the root) 'silāgha', praising: (One) praises the Buddha, praises the Dhamma, praises the Saṃgha; (he) praises his own preceptor; (he) praises you, praises me.

In conjunction with (the root) 'hanu', removing: He lies to you, he lies to me.

²⁴ Sādaratthe (Sī). Sārattho nāma uttamatto, cintāpanatto vā (Nyā; Sad. 126-piṭṭhe).

²⁵ Phāsuvihārāya hotu (K).

²⁶ Anekattattā nipātānaṃ, caggahaṇassa ca nipātattā tapphalāṃ assento casaddaggahaṇaṃ vikappanattavāggahaṇānukaḍḍhanatthanti āha (Nyā). Kaccāyane pana 'sattamyatthesu cā' ti casaddaggahaṇaṃ vikappanattavāggahaṇānukaḍḍhanattham eva. Sad. sutta. 126-piṭṭhe.

²⁷ Iti vikappayati (Sī).

²⁸ Dutiyā pañcamī chaṭṭhī sattamyatthesu (Sī).

In conjunction with (the root) 'thā', standing: The carpenter should attend to the sons' of the Sakya; should a bhikkhuni attend to a bhikkhu that is eating with water or fanning...

In conjunction with (the root) 'sapa', swearing (to tell the truth): He swears to you, he swears to me.

In conjunction with (the root) 'dhāra', owing: He owes you gold.

In conjunction with (the root) 'piha', liking: The followers of other teachings like the Buddha; the deities wish to see you; because I want the venerable; the poor like the rich.

In conjunction with (the roots) 'kudha', being angry, 'duha', damaging, 'issa', envying, 'usūya', showing anger: He is angry with Devadatta; let the great man be angry with him, do not let this country to be destroyed. The storm destroys countries. Because they have greed for honor, followers of (other) teachings are jealous of the monks; because they have greed for gain, followers of (other) teachings are jealous of the monks. Because they have greed for honor, bad people find fault with the virtuous; what is the criticism of those who know?

In conjunction with the roots 'rādha', liking, and 'ikkha', seeing, the person that does not talk, that is being questioned, and for the purpose of making known the action, that case has the name "sampadāna"; there is also the second (inflection). I like the king; what have I done wrong to the reverends? I consider the eye to see people just as I consider you (= I regard you as the eye). The Venerable Upatissa wishes the higher ordination from the Venerable Upāli.

In the former subject of the root 'su', hearing with 'pati' and 'ā' and the root 'ge', making sound, with 'anu' and 'pati'. The root 'su', hearing, when in conjunction with 'pati' and 'ā', whatever is the subject of the previous object, that subject has the name "sampadāna".

As what? The Blessed One said this to the bhikkhus.

(Here) "bhikkhū" is the indirect object (akatthitakamma) and "etaṃ" is the direct object (kathitakamma). The subject of the previous object ("etaṃ"), "Bhagavā", has the name "kattu" by the sutta "yo karoti sa kattā (§281). Thus whatever subject of the former object, that (subject) has the name "sampadāna".

As what? Those bhikkhus listened to the Blessed One. The bhikkhus listened to the Buddha.

That which is the subject of the previous object in conjunction with the root 'ge', making sound, when it has (the prefixes) 'anu' and 'pati', that (subject) has the name "sampadāna".

As what? The bhikkhu makes the people listen to the Dhamma. The people cheer that bhikkhu; the people approve that bhikkhu.

That who says, that is "subject",
What is said is called "object".

That who accepts it,
Should be understood as "sampadāna".

In the meaning of announcing: Bhikkhus, I say to you. Great king, I say to you.

In the purpose of that: That robe should be put aside for the sake of fulfilling that which is deficient. For the sake of the Buddha, for the sake of the Dhamma, for the sake of the Saṅgha I give up (my) life.

In the meaning of 'tum': The Buddha appears in the world out of compassion for the world, for the welfare, for the benefit and for the happiness of gods and humans. The Vinaya is established for the sake of the living in comfort of the bhikkhus.

In conjunction with (words that have) the meaning of 'alam': 'Alam' means worthy (arahati) and rejection (paṭikkhitta). The Buddha is worthy for me. The kingdom is worthy for me. The bhikkhu is worthy of the bowl. One wrestler is a match for another wrestler. In the meaning of rejection: Matter is nothing to me. I do not need silver and gold.

In not a living being and (showing) disrespect in conjunction with the root 'mana': I consider you as a log; I consider you as a rotten piece of wood.

Why it is said "anāḍare"? To prevent the use when there is no disrespect such as in "I consider you as gold".

Why it is said "appāṇini"? To prevent the use when there is a living being such as in "I consider you an ass".

In the object of (roots that have the) meaning of "going": Gone to the village by foot; gone to the city by foot; a few go to heaven; by going to heaven; the Saṅgha should draw back to beginning. There is also the second (inflection). (The same examples.)

In the meaning of benediction: Let there be long life to your reverence; may there be good to you; may there be health to you. May you be free from disease; may there be happiness to you; you are welcome; may there be welfare to you; may there be benefit to you.

In conjunction with "sammuti", consent: Except with the consent of the Saṅgha, it is not proper for a bhikkhu to stay away from the robe. It is good appointing me to see that Blessed One.

In conjunction with "bhiyya", more: More than the measure.

In the meaning of the seventh (inflection): I declare that to you. Sakka manifested to that me.

By taking "attha" many examples are seen.

As what? I will give you a simile; I will preach you the Dhamma.

In the meaning of the root 'sāra', going or thinking: Let the Blessed One preach the Dhamma to the bhikkhus. For his living in comfort. It should be sent to him. Just as the Blessed One explained to us, in the same way, we will explain them. Is "āyoga" allowable to the monks? We want jewels. What is the use of the Buddha to me? The benefit is the best for me. Venerable Sir, Mahāpajāpatigotamī has been very useful to the Blessed One. Bhikkhus, the mother and father are very helpful to sons.

Also other examples in conjunction with the remaining words should be constructed by those who are clever with examples.

"Ca" is for dragging "vā" which has the meaning of an alternative (vikappana). Here the word "vā" is intended for dragging whatever words that are "sampadāna" examples that have not been shown by me.

As what? This Blessed One is the lord of the Saṅgha of bhikkhus. This king is the lord of the country. This householder is the lord of the field. This hunter is the lord of the forest. Sometimes also in the meaning of the second, third, fifth, sixth and seventh (inflection).

278. 320. Yo 'dhāro tam okāsaṁ (572-3).

Yo ādhāro, taṁ okāsasaññaṁ hoti. Sv ādhāro catubbidho: byāpiko, opasilesiko, vesayiko sāmīpiko cā ti.

Tattha byāpiko tāva: Jalesu khīraṁ tiṭṭhati, tilesu telaṁ, ucchūsu raso.

Opasilesiko: Pariyañke rājā seti; āsane upaviṭṭho saṅgho.

Vesayiko: Bhūmīsū manussā caranti; antalikkhe vāyū vāyanti; ākāse sakuṇā pakkhandanti²⁹.

Sāmīpiko: Vane hatthino caranti; gaṅgāyaṁ ghoso tiṭṭhati; vaje gāvo duhanti; Sāvatthiyaṁ viharati Jetavane (A. i, 1; S. i, 1).

Okāsaṁ icc' anena kvattho? Okāse sattamī.

That which is a receptacle, that is "okāsa".

That which is a receptacle, that has the name "okāsa". The receptacle is fourfold: (1) pervading (byāpika), (2) close contact (opasilesika), (3) domain (vesayika) and (4) nearness (sāmīpika).

Here first is pervading (byāpika): Milk exists in water, oil exists in sesame, juice exist in sugarcanes.

Close contact (opasilesika): The king lies down on the couch. The Saṅgha is seated on the seat.

Domain (vesayika): Humans walk on the earth; the wind blows in the sky; birds fly in the space.

Nearness (sāmīpika): Elephants roam near the forest; the village of cowherds is near the Ganges; they milk the cows near the pen; (the Blessed One) lives near Sāvattī in the Jeta grove.

What is purpose of (saying) "okāsa"? For the use of name "okāsa" in the sutta "okāse sattamī" (§302).

279. 292. Yena vā kayirate taṁ karaṇaṁ (552).

Yena vā kayirate, yena vā passati, yena vā suṇāti, taṁ kāraṇaṁ karaṇasaññaṁ hoti.

²⁹ Pakkhanti (K).

Dattena vīhim lunāti; vāsiyā kaṭṭhaṃ tacchati; pharasunā rukkhaṃ chindati; kudālena pathaviṃ³⁰ khaṇati; satthena kammaṃ karoti. Cakkhunā rūpaṃ passati (D. ii, 269); sotena saddaṃ suṇāti (D. ii, 269).

Karaṇam icc' anena kvattho? Karaṇe tatiyā.

That by which he does, that is "karaṇa".

By that he does, by that he sees, by that he hears, that case has the name "karaṇa".

He cuts the paddy with the sickle; he chips timber with the adze; he cuts the tree with the hatchet; he digs the earth with the spade; he works with a knife; he sees forms with the eye; he hears a sound with the ear.

What is purpose of (saying) "karaṇa"? For the use of name "karaṇa" in the sutta "karaṇe tatiyā" (§286).

280. 285. Yaṃ karoti taṃ kammaṃ (551).

Yaṃ vā karoti, yaṃ vā passati, yaṃ vā suṇāti, taṃ kārakaṃ kammasaññaṃ hoti.

Chattaṃ karoti; ratthaṃ karoti; rūpaṃ passati (D. ii, 269); saddaṃ suṇāti (D. ii, 269); kaṇṭakaṃ maddati; visaṃ gilati.

Kammam icc' anena kvattho? Kammatthe dutiyā.

He does that, that is "kamma".

He does that, he sees that, he hears that, that case has the name "kamma".

He makes an umbrella; he makes a chariot; he sees a form; he hears a sound; he steps on a thorn; he swallows poison.

What is the purpose of (saying) "kamma"? For the use of the name "kamma" in the sutta "kammattthe dutiyā" (§297).

281. 294. Yo karoti sa kattā (548).

Yo karoti, so kattusañño hoti.

Ahinā daṭṭho naro; garuḷena hato nāgo. Buddhena jito Māro; Upaguttena Māro bandho³¹.

³⁰ Āvāṇam (Sī).

Kattu icc' anena kvattho? Kattari ca.

That who does, he is "kattu".

That who does, he has the name "kattu".

The man is bitten by a snake; the serpent was killed by the garuḷa; Māra was defeated by the Buddha; Māra was bound by Upagutta.

What is the purpose of (saying) "kattu"? For the use of the name "kattu" in the sutta "kattari ca" (§288).

282. 295. Yo kāreti sa hetu (550).

Yo kattāram kāreti, so hetusañño hoti, kattā ca.

So puriso taṃ purisaṃ kammaṃ kāreti; so puriso tena purisena kammaṃ kāreti; so puriso tassa purisassa kammaṃ kāreti. Evaṃ hāreti, pāṭheti, pāceti, dhāreti.

Hetu icc' anena kvattho? Dhātūhi ṇe-ṇaya-ṇāpe-ṇāpayā kārītāni hetvatthe.

That who causes to do, he is "hetu".

That who causes the doer to do, that (case) has the name "hetu" and "kattu".

The man causes the man to do the work. (The object of the causative can also be in the third inflection, "tena purisena" and sixth inflection, "tassa purisassa".) Thus with "hāreti", cause to bring, "pātheti", cause to read, "pāceti", cause to cook, "dhāreti", to hold.

What is the purpose of (saying) "hetu"? For the use of the name "hetu" in the sutta "Dhātūhi ne-naya-nāpe-nāpayā kāritāni hetvatthe" (§438).

283. 316. Yassa vā pariggaho taṃ sāmī (575).³²

Yassa vā pariggaho, tam sāmīsaññam hoti.

Tassa bhikhuno paṭivīso³³; bhikkhuno patto; tassa bhikkhuno cīvaram; attano mukham.

Sāmī icc' anena kvattho? Sāmismim chaṭṭhī.

³¹ Baddho (K).

32 "Vā" is used to include 'tabba', the root 'rūja', etc. See Rūpasiddhi page 168.

³³ Pativīso ca kotthāso (Abhidhā. 485-gāthā).

Possession of that, that is "sāmī".

Possession of that, that has the name "sāmī".

Portion of that bhikkhu; the bowl of the bhikkhu; the robe of that bhikkhu; mouth of oneself.

What is the purpose of (saying) "sāmī"? For the use of the name "sāmī" in the sutta "sāmisimā chaṭṭhī" (§301).

284. 283. Liṅgatthe paṭhamā (577).

Liṅgathābhīdhānamatte paṭhamāvibhatti hoti.

Puriso, purisā, eko, dve, ca, vā, he, ahe, re, are.

In the property of the stem there is the first (inflection).

In just denoting the property of the stem there is the first inflection.

Man, men, one, two, and, or, hey, oh, heigh, halloo.

285. 70. Ālapane ca (578).

Ālapanatthādhike liṅgathābhīdhānamatte ca paṭhamāvibhatti hoti.

Bho purisa, bhavanto purisā; bho rāja, bhavanto rājāno; he sakhe, he sakhino.

Also in addressing.

When the meaning of addressing is extra on just denoting the property of the stem there also is the first inflection.

Oh man, oh men; oh king, oh kings; hey friend, hey friends.

286. 291. Karaṇe tatiyā (591).

Karaṇakāraṇe tatiyāvibhatti hoti.

Agginā kuṭim jhāpeti; manasā ce paduṭṭhena (Khu. i, 13); manasā ce pasannena (Khu. i, 13); kāyena kammaṃ karoti (M. ii, 77).

In the instrument there is the third (inflection).

In the instrumental case there is the third inflection.

He burns the cabin with fire; if with a corrupted mind; if with a pure mind; he does the work with the body.

287. 296. Sahādiyoge ca (592).

Sahādiyogatthe³⁴ ca tatiyāvibhatti hoti.

Sahā 'pi Gaggena saṅgho uposathaṁ kareyya (Vin. iii, 166), vinā pi gaggena (Vin. iii, 166), mahatā bhikkhusaṅghena saddhiṁ (Vin. iii, 45; D. i, 1; ii, 81); sahasena samaṁ mitā (S. i, 18).

Also with "saha" and others.

Also in conjunction with (words) that have the meaning of "saha" and others there is the third inflection.

The Saṅgha should do the Uposatha with or without Gagga; together with the great Community of bhikkhus; measured evenly with one thousand.

288. 293. Kattari ca (594).

Kattari ca tatiyāvibhatti hoti.

Raññā hato poso; yakkhena dinno varo; ahinā dattḥo naro.

Also in the subject.

Also in the subject there is the third inflection.

The man was killed by the king; a boon was given by the yakkha; the man was bitten by the snake.

289. 297. Hetvatthe ca (601).

Hetvatthe ca tatiyāvibhatti hoti.

Annena vasati; dhammena vasati; vijjāya vasati; sakkārena vasati.

Also in the meaning of cause.

In the meaning of cause there is also the third inflection.

³⁴ Sahādīnaṁ yoge sati, tadatthe ca tatiyāvibhatti hoti, pa, ayaṁ paṇ' eṭṭha padacchedo 'sahādiyoge atthe cā' ti (Nyā).

He lives because of food; he lives because of the Dhamma (because he wants to study the Dhamma); he lives because of learning (because he wants to learn); he lives because of honor (because he expects honor).

290. 298. Sattamyatthe ca (602).

Sattamyatthe ca tatiyāvibhatti hoti.

Tena kālena (Khu. iii, 41), tena samayena (Vin. i, 1). (Yena kālena, yena samayena)³⁵ tena kho pana samayena (Vin. i, 7; iii, 1; D. ii, 76).

Also in the meaning of the seventh (inflection).

In the meaning of the seventh (inflection) there is also the third inflection.

At that time, in that occasion.

291. 299. Yen' aṅgavikāro (603).

Yena byādhimatā aṅgena aṅgino vikāro lakkhīyate, tattha tatiyāvibhatti hoti.

Akkhinā kāṇo; hatthena kuṇī; kāṇaṃ passati nettena; pādena khañjo; piṭṭhiyā khujo.

Limb-deformation by that (part).

The deformation of the body is characterized by the part that is diseased, in that (part) there is the third inflection.

Blind by eye; cripple by hand; he sees a person that is blind by eye; lame by foot; humpbacked by back.

292. 300. Visesane ca (604).

Visesanatthe ca tatiyāvibhatti hoti.

Gottena (Khu. iii, 25) Gotamo nātho; suvaṇṇena abhirūpo; tapasā uttamo.

Also in qualifying.

In the meaning of qualifying there is also the third inflection.

³⁵ () Sīhaḷapothhake natthi.

The Lord Gotama by clan; handsome by golden color; excellent by ascetic practices.

293. 301. Sampadāne catutthī (605).

Sampadānakārake catutthīvibhatti hoti.

Buddhassa vā Dhammassa vā Saṅghassa vā dānaṃ deti; dātā hoti samaṇassa vā brāhmaṇassa vā (A. i, 524).

In the dative there is the fourth (inflection).

In the dative case there is the fourth inflection.

He gives a gift to the Buddha, Dhamma or Saṅgha; a giver to the monk or to the brahmin.

294. 305. Namoyogādīsiv api ca (606).

Namoyogādīsiv api ca catutthīvibhatti hoti.

Namo te Buddhavīr' atthu (S. i, 48); sotthi pajānaṃ; namo karohi nāgassa (M. i, 196); svāgataṃ te mahārāja (Khu. v, 329; vi, 156, 331).

Also in conjunction with "namo", homage, etc.

In conjunction with "namo", homage, etc., there is also the fourth inflection.

Mighty Buddha, let there be honor to you; well being to the people; do homage to the Arahant (nāga); welcome to you great king.

295. 307. Apādāne pañcamī (607).

Apādānakārake pañcamīvibhatti hoti.

Pāpā cittaṃ nivāraye (Khu. i, 30); abbhā mutto va candimā (Khu. i, 39), bhayā muccati so naro.

In the ablative there is the fifth (inflection).

In the ablative case there is the fifth inflection.

One should restrain the mind from evil; like the moon that is freed from clouds; that man is freed from danger/fear.

296. 314. Kāraṇatthe ca (608).

Kāraṇatthe ca pañcamīvibhatti hoti.

Ananubodhā appaṭivedhā catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā (D. ii, 77).

Also in the meaning of cause.

In the meaning of cause there is also the fifth inflection.

Because of not seeing, because of not penetrating; because of not knowing the Four Noble Truths according to reality.

297. 284. Kammatthe dutiyā (580).

Kammatthe dutiyāvibhatti hoti.

Gāvaṃ hanati; vīhaya lunāti; satthaṃ karoti; ghaṭaṃ karoti; rathaṃ karoti; dhammaṃ suṇāti (D. i, 93); Buddhaṃ pūjeti; vācaṃ bhāsati (D. ii, 13); taṇḍulaṃ pacati; coraṃ ghāteti.

In the meaning of object there is the second (inflection).

In the meaning of object there is the second inflection.

He kills the cow; he cuts the paddy; he makes a book (also knife); he makes a water-pot; he makes a chariot; he hears the Dhamma; he honors the Buddha; he says a word; he cooks the rice; he kills the thief.

298. 287. Kāladdhānaṃ accantasāmyoge (581).

Kāladdhānaṃ accantasāmyoge dutiyāvibhatti hoti.

Māsaṃ maṃsodanaṃ bhuñjati; saradaṃ ramaṇīyā nadī; māsaṃ sajjhāyati. Yojanaṃ vanarāji; yojanaṃ dīgho pabbato; kosaṃ sajjhāyati.

Accantasāmyoge ti kimatthaṃ? Saṃvacchare bhojanaṃ bhuñjati.

In constant conjunction of time and space.

When there is constant conjunction of time and space there is the second inflection.

He eats meat and rice for a month (everyday for one month); the river is beautiful during autumn; he recites for a month. The line of the forest is one *yojana* long; the mountain is one *yojana* long; he recites for a *kosa* (one quarter of a *yojana*).

What is the purpose of (saying) "accantasaṇḍya"? To prevent the use of second inflection in the example: "He eats food during the year."

299. 288. Kammappavacanīyayutte (582-586).

Kammappavacanīyayutte dutiyāvibhatti hoti.

Taṁ kho pana bhavaṇṇaṁ gotamaṁ evaṁ kalyāṇo kittissaddo abbhuggato (Vin. i, 1; iii, 45; D. i, 46, 83, 104; M. ii, 376). Pabbajitam anu pabbajimsu (D. ii, 25).

In connection with those that have indicated action (kammappavacanīya).

In connection with those that have indicated action there is the second inflection.

Thus the good reputation of that honorable Gotama goes up (spreads). They went forth following the example of the recluse (the Bodhisatta).

300. 286. Gati-buddhi-bhuja-paṭha-hara-kara-sayādīnaṁ kārīte vā (587).

Gati-buddhi-bhuja-paṭha-hara-kara-sayādīnaṁ payoge kārīte dutiyāvibhatti hoti vā.

Puriso purisaṁ (gāmaṁ) gāmayati, puriso purisena vā, puriso purisassa vā. Evaṁ bodhayati, bhojayati, pāṭhayati, hārayati, kārayati, sayāpayati. Evaṁ sabbattha kārīte.

Or in the causative of 'gati', 'buddhi', 'bhuja', 'paṭha', 'hara', 'kara', 'si', etc.

In conjunction with the causative of 'gati', going, 'buddhi', knowing, 'bhuja', eating, 'paṭha', reciting, 'hara', bringing, 'kara', doing, 'saya', lying down, etc. there is the second inflection.

The man causes the man to go to the village. Also the object of the causative can be in third inflection (purisena) or in the sixth inflection (purisassa). Thus with "bodhayati", he causes to know, "bhojayati", he causes to eat, "pāṭhayati", he causes to read; "hārayati", he causes to carry; "kārayati", he causes to do; "sayāpayati", he causes to lie down. Thus everywhere in the causative.

301. 315. Sāmisimā chaṭṭhī (609).

Sāmisimā chaṭṭhīvibhatti hoti.

Tassa bhikkhuno paṭivīso; tassa bhikkhuno patto; tassa bhikkhuno cīvaraṁ; attano mukhaṁ.

In the possessor there is the sixth (inflection).

In the possessor there is the sixth inflection.

Portion of that bhikkhu; the bowl of the bhikkhu; the robe of that bhikkhu; mouth of oneself.

302. 319. Okāse sattamī (630).

Okāsakārake sattamīvibhatti hoti.

Gambhīre odakantike (Khu. i, 9); pāpasmim ramati mano (Khu. i, 30);
bhagavati brahmacariyam vussati kulaputto (M. i, 208; ii, 93).

In the locative there is the seventh (inflection).

In the locative case there is the seventh inflection.

In the depth, in the bottom of water; the mind delights in evil; the young man practices the Holy Life in the Buddha.

303. 321. Sām'-issar'-ādhipati-dāyāda-sakkhī-patibhū-pasuta-kusalehi ca (631).

Sāmī issara adhipati dāyāda sakkhī patibhū pasuta kusala icc' etehi payoge chaṭṭhīvibhatti hoti, sattamī ca.

Goṇānaṃ sāmī, goṇesu sāmī; goṇānaṃ issaro, goṇesu issaro; goṇānaṃ adhipati, goṇesu adhipati; goṇānaṃ dāyādo, goṇesu dāyādo; goṇānaṃ sakkhī, goṇesu sakkhī; goṇānaṃ patibhū, goṇesu patibhū; goṇānaṃ pasuto, goṇesu pasuto; goṇānaṃ kusalo, goṇesu kusalo.

Also with 'sāmī', owner, 'issara', lord, 'adhipati', master, 'dāyāda', inheritor, 'sakkhī', witness, 'patibhū', guarantor, 'pasuta', engaged in, 'kusala', skillful.

When in conjunction with 'sāmī', owner, 'issara', lord, 'adhipati', master, 'dāyāda', inheritor, 'sakkhī', witness, 'patibhū', guarantor, 'pasuta', engaged in, 'kusala', skillful, there is the sixth inflection and the seventh (inflection).

Owner of oxen; lord of oxen; master of oxen; inheritor of oxen; witness of oxen; guarantor (one who promises) of oxen; engaged in oxen; skillful in oxen.

304. 322. Niddhāraṇe ca (632).

Niddhāraṇatthe ca chaṭṭhīvibhatti hoti, sattamī ca.

Kaṇhā gāvīnaṃ sampannakhīratamā, kaṇhā gāvīsu sampannakhīratamā. Sāmā nārīnaṃ dassanīyatamā, sāmā nārīsu dassanīyatamā. Manussānaṃ khattiyo

sūratamo, manussesu khattiyo sūratamo. Pathikānaṃ dhāvanto sīghatamo, pathikesu dhāvanto sīghatamo.

Also in taking out.

In the meaning of taking out (selecting) there is the sixth inflection and the seventh (inflection).

Among the cows, the black cow has the most milk. Among women, the one with golden complexion³⁶ is the most beautiful. Among humans, the *khattiya* is the bravest. Among travelers, the one who runs is the fastest.

305. 323. Anādare ca (633).

Anādare chaṭṭhīvibhatti hoti, sattamī ca.

Rudato dārakassa pabbaji, rudantasmim dārake pabbaji.

Also in disregard.

In disregard there is the sixth inflection and the seventh inflection.

Despite the crying of the son, he went forth.³⁷

306. 289. Kvaci dutiyā chaṭṭhīnam atthe (588).

Chaṭṭhīnam atthe kvaci dutiyāvibhatti hoti.

Api ssu maṃ Aggivessana tisso upamā paṭibhaṃsu (M. i, 307).

Sometimes in the meaning of the sixth (inflection) there is the second (inflection).

Sometimes in the meaning of the sixth (inflection) there is the second inflection.

Indeed, Aggivessana, my three similes manifested.

307. 290. Tatiyā-sattamīnaṃ ca (589).

Tatiyā-sattamīnaṃ atthe ca kvaci dutiyāvibhatti hoti.

Sace maṃ samaṇo Gotamo ālapissati (S. i, 179); tvaṃ ca maṃ n' ābhibhāsasi (Khu. vi, 359). Evaṃ tatiyatthe.

³⁶ "Sāmā" can mean both golden complexion or dark complexion.

³⁷ It means that he disregarded the crying of his son and became a monk.

Pubbaṇhasamayam nivāsetvā (Vin. i, 7; iii, 48; D. ii, 75; M. i, 118); ekam samayam Bhagavā (D. i, 1). Evam sattamyatthe.

Also (in the meaning) of the third and seventh (inflection).

Also sometimes there is the second inflection in the meaning of the third and seventh (inflection).

If the monk Gotama will speak with me; and you will not talk with me. Thus in the meaning of the third inflection.

Having put on the lower robe in the morning time; on one occasion the Blessed One. Thus in the meaning of the seventh inflection.

308. 317. Chaṭṭhī ca (634).

Tatiyā-sattamīnam atthe ca kvaci chaṭṭhīvibhatti hoti.

Kato me kalyāṇo, kataṃ me pāpaṃ. Evam tatiyatthe.

Kusalā naccagītassa sikkhitā cāturitthiyo (Khu. vi, 156, 158); kusalo tvaṃ rathassa āṅgapaccaṅgaṇaṃ (M. ii, 58). Evam sattamyatthe.

Kvacī ti kimatthaṃ? Yo vo Ānanda mayā dhammo ca vinayo ca desito paññato (D. ii, 126-7. Piṭṭhesu passitabbaṃ). Ānando atthesu vicakkhaṇo.

Also the sixth (inflection).

Also sometimes there is the sixth inflection in the meaning of the third and seventh (inflection).

Well done by me; evil done by me. Thus in the meaning of the third (inflection).

Graceful women, clever and trained in dancing and singing; are you skillful in the the different parts of the chariot? Thus in the meaning of the seventh (inflection).

What is the purpose of saying "kvaci", sometimes? To show exceptions to this rule such as in the following examples: Ānanda, the Dhamma and Vinaya preached and expounded by me. Ānanda is clever in meanings.

309. 318. Dutiyā-pañcamīnaṃ ca (640).

Dutiyā-pañcamīnaṃ ca atthe kvaci chaṭṭhīvibhatti hoti.

Tassa bhavanti vattāro (M. ii, 133-5); sahasā kammassa kattāro. Evaṃ dutiyatthe.

Assavanatā dhammassa parihāyanti (Vin. iii, 6; D. ii, 32, 40; M. i, 224; ii, 292; S. i, 139). Kinnu kho ahaṃ tassa sukhassa bhāyāmi (M. i, 313). Sabbe tasanti daṇḍassa (Khu. i, 32). Sabbe bhāyanti maccuno (Khu. i, 32). Bhīto catunnaṃ āsīvisānaṃ ghoravisānaṃ (S. ii, 381-2). Bhāyāmi ghoravisassa nāgassa. Evaṃ pañcamyatthe.

Also (in the meaning) of the second and fifth (inflection).

Also sometimes there is the sixth inflection in the meaning of the second and fifth (inflection).

They are sayers to him; suddenly doers of actions. Thus in the meaning of the second (inflection).

Because of not hearing they fall away from the Dhamma. Why should I be afraid from (of) happiness? All tremble from punishment. All fear from death. Afraid from the four dreadful, poisonous snakes. I am afraid from a dreadful and poisonous snake. Thus in the meaning of the fifth (inflection).

310. 324. Kamma-karaṇa-nimittatthesu sattamī (641).

Kamma-karaṇa-nimittatthesu sattamīvibhatti hoti.

Sundar' āvuso ime ājīvaka bhikkhūsu abhivādenti (Vin. i, 313). Evaṃ kammatthe.

Hatthesu piṇḍāya caranti (Vin. iii, 125); pattesu piṇḍāya caranti; pathesu gacchanti. Evaṃ karaṇatthe.

Dīpi cammesu haññate (Khu. vi, 172); kuñjaro dantesu haññate (Khu. vi, 172). Evaṃ nimittatthe.

The seventh (inflection) in the meaning of object, instrument and cause.

There is the seventh inflection in the meaning of object (kamma), instrument (karaṇa) and cause (nimitta).

Friend, these good ascetics pay respect to the bhikkhus. Thus in the meaning of object.

They go for alms with hands; they go for alms with bowls; they go by roads. Thus in the meaning of the instrument.

The leopard is killed because of its skin; the elephant is killed because of its tusks. Thus in the meaning of cause.

311. 325. Sampadāne ca (642).

Sampadāne ca sattamīvibhatti hoti.

Samghe dinnarā mahapphalarā (Khu. ii, 49); samghe Gotami dehi (M. iii, 296); samghe te dinne ahañ c' eva pūjito bhavissāmi (M. iii, 296).

Also in the dative.

Also there is the seventh inflection in the dative.

What is given to the Saṃgha brings great fruit; Gotami, let you give it to the Saṃgha; if given to the Saṃgha by you, I will also be honored.

312. 326. Pañcamyatthe ca (643).

Pañcamyatthe ca sattamīvibhatti hoti.

Kadalīsu gaje rakkhanti.

Also in the meaning of the fifth (inflection).

Also there is the seventh inflection in the meaning of the fifth (inflection).

They keep the elephants away from the plantains.

313. 327. Kāla-bhāvesu ca (644).

Kāla-bhāvesu ca kattari payujjamāne sattamīvibhatti hoti.

Pubbaṇhasamaye gato; sāyanhasamaye³⁸ āgato. Bhikkhūsu bhojīyamānesu gato; (bhikkhūsu) bhuttesu āgato. Gosu duyhamānesu gato; (gosu) duddhāsu āgato.

Also in time and state.

When the agent is used in time (kāla) and state (bhāva), there is also the seventh inflection.

(He) went at the morning time; (he) came at the evening time. When the bhikkhus were being fed, (he) went; when the bhikkhus have eaten, (he) came. When the cows were being milked, (he) went; when the cows have been milked, (he) came.

³⁸ Sāyanhasamaye (Rū. iii, 327; Sad. iii, 644); sāyaṇhasamaye (Mog. iii, 110).

314. 328. Upa-‘dhyādhik’-issaravacane (645).

Upa adhi icc’ etesaṃ payoge adhika-issaravacane sattamīvibhatti hoti.

Upa khāriyaṃ doṇo; upa nikkhe kahāpaṇaṃ. Adhi Brahmadaṭṭe Pañcālā, adhi naccesu Gotamī, adhi devesu Buddhho.

There is the the seventh inflection in conjuncton with 'upa' and 'adhi' when they mean 'adhika', excess and 'issara', authority, superiority.

A *doṇa* in excess of a *kāri* (one *kāri* plus one *doṇa*); a *kahāpaṇa* in excess of a *nikkha*. The Pañcālas are subjects of Brahmadaṭṭa; Gotamī is superior to the dancers; The Buddha is superior to the gods.

315. 329. Maṇḍit’-ussukkesu tatiyā (646).

Maṇḍita ussukka icc’ etesv atthesu tatiyāvibhatti hoti, sattamī ca.

Ñāṇena pasīdito, ñāṇasmim vā pasīdito; ñāṇena ussukko, ñāṇasmim vā ussukko Tathāgato vā tathāgatagotto vā.

There is the third inflection with 'maṇḍita', clear and 'ussukka', zeal.

In the meanings of "maṇḍita", clear, and "ussuka", zeal, energy, there is the third inflection and also the seventh (inflection).

Clear by understanding or clear in understanding; The Tathāgata or one belonging to his clan is energetic by understanding or energetic in understanding.

Iti nāma-kappe kāraka-kappo chaṭṭho kaṇḍo

Kāraka-kappo niṭṭhito.

4-SAMĀSA-KAPPA

4-Compound Chapter

SATTAMA-KAṆḌA

Seventh Section

[This chapter deals with the different types of compounds.]

316. 331. Nāmānaṃ samāso yuttattho (675).

Tesaṃ nāmānaṃ payujjamānapadatthānaṃ yo yuttattho, so samāsasañño hoti.

Kathinadussaṃ (Vin. iii, 352); āgantukabhattaṃ (Vin. iii, 460); jīvitindriyaṃ (Abhi. i, 20, 168); samaṇabrāhmaṇā (D. i, 6; M. i, 114-5); Sāriputtamoggallānā (Vin. iii, 50; M. ii, 119); brāhmaṇagahapatikā (A. i, 386; ii, 26).

Nāmānaṃ iti kimatthaṃ? Devadatto pacati. Yaññadatto pacati.

Yuttattho ti kimatthaṃ? Bhaṭṭo rañño; putto Devadattassa.

Samāsa icc' anena kvattho? Kvaci samāsantagatānaṃ akāranto.

[Here "yuttattha" has two meanings: (1) connected meaning and (2) words that have their meaning connected.]

The connected meaning of nouns is (called) a compound (samāsa).

The connected meaning of those nouns that have connected words and meanings, that has the name compound (samāsa).

A cloth for *Kathina*; a meal for the guest; life faculty; monks and brahmins; Sāriputta and Moggallāna; brahmins and householders.

Why it is said "nāmānaṃ"? To prevent the formation of compounds with those which are not nouns such as in the following examples. Devadatta cooks. Yaññadatta cooks.

Why it is said "yuttattho"? To prevent the the formation of compounds when words are not connected in meaning such as in the following examples. Soldier of the king; son of Devadatta.

What is the purpose of saying "samāsa"? For the use of the name "samāsa" in the sutta "kvaci samāsantagatānaṃ akāranto" (§337).

317. 332. Tesam vibhattiyo lopā ca (676-7).

Tesam yuttatthānaṃ samāsānaṃ vibhattiyo lopā ca honti.

Kathinadussam (Vin. iii, 352); āgantukabhattam (Vin. iii, 460).

Tesamgahaṇena samāsa-taddhit'-ākyāta-kitakānaṃ vibhatti-paccaya-pad'-akkhar'-āgamā ca lopā honti¹. Vāsiṭṭho (D. iii, 66; M. ii, 407); venateyyo (Khu. v, 204).

Caggahaṇam avadhāraṇattham. Pabhaṅkaro (Khu. i, 430); amantandado (S. i, 29); Medhaṅkaro (Khu. iv, 381); Dīpaṅkaro (Khu. iv, 323-381).

The inflections of those are elided.

The inflections of those compounds that have connected meaning are elided.

A cloth for *Kathina*; a meal for the guest.

By taking "tesam", the inflections (vibhatti), suffixes (paccaya), words (pada), syllables (akkhara) and insertions (āgama) of compounds (samāsa), secondary derivatives (taddhita), verbs (ākyāta), and primary derivatives (kitaka) are also to be elided. Vāsiṭṭho; venateyyo.

Taking "ca" is for the purpose of restriction. Maker of light (sun); giver of the Deathless; Medhaṅkaro; Dīpaṅkaro.

318. 333. Pakati c' assa sarantassa (693).

Luttāsu vibhattīsu assa sarantassa līṅgassa pakatirūpāni honti.

Cakkhusotaṃ (Khu. i, 211); mukhanāsikaṃ; rājaputto (Khu. iii, 205); rājapuriso (A. i, 170).

There is the original form of those that end in a vowel.

When the inflections are elided of those stems that end in a vowel, there are the original forms.

Eye and ear; mouth and nose; son of the king; man of the king.

319. 330. Upasagga-nipātapubbako abyayībhāvo (696).

Upasagga-nipātapubbako samāso abyayībhāvasañño hoti.

¹ Vibhatti, pa, gamānaṃ ca lopā honti (Sī, K).

Nagarassa samīpe pavattati kathā iti upanagaram; darathānam abhāvo niddaratham; makasānam² abhāvo nimmakasaṃ; vuḍḍhānam paṭipāṭi yathāvuḍḍham (VinA. i, 10); ye ye vuḍḍhā vā yathāvuḍḍham (VinA. i, 10); jīvassa yattako paricchedo yāvajīvaṃ (Vin. i, 27; iii, 63); cittam adhikicca pavattanti te dhammā ti adhiccittam (Vin. iii, 278; A. i, 232); pabbatassa tiro tiropabbatam (D. i, 73; M. i, 41; A. i, 170); sotassa pati pavattati nāvā iti patisotam; pāsādassa anto antopāsadam.

Abyayībhāvam icc' anena kvattho? Amvibhattīnam akārantā abyayībhāvā.

That which has a prefix or a particle in front is an adverbial compound (abyayībhāva).³

The compound that has a prefix or a particle in front has the name "adverbial compound".

"Upanagaram", the talk that arises near the city is called; "niddaratham", absence of distress; "nimmakasaṃ", absence of mosquitoes; "yathāvuḍḍham", following the order of the older ones (according to seniority); "yāvajīvaṃ", as far as life goes; "adhiccittam", those states that exists referring to the mind; "tiropabbatam", across the mountain; "patisotam", the ship that goes against the current; "antopāsadam", inside the mansion.

What is the purpose of (saying) "abyayībhāva"? For the use of the name "abyayībhāva" in the sutta "amvibhattīnam akārantā abyayībhāvā" (§341).

320. 335. So napumsakaliṅgo (698).

So abyayībhāvasamāso napumsakaliṅgo 'va daṭṭhabbo.

Kumārīsu adhikicca pavattati kathā iti adhikumāri; vadhuyā samīpe pavattati kathā iti upavadhu; gaṅgāya samīpe pavattati kathā iti upagaṅgam; maṇikāya samīpe pavattati kathā iti upamaṇikam.

It has the neuter gender.

That adverbial compound should be regarded as (belonging) to the neuter gender.

"Adhikumāri", talk that arises referring to maidens; "upavadhu", talk that arises near the daughter-in-law; "upagaṅgam", talk that arises near the Ganges; "upamaṇikam", talk that arises near the big vessel.

321. 349. Diguss' ekattam (699).

² Masakānam (K). "Makaso" ti pāṭho yeva bahūsu pāliatthakathāsu dissati.

Daṃsamakasavātātapasarīsapasamphassānam (D. iii, 107; Vin. ii, 171).

Daṃsamakasavātātapasarīsapasamphassehi (M. i, 120). Makasā ti sabbam akkhikā (MA. i, 360).

Andhamakasā (Khu. i, 282). Makasā ti makasā yeva (SuttanipātaA. i, 30; Visuddhi. i, 30).

³ "Abyayībhāva" means becoming like an indeclinable (abyaya).

Digussa samāsassa ekattaṃ hoti, napumsakaliṅgattaṃ ca.

Tayo lokā tilokaṃ; tayo daṇḍā tidaṇḍaṃ; tīṇi nayanāni tinayanaṃ; tayo siṅgā tisiṅgaṃ. Catasso disā catuddisaṃ (D. i, 243); pañca indriyāni pañcindriyaṃ (A. i, 468).

There is the state of one of a numerical compound (digu).

There is the state of one (singular) of a numerical compound (digu) and the state of the neuter gender.

"Tilokaṃ", the three worlds; "tidaṇḍaṃ", three sticks; "tinayanaṃ", three eyes; "tisiṅgaṃ", three horns; "catuddisaṃ", four directions; "pañcindriyaṃ", five faculties.

322. 359. Tathā dvande pāṇitūriyayoggasenaṅga-khuddajantuka-vividhaviruddha-visabhāgatthādīnaṃ ca (700).

Tathā dvande samāse pāṇitūriyayoggasenaṅga-khuddajantuka-vividhaviruddha-visabhāgattha icc' evamādīnaṃ ekattaṃ hoti, napumsakaliṅgattaṃ ca.

Taṃ yathā? Cakkhu ca sotaṃ ca cakkhusotaṃ (Khu. i, 211); mukhaṃ ca nāsikā ca mukhanāsikaṃ; chavi ca maṃsaṃ ca lohitaṃ ca chavimaṃsalohitaṃ. Evaṃ pāṇyaṅgatthe.

Saṅkho ca paṇavo ca saṅkhapaṇavaṃ (D. i, 75); gītaṃ ca vāditaṃ ca gītavāditaṃ (D. i, 5); daddari ca ḍiṇḍimo ca daddariḍiṇḍaṃ⁴. Evaṃ tūriyaṅgatthe.

Phālo ca pācanaṃ ca phālapācanaṃ (S. i, 175; Khu. i, 291; SuttanipataA. 132)⁵; yugaṃ ca naṅgalaṃ ca yuganaṅgalaṃ (S. i, 175; Khu. i, 291; SuttanipataA. 132)⁶. Evaṃ yoggaṅgatthe.

Asi ca cammaṃ ca asicammaṃ (M. i, 121; A. ii, 82); dhanu ca kalāpo ca dhanukalāpaṃ (M. i, 121; A. ii, 82); hatthi ca asso ca hatthi-assaṃ; ratho ca pattiko ca rathapattikaṃ. Evaṃ senaṅgatthe.

ḍaṃsā ca makasā ca ḍaṃsamakasā (M. i, 12); kuntho ca kipilliko ca kunthakipillikaṃ (Vin. iii, 134); kīṭo ca sarīsapo ca kīṭasarīsapaṃ. Evaṃ khuddajantukatthe.

⁴ Daddaridindimaṃ (Sadd.). Daddarideṇḍimaṃ (Sī).

⁵ Phālapājanaṃ (K).

⁶ Phālapājanaṃ (K).

Ahi ca nakulo ca ahinakulaṃ (DhA. i, 32); biḷāro ca mūsiko ca biḷāramūsikaṃ; kāko ca ulūko ca kākolūkaṃ (DhA. i, 32). Evaṃ vividhviruddhatthe.

Silaṇ ca paññāṇaṇ ca sīlapaññāṇaṃ (A. ii, 26); samatho ca vipassanā ca samathavipassanaṃ (AbhA. i, 240); vijjā ca caraṇaṇ ca vijjācaraṇaṃ (A. ii, 2). Evaṃ visabhāgatthe.

Ādiggaḥaṇaṃ kimatthaṃ? Dāsī ca dāso ca dāsidāsaṃ (D. i, 5; M. ii, 366; Khu. vii, 37); itthī ca pumā ca itthipumaṃ; patto ca cīvaraṇ ca pattacīvaraṃ (Vin. i, 11; iii, 130); chattaṇ ca upāhanā ca chattupāhanaṃ (Vin. ii, 451; DhA. i, 241); tikaṇ ca catukkaṇ ca tikacatukkaṃ; veno ca rathakāro ca venarathakāraṃ; sākuṇiko ca māgaviko ca sākuṇikamāgavikaṃ; dīgho ca majjhimo ca dīghamajjhimaṃ icc' evamādi.

Likewise, in a copulative compound (dvanda) there is also (singular and neuter gender) of parts of beings (pāṇi-aṅga), musical instruments (tūriya-aṅga), parts of a vehicle (yogga-aṅga), parts of an army (senāṅga), small creatures (khuddajantuka), different enemies (vividhviruddha), opposite meaning (visabhāgattha), etc. (ādi).

Likewise, in a copulative compound there is singular and neuter gender of parts of beings, musical instruments, parts of a vehicle, parts of an army, small creatures, different enemies, opposite meaning.

As what? "Cakkhusotaṃ", eye and ear; "mukhanāsikhaṃ", mouth and nose; "chavimaṃsalohitaṃ", skin, flesh and blood. Thus in the meaning of parts of beings.

"Saṅkhapaṇavaṃ", conch and small drum; "gītavāḍitaṃ", singing and playing; "daddariḍḍaṃ", drums. Thus in the meaning of musical instruments.

"Phālapācanaṃ", ploughshare and goad; "yuganaṅgalaṃ", yoke and plough. Thus in the meaning of parts of a vehicle.

"Asicammaṃ", sword and shield; "dhanukalāpaṃ", bow and case of arrows; "hatthi-assaṃ", elephant and horse; "rathapattikaṃ", chariot and soldier. Thus in the meaning of parts of an army.

"Daṃsamakasaṃ", fly and mosquito; "kunthakipillikaṃ", ant and white ant; "kīṭasarīsapaṃ", moth and snake. Thus in the meaning of small creatures.

"Ahinakulaṃ", snake and mongoose; "biḷāramūsikaṃ", cat and mouse; "kākolūkaṃ", crow and owl. Thus in the meaning of different enemies.

"Sīlapaññāṇaṃ", virtue and wisdom; "samathavipassanaṃ", tranquility and insight; "vijjācaraṇaṃ", vision and conduct. Thus in the meaning of opposites.

What is the purpose of taking "ādi"? To include the following: "Dāsidāsaṃ", male and female slave; "itthipumaṃ", female and male; "pattacīvaraṃ", bowl and robe; "chattupāhanaṃ", umbrella and sandals; "tikacatukkaṃ", triad and quartet; "venarathakāraṃ", bambu weaver and shoemaker; "sākuṇikamāgavikaṃ", fowler and hunter; "dīghamajjhimaṃ", long and middle.

323. 360. Vibhāsā rukkha-tiṇa-pasu-dhana-dhañña-janapadādīnañ ca (701).

Rukkha tiṇa pasu dhana dhañña janapada icc' evamādīnañ vibhāsā ekattaṃ hoti, napuṃsakalingattañ ca dvande samāse.

Assattho ca kapītano⁷ ca assatthakapītanaṃ, assatthakapītanaṃ vā. Usīraṇ ca bīraṇaṃ ca usīrabīraṇaṃ, usīrabīraṇaṃ vā. Ajo ca eḷako ca ajeḷakaṃ, ajeḷakā (D. i, 5; M. i, 217; A. i, 351) vā. Hiraññaṇ ca suvaṇṇaṇ ca hiraññasuvaṇṇaṇ (D. i, 108; M. ii, 258), hiraññasuvaṇṇā vā. Sāli ca yavo ca sāliyavaṇ, sāliyavā vā. Kāsī ca Kosalā ca Kāsikosalaṇ, Kāsikosalā vā.

Ādiggaṇaṇ kimatthaṇ? Sāvajjaṇ ca anavajjaṇ ca sāvajjānavajjaṇ (A. i, 126), sāvajjānavajjā vā. Hīnaṇ ca paṇītaṇ ca hīnapaṇītaṇ (A. i, 126), hīnapaṇītā vā. Kaṇho ca sukko ca kaṇhasukkaṇ (A. i, 553), kaṇhasukkā vā.

Optionally also "rukkha", tree, "tiṇa", grass, "pasu", beast, "dhana", wealth, "dhañña", grain, "janapada", district, etc.

In a copulative compound, (the words) "rukkha", tree, "tiṇa", grass, "pasu", beast, "dhana", wealth, "dhañña", grain, "janapada", district, etc., optionally are singular and neuter.

"Assattha-kapītanaṃ" or "assattha-kapītanaṃ", banyan tree and wood-apple. "Usīra-bīraṇaṃ" or "usīra-bīraṇaṃ", fragrant root and grass. "Ajeḷakaṃ" or "ajeḷakā", goat and wild goat. "Hirañña-suvaṇṇaṇ" or "hirañña-suvaṇṇā", silver and gold. "Sāli-yavaṇ" or "sāli-yavā", rice and barley. "Kāsī-kosalaṇ" or "Kāsī-kosalā", Kāsī and Kosalā.

What is the purpose of taking "ādi"? To allow the application of this rule in other cases. "Sāvajjānavajjaṇ" or "sāvajjānavajjā", faulty and faultless. "Hīna-paṇītaṇ" or "hīna-paṇītā", low and excellent. "Kaṇha-sukkaṇ" or "kaṇha-sukkā", black and white.

324. 339. Dvipade tulyādhikaraṇe kammadhārayo (702).

Dve padāni tulyādhikaraṇāni yadā samasyante, tadā so samāso kammadhārayasañño hoti.

Mahanto ca so puriso cā ti mahāpuriso (A. i, 346; Khu. i, 64); kaṇho ca so sappo cā ti kaṇhasappo (Vin. i, 24); nīlaṇ ca taṃ uppalaṇ cā ti nīluppalaṇ; lohitaṇ ca taṃ candanaṇ cā ti lohītacandanaṇ; brāhmaṇī ca sā dārikā cā ti

⁷ Gaddabhaṇḍo kapītano (Abhidhana. 562-Gāthā), kapi calane, tano, dīgho āgamassa. Kandarālo, pilakkho pi (Dhāna-Ti. 375). Kapitthana (Si. Moga. iii, 19). Kapitthanāti pilakkhā (JA. ii, 403) nigrodhā ca kapitthanā (Khu. v, 90; vi, 353, 354, 361). "Kapittho" ti pāṭho pi pāvācane atthi, tathā pi so idha nādhīpeto. Ambā kapitthā panasā (Khu. vi, 339), ambā jambū kapitthā ca (Khu. vi, 343). Kapiṭṭho ca kapitthotha (Abhidhana. 551-Gāthā).

brāhmaṇadārikā; khattiyā ca sā kaññā cā ti khattiyakaññā (M. i, 122; A. i, 526).

Kammadhāraya icc' anena kvattho? Kammadhārayasaññe ca.

When two words referring to the same thing (are compounded), there is an adjectival compound (kammadhāraya).

When two words referring to the same thing are compounded, this compound has the name "adjectival compound".

"Mahāpuriso", great man; "kaṇha-sappo", black snake (cobra); "nīluppalaṃ", blue lily; "lohita-candanāṃ", red sandal; "brāhmaṇa-dārikā", brahmin girl; "khattiya-kaññā", *Khattiya* girl.

Why it is said "kammadhāraya"? For the use of the name "kammadhāraya" in the sutta "kammadhārayasaññe" (§332).

325. 348. Saṅkhyāpubbo digu (703).

Saṅkhyāpubbo kammadhārayasamāso digusañño hoti.

Tiṇi malāni timalaṃ; tiṇi phalāni tiphalaṃ; tayo lokā tilokaṃ; tayo daṇḍā tidaṇḍaṃ; catasso disā catuddisaṃ (D. i, 234); pañca indriyāni pañcindriyaṃ (A. i, 468); satta Godāvariyo sattagodāvaram.

Digu icc' anena kvattho? Diguss' ekattaṃ.

(The adjectival compound) that has a numeral as its first member is a numerical compound (digu).

The adjectival compound that has a numeral as the first member has the name "numerical compound".

"Timalaṃ", three impurities; "tiphalaṃ", three fruits; "tilokaṃ", three worlds; "tidaṇḍaṃ", three sticks; "catuddisaṃ", four directions; "pañcindriyaṃ", five faculties; "sattagodāvaram", seven Godāvarī rivers.

What is the purpose of (saying) "digu"? For the use of the name "digu" in the sutta "diguss' ekattaṃ" (§321).

326. 341. Ubhe tappurisā (707).

Ubhe digukammadhārayasamāsā tappurisasaññā honti.

Na brāhmaṇo abrahmaṇo (D. iii, 67); na vasalo avasalo; na bhikkhu abhikkhu (Vin. ii, 412); na pañcavassaṃ apañcavassaṃ; na pañcapūlī apañcapūlī; na

sattagodāvaram̐ asattagodāvaram̐; na dasagavam̐ adasagavam̐; na pañcagavam̐ apañcagavam̐.

Tappurisa icc' anena kvattho? Attam̐ n' assa tappurise.

Both are determinative compounds (tappurisa).

Both, the numerical compound and adjectival compounds, are called determinative compounds.

"Abrāhmaṇo", not a brahmin; "avasalo", not an outcast; "abhikkhu", not a bhikkhu; "apañcavassam̐", not five rains; "apañcapūlī", not five packages; "asattagodāvaram̐", not seven Godāvarī rivers; "adasagavam̐", not ten cows; "apañcagavam̐", not five cows.

Why it is said "tappurisa"? In a dependent determinative compound there is "a" of "na".

327. 351. Amādayo parapadebhi (704).

Tā amādayo nāmehi parapadebhi yadā samasyante, tadā so samāso tappurisaṣaṇṇo hoti.

Bhūmim̐ gato bhūmigato (M. ii, 258; S. i, 102); sabbarattim̐ sobhaṇo sabbarattisobhaṇo; apāyam̐ gato apāyagato; issarena kataṁ issarakataṁ; sallena viddho sallaviddho (M. ii, 92; Khu. vii, 4); kathinassa dussam̐ kathinadussam̐ (Vin. iii, 352); āgantukassa bhattam̐ āgantukabhattam̐ (Vin. iii, 406); methunā apeto methunāpeto; corā bhayam̐ corabhayam̐; rañṇo putto rājaputto (D. i, 49; Khu. iii, 205); Dhañṇānam̐ rāsi dhañṇārāsi; rūpe saṇṇā rūpasāṇṇā (A. iii, 211); saṁsāre dukkham̐ saṁsāradukkham̐.

"Am̐", etc. with the following nouns.

When the (inflections) "am̐", etc., are compounded with the following nouns, that compound has the name "determinative compound" (tappurisa).

"Bhūmigato", gone to the earth; "sabbarattisobhaṇo", beautiful for the whole night; "apāyagato", gone to hell; "issarakataṁ", made by the creator; "sallaviddho", pierced by an arrow; "kathinadussam̐", a cloth for *Kathina*; "āgantukabhattam̐", a meal for the guest; "methunāpeto", one who refrains from sexual intercourse; "corabhayam̐", fear/danger from thieves; "rājaputto", son of the king; "dhañṇārāsi", a heap of grain; "rūpasāṇṇā", perception in form; "saṁsāradukkham̐", the suffering in the round of rebirths.

328. 352. Añṇapadatthesu bahubbīhi (708).

Añṇesam̐ padānam̐ atthesu dve nāmāni, bahūni nāmāni yadā samasyante, tadā so samāso bahubbīhiṣaṇṇo hoti.

Āgatā samaṇā imaññi saṃghārāmaṇi so 'yaṃ āgatasamaṇo, saṃghārāmo.
Jitāni indriyāni anena samaṇena so 'yaṃ jitindriyo (VimānaA. 262), samaṇo.
Dinno suṅkho yassa rañño so 'yaṃ dinnasuṅkho, rājā. Niggatā janā asmā
gāmā so 'yaṃ niggatajano, gāmo. Chinno hattho yassa purisassa so 'yaṃ
chinnahattho, puriso. Sampannāni sassāni yasmim janapade so 'yaṃ
samppannasasso, janapado.

Nigrodhassa parimaṇḍalo nigrodhaparimaṇḍalo, nigrodhaparimaṇḍalo iva
parimaṇḍalo yo rājakumāro so 'yaṃ nigrodhaparimaṇḍalo. Atha vā
nigrodhaparimaṇḍalo iva parimaṇḍalo yassa rājakumārassa so 'yaṃ
nigrodhaparimaṇḍalo (D. ii, 15; DA. ii, 40; D. iii, 118), rājakumāro.

Cakkhuno bhūto cakkhubhūto, cakkhubhūto iva bhūto yo Bhagavā so 'yaṃ
cakkhubhūto (M. i, 157; MA. i, 380), Bhagavā.

Suvaṇṇassa vaṇṇo suvaṇṇavaṇṇo, suvaṇṇavaṇṇo viya vaṇṇo yassa Bhagavato
so 'yaṃ suvaṇṇavaṇṇo (D. ii, 15; DA. ii, 38; JA. i, 79), Bhagavā.

Brahmuno saro brahmassaro, brahmassaro viya saro yassa Bhagavato so
'yaṃ brahmassaro (D. ii, 16; DA. ii, 42), Bhagavā.

Sayaṃ-patita-paṇṇa-puppha-phala-vāyu-toy'-āhārā ti⁸ paṇṇañ ca pupphañ ca
phalañ ca paṇṇapupphaphalāni, sayam eva patitāni sayampatitāni,
sayampatitāni ca tāni paṇṇapupphaphalāni ceti
sayampatitapaṇṇapupphaphalāni, vāyu ca toyañ ca vāyutoyāni,
sayampatitapaṇṇapupphaphalāni ca vāyutoyāni ca, sayampatitapaṇṇa-
pupphaphalavāyutoyāni, sayampatitapaṇṇapupphaphalavāyutoyāni āhārā
yesaṃ te sayampatitapaṇṇapupphaphalavāyutoyāhārā, isayo. Yam ettha
vattabbaṃ, taṃ heṭṭhā vuttam eva. Ayaṃ pana dvanda-kammadhārāya-
gabbho tulyādhikaraṇabahubbhi.

Atha vā: Sayampatitapaṇṇapupphaphalavāyutoyehi āhārā yesaṃ te
sayampatitapaṇṇapupphaphalavāyutoyāhārā. Ayaṃ pana
bhinnādhikaraṇabahubbhi.

Nānā-duma-patita-puppha-vāsita-sānū ti nānā pakārā dumā nānādumā, nānā-
dumehi patitāni nānādumapatitāni, nānādumapatitāni ca tāni pupphāni ceti
nānādumapatitapupphāni, nānādumapatitapupphehi vāsītā nānādumapatita-
pupphavāsītā, nānādumapatitapupphavāsītā sānū yassa pabbatarājassa so
'yaṃ nānādumapatitapupphavāsitasānu, pabbatarājā. Ayaṃ pana
kammadhārāyatappurisagabbho tulyādhikaraṇabahubbhi.

⁸ Sīhaḷakaccāyanapotthakesu 'sayampatitapaṇṇapupphaphalavāyutoyāhārā' ti payogato paṭṭhāya
kevalaṃ samāsapadāni yeva dissanti, na paṇṇaṇcātyādīni nibbacanāni.

Atha vā: Vāsītā sānū vāsitasānu; sāpekkhatte sati pi gamakattā⁹ samāso.
Nānādumapatitapupphehi vāsitasānū yassa pabbatarājassa so 'yaṃ nānāduma-
patitapuppahavāsitasānu, pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Byālab'ambu-dhara-bindu-cumbita-kūṭo ti ambuṃ dhāretī ti ambudharo,
ko so? Pajjunno. Vividhā ālambo byālambo, byālambo ca so ambudharo cā ti
byālabambudharo, byālabambudharassa bindū byālabambudharabindū,
byālabambudharabindūhi cumbito byālabambudharabinducumbito,
byālabambudharabinducumbito kūṭo yassa pabbatarājassa so 'yaṃ
byālabambudharabinducumbikakūṭo. Ayaṃ pana kammadhāraya-
tappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā: Cumbito kūṭo cumbitakūṭo, sāpekkhatte sati pi gamakattā samāso.
Byālabambudharabindūhi cumbitakūṭo yassa pabbatarājassa so 'yaṃ
byālabambudharabinducumbitakūṭo. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Amita-bala-parakkama-jutī ti na mitā amitā, balaṃ ca parakkamo ca juti ca
balaparakkamajutiyo, amitā balaparakkamajutiyo yassa so 'yaṃ
amitabalaparakkamajuti. Ayaṃ pana kammadhāraya-dvandagabbho
tulyādhikaraṇabahubbīhi.

Pīṇor'-akkh'-aṃsa-bāhū ti uro ca akkhaṇ ca aṃso ca bāhu ca
urakkhaṃsabāhavo, pīṇā urakkhaṃsabāhavo yassa Bhagavato so 'yaṃ
pīṇorakkhaṃsabāhu. Ayaṃ pana dvandagabbho tulyādhikaraṇabahubbīhi.

Pīṇa-gaṇḍa-vadana-than'-ūru-jaghanā ti gaṇḍo ca vadanaṃ ca thano ca ūru ca
jaghanā ca gaṇḍavadanathanūrujaghanā, pīṇā gaṇḍavadanathanūrujaghanā
yassā sā 'yaṃ pīṇagaṇḍavadanathanūrujaghanā. Ayaṃ pi dvandagabbho
tulyādhikaraṇabahubbīhi.

Pavara-surāsura-garuḍa-manuja-bhujaga-gandhabba-makuṭa-kūṭa-cumbita-
sela-saṃghaṭṭita-caraṇo ti surā ca asurā ca garuḍa ca manujā ca bhujagā ca
gandhabbā ca surāsuraragaruḍamanujabhujagagandhabbā, pavarā ca te
surāsuraragaruḍamanujabhujagagandhabbā ceti
pavarasurāsuraragaruḍamanujabhujagagandhabbā,
pavarasurāsuraragaruḍamanujabhujagagandhabbānaṃ makuṭāni
pavarasurāsuraragaruḍamanujabhujagagandhabbamakuṭāni, pavarasurāsura-
garuḍamanujabhujagagandhabbamakuṭānaṃ kūṭāni
pavarasurāsuraragaruḍamanujabhujagagandhabbamakuṭakūṭāni,
pavarasurāsuraragaruḍamanujabhujagagandhabbamakuṭakūṭesu cumbitā
pavarasurāsuraragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitā,
pavarasurāsuraragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitā ca te selā
cā ti pavarasurāsuraragaruḍamanujabhujagagandhabbamakuṭakūṭakūṭa-

⁹ Gammakattā (K).

cumbitaselā,
 pavarasurāsurararuḍamanujabhujagandhabbamakuṭacumbitaselehi
 saṁghaṭṭitā
 pavarasurāsurararuḍamanujabhujagagandhabbamakuṭakūṭacumbita-
 selasaṁghaṭṭitā, pavarasurāsurararuḍamanujabhujagagandhabbamakuṭakūṭa-
 cumbitaselasamghaṭṭitā caraṇā yassa tathāgatassa so 'yaṁ
 pavarasurāsurararuḍa-
 manujabhujagagandhabbamakuṭakūṭacumbitaselasamghaṭṭitacaraṇo, tathāgato.
 Ayaṁ pana dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā: Saṁghaṭṭitā caraṇā saṁghaṭṭitacaraṇā, sāpekkhatte sati pi gamakattā
 samāso.

Pavarasurāsurararuḍamanujabhujagagandhabbamakuṭakūṭacumbitaselehi
 saṁghaṭṭitacaraṇā yassa tathāgatassa so 'yaṁ pavarasurāsurararuḍamanuja-
 bhujagagandhabbamakuṭakūṭacumbitaselasamghaṭṭitacaraṇo. Ayaṁ pana
 bhinnādhikaraṇabahubbīhi.

Catuddiso ti catasso disā yassa so 'yaṁ catuddiso (A. ii, 119; Khu. i, 286),
 Bhagavā.

Pañcakkhū ti pañca cakkhūni yassa tathāgatassa so 'yaṁ pañcacakkhu,
 Tathāgato.

Dasabalo ti dasa balāni yassa so 'yaṁ dasabalo (Khu. iii, 373), Bhagavā.

Anantañāṇo ti n' assa anto anantaṁ, anantaṁ ñāṇaṁ yassa tathāgatassa so
 'yaṁ anantañāṇo (Khi. iii, 373), Tathāgato.

Amita-ghana-sarīro ti na mitaṁ amitaṁ, ghaṇaṁ eva sarīraṁ ghanasarīraṁ,
 amitaṁ ghanasarīraṁ yassa tathāgatassa so 'yaṁ amitaghana-sarīro,
 Tathāgato.

Amita-bala-parakkama-patto ti na mitā amitā, balañ ca parakkamo ca
 balaparakkamā, amitā eva balaparakkamā amitabalaparakkamā,
 amitabalaparakkamā pattā yena so 'yaṁ amitabalaparakkamapatto, Bhagavā.
 Ayaṁ pana kammadhārayadvandagabbho tulyādhikaraṇabahubbīhi.

Matta-bhamara-gaṇa-cumbita-vikasita-puppha-valli-nāgarukkhopasobhita-
 kandaro ti mattā eva bhamarā mattabhamarā, mattabhamarānaṁ gaṇā matta-
 bhamaragaṇā, mattabhamaragaṇehi cumbitāni mattabhamaragaṇacumbitāni,
 vikasitāni eva pupphāni vikasitapupphāni, mattabhamaragaṇacumbitāni
 vikasitapupphāni yesaṁ te ti mattabhamaragaṇacumbitavikasitapupphā, valli
 ca nāgarukkho ca vallināgarukkhā, mattabhamaragaṇacumbitavikasitapupphā
 ca te vallināgarukkhā ceti
 mattabhamaragaṇacumbitavikasitapupphavallināgarukkhā,

mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi upasobhitāni
 mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni,
 mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni
 kandarāni yassa pabbatarājassa so 'yaṃ
 mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro,
 pabbatarājā. Ayaṃ pana dvandakammadhārayatappurisagabbho
 tulyādhikaraṇabahubbīhi.

Atha vā: Upasobhitāni kandarāni upasobhitakandarāni, sāpekkhatte sati pi
 gamakattā samāso.

Mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi
 upasobhitakandarāni yassa pabbatarājassa so 'yaṃ
 mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro,
 pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Nānā-rukkha-tiṇa-patita-pupphopasobhita-kandaro ti rukkho ca tiṇaṃ ca
 rukkhatiṇāni, nānā pakārāni eva rukkhatiṇāni nānārukkhatiṇāni,
 nānārukkhatiṇehi patitāni nānārukkhatiṇapatitāni, nānārukkhatiṇapatitāni ca
 tāni pupphāni ceti nānārukkhatiṇapatitapupphāni,
 nānārukkhatiṇapatitapupphehi upasobhitāni
 nānārukkhatiṇapatitapupphopasobhitāni,
 nānārukkhatiṇapatitapupphopasobhitāni kandarāni yassa pabbatarājassa so
 'yaṃ nānārukkhatiṇapatitapupphopasobhitakandaro, pabbatarājā. Ayaṃ pana
 dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā: Upasobhitāni eva kandarāni upasobhitakandarāni (sāpekkhatte sati
 pi gamakattā samāso). Nānārukkhatiṇapatitapupphehi upasobhitakandarāni
 yassa pabbatarājassa so 'yaṃ nānārukkhatiṇapatitapupphopasobhitakandaro,
 pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Nānā-musala-phāla-pabbata-taru-kaliṅgara-sara-dhanu-gad'-āsi-tomara-
 hatthā ti musalo ca phālo ca pabbato ca taru ca kaliṅgaro ca saro ca dhanu ca
 gadā ca asi ca tomaro ca
 musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā, nānā pakārā eva
 musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā
 nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitarā,
 nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitarā hatthesu yesaṃ
 te nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitarahatthā. Ayaṃ
 pana dvandakammadhārayagabbho bhinnādhikaraṇabahubbīhi.

Bahubbīhi icc' anena kvattho? Bahubbīhimhi ca.

In the meaning of other words there is a relative compound (bahubbīhi).

When two nouns or many nouns are compounded in the meaning of other words,¹⁰ then that compound is called a relative compound.

"Āgatā samaṇā imaṃ saṃghārāmaṃ so 'yaṃ āgatasamaṇo, saṃghārāmo".

The monks (samaṇā) came (āgatā) to this monastery of the Saṃgha (imaṃ saṃghārāmaṃ), that is (called) (so ayaṃ) (where) the monks come (āgatasamaṇo), the monastery of a Saṃgha (is what is meant).

"Jitāni indriyāni anena samaṇena so 'yaṃ jitindriyo, samaṇo".

The faculties (indriyāni) are subdued (jitāni) by this monk (anena samaṇena), he is (called) (so ayaṃ) (a person) whose faculties are subdued (jitindriyo), a monk (is what is meant).

"Dinno suṅkho yassa rañño so 'yaṃ dinnasuṅkho, rājā".

Tax (suṅkho) is given (dinno) to this king (yassa rañño), he is (called) (so ayaṃ) (a person) to whom tax is given (dinnasuṅkho), a king (is what is meant).

"Niggatā janā asmā gāmā so 'yaṃ niggatajano, gāmo".

People (janā) went out (niggatā) from this village (asmā gāmā), that is (called) (so ayaṃ) (a place) from which people went out (niggatajano), a village (is what is meant).

"Chinno hattho yassa purisassa so 'yaṃ chinnaḥattho, puriso".

The hand (hattho) is cut out (chinno) of this man (yassa purisassa), he is (called) (so ayaṃ) (a person) whose hand has been cut out (chinnaḥattho), a man (is what is meant).

"Sampannāni sassāni yasmiṃ janapade so 'yaṃ sampannasasso, janapado".

Grains (sassāni) are abundant (sampannāni) in this district (yasmiṃ janapade), that is (called) (so ayaṃ), (a place where) grains are abundant (sampannasasso), a district (is what is meant).

"Nigrodhassa parimaṇḍalo nigrodhaparimaṇḍalo, nigrodhaparimaṇḍalo iva parimaṇḍalo yo rājakumāro so 'yaṃ nigrodhaparimaṇḍalo."

The circumference (parimaṇḍalo) of the Banyan tree (nigrodhassa) (is called) Banyan tree circumference (nigrodhaparimaṇḍalo).

That prince (yo rājakumāro) circumference (parimaṇḍalo) is like (iva) the Banyan tree circumference (nigrodhaparimaṇḍalo), he is (called) (so ayaṃ) (one) whose circumference is like a Banyan tree (nigrodhaparimaṇḍalo).

"Atha vā nigrodhaparimaṇḍalo iva parimaṇḍalo yassa rājakumārassa so 'yaṃ nigrodhaparimaṇḍalo, rājakumāro".

Alternatively (atha vā) the proportions (parimaṇḍalo) of this prince (yassa rājakumārassa) are like (iva) the Banyan tree circumference (nigrodhaparimaṇḍalo), he is (called) (so ayaṃ) (one) whose proportions are like the Banyan tree circumference (nigrodhaparimaṇḍalo), a prince (is what is meant).

"Cakkhuno bhūto cakkhubhūto, cakkhubhūto iva bhūto yo Bhagavā so 'yaṃ cakkhubhūto, Bhagavā".

Being (bhūto) of the eye (cakkhuno) (is called) being of the eye (cakkhubhūto), this Blessed One (Bhagavā) is a being (bhūto) who is like (iva) the eye (cakkhubhūto), he is (called) (so ayaṃ) (one) who is like the eye (cakkhubhūto), the Blessed One (is what is meant).

"Suvāṇṇassa vaṇṇo suvaṇṇavaṇṇo, suvaṇṇavaṇṇo viya vaṇṇo yassa Bhagavato so 'yaṃ suvaṇṇavaṇṇo, Bhagavā".

¹⁰ The other words are "ya", "ta", "eta", and "ima".

The color (vaṇṇo) of gold (suvaṇṇassa) (is called) golden color (suvaṇṇavaṇṇo), the complexion (vaṇṇo) of this Blessed One (yassa Bhagavato) is like (viya) golden color (suvaṇṇavaṇṇo), he is (called) (so ayaṁ) (one) one whose complexion is like golden color (suvaṇṇavaṇṇo), the Blessed One (is what is meant).

"Brahmuno saro brahmassaro, brahmassaro viya saro yassa Bhagavato so 'yaṁ brahmassaro, Bhagavā".

Voice (saro) of Brahma (Brahmuno) (is called) voice of Brahma (brahmassaro), the voice (saro) of this Blessed One (yassa Bhagavato) is like (viya) the voice of Brahma (brahmassaro), he is (called) (so ayaṁ) (one) whose voice is like Brahma (brahmassaro), the Blessed One (is what is meant).

"Sayam-patita-paṇṇa-puppha-phala-vāyu-toy'-āhārā".

Leaf and (paṇṇa ca) flower and (puppha ca) fruit (phala ca), (they are called) leaf, flower and fruit (paṇṇapupphaphalāni). [Dvanda-samāsa]

By themselves only (sayam eva) fallen down (patitāni), by themselves fallen down (sayampatitāni). [Kammadhāraya-samāsa]

By themselves fallen down (sayampatitāni) and (ca) they are (tāni) leaf, flower and fruit (paṇṇapupphaphalāni ca), and so (iti) (they are called) leaf, flower and fruit that have fallen down by themselves (sayampatitapaṇṇapupphaphalāni). [Kammadhāraya-samāsa]

Air and (vāyu ca) water (toya ca), (they are called) air and water (vāyutoyāni). [Dvanda-samāsa]

Leaf, flower and fruit that have fallen by themselves and (sayampatitapaṇṇapupphaphalāni ca) air and water (vāyutoyāni ca), and so (iti) (they are called) leaf, flower and fruit that have fallen by themselves and air and water (sayampatitapaṇṇapupphaphalavāyutoyāni).

[Dvanda-samāsa]

Their nutriment is (āhārā yesaṁ) leaf, flower and fruit that have fallen down by themselves and air and water (sayampatitapaṇṇapupphaphalavāyutoyā), they (te) are (called) those that have leaf, flower and fruit that have fallen down by themselves and air and water as nutriment (sayampatitapaṇṇapupphaphalavāyutoyāhārā). The sages (isayo) (are what is meant).

What is to be said here (yam ettha vattabbaṁ) has been said below only (actually above only) (taṁ hetthā vuttam eva).

This is (ayaṁ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has copulative compound (dvanda-samāsa) and a adjectival compound (kammadhāraya-samāsa) in it (dvanda-kammadhāraya-gabbho).

Alternatively (atha vā), their food (āhārā yesaṁ) is by leaf, flower and fruit that have fallen down by themselves and air and water (sayampatitapaṇṇapupphaphalavāyutoyehi), they (te) are (called) those that have leaf, flower and fruit that have fallen down by themselves and air and water as nutriment (sayampatitapaṇṇapupphaphalavāyutoyāhārā). This is (ayaṁ pana) relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Nānā-duma-patita-puppha-vāsita-sānu."

Different (nānā) (that means) various (pakārā) trees (dumā) (is called) various trees (nānādumā). [Kammadhāraya-samāsa]

Fallen down (patitāni) from various trees (nānādumehi) (is called) fallen down from various trees (nānādumapatitāni). [Tappurisa-samāsa]

Fallen down from various trees and (nānādumapatitāni ca) those are flowers (tāni pupphāni ca), so (iti) (they are called) flowers that have fallen down from various trees (nānādumapatitapupphāni). [Kammadhāraya-samāsa]

Perfumed (vāsita) by flowers that have fallen down from various trees (nānādumapatitapupphāni) (is called) perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsita). [Tappurisa-samāsa]

Valleys (sānū) perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsītā) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (a place which has) valleys perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsītasānu), the king of mountains (is what is meant).

This is (ayaṃ pana) relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a determinative compound in it (kammadhāraya-tappurisagabbho).

Alternatively (atha vā), perfumed (vāsītā) valleys (sānū) (is called) perfumed valleys (vāsītasānū). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Valleys perfumed (vāsītasānū) by flowers that have fallen down from various trees (nānādumapatitapupphehi) of that king of mountains (yassa pabbatarājassa), this is (called) (so ayaṃ) (a place which has) valleys perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsītasānu), the king of mountains (is what is meant).

This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Byālab'ambu-dhara-bindu-cumbika-kūṭo".

It holds (dhāreti) water (ambun), so (iti) (it is called) holder of water. What is it? (ko so?) A rain-cloud (ambudharo). [Tappurisa-samāsa]

Different ways (vividhā) hanging (ālambo) (is called) hanging in different ways (byālambo). [Kammadhāraya-samāsa]

Hanging in different ways and (byālambo ca) it is a rain-cloud (ambudharo), so (iti) (it is called) a rain-cloud hanging in different ways (byālabambudharo). [Kammadhāraya-samāsa]

Drops (bindū) of a rain-cloud hanging in different ways (byālabambudharassa) (is called) drops of a rain-cloud hanging in different ways (byālabambudharabindū). [Tappurisa-samāsa]

Kissed (cumbito) by drops of a rain-cloud hanging in different ways (byālabambudharabindūhi) (is called) kissed by drops of a rain-cloud hanging in different ways (byālabambudharabinducumbito). [Tappurisa-samāsa]

A peak (kūṭo) kissed by drops of a rain-cloud hanging in different ways (byālabambudharabinducumbito) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (a place that has) a peak that is kissed by drops of a rain-cloud hanging in different ways (byālabambudharabinducumbikakūṭo), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a determinative compound in it (kammadhārayatappurisagabbho).

Alternatively (atha vā), kissed (cumbito) peak (kūṭo) (is called) a kissed peak (cumbitakūṭo). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

A peak kissed (cumbitakūṭo) by drops of a rain-cloud hanging in different ways (byālabambudharabindūhi) of that king of mountains (pabbatarājassa), that is (called) (so ayaṃ) (that which has) a peak kissed by drops of a rain-cloud hanging in different ways (byālabambudharabinducumbitakūṭo), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Amita-bala-parakkama-juti."

Not (na) measure (mitā) (is called) immensurable (amitā). [Kammadhāraya-samāsa]
 Strength and (balañ ca) energy and (parakkamo ca) brightness (juti ca), (that is called)
 strength, energy and brightness (balaparakkamajutiyo). [Dvanda-samāsa]
 Immensurable (amitā) strength, energy and brightness (balaparakkamajutiyo) of that (yassa),
 that is (called) (so ayañ) (one who has) immensurable strength, energy and brightness
 (amitabalaparakkamajutiyo). This is (ayañ pana) a relative compound which has the same
 location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a copulative
 compound in it (kammadhāraya-dvandagabbho).

"Piṇorakkhaṃsabāhu."

Chest and (uro ca) collar bone and (akkhañ ca) shoulder and (aṃso ca) arms (bāhu ca) (is
 called) chest, collar bone, shoulder and arms (urakkhaṃsabāhavo). [Dvanda-samāsa]
 Full (pīṇā) chest, collar bone, shoulder and arms (urakkhaṃsabāhavo) of that Blessed One
 (yassa Bhagavato), he is (called) (so ayañ) (one who has) full chest, collar bone, shoulder,
 and arms (piṇorakkhaṃsabāhu), the Blessed One (is what is meant). This is (ayañ pana) a
 relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a
 copulative compound in it (dvandagabbho).

"Piṇagaṇḍavadanathanūrujaghanā."

Cheeks and (gaṇḍo ca) mouth and (vadanañ ca) breasts and (thano ca) thighs and (ūru ca)
 hips (jaghanañ ca) (is called) cheeks, mouth, breasts, thighs and hips
 (gaṇḍavadanathanūrujaghanā). [Dvanda-samāsa]
 Full (pīṇā) cheeks, mouth, breasts, thighs and hips (gaṇḍavadanathanūrujaghanā) of she
 (yassā), she is (called) (sā ayañ) (a woman that has) full cheeks, mouth, breasts, thighs and
 hips (piṇagaṇḍavadanathanūrujaghanā). This is (ayañ pana) a relative compound which has
 the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound in it
 (dvandagabbho).

"Pavara-surāsura-garuḍa-manuja-bhujaga-gandhabba-makuṭa-kūṭa-cumbita-sela-saṃghaṭṭita-
 caraṇo."

Devas and (surā ca) titans and (asurā ca) garuḍas and (garuḍā ca) human beings and (manujā
 ca) divine serpents (bhujagā ca) gandhabbas and (gandhabbā ca) (are called) devas, titans,
 garuḍas, human beings, divine serpents and gandhabbas (surāsuragaruḍamanujabhujaga-
 gandhabbā). [Dvanda-samāsa]

Noble and (pavarā ca) they are (te) devas, titans, garuḍas, human beings, divine serpents and
 gandhabbas (surāsuragaruḍamanujabhujagagandhabbā ca), so (iti) (they are called) noble
 devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍa-
 manujabhujagagandhabbā). [Kammadhāraya-samāsa]

Head gears (makuṭāni) of the noble devas, titans, garuḍas, human beings, divine serpents and
 gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbānañ) (are called) head gears of
 the noble noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas
 (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭāni). [Tappurisa-samāsa]

The tops (kūṭāni) of the head gears of the noble devas, titans, garuḍas, human beings, divine
 serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭānañ) (are
 called) the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine
 serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭāni).
 [Tappurisa-samāsa]

Kissed (cumbitā) on (by) the tops of the head gears of the noble devas, titans, garuḍas,
 human beings, divine serpents and gandhabbas
 (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭesu) (is called) kissed by the tops
 of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and
 gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitā). [Tappurisa-
 samāsa]

Kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas and (pavarasurāsuraḡarūḡamanuḡabhujagagandhabbamakuḡakūḡa-cumbitā) they are (te) rocks (selā ca), so (iti) (they are called) rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡarūḡamanuḡabhujagagandhabbamakuḡakūḡakūḡacumbitaselā).

[Kammadhāraya-samāsa]

Touched (saṃghaḡḡitā) by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡarūḡamanuḡabhujagandhabbamakuḡakūḡacumbitaselehi), (they are called) touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡarūḡamanuḡabhujagandhabbamakuḡakūḡacumbitaselasaṃghaḡḡitā). [Tappurisa-samāsa]

Feet (caraṇā) touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡarūḡamanuḡabhujagagandhabbamakuḡakūḡacumbitaselasaṃghaḡḡitā) of that Tathāgata (yassa Tathāgatassa), he is (called) (so ayaṃ) (one whose) feet are touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡarūḡamanuḡabhujagagandhabbamakuḡakūḡacumbitaselasaṃghaḡḡitacaraṇo), the Tathāgata (is what is meant): This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound, an adjectival compound and a determinative compound in it (dvandakammadhārayatappurisagabbho).

Alternatively (atha vā), touched (saṃghaḡḡitā) feet (caraṇā) (is called) touched feet (saṃghaḡḡitacaraṇā). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Feet touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (Pavarasurāsuraḡarūḡamanuḡabhujagagandhabbamakuḡakūḡacumbitaselehi) of this Tathāgata (yassa Tathāgatassa), he is (called) (so ayaṃ) (one whose) feet are touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡarūḡamanuḡabhujagagandhabbamakuḡakūḡacumbitaselasaṃghaḡḡitacaraṇo), the Tathāgata (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Catuddiso."

Four (catasso) directions (disā) of this (yassa), he is (called) (so ayaṃ) (one that has) the four directions (catuddiso), the Blessed One (is what is meant).

"Pañcacakkhu."

Five (pañca) eyes (chakkhūni) of this Tathāgatassa (yassa Tathāgatassa), he is (called) (so ayaṃ) (one that has) five eyes (pañcacakkhu), the Tathāgata (is what is meant).

"Dasabalo."

Ten (dasa) powers (bala) of this (yassa), he is (called) (so ayaṃ) (one that has) the ten powers (dasabalo), the Tathāgata (is what is meant).

"Anantañāṇo."

There is no (na) limit (anta) of this (assa). [Kammadhāraya-samāsa]

Unlimited (anantaṃ) understanding (ñāṇaṃ) of this (yassa), he is (called) (so ayaṃ) (one whose) understanding is unlimited, the Tathāgata (is what is meant).

"Amitaḡhanasariro."

Not (na) measure (mitaṃ). [Kammadhāraya-samāsa]

Solid itself (ghanam eva) body (sarīraṃ) (is called) a solid body (ghanasarīraṃ).

[Kammadhāraya-samāsa]

Immeasurable (amitaṃ) solid body (ghanasarīraṃ) of this Tathāgata (yassa tathāgatassa), he is (called) (so ayaṃ) (one who has) an immeasurable solid body (amitaghanasarīro), the Tathāgata (is what is meant).

"Amitabalaparakkamapatto."

Not (na) measure (mitā) (is called) immensurable (amitā). [Kammadhāraya-samāsa]

Strength and (balaṃ ca) exertion (parakkamo ca) (is called) strength and exertion (balaparakkamā). [Dvanda-samāsa]

Immensurable itself (amitā eva) strength and exertion (balaparakkamā) (is called) immensurable strength and exertion (amitabalaparakkamā). [Kammadhāraya-samāsa]

Immensurable strength and exertion (amitabalaparakkamā) reached (pattā) by this (yena), he is (called) (so ayaṃ) (one who has) reached immensurable strength and exertion (amitabalaparakkamapatto), the Blessed One (is what is meant). This is a relative compound which has the same location (tulyādhikaraṇabahubbhī) and which has an adjectival compound and a copulative compound in its (kammadhāraya-dvandagabbho).

"Matta-bhamara-gaṇa-cumbita-vikasita-puppha-valli-nāgarukkhopasobhita-kandaro."

Intoxicated themselves (mattā eva) bees (bhamarā) (are called) intoxicated bees (mattabhamarā). [Kammadhāraya-samāsa]

Swarms (gaṇā) of intoxicated bees (mattabhamarāṇaṃ) (are called) swarms of intoxicated bees (bhamaragaṇā). [Tappurisa-samāsa]

Kissed (cumbitāni) by swarms of intoxicated bees (mattabhamaragaṇehi) (is called) kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitāni). [Tappurisa-samāsa]

Blooming themselves (vikasitāni eva) flowers (pupphāni) (are called) blooming flowers (vikasitapupphāni). [Tappurisa-samāsa]

Blooming flowers (vikasitapupphāni) kissed by swarms of intoxicated bees

(mattabhamaragaṇacumbitāni) of these (yesaṃ), they are (called) (te) (those that have)

blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbita-

vikasitapupphā). [Bahubbhī-samāsa]

Creepers and (valli ca) iron-wood tree (nāgarukkho ca) (are called) creepers and iron-wood trees (vallināgarukkha).

Blooming flowers kissed by swarms of intoxicated bees and (mattabhamaragaṇacumbita-

vikasitapupphā ca) they are (te) creepers and iron-wood trees (vallināgarukkha ca), so (iti)

(they are called) creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkha).

[Kammadhāraya-samāsa]

Embellished (upasobhitāni) by creepers and iron-wood trees that have blooming flowers

kissed by swarms of intoxicated bees

(mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi) (they are called) embellished by

creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated

bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni). [Tappurisa-

samāsa]

Caves (kandarāni) embellished by creepers and iron-wood trees that have blooming flowers

kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavalli-

nāgarukkhopasobhitāni) (are called) caves embellished by creepers and iron-wood trees that

have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbita-

vikasitapupphavallināgarukkhopasobhitāni) of this king of mountains (yassa pabbatarājassa),

that is (called) (so ayaṃ) (that which has) caves embellished by creepers and iron-wood trees

that have blooming flowers kissed by swarms of intoxicated bees

(mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro), the king of

mountains (is what is meant). This is (ayaṃ pana) a relative compound which has the same

location (tulyādhikaraṇabahubbīhi) and which has a copulative compound, an adjectival compound and a determinative compound in it (dvanda-kammadhāraya-tappurisagabbho).

Alternatively (atha vā), embellished (upasobhitāni) caves (kandarāni) (is called) embellished caves (upasobhitakandarāni). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Caves embellished (upasobhitakandarāni) by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (Mattabhamaragaṇacumbitavikasita-pupphavallināgarukkhehi) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Nānā-rukkha-tiṇa-patita-pupphopasobhita-kandaro."

Tree and (rukkho ca) shrub (tiṇa ca) (are called) trees and shrubs (rukkhatiṇāni). [Dvanda-samāsa]

Different (nānā) (means) various themselves (pakārāni eva) trees and shrubs (rukkhatiṇāni) (are called) various trees and shrubs (nānārukkhatiṇāni). [Kammadhāraya-samāsa]

Fallen down (patitāni) from various trees and shrubs (nānārukkhatiṇehi) (is called) fallen down from various trees and shrubs (nānārukkhatiṇapatitāni). [Tappurisa-samāsa]

Fallen down from various trees and shrubs and (nānārukkhatiṇapatitāni ca) they are (tāni) flowers (pupphāni ca), so (iti) (they are called) flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphāni). [Kammadhāraya-samāsa]

Embellished (upasobhitāni) by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphehi) (is called) embellished by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphopasobhitāni). [Tappurisa-samāsa]

Caves (kandarāni) embellished by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphopasobhitāni) of this king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by flowers fallen down from various trees and shrubs, the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound, an adjectival compound and a determinative compound in its (dvanda-kammadhāraya-tappurisagabbho).

Alternatively (atha vā), embellished themselves (upasobhitāni eva) caves (kandarāni) (are called) embellished caves (upasobhitakandarāni). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Embellishd caves (upasobhitakandarāni) by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphehi) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by flowers fallen from various trees and shrubs, the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Nānā-musala-phāla-pabbata-taru-kaliṅgara-sara-dhanu-gad'-āsi-tomara-hatthā."

Pestle and (musalo ca) ploughshare and (phālo ca) mountain and (pabbato ca) tree and (taru ca) log and (kaliṅgaro ca) arrow and (saro ca) bow and (dhanu ca) iron bar and (gadā ca) sword and (asi ca) spear (tomaro ca) (are called) pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatrukaliṅgarasaradhanugadāsitorarā). [Dvanda-samāsa]

Different (nānā) (means) many themselves (pakārā eva) pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā) (they are called) many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā). [Kammadhāraya-samāsa]

Many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā) in the hands (hatthesu) of those (yesam), they are (called) (te) (those who have) many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears in their hands

(nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitarāhatthā). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi) and which has a copulative compound and an adjectival compound in it (dvandakammadhārayagabbho).

What is the purpose of (saying) "bahubbīhi"? For the use of the name "bahubbīhi" in the sutta "bahubbīhimhi ca" (§167).

329. 357. Nāmānaṃ samuccayo dvando (709).

Nāmānaṃ ekavibhattikānaṃ yo samuccayo, so dvandasañño hoti.

Candimā ca sūriyo ca candimasūriyā (D. i, 226; ii, 255; iii, 71; M. i, 404; A. i, 306); samaṇo ca brāhmaṇo ca samaṇabrāhmaṇā (A. i, 363; DA. i, 95); Sāriputto ca Moggallāno ca Sāriputtamoggallānā (Vin. iii, 50; M. ii, 119); brāhmaṇo ca gahapatiko ca brāhmaṇagahapatikā (D. i, 104; M. i, 354); Yamo ca Varuṇo ca Yamavaruṇā; Kuvero ca Vāsavo ca Kuveravāsavā.

Dvanda icc' anena kvattho? Dvandaṭṭhā vā.

A collection of nouns is (called) a copulative compound (dvanda).

The collection of nouns having the same inflection is called a copulative compound.

"Candima-sūriyā", the moon and the sun; "samaṇa-brāhmaṇā", monks and brahmins; "Sāriputta-moggallānā", Sāriputta and Moggallāna; "brāhmaṇa-gahapatikā", brahmins and householders; "Yama-varuṇā", Yama (the king of Death) and Varuṇa; "Kuveravāsavā", Kuvera and Vāsava.

What is the purpose of (saying) "dvanda"? For the use of the name "dvanda" in the sutta "dvandaṭṭhā vā" (§165).

330. 340. Mahataṃ mahā tulyādhikaraṇe pade (710).

Tesaṃ mahantasaddānaṃ mahā-ādeso hoti tulyādhikaraṇe pade.

Mahanto ca so puriso cā ti mahāpuriso (D. iii, 118; A. i, 346; A. ii, 349; Khu. i, 64); mahantī ca sā devī cā ti mahādevī (JA. i, 483); mahantaṃ ca taṃ

balañ cā ti mahābalañ (Khu. iii, 55); mahanto ca so nāgo cā ti mahānāgo (D. ii, 207); mahanto ca so yaso cā ti mahāyaso; mahantañ ca tañ padumavanañ cā ti mahāpadumavanañ; mahantī ca sā nadī cā ti mahānadī (A.ii, 474; S. iii, 44); mahanto ca so mañi cā ti mahāmañi; mahanto ca so gahapatiko cā ti mahāgahapatiko; mahantañ ca tañ dhanañ cā ti mahāddhanañ (DhA. i, 151); mahanto ca so puñño cā ti mahāpuñño (Vin. i, 55)¹¹.

Bahuvacanaggahaṇena kvaci mahantasaddassa mahādeso hoti. Mahantañ ca tañ phalañ cā ti mahapphalañ (A. i, 161); mahabbalañ (Khu. iii, 55). Evañ mahaddhanañ (Khu. iii, 49); mahabbhayañ (Khu. i, 395).

When there is a word having the same locus, "mahata" is changed to "mahā".

When there is a word having the same locus, there is substitution as "mahā" of the word "mahanta".

Great and (mahanto ca) he is a man (so puriso ca), so (iti) (he is called) a great man (mahāpuriso). Great and (mahantī ca) she is a queen (sā devī ca), so (iti) (she is called) a great queen. (mahādevī). Great and (mahantañ ca) it is strength (tañ balañ ca), so (iti) (it is called) great strength (mahābalañ). Great and (mahanto ca) it is snake (so nāgo ca), so (iti) (it is called) a great snake (mahānāgo). Great and (mahanto ca) it is fame (so yaso ca), so (iti) (it is called) great fame (mahāyaso). Great and (mahantañ ca) it is forest of lotuses (tañ padumavanañ ca), so (iti) (it is called) a great forest of lotuses (mahāpadumavanañ). Great and (mahantī ca) it is a river (sā nadī ca), so (iti) (it is called) a great river (mahānadī). Great and (mahanto ca) and it is a gem (so mañi ca), so (iti) (it is called) a great gem (mahāmañi). Great and (mahanto ca) and he is a householder (so gahapatiko ca), so (iti) (he is called) a great householder (mahāgahapatiko). Great and (mahantañ ca) it is wealth (tañ dhanañ ca), so (iti) (it is called) great wealth (mahāddhanañ). Great and (mahanto ca) and he has merit (so puñño ca), so (iti) (he is called) a person that has great merit (mahāpuñño).

Sometimes, by taking the plural¹², there is substitution as "maha" of the word "mahanta". Great and (mahantañ ca) it is fruit (tañ phalañ ca), so (iti), (it is called) great fruit (mahapphalañ). Great and (mahantañ ca) it is strength (tañ balañ ca), so (iti) (it is called) great strength (mahabbalañ). Likewise "mahaddhanañ", great wealth; "mahabbhayañ", great fear/danger.

331. 353. Itthiyañ bhāsitapum'-itthī pumā 'va ce (714-5).

Itthiyañ tulyādhikaraṇe pade ce bhāsitapumitthī pumā 'va datṭhabbā.

Dīghā jaṅghā yassa so 'yañ dīghajaṅgho; kalyāṇabhariyo; pahūtapañño.

¹¹ "Hentañ ca tañ puññañ cā ti mahāpuññañ" ti payogo va sundaro.

¹² The sutta says "mahatañ", sixth inflection plural (genitive plural), instead of saying "mahato", sixth inflection singular.

Bhāsitapumeti kimatthaṃ? Brāhmaṇabandhu ca sā bhariyā cā ti
brāhmaṇabandhubhariyā.¹³

When there is a word that has the same locus in the feminine, if it is feminine that indicated masculine (in the past), it should be regarded as masculine.

Long (dīghā) legs (jaṅghā) of this (yassa), he is (called) (so ayam) (a man tha has) long legs (dīghajaṅgho). Good (kalyāṇā) wife (bhariyā) of this (yassa), he is (called) (so ayam) (a man that has) a good wife (kalyāṇabhariyo). Much (pahūtā) wisdom (paññā) of this (yassa), he is (called) (so ayam) (a man that has) much wisdom (pahūtapañño).

Why it is said "bhāsitapuma", that indicated masculine? To prevent the operation of this rule when it did not indicated masculine in the past. A relative of the brahmin and (brāhmaṇabandhu ca) she is a wife (sā bhariyā ca), so (iti) (she is called) a wife that is a relative of a brahmin (brāhmaṇabandhubhariyā). [In Rūpasiddhi §354, another example is given, "saddhādhuro", foundation of faith; here "saddhā" is always feminine, it never indicated masculine in the past.]

332. 343. Kammadhārayasaññe ca (716).

Kammadhārayasaññe ca samāse itthiyaṃ tulyādhikaraṇe pade pubbe
bhāsitapumitthī ce, pumā va daṭṭhabbā.

Brāhmaṇadārikā; khattiyakaññā (M. i, 122; A. i, 526); khattiyakumārikā (JA. i, 489).

Bhāsitapumeti kimatthaṃ? Khattiyabandhudārikā; brāhmaṇabandhudārikā.

Also in an adjectival compound.

Also when there is a word that has the same locus in the feminine in an adjectival compound, if the previous (word) is feminine that indicated masculine (in the past), it should be regarded as masculine.

"Brāhmaṇadārikā", a brahmin girl; "khattiyakaññā", a *Khattiya* girl; "khattiyakumārikā", a *Kattiya* maiden.

Why it is said "bhāsitapuma", that indicated masculine? To prevent the operation of this rule when it did not indicated masculine in the past such as "khattiyabandhudārikā", a girl that is a relative of a *Khattiya*; "brāhmaṇabandhudārikā", a girl that is relative of a brahmin. [Rūpasiddhi §343 gives a different example, "Gaṅgānadi", the river Ganges.]

333. 344. Attam nassa tappurise (717).

¹³ Udāharaṇam idaṃ vicāretabbaṃ. Brahmabandhū ca sā bhariyā cā ti brahmabandhubhariyā, saddhādhanam, paññārataṃ (Sī).

Nassa padassa tappurise uttarapade attam hoti.

Na brāhmaṇo abrahmaṇo (D. iii, 67); avasalo; abhikkhu (Vin. ii, 412); apañcavassam; apañcagavam.

In a determinative compound, there is "a" of "na".

When there is word following in a determinative compound, there is "a" of "na".

Not (na) brahmin (brāhmaṇo) (is called) not a brahmin (abrahmaṇo). Not (na) outcast (vasalo) (is called) not an outcast (avasalo). Not (na) bhikkhu (bhikkhu) (is called) not a bhikkhu (abhikkhu). Not (na) five rains (pañcavassam) (is called) not five rains (apañcavassam). Not (na) five cows (pañcagavam) (is called) not five cows (apañcagavam).

334. 345. Sare an (718).

Nassa padassa tappurise anādeso hoti sare pare.

Na asso anasso; anissaro (VinA. i, 339); anariyo (Vin. iii, 14).

When there is a vowel, there is "an".

When a vowel follows in a determinative compound, there is substitution as "an" of the word "na".

Not (no) horse (asso) (is called) not a horse (anasso), a mule. Not (na) creator (issaro) (is called) not a creator (anissaro). Not (na) noble (ariyo) (is called) not a noble one (anariyo).

335. 346. Kad kussa (719).

Ku icc' etassa kad hoti sare pare.

Kucchitam annam kadannam; kucchitam asanam kadasanam.

Sare ti kimattham? Kucchitā dārā yesam (apuññakārānam) te hontī ti kudārā; kujanā. Evam kuputtā, kugehā, kuvatthā, kudāsā.

There is "kad" of "ku".

When a vowel follows, there is "kad" of "ku".

Bad (kucchitam) food (annam) (is called) bad food (kadannam). Bad (kucchitam) aliment (asanam) (is called) bad aliment (kadasanam).

Why it is said "sare", when a vowel (follows)? To prevent the operation of this rule when a vowel does not follow such as in the following examples. Bad (kucchitā) wives (dārā) of those (yesam) that do demerit (apuññakārānam), they are (called) (te hontī) (those that have) "bad wives" (kudārā). Bad (kucchito) persons (janā) (is called) bad persons (kujanā).

Likewise "kuputtā", bad sons, "kugehā", bad houses, "kuvatthā", bad clothes, "kudāsā", bad female slaves.

336. 347. Kā 'ppatthesu ca (720).

Ku icc' etassa kā hoti appatthesu ca.

Kālavaṇaṃ; kāpupphaṃ.

Bahuvacanaggahaṇaṃ kimatthaṃ? Ku icc' etassa anappakatthesu pi kvaci kā hoti. Kāpurisā (Khu. ii, 157; PetavatthuA. 117).

Also in the meaning of little, there is "kā".

Also in the meaning of little, there is "kā" of "ku".

Little (appakaṃ) salt (lavanam) (is called) little salt (kālavaṇam). Little (appakaṃ) flower (pupphaṃ) (is called) little (few) flower(s) (kāpupphaṃ).

What is the purpose of taking "bahuvacana", plural? Sometimes also in meanings other than little there is "kā" of "ku". Bad (kucchitā) men (purisā) (is called) bad men (kāpurisā).

337. 350. Kvaci samāsantagatānam akāranto (722).

Samāsantagatānam nāmānam anto saro kvaci akāro hoti.

Devānaṃ rājā devarājo, devarājā (S. i, 236-7); devānaṃ sakhā devasakho, devasakhā; pañca ahāni pañcāhaṃ (Vin. iv, 112), sattāhaṃ (M. ii, 242; Khu. i, 87), pañcagavaṃ; chattupāhaṃ (Vin. ii, 451); upasaradaṃ; visālakkho (Khu. vi, 241); vimukho.

Kāraggahaṇaṃ kimatthaṃ? Ākāraṇta-ikāraṇtā¹⁴ ca honti. Paccakkhā dhammā yassa so' yan ti paccakkhadhammā, surabhino gandho surabhigandhi; sundaro gandho sugandhi; pūtino gandho pūtigandhi; kucchito gandho kugandhi; duṭṭhu gandho yassa so 'yan ti duggandhi; pūti eva gandho pūtigandhi.

Nadīantā ca kattuantā ca kapaccayo hoti samāsante.

Bahū nadiyo yasmim so 'yaṃ bahunadiko, janapado. Bahavo kattāro yassa so 'yaṃ bahukattuko, puriso.

Sometimes there is "a" of the end vowel that stands at the end of a compound.

¹⁴ Ākārikārā (Si).

Sometimes the end vowel of nouns that stand at the end of a compound becomes "a".

King (rājā) of devas (devānaṃ) (is called) king of devas (devarājo, devarājā). Friend (sakhā) of devas (devānaṃ) (is called) friend of devas (devasakho, devasakhā). Five (pañca) days (ahāni) (is called) five days (pañcāhaṃ). Seven (satta) days (ahāni) (is called) seven days (sattāhaṃ). Five (pañca) cows (gāvo) (is called) five cows (pañcagavaṃ). Umbrella and (chattani ca) sandals (upāhanaṃ) (is called) umbrella and sandals (chattupāhanaṃ). Near (samīpaṃ) autumn (saradassa) (is called) near autumn (upasaradaṃ). Large (visālaṃ) eye (akkhi) of this (yassa), he is (called) (so ayaṃ) (a man that has) large eyes (visālakkho). Deformed (virūpaṃ) face (mukhaṃ) of this (yassa), he is (called) (so ayaṃ), (a man that has) a deformed face (vimukho).

What is the purpose of taking "kāra" [why saying "akāranto" instead of "a-anto"]? To allow the substitution by "ā" and "i". Realized (paccakkhā) Dhammas (dhammā) of this (yassa), he is (called) (so ayaṃ) (a man that has) realized Dhammas (paccakkhadhammā). Scent (gandho) of a fragrant flower (surabhino) (is called) scent of a fragrant flower (surabhiḡandhi). Good (sundaro) smell (gandhi) (is called) good smell (sugandhi). Smell (gandho) of something rotten (pūtino) (is called) smell of something rotten (pūtigandhi). Bad (kucchito) smell (gandho) (is called) bad smell (kugandhi). Bad (duṭṭhu) smell (gandho) of this (yassa), he is (called) (so ayaṃ) (a man that has) "bad smell" (duggandhi). Rotten itself (pūti eva) smell (gandho) (it is called) rotten smell (pūtigandhi).

At the end of the compound there is the suffix "ka" of those that have "nadi" as the last member and those that have "kattu" as the last member.

Many (bahū) rivers (nadiyo) in this (yasmiṃ), that is (called) (so ayaṃ) (a place that has) many rivers (bahunadiko), a district (is what is meant). Many (bahavo) helpers (kattāro) of this (yassa), he is (called) (a man that has) many helpers (bahukattuko), a person (is what is meant).

338. 356. Nadimhā ca (725).

Nadimhā ca kapaccayo hoti samāsante.

Bahū nadiyo yasmiṃ so 'yan ti bahunadiko. Bahū kantiyo yassa so 'yan ti bahukantiko. Bahunāriko.

Also after "nadi" [here "nadi" means those words ending in "i" and "u" in feminine gender.]

Also at the end of a compound after "nadi" there is the suffix 'ka'.

Many (bahū) rivers (nadiyo) in this (yasmiṃ), that is (called) (so ayaṃ) (a place that has) many rivers (bahunadiko). Many (bahū) charms (kantiyo) of this (yassa), he is (called) (a man that has) many charms (bahukantiko). Bahū (many) women (nāriyo) of this (yassa), he is (called) (a man that has) many women (bahunāriko).

339. 358. Jāyāya tudam-jāni¹⁵ patimhi (731).

Jāyā icc' etāya tudam jāni icc' ete ādesā honti patimhi pare.

Tudampatī¹⁶, jānipatī.

When "pati" follows, there are "tuda" and "jāni" of "jāyā".

When "pati" follows, there are these substitutions of "jāyā": "tudam" and "jāni".

"Tudampatī", wife and husband, "jānipatī", wife and husband.

340. 355. Dhanumh' ā ca (732).

Dhanumhā ca āpaccayo hoti samāsante.

Gāṇḍīvo dhanu yassa so 'yaṁ gāṇḍīvadhanvā.

Also there is "ā" after "dhanu".

At the end of a compound, there is the suffix "ā" after "dhanu".

Jointed (gāṇḍīvo) bow (dhanu) of this (yassa), he is (called) (so yaṁ) (a man that has) a bow with many joints (gāṇḍīvadhanvā).

341. 336. Am vibhattīnam akārantā abyayībhāvā (733).

Tasmā akārantā abyayībhāvasamāsā parāsam vibhattīnam kvaci am hoti.

Adhicittam (Vin. iii, 278; A. i, 232, 238); yathāvuḍḍham (JA. i, 234; VinA. i, 10); upakumbham; yāvajīvam (Vin. i, 27; iii, 63, 133); tiropabbatam (D. i, 73; M. i, 41; A. i, 170); tiropākāram (Vin. ii, 348); tirokuṭṭam (D. i, 74; A. i, 170); antopāsadam.

Kvacī ti kimattham? Adhicittassa bhikkhuno.

After an adverbial compound that ends in "a", the inflections become "am".

Sometimes after an adverbial compound ending in "a", the following inflections become "am".¹⁷

¹⁵ Damjāni (K).

¹⁶ Dampatī (Sī/k).

¹⁷ According this sutta the termination "am" can mean any of the other inflections.

Higher mind (adhicittam); according to seniority (yathāvuḍḍham); the talk that arose near the water pot (upakumbham); as long as life lasts (yāvajīvam); across the mountain (tiropabbatam); across the encircling wall (tiropākāram); beyond the wall (tirokuṭṭam); inside the mansion (antopāsādam).

Why it is said "kvaci", sometimes? To allow exceptions of this rule such as in the following example: Of the higher mind (adhicittassa) of the bhikkhu (bhikkhuno).

342. 337. Saro rasso napuṃsake (734).

Napuṃsake vattamānassa abyayībhāvasamāsassa līṅgassa saro rasso hoti.

Kumārīsu adhikicca pavattati kathā iti adhikumāri. Upavadhu; upagaṅgam; upamaṇikam.

In the neuter (gender) there is short vowel.

There is short vowel of the stem of an adverbial compound in the neuter gender.

The conversation (kathā) that arises (pavattati) regarding (adhikicca) the maidens (kumārīsu), so (iti) (is called) the conversation that arises regarding the maidens (adhikumāri). The conversation that arises near the daughter-in-law (upavadhu). The conversation that arises near the Ganges (upagaṅgam). The conversation that arises near the big pot (upamaṇikam).

343. 338. Aññasmā lopo ca (735).

Aññasmā abyayībhāvasamāsā anakārantā parāsam vibhattīnam lopo ca hoti.

Adhitthi (Vism. i, 344), adhikumāri, upavadhu.

Also there is elision after others.

Also there is elision of the following inflections after other adverbial compounds not ending in "a".

The conversation that arises regarding a woman (adhitthi). The conversation that arises regarding the maidens (adhikumāri). The conversation that arises near the daughter-in-law (upavadhu).

Iti nāma-kappe samāsa-kappo sattamo kaṇḍo.

Thus ends the seventh division, the compound chapter in the section on nouns

Samāsa-kappo niṭṭhito.

End of the Compound chapter

5-TADDHITA-KAPPA 5-Secondary Derivative Chapter

ATṬHAMA-KAṆḌA Eighth Section

344. 361. Vā ṇ' apacce (752).

Napaccayo hoti vā "tass' āpaccam" icc' etasmim atthe.

Vasiṭṭhassa apaccam Vāsiṭṭho (Vin. ii, 11; D. i, 225; iii, 66), Vasiṭṭhassa apaccam vā. Vasiṭṭhassa apaccam Vāsiṭṭhī. Vasiṭṭhassa apaccam Vāsiṭṭham. Evaṃ Bhāradvājo (D. i, 225; M. i, 47; A. ii, 197), Bhāradvājī, Bhāradvājam. Gotamo (Vin. i, 1), Gotamī (M. iii, 296; a. iii, 101), Gotamam (D. i, 236). Vāsudevo (JA. iv, 81), Vāsudevī, Vāsudevam. Bāladevo (JA. iv, 81), Bāladevī, Bāladevam. Vesāmitto (D. i, 97; A. ii, 197), Vesamittī, Vesāmittam.

In the offspring there is "ṇa".

There is the suffix "ṇa" in this meaning: "offspring of him".

The offspring (apaccam) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vāsiṭṭho or Vāsiṭṭhī or Vāsiṭṭham. Likewise, the offspring (apaccam) of Bhāradvāja (Bhāradvājassa) (is called) Bhāradvājo or Bhāradvājī or Bhāradvājam. The offspring (apaccam) of Gotama (Gotamassa) (is called) Gotamo or Gotamī or Gotamam. The offspring (apaccam) of Vasudeva (Vasudevassa) (is called) Vāsudevo or Vāsudevī or Vāsudevam. The offspring (apaccam) of Vasudeva (Vasudevassa) (is called) Vāsudevo or Vāsudevī or Vāsudevam. The offspring (apaccam) of Baladeva (Bāladevassa) (is called) Bāladevo or Bāladevī or Bāladevam. The offspring of Visāmitto (Visāmittassa) (is called) Vesāmitto or Vesamittī or Vesāmittam.

345. 366. Nāyana-ṇāna Vacchādito (754).

Tasmā Vacchādito gottagaṇato nāyana-ṇānapaccayā honti vā "tass' āpaccam" icc' etasmim atthe.

Vacchassa apaccam Vacchāyano (M. i, 232), Vacchāno, Vacchassa apaccam vā, Vacchassa apaccam Vacchāyanī, Vacchānī, Vacchassa apaccam Vacchāyanam, Vacchānam. Sakaṭassa apaccam Sākaṭāyano, Sākaṭāno, Sakaṭassa apaccam vā, Sākaṭāyanī, Sākaṭānī, Sākaṭāyanam, Sākaṭānam. Evaṃ

Kaṇhāyano (D. i, 87, 89), Kaṇhāno, Kaṇhassa apaccam vā, Kaṇhāyanī, Kaṇhānī, Kaṇhāyanam, Kaṇhānam. Aggivessāyano (M. i, 301, 302), Aggivessāno (M. i, 301, 302), Aggivessāyanī, Aggivessānī, Aggivessāyanam, Aggivessānam. Gacchāyano, Gacchāno, Gacchāyanī, Gacchānī, Gacchāyanam, Gacchānam. Kappāyano, Kappāno, Kappāyanī, Kappānī, Kappāyanam, Kappānam. Moggallāyano (V. ii, 11; M. i, 279, 318), Moggallāno (V. ii, 11; M. i, 279, 318), Moggallāyanī, Moggallānī, Moggallāyanam, Moggallānam. Muñcāyano, Muñcāno, Muñcāyanī, Muñcānī, Muñcāyanam, Muñcānam. Saṃghāyano, Saṃghāno, Saṃghāyanī, Saṃghānī, Saṃghāyanam, Saṃghānam. Lomāyano, Lomāno, Lomāyanī, Lomānī, Lomāyanam, Lomānam. Sākamāyano, Sākamāno, Sākamāyanī, Sākamānī, Sākamāyanam, Sākamānam. Nārāyano, Nārāno, Nārāyanī, Nārānī, Nārāyanam, Nārānam. Corāyano, Corāno, Corāyanī, Corānī, Corāyanam, Corānam. Āvasālāyano, Āvasālāno, Āvasālāyanī, Āvasālānī, Āvasālāyanam, Āvasālānam. Dvepāyano, Dvepāno, Dvepāyanī, Dvepānī, Dvepāyanam, Dvepānam. Kuñcāyano, Kuñcāno, Kuñcāyanī, Kuñcānī, Kuñcāyanam, Kuñcānam. Kaccāyano (D. i, 52; M. i, 157; S. i, 68), Kaccāno (D. i, 52; M. i, 157; S. i, 68), Kaccāyanī (JA. iii, 404), Kaccānī (JA. iii, 404), Kaccāyanam, Kaccānam.

After "Vaccha", etc., there is "ṇāyana" and "ṇāna".

After the groups of clans "Vaccha" and others, there are the suffixes "ṇāyana" and "ṇāna" in this meaning: "the offspring of him".

The offspring (apaccam) of Vaccha (Vacchassa) (is called) Vacchāyano or Vacchāno or Vacchāyanī or Vacchānī or Vacchāyanam or Vacchānam. The offspring (apaccam) of Sakata (Sakaṭassa) (is called) Sākaṭāyano or Sākaṭāno or Sākaṭāyanī or Sākaṭānī or Sākaṭāyanam or Sākaṭānam. Likewise, the offspring (apaccam) of Kaṇha (Kaṇhassa) (is called) Kaṇhāyano, Kaṇhāno, Kaṇhāyanī, Kaṇhānī, Kaṇhāyanam, Kaṇhānam. The offspring (apaccam) of Aggivessa (Aggivessassa) (is called) Aggivessāyano, Aggivessāno, Aggivessāyanī, Aggivessānī, Aggivessāyanam, Aggivessānam. The offspring (apaccam) of Gaccha (Gacchassa) (is called) Gacchāyano, Gacchāno, Gacchāyanī, Gacchānī, Gacchāyanam, Gacchānam. The offspring (apaccam) of Kappa (Kappassa) (is called) Kappāyano, Kappāno, Kappāyanī, Kappānī, Kappāyanam, Kappānam. The offspring (apaccam) of Moggalla (Moggallassa) (is called) Moggallāyano, Moggallāno, Moggallāyanī, Moggallānī, Moggallāyanam, Moggallānam. [The rest is formed in the same way] Muñcāyano, Muñcāno, Muñcāyanī, Muñcānī, Muñcāyanam, Muñcānam. Saṃghāyano, Saṃghāno, Saṃghāyanī, Saṃghānī, Saṃghāyanam, Saṃghānam. Lomāyano, Lomāno, Lomāyanī, Lomānī, Lomāyanam, Lomānam. Sākamāyano, Sākamāno, Sākamāyanī, Sākamānī, Sākamāyanam, Sākamānam. Nārāyano, Nārāno, Nārāyanī, Nārānī, Nārāyanam, Nārānam. Corāyano, Corāno, Corāyanī, Corānī, Corāyanam, Corānam. Āvasālāyano, Āvasālāno, Āvasālāyanī, Āvasālānī, Āvasālāyanam, Āvasālānam. The offspring (apaccam) of Dvipa (Dvipassa) (is called) Dvepāyano, Dvepāno, Dvepāyanī, Dvepānī, Dvepāyanam, Dvepānam. Kuñcāyano, Kuñcāno, Kuñcāyanī, Kuñcānī, Kuñcāyanam, Kuñcānam. Kaccāyano, Kaccāno, Kaccāyanī, Kaccānī, Kaccāyanam, Kaccānam.

346. 367. Ñeyyo Kattikādīhi (755).

Tehi gottagaṇehi Kattikādīhi ñeyyapaccayo hoti vā "tass' āpaccam" icc' etasmim atthe.

Kattikāya apaccam Kattikeyyo, Kattikāya apaccam vā. Evaṃ Venateyyo (Khu. v, 204), Rohiṇeyyo (JA. iv, 84), Gaṅgeyyo (Khu. v, 54), Kaddameyyo, Nādeyyo, Āleyyo, Āheyyo, Kāmeyyo. Suciya apaccam Soceyyo, Sāleyyo, Bāleyyo, Māleyyo, Kāleyyo.

After those that have "kattikā" as the beginning word there is "ñeyyo".¹

After those groups of clans that have Kattikā as the beginning word, there is the suffix "ñeyya" in this meaning: "The offspring of him".

The offspring (apaccam) of Kattikā (Kattikāya) (is called) Kattikeyyo. Likewise, the offspring (apaccam) of Vinatā (Vinatāya) (is called) Venateyyo. The offspring (apaccam) of Rohiṇī (Rohiṇiyā) (is called) Rohiṇeyyo. The offspring (apaccam) of Gaṅgā (Gaṅgāya) (is called) Gaṅgeyyo. The offspring (apaccam) of Kaddamā (Kaddamāya) (is called) Kaddameyyo. The offspring (apaccam) of Nadī (Nadiyā) (is called) Nādeyyo. The offspring (apaccam) of Āli (Āliya) (is called) Āleyyo. The offspring (apaccam) of Āhi (Āhiya) (is called) Āheyyo. The offspring (apaccam) of Kamī (Kamīya) (is called) Kāmeyyo. The offspring (apaccam) of Suci (Suciya) (is called) Soceyyo. The offspring (apaccam) of Salā (Salāya) (is called) Sāleyyo. The offspring (apaccam) of Balā (Balāya) (is called) Bāleyyo. The offspring (apaccam) of Malā (Malāya) (is called) Māleyyo. The offspring (apaccam) of Kalā (Kalāya) (is called) Kāleyyo.

347. 368. Ato ñi vā (756).

Tasmā akārato ñipaccayo hoti vā "tass' āpaccam" icc' etasmim atthe.

Dakkhassa apaccam Dakkhi, Dakkhassa apaccam vā. Duṇassa apaccam Doṇi (JA. iii, 270), Duṇassa apaccam vā. Evaṃ Vāsavi, Sakyaputti, Nāṭaputti (D. i, 45), Dāsaputti, Dāsavi, Vāruṇi, Gaṇḍi, Bāladevi, Pāvaki, Jenadatti (VinA. i, 171), Buddhi, Dhammi, Saṃghi, Kappi, Anuruddhi.

Vā ti vikappanatthena ñikapaccayo hoti "tass' āpaccam" icc' etasmim atthe. Sakyaputtassa apaccam sakyaputtiko. Evaṃ nāṭaputtiko, jenadattiko.

Sometimes after "a" there is "ñi".

Sometimes after "a" there is the suffix "ñi" in this meaning: "The offspring of him".

The offspring (apaccam) of Dakkha (Dakkhassa) (is called) Dakkhi. The offspring (apaccam) of Duṇa (Duṇassa) (is called) Doṇi. Likewise, the offspring (apaccam) of Vāsava (Vasavassa) (is called) Vāsavi. The offspring (apaccam) of Sakyaputta (Sakyaputtassa) (is

¹ "Kattikādīhi" is a bahubbhīhi compound: Kattikā ādi yesam, te Kattikādayo, tehi Kattikādīhi.

called) Sakyaputti. The offspring (apaccam) of Naṭaputta (Naṭaputtassa) (is called) Nāṭaputti. The offspring (apaccam) of Dasaputta (Dasaputtassa) (is called) Dāsaputti. The offspring (apaccam) of Dasava (Dasavassa) (is called) Dāsavi. The offspring (apaccam) of Varuṇa (Varuṇassa) (is called) Vāruṇi. The offspring (apaccam) of Gaṇḍa (Gaṇḍassa) (is called) Gaṇḍi. The offspring (apaccam) of Baladeva (Baladevassa) (is called) Bāladevi. The offspring (apaccam) of Pavaka (Pavakassa) (is called) Pāvaki. The offspring (apaccam) of Jinadatta (Jinadattassa) (is called) Jenadatti. The offspring (apaccam) of Buddha (Buddhassa) (is called) Buddhi. The offspring (apaccam) of Dhamma (Dhammassa) (is called) Dhammi. The offspring (apaccam) of Saṁgha (Saṁghassa) (is called) Saṁghi. The offspring (apaccam) of Kappa (Kappassa) (is called) Kappi. The offspring (apaccam) of Anuruddha (Anuruddhassa) (is called) Anuruddhi.

"Vā" has the meaning of extending; so there is the suffix "ṇika" in this meaning: "The offspring of him". The offspring (apaccam) of Sakyaputta (Sakyaputtassa) (is called) Sakyaputtiko. Likewise, the offspring (apaccam) of Naṭaputta (Naṭaputtassa) (is called) Nāṭaputtiko. The offspring (apaccam) of Jinadatta (Jinadattassa) (is called) Jenadattiko.

348. 371. Ṇavo 'pakvādīhi (757).

Upaku icc' evamādīhi ṇavapaccayo hoti vā "tass' āpaccam" icc' etasmim atthe.

Upakussa apaccam Opakavo, Upakussa apaccam vā. Manuno apaccam Mānavo (D. i, 82), Manuno apaccam vā. Bhagussa apaccam Bhaggavo (M. ii, 242; M. iii, 281), Bhagussa apaccam vā. Paṇḍussa apaccam Paṇḍavo (JA. ii, 89), Paṇḍussa apaccam vā. Bahussa apaccam Bāhavo, Bahussa apaccam vā.

Optionally after "Upaku" and others, there is "ṇava".

Optionally after "Upaku" and others, there is the suffix "ṇava" in this meaning: The offspring of him.

The offspring (apaccam) of Upaku (Upakussa) (is called) Opakavo. The offspring (apaccam) of Manu (Manuno) (is called) Mānavo. The offspring (apaccam) of Bhaggu (Bhagussa) (is called) Bhaggavo. The offspring (apaccam) of Paṇḍu (Paṇḍussa) (is called) Paṇḍavo. The offspring of Bahu (Bahussa) (is called) Bāhavo.

349. 372. Ṇera vidhavādito (758-9).

Tasmā vidhavādito ṇerapaccayo hoti vā "tass' āpaccam" icc' etasmim atthe.

Vidhavāya apaccam vedhaverō (Khu. vi, 327), vidhavāya apaccam vā. Bandhukiyā apaccam bandhukero, bandhukiyā apaccam vā. Samaṇassa apaccam sāmaṇero (Vin. ii, 160; iii, 116), samaṇassa apaccam vā. Evaṁ sāmaṇerī (Vin. ii, 160, 458), sāmaṇeraṁ, nāḷikero, nāḷikerī, nāḷikeram.

After "Vidhavā" and others, there is "ṇera".

After "Vidhavā" and others, there is the suffix "ṇera" in this meaning: The offspring of him.

The offspring (apaccam) of a widow (vidhavāya) (is called) son of a widow (vedhaverō). The offspring (apaccam) of a woman that goes to a lover (bandhukiyā) (is called) son of a woman that goes to a lover (bandhukero). The offspring (apaccam) of monk (samaṇassa) (is called) a novice (sāmaṇero). Likewise, female novice (sāmaṇerī), (sāmaṇeram); coconut tree (nāḷikero), (nāḷikerī), (nāḷikeram).

350. 373. Yena vā saṁsaṭṭham tarati carati vahati ṇiko (764).

Yena vā saṁsaṭṭham, yena vā tarati, yena vā carati, yena vā vahati icc' etesv atthesu ṇikapaccayo hoti vā.

Tilena saṁsaṭṭham bhojanam telikam, tilena saṁsaṭṭham vā. Evaṁ goḷikam, ghātikam.

Nāvāya taratī ti nāviko (Khu. vi, 79), nāvāya tarati vā. Evaṁ oḷumpiko.

Sakaṭena caratī ti sakaṭiko (S. i, 56), sakaṭena carati vā. Evaṁ pattiko (D. i, 47), daṇḍiko, dhammiko (D. i, 80; M. ii, 262; Khu. ii, 273), pādiko.

Sīsena vahatī ti sīsiko, sīsena vahati vā. Aṁsena vahatī ti aṁsiko, aṁsena vahati vā. Evaṁ khandhiko, aṅguliko.

Vā ti vikappanatthena aññesu pi ṇikapaccayo hoti. Rājagahe vasatī ti rājagahiko, rājagahe vasati vā. Rājagahe jāto rājagahiko, rājagahe jāto vā. Evaṁ māgadham (M. i, 287), sāvatthiko, kapilavatthiko, pāṭaliputtiko, vesālīko (Vin. i, 27; A. iii, 47).

There is "ṇika" (in these meanings:) mixed with that, he crosses by that, he goes by that, he carries by that.

There is the suffix "ṇika" in these meanings: mixed with that, he crosses by that, he goes by that, he carries by that.

Food (bhojanam) mixed (saṁsaṭṭham) with sesamum seed (tilena) (is called) (food) mixed with sesamum seeds (telikam). Food (bhojanam) mixed (saṁsaṭṭham) with molasses (guḷena) (is called) (food) mixed with molasses (goḷikam). Food (bhojanam) mixed (saṁsaṭṭham) with ghee (ghatena) (is called) (food) mixed with ghee (ghātikam).

He crosses (tarati) by boat (nāvāya) (is called) a sailor (nāviko). He crosses (tarati) by raft (uḷumpena) (is called) a rafter (oḷumpiko).

He goes (carati) by cart (sakaṭena) (is called) a carter (sakaṭiko). He goes (carati) by foot (pattena) (is called) a pedestrian (pattiko). He goes (carati) by stick (daṇḍena) (is called) a man that goes by a stick (daṇḍiko). He goes/lives (carati) by the Dhamma (Dhammena) (is

called) a man that lives by the Dhamma (Dhammiko). He goes (carati) by foot (padena) (is called) a pedestrian (pādiko).

He carries (vahati) with the head (sīsena) (is called) a man that carries (something) with his head (sīsiko). He carries (vahati) with the shoulder (amsena) (is called) a man that carries (something) with his shoulder (amsiko). He carries (vahati) with the shoulder (khandhena) (is called) a man that carries (something) with his shoulder (khandiko). He carries (vahati) with the fingers (aṅgulīhi) (is called) a man that carries (something) with his fingers (aṅguliko).

"Vā" is for extending the uses, in other senses also there is the suffix "nika". He lives (vasati) in Rājagaha (Rājagahe) (is called) a resident of Rājagaha (Rājagahiko). Born (jāto) in Rājagaha (Rājagahe) (is called) a man that was born in Rājagaha (Rājagahiko). Likewise, he lives (vasati) in Magadha (Magadhe) (is called) a resident of Magadha (Māgadiko), a resident of Sāvattihī (Sāvattihiko), a resident of Kapilavattu (Kapilavattihiko), a resident of Pāṭaliputta (Pāṭaliputtiko), a resident of Vesālī (Vesāliko).

351. 374. Tam adhīte tena-katādi sannidhāna-niyoga-sippa-bhaṇḍa-jīvikatthesu ca (764).

Tam adhīte, tena katādi-atthe, tamhi sannidhānā, tattha niyutto, tam assa sippaṃ, tam assa bhaṇḍaṃ, tam assa jīvikaṃ icc' etesv atthesu ca nīkapaccayo hoti vā.

Vinayam adhīte Venayiko (Vin. i, 3), Vinayam adhīte vā. Evaṃ Suttantiko (Vin. i, 244), Ābhidhammiko (AbhA. i, 12), Veyyākaraṇiko.

Kāyena kataṃ kammaṃ kāyikaṃ (Abh. ii, 255), kāyena kataṃ kammaṃ vā. Evaṃ vācasikaṃ (Abh. ii, 255), mānasikaṃ.

Sarīre sannidhānā vedanā sārīrikā (M. i, 13, 300), sarīre sannidhānā vā. Evaṃ mānasikā.

Dvāre niyutto dovāriko (Khu. iii, 351), dvāre niyutto vā. Evaṃ bhaṇḍāgāriko (VinA. i, 310), nāgariko, nāvakammiko.

Vīṇā assa sippaṃ veṇiko, vīṇā assa sippaṃ vā. Evaṃ pāṇaviko, modīṅgiko, vaṃsiko.

Gandho assa bhaṇḍaṃ gandhiko (Khu. iii, 421), gandho assa bhaṇḍaṃ vā. Evaṃ teliko (Khu. iii, 421), goḷiko.

Urabbhaṃ hantvā jīvati ti orabbhiko (M. ii, 6; A. i, 528; ii, 267), urabbhaṃ hantvā jīvati vā. Magaṃ hantvā jīvati ti māgaviko (M. ii, 6; A. i, 528; ii, 267), magaṃ hantvā jīvati vā. Evaṃ sokariko (M. ii, 6; A. i, 528; ii, 267), sākuṇiko (M. ii, 6; A. i, 528; ii, 267).

Ādiggahaṇena aññatthā pi ñikapaccayo yojetabbo. Jālena hatō jāliko, jālena hatō vā.

Suttēna bandho suttiko, suttēna bandho vā.

Cāpo assa āvudho cāpiko, cāpo assa āvudho vā. Evaṃ tomariko, muggariko, mosaliko.

Vāto assa ābādho vātiko, vāto assa ābādho vā. Evaṃ semhiko, pittiko.

Buddhe pasanno buddhiko, buddhe pasanno vā. Evaṃ dhammiko (Khu. i, 25), saṃghiko.

Buddhassa santakaṃ buddhikaṃ, buddhassa santakaṃ vā. Evaṃ dhammikaṃ, saṃghikaṃ (Vin. ii, 58, 202).

Vatthēna kītaṃ bhaṇḍaṃ vatthikaṃ, vatthēna kītaṃ bhaṇḍaṃ vā. Evaṃ kumbhikaṃ, phālikaṃ, kimkaṇikaṃ, sovaṇṇikaṃ.

Kumbho assa parimāṇaṃ kumbhikaṃ, kumbho assa parimāṇaṃ vā.

Kumbhassa rāsi kumbhikaṃ, kumbhassa rāsi vā.

Kumbhaṃ arahatī ti kumbhiko, kumbhaṃ arahatī vā.

Akkhēna dibbatī ti akkhiko, akkhēna dibbatī vā. Evaṃ sālākiko, tindukiko ambaphaliko, kapiṭṭhaphaliko, nālīkeriko icc' evamādi.

Optionally, he learns that, made by that, etc., and in the meaning of staying in, engaged in, skill, merchandise, livelihood.

Optionally, he learns that, in the meaning of made by that, etc., and in these meanings: staying in, engaged there, that is his skill, that is his merchandise, that is his livelihood, there is the suffix "ñika".

He learns (adhīte) Vinaya (Vinayaṃ) (is called) a person that learns Vinaya (Venayiko). Likewise, he learns (adhīte) Suttanta (Suttantaṃ) (is called) a person that learns Suttanta (Suttantiko). He learns (adhīte) Abhidhamma (Abhidhammaṃ) (is called) a person that learns Abhidhamma (Ābhidhammiko). He learns (adhīte) grammar (byākaraṇaṃ) (is called) a person that learns grammar (Veyyākaraṇiko).

An action (kammaṃ) done (kataṃ) by the body (kāyena) (is called) bodily (action) (kāyikaṃ). Likewise, an action (kammaṃ) done (kataṃ) by the speech (vacasā) (is called) verbal (action) (vācasikaṃ); an action (kammaṃ) done (kataṃ) by the mind (manasā) (is called) mental (action) (mānasikaṃ).

A feeling (vedanā) located (sannidhānā) in the body (sarīre) (is called) bodily (feeling) (sārīrikā). Likewise, a feeling (vedanā) located (sannidhānā) in the mind (manasi) (is called) a mental (feeling) (mānasikā).

Engaged (niyutto) at the door (dvāre) (is called) a gatekeeper (dovāriko). Likewise, engaged (niyutto) in the property (bhaṇḍāgāre) (is called) a treasurer (bhaṇḍāgāriko); engaged (niyutto) in the city (nagare) (is called) a citizen (nāgariko), engaged (niyutto) in new work (navakamme) (is called) (a person that is) engaged in new work (nāvakammiko).

Playing the harp (vīṇā) is his (assa) skill (sippaṃ) (is called) a harpist (veṇiko). Likewise, playing the drum (paṇavo) is his (assa) skill (sippaṃ) (is called) a drummer (pāṇaviko); playing the small drum (mudiṅgo) is his (assa) skill (sippaṃ) (is called) a small drum player (modiṅgiko); playing the flute (vaṃso) is his (assa) skill (sippaṃ) (is called) a flute player (vaṃsiko).

Perfume (gandho) is his (assa) merchandise (bhaṇḍaṃ) (is called) a perfume seller (gandhiko). Likewise, oil (telaṃ) is his (assa) merchandise (bhaṇḍaṃ) (is called) a oil seller (teliko); sugar (guḷaṃ) is his (assa) merchandise (bhaṇḍaṃ) (is called) a seller of sugar (goḷiko).

Having killed (hantvā) ram (urabbhaṃ) he lives (jīvati), so (iti) (he is called) a dealer or butcher of sheep (orabbhiko). Having killed (hantvā) a beast (magaṃ) he lives (jīvati), so (iti) (he is called) a hunter (māgaviko). Having killed (hantvā) a pig (sūkaraṃ) he lives (jīvati), so (iti) (he is called) a pork butcher (sokariko). Having killed (hantvā) a bird (sakuṇaṃ) he lives (jīvati), so (iti) (he is called) a fowler (sākuṇiko).

By taking "ādi", also in other meanings the suffix "nika" can be employed. Killed (hato) by net (jālena) (is called) (one that is) killed by net (jāliko).

Bound (bandho) by string (suttena) (is called) (one that is) bound by string (suttiko).

A bow (cāpo) is his (assa) weapon (āvudho) (is called) an archer (cāpiko). Likewise, a spear (tomaro) is his (assa) weapon (āvudho) (is called) a spearman (tomariko); a club (muggaro) is his (assa) weapon (āvudho) (is called) one whose weapon is a club (muggariko); a pestle (musalo) is his (assa) weapon (āvudho) (is called) one whose weapon is a pestle (mosaliko).

Wind (vāto) is his (assa) disease (ābādho) (he is called) one whose disease is wind (vātiko). Likewise, phlegm (semhaṃ) is his (assa) disease (ābādho) (he is called) one whose disease is phlegm (semhiko); bile (pittaṃ) is his (assa) disease (ābādho) (he is called) one whose disease is bile (pittiko).

Having faith (pasanno) in the Buddha (Buddhe) (he is called) one who has faith in the Buddha (buddhiko). Likewise, having faith (pasanno) in the Dhamma (Dhamme) (he is called) one who has faith in the Dhamma (dhammiko); having faith (pasanno) in the Saṃgha (Saṃghe) (he is called) one who has faith in the Saṃgha (saṃghiko).

Property (santakaṃ) of the Buddha (Buddhassa) (it is called) the property of the Buddha (buddhikaṃ). Likewise, the property (santakaṃ) of the Dhamma (Dhammassa) (it is called) the property of the Dhamma (dhammikaṃ); the property (santakaṃ) of the Saṃgha (Saṃghassa) (it is called) the property of the Saṃgha (saṃghikaṃ).

Merchandise (bhaṇḍaṃ) bought (kītaṃ) with clothes (vatthena) (it is called) merchandise bought with cloth (vatthikaṃ). Likewise, merchandise (bhaṇḍaṃ) bought (kītaṃ) with a water-pot (kumbhaṃ) (it is called) merchandise bought with a water-pot (kumbhikaṃ);

merchandise (bhaṇḍaṁ) bought (kītaṁ) with fruit (phalena) (it is called) merchandise bought with fruit (phālīkaṁ); merchandise (bhaṇḍaṁ) bought (kītaṁ) with a kind of bell (kimkaṇa) (it is called) merchandise bought with a kind of bell (kimkaṇīkaṁ); merchandise (bhaṇḍaṁ) bought (kītaṁ) with gold (suvappaṇa) (it is called) merchandise bought with gold (sovaṇṇīkaṁ).

A *kumbha* (kumbho) is its (assa) measure (parimāṇaṁ) (it is called) something that has a kumbha as its measure (kumbhikaṁ).

A pile (rāsi) of water-pots (kumbhassa) (it is called) a pile of water-pots (kumbhikaṁ).

It is worth (arahati) a *kumbha* (kumbhaṁ) (it is called) something that it is worth a *kumbha* (kumbhikaṁ).

He plays (dibbati) with dice (akkhena) (he is called) a dice-player (akkhiko). Likewise, he plays (dibbati) with bamboo sticks (salākehi) (he is called) a bamboo sticks player (sālākiko); he plays (dibbati) with a fig tree (tindukena) (he is called) a person that plays with a fig tree (tindukiko); he plays (dibbati) with mangoes (ambaphalena) (he is called) a person that plays with mangoes (ambaphaliko); he plays (dibbati) with the fruits of the *Kapiṭṭha* tree (kapiṭṭhaphalena) (he is called) a person that plays with the fruits of the *Kapiṭṭha* tree (kapiṭṭhaphaliko); he plays (dibbati) with coconuts (nālīkerena) (he is called) a person that plays with coconuts (nālīkeriko); etc.

352. 376. Na rāgā tass' edam aññatthesu ca (765).

Naṭaccayo hoti vā rāgaṁhā "tena rattaṁ" icc' etasmim atthe, "tass' edaṁ" aññatthesu ca.

Kasāvena rattaṁ vatthaṁ kāsāvaṁ (Khu. i, 14), kasāvena rattaṁ vatthaṁ vā. Evaṁ kosumbhaṁ, hāliddaṁ (Khu. v, 106), pāṭaṅgaṁ², rattaṅgaṁ, mañjiṭṭhaṁ (M. i, 179), kuṅkumaṁ (DAA. ii, 190).

Sūkarassa idaṁ maṁsaṁ sokaraṁ, sūkarassa idaṁ maṁsaṁ vā. Evaṁ māhiṁsaṁ (Mhvs. 25-6)

Udumbarassa avidūre pavattaṁ vimāṇaṁ odumbaraṁ, udumbarassa avidūre pavattaṁ vimāṇaṁ vā.

Vidisāya avidūre nivāso vediso (Khu. i, 432), vidisāya avidūre nivāso vā.

Mathurāya jāto māthuro (M. ii, 270), mathurāya jāto vā.

Mathurāya āgato māthuro, mathurāya āgato vā.

² Pattaṅgaṁ (Sī).

Kattikāya niyutto māso Kattiko (VinA. ii, 298. 308), kattikāya niyutto māso vā. Evaṃ Māgasiro (VinA. i, 163), Phusso (VinA. i, 163), Māgho, Phagguno, Citto, Vesākho, Jeṭṭho (VinA. i, 53), Āsaḷho, Sāvaṇo, Bhaddo, Assayujo (Sārattha-Ṭīkā i, 182).

Na vuddhi nīlapītādo, paccaye saṇakārake.

Phakāro phussasaddassa, "siro" ti sirasaṃ vade.

Sikkhānaṃ samūho sikkho, bhikkhānaṃ samūho bhikkho. Evaṃ kāpoto, māyūro, kokilo.

Buddho assa devatā buddho. Evaṃ bhaddo, māro, māhindo, vessavaṇo, yāmo, soṃmo, nārāyaṇo

Samvaccharam adhīte samvaccharo. Evaṃ mohutto, nemitto, aṅgavijjo, veyyākaraṇo (D. i, 82), chando³, bhāso⁴, cando.

Vasādānaṃ visayo deso vāsādo.⁵ Evaṃ kumbho,⁶ sākunto, ātisāro.

Udumbarā asmiṃ padese santī ti odumbaro. Sāgarehi nibbatto sāgaro. Sāgalam assa nivāso sāgalo⁷. Mathurā assa nivāso māturo. Mathurāya issaro māturo. Icc' evamādayo yojetabbā.

There is "ṇa" after "rāga", dye, this of him and other meanings.

Optionally, there is the suffix "ṇa" after (words that have the meaning of) "rāga", dye, in the sense of "dyed by that"; "this of him", and in other meanings.

A cloth (vatthaṃ) dyed (rattaṃ) with orange color (kasāvena) (it is called) a cloth dyed with orange color (kāsaṇṇaṃ). Likewise, a cloth (vatthaṃ) dyed (rattaṃ) with safflower (kusumbhena) (it is called) a cloth dyed with safflower (kosumbhaṃ); a cloth (vatthaṃ) dyed (rattaṃ) with turmeric (haliddiyā) (it is called) a cloth dyed with turmeric (hāliddaṃ); (pāṇṇaṃ); (rattaṇṇaṃ); (mañjīṭṭhaṃ); a cloth (vatthaṃ) dyed (rattaṃ) with saffron (kuṇkumena) (it is called) a cloth dyed with saffron (kuṇkumaṃ).

This flesh (idaṃ maṃsaṃ) is of the pig (sūkarassa) (it is called) flesh of the pig (sokaraṃ). Likewise, this flesh (idaṃ maṃsaṃ) is of the buffalo (mahimsassa) (it is called) flesh of the buffalo (māhimsaṃ).

A mansion (vimānaṃ) situated (pavattaṃ) near (avidūre) the fig tree (udumbarassa)(it is called) a mansion situated near the fig tree (odumbaraṃ).

³ Chandaso (Sī).

⁴ Bhāso (K).

⁵ Vāsāto (K).

⁶ Kunto (Sī).

⁷ Sākalo (K).

A dwelling place (nivāso) near (avidūre) the intermediate point of compass (vidisāya) (it is called) a dwelling place near the intermediate point of compass (vediso).

Born (jāto) in Mathura (Mathurāya) (he is called) one born in Mathura (māthuro).

Came (āgato) from Mathura (Mathurāya) (he is called) one who came from Mathura (māthuro).

A month (māso) in conjunction (niyutto) with the constellation *Kattikā* (Kattikāya) (it is called) *Kattiko*. Likewise, a month (māso) in conjunction (niyutto) with the constellation *Magasira* (Magasirena) (it is called) *Māgasiro*; a month (māso) in conjunction (niyutto) with the constellation *Phussa* (Phussena) (it is called) *Phusso*; a month (māso) in conjunction (niyutto) with the constellation *Magha* (Maghena) (it is called) *Māgho*; a month (māso) in conjunction (niyutto) with the constellation *Phagguṇī* (Phagguṇiyā) (it is called) *Phagguno*; a month (māso) in conjunction (niyutto) with the constellation *Citta* (Cittena) (it is called) *Citto*; a month (māso) in conjunction (niyutto) with the constellation *Visākhā* (Visākhāya) (it is called) *Vesākho*; a month (māso) in conjunction (niyutto) with the constellation *Jeṭṭhā* (Jeṭṭhāya) (it is called) *Jeṭṭho*; a month (māso) in conjunction (niyutto) with the constellation *Āsaḥī* (Āsaḥiyā) (it is called) *Āsaḥo*; a month (māso) in conjunction (niyutto) with the constellation *Savaṇa* (Savaṇena) (it is called) *Sāvaṇo*; a month (māso) in conjunction (niyutto) with the constellation *Bhadda* (Bhaddena) (it is called) *Bhaddo*; a month (māso) in conjunction (niyutto) with the constellation *Assayuja* (Assayujena) (it is called) *Assayujo*.

When there is a suffix with the indicatory letter "ṇ" (paccaye saṇakāraṇe), there is no (na) strengthening (vuddhi) of (1) "nīla", blue, "pīta", yellow, and others (nīla-pītādo), of (2) the vowel (u) of the word "phussa", and one should not say (na vade) "sirasa" (sirasaṃ) of "siro" (as in Māgasiro).

A collection (samūho) of trainings (sikkhānaṃ) (it is called) a collection of trainings (sikkho). A collection (samūho) of alms food (bhikkhānaṃ) (it is called) a collection of alms food (bhikkho). Likewise, a collection (samūho) of pigeons (kapotānaṃ) (it is called) a collection of pigeons (kāpoto); a collection (samūho) of peacocks (mayūrānaṃ) (it is called) a collection of peacocks (māyūro); a collection (samūho) of cuckoos (kokilānaṃ) (it is called) a collection of cuckoos (kokilo).

His (assa) deity (devatā) is the Buddha (Buddha), (he is called) one whose deity is the Buddha (Buddho). Likewise, his (assa) deity (devatā) is Bhadda (Bhaddo), (he is called) one whose deity is Bhadda (Bhaddo); his (assa) deity (devatā) is Māra (Māro), (he is called) one whose deity is Māra (Māro); his (assa) deity (devatā) is Mahinda (Mahindo), (he is called) one whose deity is Mahindo (Māhindo); his (assa) deity (devatā) is Vessavaṇa (Vessavaṇo), (he is called) one whose deity is Mahindo (Vessavaṇo); his (assa) deity (devatā) is Yama (Yamo), (he is called) one whose deity is Yama (Yāmo); his (assa) deity (devatā) is Soma (Somo), (he is called) one whose deity is Soma (Somo); his (assa) deity (devatā) is Nārāyaṇa (Nārāyaṇo), (he is called) one whose deity is Nārāyaṇa (Nārāyaṇo).

He learns (adhīte) for a year (saṃvaccharaṃ), (he is called) one who learns for a year (saṃvaccharo). Likewise, he learns (adhīte) for a moment (muhuttaṃ), (he is called) one who learns for a moment (mohutto); he learns (adhīte) marks (nimittaṃ), (he is called) one who learns marks (nemitto); he learns (adhīte) the science of parts (aṅgavijjāṃ), (he is called) one who learns the science of parts (aṅgavijjo); he learns (adhīte) grammar (byākaraṇaṃ), (he is called) a grammarian (veyyākaraṇo); he learns (adhīte) prosody (chandaṃ), (he is called) a prosodist (chando); he learns (adhīte) the book named Bhāssa (Bhāssō), (he is called) one

who learns the book named Bhāssa (Bhāssō); he learns (adhīte) the book named Canda (Cando), (he is called) one who learns the book named Canda (Cando).

A region (deso) that is the domain (visayo) of lions (vasādānam), (it is called) a region that is the domain of lions (vāsādo). Likewise, (kumbho); (sākunto); (ātisāro).

There are (santi) fig trees (udumbarā) in this region (asmim padese), so (iti) (it is called) a region where there are fig trees (odumbaro). Made (nibbatto) by princes (sāgarehi), (it is called) ocean (sāgaro). His (assa) dwelling place (nivāso) is Sāgala (Sāgalam), (he is called) a person whose dwelling place is Sāgala (Sāgalo). His (assa) dwelling place (nivāso) is Mathurā (Mathurā), (he is called) a person whose dwelling place is Mathurā (Māthuro). The lord (issaro) of Mathurā (Mathurāya), (he is called) a person that is the lord of Mathurā (Māthuro).

353. 378. Jātādīnam im'-iyā ca (767).

Jāta icc' evamādīnam atthe ima-iyapaccayā honti.

Pacchā jāto pacchimo (D. i, 225). Evam antimo (Khu. iv, 4), majjhimo (D. i, 225), purimo (D. i, 225), uparimo (Khu. iv, 4), heṭṭhimo (Khu. ix, 120), gopphimo⁸ (VinA. ii, 202), bodhisattajātiyā jāto bodhisattajātiyo. Evam assajātiyo, hatthijātiyo, manussajātiyo.

Ādiggaḥaṇena niyuttatthādito pi tadassatthādito pi ima iya ika icc' ete paccayā honti⁹. Ante niyutto antimo. Evam antiyo, antiko.

Putto assa atthi, tasmim vā vijjati ti puttimo. Evam puttiyo, puttiko; kappimo, kappiyo (Khu. vii, 261), kappiko.

Caggahaṇena kiyapaccayo hoti niyuttatthe. Jātiyam niyutto jātiykiyo, andhe niyutto andhakiyo, jātiyā andho jaccandho (D. ii, 262), jaccandhe niyutto jaccandhakiyo.

Also there are "ima" and "iya" (in the meaning) of "jāta", born, etc.

In the meaning of "jāta", born, etc., there are the suffixes "ima" and "iya".

Born (jāto) after (pacchā), (he is called) someone that was born after (pacchimo). Likewise, born (jāto) last (ante), (he is called) someone that was born last (antimo); born (jāto) in the middle (majjhe), (he is called) someone that was born in the middle (majjhimo); born (jāto) earlier (pure), (he is called) someone that was born earlier (purimo); born (jāto) above (upari), (he is called) someone that was born above (uparimo); born (jāto) below (heṭṭhā), (he is called) someone that was born below (heṭṭhimo); born (jāto) in the ankle (gupphe), (he is called) something that was born in the ankle (gopphimo); born (jāto) in the family of

⁸ Goppimo (Sī).

⁹ Ādiggaḥaṇena tattha niyutto, tad assa atthi, tattha bhavoti ādīsv api ima-iyapaccayā honti. Casaddena ikappaccayo ca (Rū).

Bodhisattas (bodhisattajātiyā), (he is called) someone that was born in the family of Bodhisattas (Bodhisattajātiyo). Likewise, born (jāto) in the species of horses (assajātiyā), (it is called) a horse (assajātiyo); born (jāto) in the species of elephants (hatthijātiyā), (it is called) an elephant (hatthijātiyo); born (jāto) in the species of humans (manussajātiyā), (he is called) a human (manussajātiyo).

By taking "ādi", there are also the suffixes "īma", "īya" and "īka", in the meaning of engaged and others, and in the meaning of "there is this of him", and others. Engaged (niyutto) at the end (ante), (it is called) something or someone engaged at the end (antimo, āntiyo, antiko).

There is (atthi) a son (putto) of him (assa) or (vā) a son (putto) exists (vijjati) in him (tasmim), (he is called) a person that has sons (puttimo, puttiyo, puttiko). Likewise, there is (atthi) a thought (kappa) of him (assa) or (vā) a thought (kappa) exists (vijjati) in him (tasmim), (he is called) a person that has a thought (kappino, kappiyo, kappiko).

By taking "ca", there is the suffix "kiya" in the meaning of engaged. Engaged (niyutto) in birth (jātiyaṃ), (he is called) someone engaged in birth (jātikīyo); engaged (niyutto) in darkness (andhe), (he is called) a blind person (andhakiyo); blind (andho) by birth (jātiyā), (he is called) someone who is blind by birth (jaccandho); engaged (niyutto) in being born blind (jaccandhe), (he is called) someone who is born blind (jaccandhakiyo).

354. 379. Samūhatthe kaṇ-ṇā (770)¹⁰.

Samūhatthe kaṇ-ṇa icc' ete paccayā honti.

Rājaputtānaṃ samūho rājaputtako. Evaṃ rājaputto, mānussako, mānusso, māyūrako, māyūro, māhimsako, māhimso¹¹.

In the meaning of collection there is "kaṇ" and "ṇa".

In the meaning of collection, there are the suffixes "kaṇ" and "ṇa".

A collection (samūho) of princes (rājaputtānaṃ), (it is called) a collection of princes (rājaputtako, rājaputto). Likewise, a collection (samūho) of humans (manussānaṃ), (it is called) a collection of humans (mānussako, mānusso); a collection (samūho) of peacocks (māyūrānaṃ), (it is called) a collection of peacocks (māyūrako, māyuro); a collection (samūho) of buffalo (māhimsānaṃ), (it is called) a collection of buffalo (māhimsako, māhimso).

355. 380. Gāma-jana-bandhu-sahāyādīhi tā (771).

Gāma jana bandhu sahāya icc' evamādīhi tāpaccayo hoti samūhatthe.

Gāmānaṃ samūho gāmatā. Evaṃ janatā (Khu. ii, 174; BuA. 228), bandhutā, sahāyatā, nagaratā¹².

¹⁰ Kaṇ ṇā ca (Sī).

¹¹ Māhisako, māhiso (Sī).

Also there is "tā" after "gāma", village, "jana", people, "bandhu", relation, and "sahāya", friend, and others.

In the meaning of collection, there is the suffix "tā" after "gāma", village, "jana", people, "bandhu", relation, "sahāya", friend, and others.

A collection (samūho) of villages (gāmānaṃ), (it is called) a collection of villages (gāmatā). Likewise, a collection (samūho) of people (janānaṃ), (it is called) a collection of people (janatā); a collection (samūho) of relatives (bandhūnaṃ), (it is called) a collection of relatives (bandhutā); a collection (samūho) of friends (sahāyānaṃ), (it is called) a collection of friends (sahāyatā); a collection (samūho) of cities (nagarānaṃ), (it is called) a collection of cities (nagaratā).

356. 381. Tad assa ṭhānaṃ iyo¹³ ca (773)¹⁴.

"Tad assa ṭhānaṃ" icc etasmim atthe iyapaccayo hoti.

Madanassa ṭhānaṃ madaniyaṃ (A. ii, 60), bandhanassa ṭhānaṃ bandhaniyaṃ (A. ii, 60), mucchanassa ṭhānaṃ mucchaniyaṃ (A. ii, 60). Evaṃ rajaniyaṃ, kamaniyaṃ (A. ii, 60), gamaniyaṃ, dussaniyaṃ (Khu. iii, 74), dassaniyaṃ (D. i, 44).

Also there is "iya" in this is its cause.

In this meaning: "this is its cause", there is the suffix "iya".

The cause (ṭhānaṃ) of intoxication (madanassa), (it is called) the cause of intoxication, for example, the liquor (madaniyaṃ); the cause (ṭhānaṃ) of imprisonment (bandhanassa), (it is called) the cause of imprisonment (bandhaniyaṃ); the cause (ṭhānaṃ) of fainting (mucchanassa), (it is called) the cause of fainting (mucchaniyaṃ). Likewise, the cause (ṭhānaṃ) of attachment (rajanānaṃ), (it is called) the cause of attachment, beauty (rajaniyaṃ); the cause (ṭhānaṃ) of liking (kamanassa), (it is called) the cause of liking (kamaniyaṃ); the cause (ṭhānaṃ) of going (gamanassa), (it is called) the cause of going (gamaniyaṃ); the cause (ṭhānaṃ) of corruption (dussanassa), (it is called) the cause of corruption (dussaniyaṃ); the cause (ṭhānaṃ) of seeing (dassanassa), (it is called) the cause of seeing (dassaniyaṃ).

357. 382. Upamatth' āyitattaṃ (777).

Upamatthe āyitattapaccayo hoti.

¹² Nāgaratā (Sī).

¹³ Mīyo (Sī).

¹⁴ Madaniyanti karaṇe 'dhikaraṇe vā anīyena siddhaṃ (Mog. iv, 69). Madaniyādippasiddhiyā Kaccāyanena "tad assa ṭhānamīyo cā" ti suttitaṃ, tam iha karaṇe 'dhikaraṇe vā anīyena siddhanti āha madaniyanticcādi (Mog. pañcika iv, 69).

Dhūmo viya dissati aduṃ vanam¹⁵ tad idaṃ dhūmāyitattaṃ (S. i, 222-3),
timiraṃ viya dissati aduṃ vanam tad idaṃ timirāyitattaṃ (S. i, 222-3).

In the meaning of comparison there is "āyitatta".

In the meaning of comparison there is the suffix "āyitatta".

This forest (aduṃ vanam) seems (dissati) like (viya) smoke (dhūmo), (it is called) something that appears like smoke (dhūmāyitattaṃ); this forest (aduṃ vanam) seems (dissati) like (viya) darkness (timiraṃ), (it is called) something that appears like darkness (timirāyitattaṃ).

358. 383. Tannissitatthe lo (778).

"Tannissitatthe, tad assa ṭhānam" icc' etasmim atthe ca lapaccayo hoti.

Duṭṭhu nissitaṃ duṭṭhullaṃ (Vin. i, 24), vedaṃ nissitaṃ vedallaṃ (A. i, 417),
duṭṭhu ṭhānaṃ duṭṭhullaṃ (Vin. i, 24), vedassa ṭhānaṃ vedallaṃ (A. i, 417).

There is "la" in the meaning of depending on that.

There is the suffix "la" in the meaning of depending on that and in the meaning of "this is its cause".

Depending on (nissitaṃ) something bad (duṭṭhu), (it is called) a grave offense (duṭṭhullaṃ);
depending on (nissitaṃ) knowledge (vedaṃ), (it is called) something that depends on
knowledge; bad (duṭṭhu) place (ṭhānaṃ), (it is called) a bad place (duṭṭhullaṃ); place
(ṭhānaṃ) of knowledge (vedassa), (it is called) a place of knowledge (vedallaṃ).

359. 384. Ālu tabbahule (779).

Ālupaccayo hoti tabbahulatthe.

Abhijjhā assa pakati abhijjhālu (M. i, 21; Khu. i, 256), abhijjhā assa bahulā
vā abhijjhālu (M. i, 21; Khu. i, 256). Evaṃ sītālu, dhajālu (JA. ii, 302),
dayālu (DA. i, 178).

There is "ālu" (in the meaning of) abundance.

There is the suffix "ālu" in the meaning of abundance.

His (assa) nature (pakati) is covetousness (abhijjhā), (he is called) a covetous person
(abhijjhālu) or (vā) much (bahulā) covetousness (abhijjhā) of him (assa), (he is called) a
covetous person (abhijjhālu). Likewise, a person that has much coolness (sītālu); something
that has many flags (dhajālu); a person that has much compassion (dayālu).

¹⁵ Ṭhānam (Sī).

360. 387. Nya-tta-tā bhāve tu (780).

Nya-tta-tā icc' ete paccayā honti bhāvatthe.

Alasassa bhāvo ālasyaṃ (A. iii, 364), arogassa bhāvo ārogyaṃ (D. i, 69). Paṃsukūlikassa bhāvo paṃsukūlikattaṃ (A. i, 40), anodarikassa bhāvo anodarikattaṃ (A. ii, 105). Saṅgaṇikārāmaṣṣa bhāvo saṅgaṇikārāmatā (A. ii, 102, 273), niddārāmaṣṣa bhāvo niddārāmatā (A. ii, 102, 273).

Tuggahaṇena ttanapaccaya hoti. Puthujjanattanaṃ, vedanattanaṃ.

There are "nya", "tta" and "tā" in state.

There are the suffixes "nya", "tta" and "tā" in the meaning of state.

The state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyaṃ); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyaṃ). The state (bhāvo) of a person who wears a rags robe (paṃsukūlikassa), (it is called) the state of a person who wears a rags robe (paṃsukūlikattaṃ); the state (bhāvo) of a person who is not greedy in eating (anodarikassa), (it is called) the state of a person who is not greedy in eating (anodarikattaṃ). The state (bhāvo) of a person that takes delight in society (saṅgaṇikārāmaṣṣa), (it is called) the state of a person that takes delight in society (saṅgaṇikārāmatā); the state (bhāvo) of a person who takes delight in sleeping (niddārāmaṣṣa), (it is called) the state of a person who takes delight in sleeping (niddārāmatā).

By taking "tu", there is the suffix "ttana". The state of being (bhāvo) a worldling (puthujjanassa), (it is called) the state of being a worldling (puthujjanattanaṃ); the state (bhāvo) of feeling (vedanāya), (it is called) the state of feeling (vedanattanaṃ).

361. 388. Na visamādīhi (781).

Naṇapaccayo hoti visamādīhi "tassa bhāvo" icc' etasmim atthe.

Visamassa bhāvo vesamaṃ, sucissa bhāvo socaṃ.

There is "na" after "visama", uneven, and others.

There is the suffix "na" after "visama", uneven, and others in the meaning of "the state of that".

The state (bhāvo) of uneven (visamassa), (it is called) unevenness (vesamaṃ); the state (bhāvo) of pure (sucissa), (it is called) purity (socaṃ).

362. 389. Ramaṇīyādito kaṇ (782).

Ramaṇīya icc' evamādito kaṇpaccayo hoti "tassa bhāvo" icc' etasmim atthe.

Ramaṇīyassa bhāvo rāmaṇīyakam (Khu. i, 27; Khu. vii, 97), manuññassa bhāvo mānuññakam.

There is "kaṇ" after "ramaṇīya", delightful, and others.

There is the suffix "kaṇ" after "ramaṇīya", delightful and others in the meaning of "state of that".

The state (bhāvo) of being delightful (ramaṇīyassa), (it is called) delightfulness (rāmaṇīyakam); the state (bhāvo) of being delightful (manuññassa), (it is called) delightfulness (mānuññakam).

363. 390. Visese tara-tam'-isik'-iy'-iṭṭhā (786).

Visesatthe tara tama isika iya iṭṭha icc' ete paccayā honti.

Sabbe ime pāpā, ayam imesaṃ visesena pāpo ti pāpataro (JA. i, 174). Evaṃ pāpatamo, pāpisiko¹⁶, pāpiyo (Khu. i, 24; JA. i, 174), pāpiṭṭho.

In distinction there are "tara", "tama", "isika", "iya", "iṭṭha".

In the meaning of distinction, there are the suffixes "tara", "tama", "isika", "iya", "iṭṭha".

All (sabbe) these (ime) are evil (pāpā), this (ayam) of them (imesaṃ) is specially (visesena) evil (pāpo), so (iti) (he is called) the evilest (pāpataro, pāpatamo, pāpisiko, pāpiyo, pāpiṭṭho).

364. 398. Tad ass' atthī ti vī ca (787).

"Tad ass' atthī" icc' etasmim atthe vīpaccayo hoti.

Medhā yassa atthi, tasmim vā vijjatī ti medhāvī (Vin. ii, 17; iii, 10). Evaṃ māyāvī (M. i, 143).

Caggahaṇena sopaccayo hoti. Sumedhā yassa atthi, tasmim vā vijjatī ti sumedhaso (A. i, 381).

There is "vī" in "this of him exists".

There is the suffix "vī" in the meaning of "this of him there is".

¹⁶ Pāpissiko (Sī).

Wisdom (medhā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) wise (medhāvī). Likewise, deceit (māyā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a deceitful person (māyāvī).

By taking "ca" there is the suffix "so". Good wisdom (sumedhā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a wise person (sumedhaso).

365. 399. Tapādito sī (789).

Tapādito sīpaccayo hoti "tad ass' atthi" icc' etasmim atthe.

Tapo yassa atthi, tasmim vā vijjatī ti tapassī (Vin. i, 3). Evam yasassī (D. i, 45), tejassī (Khu. v, 73).

There is "sī" after "tapa", austerity, and others.

There is the suffix "sī" after "tapa", austerity, and others in the meaning of "this of him there is".

Austerity (tapo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a ascetic person (tapassī). Likewise, fame (yaso) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a famous person yasassī; power (tejo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a powerful person (tejassī).

366. 400. Daṇḍādito ika-ī (790).

Daṇḍādito ika ī icc' ete paccayā honti "tad ass' atthi" icc' etasmim atthe.

Daṇḍo yassa atthi, tasmim vā vijjatī ti daṇḍiko, daṇḍī. Evam māliko, mālī.

There are "ika" and "ī" after "daṇḍa", stick, and others.

There are the suffixes "ika" and "ī" after "daṇḍa", stick, and others in the meaning of "this of him there is".

A stick (daṇḍo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has a stick (daṇḍiko, daṇḍī). Likewise, a garland (mālā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has a garland (māliko, mālī).

367. 401. Madhvādito ro (791).

Madhu icc' evamādito rapaccayo hoti "tad ass' atthi" icc' etasmim atthe.

Madhu yassa atthi, tasmim̐ vā vijjatī ti madhuro (Vin.A. ii, 10). Evaṃ kuñjaro (Khu. ii, 5), muggaro (PvA. 4), mukharo (M. i, 38), susiro (MA. ii, 200), (sīsaro, sukaro, suṅkaro)¹⁷, subharo (Vin.A. i, 186), suciro, ruciro (Khu. ii, 5).

There is "ra" after "madhu", honey, and others.

There is the suffix "ra" after "madhu", sweet and others in the meaning of "this of him there is".

Sweet (madhu) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim̐), so (iti) (it is called) something sweet (madhuro). Likewise, a big jaw (kuñjo) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim̐), so (iti) (it is called) an elephant (kuñjaro); green peas (muggā) of him (yassa) there are (santi) or (vā) they exist (vijjanti) in him (tasmim̐), so (iti) (he is called) a person that has green peas (muggaro); mouth (mukhaṃ) yassa (of him) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a talkative person (mukharo); a hole (susī) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim̐), so (iti) (it is called) something that has a hole (susiro); one that has a head (sīsaro); one who has arrows (sukaro); one who has tax (suṅkaro); luck (subhaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) one who is lucky (subharo); pure (suci) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a pure person (suciro); radiance (ruci) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a person who has radiance (ruciro).

368. 402. Guṇādito vantu (792).

Guṇa icc' evamādisto vantupaccayo honti "tad ass' atthi" icc' etasmim̐ atthe.

Guṇo yassa atthi, tasmim̐ vā vijjatī ti guṇavā. Evaṃ yasavā, dhanavā, paññavā (M. ii, 19), balavā (D. ii, 203), bhagavā (Vin. i, 1).

There is "vantu" after "guṇa", quality, and others.

There is the suffix "vantu" after "guṇa", quality, and others in the meaning of "this of him there is".

Virtue (guṇo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a virtuous person (guṇavā). Likewise, fame (yaso) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a famous person (yasavā); wealth (dhanam̐) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a rich person (dhanavā); wisdom (paññā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a wise person (paññavā); strength (balaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a strong person (balavā); luck (bhagaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) the fortunate one (bhagavā).

¹⁷ Ime payogā sīha|apothhakesu natthi.

369. 403. Satyādīhi mantu (793).

Sati icc' evamādīhi mantupaccayo hoti "tad ass' atthi" icc' etasmim atthe.

Sati yassa atthi, tasmim vā vijjatī ti satimā (M. i, 70). Evam jutimā (Khu. i, 355), rucimā, thutimā, dhitimā (S. i, 170), matimā (SnA. i, 102), bhānumā (S. i, 197).

There is "mantu" after "sati", mindful, and others.

There is the suffix "mantu" after "sati", mindfulness, and others in the meaning of "this of him there is".

Mindfulness (sati) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a mindful person (satimā). Likewise, brightness (juti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a bright person (jutimā); radiance (juti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has radiance (rucimā); praise (thuti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has praise (thutimā); courage (dhiti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a courageous person (dhitimā); wisdom (mati) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a wise person (matimā); light (bhānu) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim), so (iti) (it is called) the sun (bhānumā).

370. 405. Saddhādito ña (795).

Saddhā icc' evamādito ñapaccayo hoti "tad ass' atthi" icc' etasmim atthe.

Saddhā yassa atthi, tasmim vā vijjatī ti saddho (A. i, 148). Evam pañño (Khu. i, 64), amaccharo.

There is "ña" after "saddhā", confidence, and others.

There is the suffix "ña" after "saddhā", confidence, and others in the meaning of "this of him there is".

Confidence (saddhā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a faithful person (saddho). Likewise, wisdom (pañña) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a wise person (pañño); no avarice (amaccharaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who is not avaricious (amaccharo).

371. 404. Āyuss' ukār' āsa mantumhi (797).

Āyussa anto ukāro asādeso hoti mantumhi paccaye pare.

Āyu assa atthi, tasmim̐ vā vijjatī ti āyasmā (A. i, 361).

When "mantu" follows there is "asa" of the "u" of "āyu".

When the suffix "mantu" follows, the "u" that is the end of "āyu" is changed to "asa".

Long life (āyu) of him (assa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) one who has long life (āyasmā).

372. 385. Tappakativacane mayo (798).

Tappakativacanatthe mayapaccayo hoti.

Suvaṇṇena pakataṁ kammaṁ sovaṇṇamayaṁ (D. ii, 148). Evaṁ rūpiyamayaṁ (D. ii, 148), jatumayaṁ, rajatamayaṁ (Khu. iii, 2), iṭṭhakamayaṁ, ayomayaṁ (Khu. i, 383), mattikāmayaṁ (Vin. i, 52), dārumayaṁ (DhA. i, 124), gomayaṁ (D. iii, 33).

There is "maya" in expressing what by that.

There is the suffix "maya" in the meaning of made by that.

Work (kammaṁ) made (pakataṁ) by gold (suvaṇṇena), (it is called) work that is made by gold (sovaṇṇamayaṁ). Likewise, work (kamma) made (pakataṁ) by silver (rūpiyena), (it is called) work made by silver (rūpiyamayaṁ); work (kamma) made (pakataṁ) by lac (jatunā), (it is called) a work made by lac (jatumayaṁ); work (kamma) made (pakataṁ) by silver (rajatena), (it is called) work made by silver (rajatamayaṁ); work (kamma) made (pakataṁ) by brick (iṭṭhakāya), (it is called) a work made by lac (iṭṭhakamayaṁ); work (kamma) made (pakataṁ) by iron (ayasā), (it is called) a work made by lac (ayomayaṁ); work (kamma) made (pakataṁ) by clay (mattikāya), (it is called) a work made by lac (mattikāmayaṁ); work (kamma) made (pakataṁ) by wood (dārunā), (it is called) a work made by lac (dārumayaṁ); work (kamma) made (pakataṁ) by cow (gāvena), (it is called) cow dung (gomayaṁ).

373. 406. Saṅkyāpūraṇe mo (802).

Saṅkyāpūraṇatthe mapaccayo hoti.

Pañcannaṁ pūraṇo pañcama (A. i, 9): Evaṁ sattama (A. i, 12), aṭṭhama (A. i, 14), navama (A. i, 16), dasama (A. i, 19).

There is "ma" in filling numbers (ordinal numbers).

There is the suffix "ma" in the meaning of filling numbers (ordinal numbers).

The filling (pūraṇo) of five (pañcannaṁ), (it is called) the fifth (pañcama). Likewise, the filling (pūraṇo) of seven (sattannaṁ), (it is called) the seventh (sattama); the filling (pūraṇo) of eight (aṭṭhannaṁ), (it is called) the eighth (aṭṭhama); the filling (pūraṇo) of nine

(navannam), (it is called) the ninth (navamo); the filling (pūraṇo) of ten (dasannam), (it is called) the tenth (dasamo).

374. 408. Sa chassa vā (804).

Chassa sakārādeso hoti vā saṅkyāpūraṇatthe.

Channam pūraṇo saṭṭho, chaṭṭho (A. i, 10) vā.

Optionally, there is "sa" of "cha".

Optionally, in ordinal numbers there is substitution of "cha" by "sa".

The filling (pūraṇo) of six (channam), (it is called) the sixth (saṭṭho, chaṭṭho).

375. 412. Ekādito dasass' ī (805).

Ekādito dasassa ante īpaccayo hoti vā saṅkyāpūraṇatthe.

Eko ca dasa ca ekādasa, ekādasannam pūraṇī ekādasī. Pañca ca dasa ca pañcadasa, pañcadasannam pūraṇī pañcadasī (A. i, 142-3). Cattāro ca dasa ca catuddasa, catuddasannam pūraṇī cātuddasī (A. i, 142-3).

Pūraṇeti kimattham? Ekādasa (Abh. ii, 76), pañcadasa.

After "eka", one, and others, there is "ī" of (the end of) "dasa", ten.

Optionally, in the meaning of ordinal numbers, after "eka", one, and others, there is the suffix "ī" at the end of "dasa", ten.

One and (eko ca) ten (dasa ca), (it is called) eleven (ekādasa), the filling (pūraṇī) of eleven (ekādasannam), (it is called) the eleventh (ekādasī). Five and (pañca ca) ten (dasa ca), (it is called) fifteen (pañcadasa), the filling (pūraṇī) of fifteen (pañcadasannam), (it is called) the fifteenth (pañcadasī). Four and (cattāro) ten (dasa ca), (it is called) fourteen (catuddasa), the filling (pūraṇī) of fourteen (catuddasannam), (it is called) the fourteenth (cātuddasī).

Why it is said "pūraṇa", filling? To prevent the operation of this rule when there is not filling (ordinal numbers) such as in the following examples: eleven (ekādasa), fifteen (pañcadasa).

376. 257. Dase so niccañ ca (806).

Dasasadde pare niccam chassa so hoti.

Soḷasa (Khu. ix, 381).

When there is "dasa", ten, there is always "so" of "cha".

When the word "dasa", ten, is next, there is always "sa" of "cha".

Sixteen (soḷasa).

377. 0. Ante niggahitañ ca (807).

Tāsam saṅkyānam ante niggahitāgamo hoti.

Pañcadasim (A. i, 142), cātuddasim (A. i, 142).

At the end there is the *niggahita* (m).

At the end of these numbers the *niggahita* is inserted.

The fifteenth (pañcadasim), the fourteenth (cātuddasim).

378. 414. Ti ca (808).

Tāsam saṅkyānam ante tikārāgamo hoti.

Vīsati (M. ii, 257), timsati.

And "ti".

At the end of these numbers "ti" is inserted.

Twenty (vīsati), thirty (timsati).

379. 258. La da-rānam (809).

Dakāra-rakārānam saṅkhyānam lakārādeso hoti.

Soḷasa (Khu. ix, 381), cattālīsam (A. iii, 22).

There is "la" of "da" and "ra".

There is substitution of the numbers "da" and "ra" by "la".

Sixteen (soḷasa), forty (cattālīsaṃ).

380. 255. Vīsati-dasesu bā dvissa tu (810).

Vīsati dasa icc' etesu dvissa bā hoti.

Bāvīsatindriyāni (Abh. ii, 128), bārasa manussā.

Tuggahaṇena dvissa du-di-doādesā ca honti. Durattaṃ, dirattaṃ (Vin. ii, 28), diguṇaṃ (Vin. iii, 402), dohaḷīnī (Khu. vi, 279).

When "visati", twenty, and "dasa", ten, follow, there is "bā" of "dvi".

There is "bā" of "dvi" when "vīsati", twenty, and "dasa", ten, follow.

Twenty two faculties (bāvīsatindriyāni), twelve (bārasa) human beings (manussā).

By taking "tu", also "dvi", two, is substituted by "du", "di" and "do". Two nights (durattaṃ, dirattaṃ); two layers (diguṇaṃ), a pregnant woman who has some longing (dohaḷīnī).

381. 254. Ekādito dassa¹⁸ ra saṅkyāne (812).

Ekādito dasassa dakārassa rakāro hoti vā saṅkyāne.

Ekārassa, ekādassa; bārasa, dvādasa.

Saṅkyāne ti kimatthaṃ? Dvādasāyatanāni.

In numbers, after "eka", one, and others, there is "ra" of "da".

Optionally, in numbers, after "eka", one, and others, "da" of "dassa" becomes "ra".

Eleven (ekārassa, ekādassa), twelve (bārasa, dvādasa).

What is the purpose of saying "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the compound twelve faculties (dvādasāyatanāni).

382. 259. Aṭṭhādito ca (813).

¹⁸ Dasa (SI, K).

Aṭṭha icc' evamādito ca dasasaddassa dakārassa rakārādeso hoti vā saṅkyāne.

Aṭṭhārasa (Abh. ii, 92), aṭṭhadasa.

Aṭṭhādito ti kimattham? Pañcadasa, soḷasa (Abh. ii, 93)¹⁹.

Saṅkyāne ti kimattham? Aṭṭhadasiko.

Also after "aṭṭha", eight, and others.

Also optionally, in numbers after "aṭṭha", eight, and others, "da" of "dasa" becomes "ra".

Eighteen (aṭṭhārasa aṭṭhadasa).

Why it is said "aṭṭhādito", after eight and others? To prevent the operation of this rule when it is not after eight and others such as in the following examples: fifteen (pañcadasa), sixteen (soḷasa).

Why it is said "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the following example: a house that has eighteen posts (aṭṭhadasiko).

383. 253. Dv'-ek'-aṭṭhānam ākāro vā (815).

Dvi eka aṭṭha icc' etesam anto ākāro hoti vā saṅkyāne.

Dvādasa (Abh. ii, 74), ekādasa (Abh. ii, 76), aṭṭhārasa (Abh. ii, 92).

Saṅkyāne ti kimattham? Dvidanto, ekadanto²⁰, ekacchanno, aṭṭhatthambho.

Optionally there is "ā" of "dvi", two, "eka", one, and "aṭṭha", eight.

Optionally, in numbers the end of "dvi", two, "eka", one, and "aṭṭha", eight becomes "ā".

Twelve (dvādasa), eleven (ekādasa), eighteen (aṭṭhārasa).

Why it is said "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the following examples: two tusks (dvidanto), one tusk (ekadanto), one roof (ekacchanno), eight posts (aṭṭhatthambho).

384. 407. Catu-cchehi tha ṭhā (816).

Catu cha icc' etehi tha ṭha icc' ete paccayā honti saṅkyāpūraṇatthe.

¹⁹ Aṭṭhādito ti kimattham? Catuddasa (Rū).

²⁰ Dvidanḍo, ekadanḍo (K).

Catuttho (Khu. ix, 51), chaṭṭho (Khu. ix, 55).

There is "tha" and "ṭha" after "catu", four, and "cha", six.

In ordinal numbers, there are the suffixes "tha" and "ṭha" after "catu", four, and "cha", six.

Fourth (catuttho), sixth (chaṭṭho).

385. 409. Dvi-tīhi tiyo (817).

Dvi ti icc' etehi tiyapaccayo hoti saṅkhyāpūraṇatthe.

Dutiyo (Khu. ix, 49), tatiyo (Khu. ix, 48).

There is "tiya" after "dvi", two, and "ti", tree.

In ordinal numbers, there is the suffix "tiya" after "dvi", two, and "ti", three.

Second (dutiyo), third (tatiyo).

386. 410. Tiye du-tāpi ca (818).

Dvi ti icc' etesaṃ du ta icc' ete ādesā honti tiyapaccaye pare.

Dutiyo (Khu. ix, 49), tatiyo (Khu. ix, 48).

Apiggahaṇena aññesu pi dvi icc' etassa duādeso hoti. Durattaṃ²¹

Caggahaṇena dvi icc' etassa dikāro hoti. Dirattaṃ (Vin. ii, 28); diguṇaṃ saṅghāṭṭiṃ pārupetvā (Vin. iii, 402).

Also when "tiya" follows there are "du" and "ta".

When the suffix "tiya" follows, "dvi", two, and "ti", three, are substituted by "du" and "ta".

Second (dutiyo), third (tatiyo).

²¹ Dudiādesā honti. Durattaṃ, dirattaṃ (K). Dutiādesā honti. durattaṃ, tirattaṃ (Sī, K). Apiggahaṇena aññatthā pi dvisaddassa duādeso hoti, ca-saddena di ca. Dve rattiyo durattaṃ, duvidhaṃ, duvaṅgaṃ, dirattaṃ, diguṇaṃ, digu (Rū). Tesu padarūpasiddhipāṭṭho va sundaro. Tena samsanditvā ayam pi Kaccāyanavuttipāṭṭho visodhito.

By taking "api", also when others follows "dvi", two, is substituted by "du". Two nights (durattam).

By taking "ca", "dvi", two, becomes "di". Two nights (dirattam), having wrapped the upper robe in two layers (diguṇam).

387. 411. Tesam aḍḍhūpapadena aḍḍhuḍḍha-divaḍḍha-diyaḍḍh'-aḍḍhatiya (819).

Tesam catuttha-dutiya-tatiyānam aḍḍhūpapadānam aḍḍhuḍḍha-divaḍḍha-diyaḍḍha-aḍḍhatiyaādesā honti, aḍḍhūpapadena saha nippajjante.

Aḍḍhena catuttho aḍḍhuḍḍho (AbhA. i, 336), aḍḍhena dutiyo divaḍḍho, aḍḍhena dutiyo diyaḍḍho (A. i, 231), aḍḍhena tatiyo aḍḍhatiyo (Vin. ii, 156; VvA. 59).

There are "aḍḍhuḍḍha", "divaḍḍha", "diyaḍḍha", "aḍḍhatiya" of those (ordinal numbers) that have "aḍḍha" in front of them.

There are the substitutions "aḍḍhuḍḍha", "divaḍḍha", "diyaḍḍha", "aḍḍhatiya" of "catuttha", fourth, "dutiya", second and "tatiya", third that have "aḍḍha", half, in front of them, (these substitutions) are accomplished along with "aḍḍha".

It is fourth (catuttho) with a half (aḍḍhena),²² (it is called) three and a half (aḍḍhuḍḍho); it is second (dutiyo) with a half (aḍḍhena), (it is called) one and a half (divaḍḍho, diyaḍḍho); it is third (tatiyo) with a half (aḍḍhena), (it is called) two and a half (aḍḍhatiyo).

388. 68. Sarūpānam ekasesv asakim(820-3).

Sarūpānam padabyañjanānam ekaseso hoti asakim.

Puriso ca puriso ca purisā.

Sarūpānam iti kimattham? Hatthī ca asso ca ratho ca pattiko ca hatthiassarathapattikā²³ (Khu. iii, 24).

Asakin ti kimattham? Puriso.

When not once, there is one remaining of those words having the same form in one remaining not once.

When not once, there is one remaining of those words and letters having the same form.

²² If one adds a half it becomes four.

²³ Hatthiassarathapattikam (K).

Man and (puriso ca) man (puriso ca), (they are called) men (purisā).

Why it is said "sarūpānam", of those words having the same form" To prevent the operation of this rule when the words do not have the same form such as in the following example: elephant and (hatthī ca) horse and (asso ca) chariot and (rattho ca) foot soldier (pattiko ca), (they are called) elephants, horses, chariots and foot soldiers (hatthi-assa-ratha-pattikā).

Why it is said "asakim", not once? To prevent the operation of this rule when it is once such as in the following example: man (puriso).

389. 413. Gaṇane dasassa dvi-ti-catu-pañca-cha-satta-aṭṭha-navakānam vī-ti-cattāra-paññā-cha-sattāsa-navā yosu, yonañ c' īsam āsam ṭhi ri t' īt' uti (824).

Gaṇane dasassa dvika-tika-catukka-pāncaka-chakka-sattaka-aṭṭhaka-navakānam sarūpānam katekasesānam yathāsaṅkhyam vī ti cattāra paññā cha satta asa nava icc' ādesā honti asakim yosu, yonañ ca īsam āsam ṭhi ri ti īti uti icc' ādesā honti, pacchā puna nippajjante.

Vīsam (D. i, 12; M. i, 101), tiṃsam (D. i, 12; M. ii, 301), cattālīsam (D. i, 12; Khu. i, 190), paññāsam (Khu. i, 190), saṭṭhi (D. i, 50), sattari, sattati (Khu. i, 190), asīti (Khu. i, 190), navuti (Khu. i, 190).

Asakin ti kimattham? Dasa.

Gaṇane ti kimattham? Dasadasakā purisā.

In counting, when there is "yo", there are "vī", "ti", "cattāra", "paññā", "cha", "satta", "asa", "nava" of two ten, three ten, for ten, five ten, six ten, seven ten, eight ten, and nine ten respectively, and there are "īsam", "āsam", "ṭhi", "ri", "ti", "īti", "uti" of "yo".

In counting, when there is "yo", in not once, after having done the one remaining of those words that have the same form, there are the following substitutions respectively of a group of two ten, a group of three ten, a group of four ten, a group of five ten, a group of six ten, a group of seven ten, a group of eight ten, a group of nine ten: "vī", "ti", "cattāra", "paññā", "cha", "satta", "asa", "nava", and there are the following substitutions of "yo": "īsam", "āsam", "ṭhi", "ri", "ti", "īti", "uti", these are accomplished somehow.

Twenty (vīsam), thirty (tiṃsam), forty (cattālīsam), fifty (paññāsam), sixty (saṭṭhi), seventy (sattari), eighty (asīti), ninety (navuti).

Why it is said "asakim", in not once? To prevent the operation of this rule when there is only once such as in the following example: ten (dasa).

Why it is said "gaṇane", in counting? To prevent the operation of this rule when there is not pure counting such as in the following example: men (purisā) that have ten decads (dasadasakā).

390. 256. Catūpapadassa lopo t' uttarapadādicassa cu co pi navā (826).

Catūpapadassa gaṇane pariyāpannassa tukārassa lopo hoti,
uttarapadādicakārassa cu co pi ādesā honti nava.

Cuddasa (D. i, 50; M. ii, 187), coddasa, catuddasa.

Apiggahaṇena anupapadassā pi padādicakārassa²⁴ lopo hoti navā, cassa cu co
pi honti. Tālisaṃ, cattālisaṃ (D. i, 12), cuttālisaṃ, cottālisaṃ.

There is elision of "tu", that is in numbers, of the previous word "catu"; also optionally there
are the substitutions "cu" and "co" of "ca" which is the beginning of the following word.

Fourteen (cuddasa, coddasa, catuddasa).

By taking "api", even though it is not a previous word, optionally there is elision of "ca"
which it is the beginning of the word; also there are "cu" and "co" of "ca". Forty (tālisaṃ,
cattālisaṃ, cuttālisaṃ, cottālisaṃ).

391. 423. Yad anupapannā nipātanā sijjhanti (830).

Ye saddā aniddiṭṭhalakkhaṇā²⁵ akkharapadabyañjanato, itthipumanapumśaka-
liṅgato, nāmupasagganipātato, abyayībhāvasamāsātaddhitākhyātato²⁶, gaṇana-
saṅkyākālakārakappayogasaññāto,
sandhipakativuddhilopāgamavikāraviparītato, vibhattivibhajanato ca, te
nipātanā sijjhanti.

Those that are not complete (those that cannot be formed by ordinary suttas) are to be
formed by this sutta.

Those words whose suttas are not shown by way of letters, words and consonants, by way of
feminine, masculine and neuter gender, by way of nouns, prefixes and particles, by way of
adverbial compounds, secondary derivatives and verbs, by way of counting, number, time,
case, example and names, by way of sandhi, natural form (pakati), strengthening (vuddhi),
elision (lopa), insertion (āgama), changing (vikāra), reversing (viparīta), and by way of
division of inflections, they come to be accomplished by this sutta (nipātanā).

392. 418. Dvādito ko 'nekatthe ca (831).

Dvi icc' evamādito kapaccayo hoti anekatthe ca, nipātanā²⁷ sijjhanti.

²⁴ Uttarapadādicakārassa (K). Padādicakārassa (Rū).

²⁵ Aniddiṭṭhaṅgatā (K).

²⁶ Samāsātaddhitādito (Rū). Abyayībhāvādisamāsātaddhitato (Sad.).

²⁷ Te nipātanā (Sī).

Satassa dvikaṃ dvisataṃ, satassa tikaṃ tisataṃ, satassa catukkaṃ catusataṃ, satassa pañcakaṃ pañcasataṃ, satassa chakkaṃ chasataṃ, satassa sattakaṃ sattasataṃ, satassa aṭṭhakaṃ aṭṭhasataṃ, satassa navakaṃ navasataṃ, satassa dasakaṃ dasasataṃ, sahaṣṣaṃ (JA. i, 138) hoti.

Also in the sense of many there is "ka" after "dvi" and others.

Also in the sense of many there is the suffix "ka" after "dvi" and others, they are accomplished by the "nipātanā" sutta.

Two groups (dvikaṃ) of hundreds (satassa), (it is called) two hundred (dvisataṃ); three groups (tikaṃ) of hundreds (satassa), (it is called) three hundred (tisataṃ); four groups (catukkaṃ) of hundred (satassa), (it is called) four hundred (catusataṃ); five groups (pañcakaṃ) of hundreds (satassa), (it is called) five hundred (pañcasataṃ); six groups (chakkaṃ) of hundreds (satassa), (it is called) six hundred (chasataṃ); seven groups (sattakaṃ) of hundreds (satassa), (it is called) seven hundred (sattasataṃ); eight (aṭṭhakaṃ) of hundreds (satassa), (it is called) eight hundred (aṭṭhasataṃ); nine groups (navakaṃ) of hundreds (satassa), (it is called) nine hundred (navasataṃ); ten groups (dasakaṃ) of hundreds (satassa), (it is called) one thousand (dasasataṃ, sahaṣṣaṃ).

393. 415. Dasadasakaṃ sataṃ dasakānaṃ sataṃ sahaṣṣaṃ ca yomhi (832).

Gaṇane pariyāpannassa dasadasakassa sataṃ hoti, satadasakassa sahaṣṣaṃ hoti yomhi pare.

Sataṃ (D. i, 12-3), sahaṣṣaṃ (JA. i, 138).

Dvikādīnaṃ taduttarapadānaṃ ca nippajjante yathāsaṅkyaṃ. Satassa dvikaṃ (tad idaṃ hoti) dvisataṃ. Evaṃ tisataṃ, catusataṃ, pañcasataṃ, chasataṃ, sattasataṃ, aṭṭhasataṃ, navasataṃ, dasasataṃ, sahaṣṣaṃ hoti.

When "yo" follows, ten groups of ten become "sataṃ", one hundred, and one hundred of ten become "sahaṣṣaṃ", one thousand.

When yo follows, ten groups of ten that are included in counting become "sataṃ", one hundred, and ten groups of hundred become "sahaṣṣaṃ", one thousand.

One hundred (sataṃ), one thousand (sahaṣṣaṃ).

Of "dvika", a group of two, and others, and of words that follow "sataṃ", hundred, and "sahaṣṣaṃ", one thousand, they are to be formed by the "nipātanā" sutta. Two groups (dvikaṃ) of one hundred (satassa), this is (tad idaṃ hoti) two hundred (dvisataṃ). Likewise, three hundred (tisataṃ), four hundred (catusataṃ), five hundred (pañcasataṃ), six hundred (chasataṃ), seven hundred (sattasataṃ), eight hundred (aṭṭhasataṃ), nine hundred (navasataṃ), one thousand (dasasataṃ, sahaṣṣaṃ).

394. 416. Yāva taduttari²⁸ dasaguṇitañ ca (833).

Yāva tāsam saṅkyānam uttari²⁹ dasaguṇitañ ca kātabbam.

Tam yathā? Dasassa gaṇanassa dasaguṇitañ katvā satañ (D. i, 12-3) hoti, satassa dasaguṇitañ katvā sahaṣṣaṃ (JA. i, 138) hoti, sahaṣṣassa dasaguṇitañ katvā dasasahaṣṣaṃ hoti, dasasahaṣṣassa dasaguṇitañ katvā sataśahaṣṣaṃ (D. i, 12-3) hoti, sataśahaṣṣassa dasaguṇitañ katvā dasasatasahaṣṣaṃ hoti, dasasatasahaṣṣassa dasaguṇitañ katvā koṭi (Khu. iv, 305) hoti, koṭisatasahaṣṣassa sataguṇitañ katvā pakoṭi (AA. iii, 329) hoti. Evañ sesā pi yojetabbā.

Caggahaṇam visesanattham.

As far as counting goes, beyond them (hundred and thousand) it is multiplied by ten.

As far as counting goes, beyond those numbers, multiplication by ten should be done.

As what? Having multiplied by ten (katvā dasaguṇitañ) the number ten (dasassa gaṇanassa), there is (hoti) one hundred (satañ); having multiplied by ten (katvā dasaguṇitañ) one hundred (satassa), there is (hoti) one thousand (sahaṣṣaṃ); having multiplied by ten (katvā dasaguṇitañ) one thousand (sahaṣṣassa), there is (hoti) ten thousand (dasasahaṣṣaṃ); having multiplied by ten (katvā dasaguṇitañ) one ten thousand (dasasahaṣṣassa), there is (hoti) hundred thousand (sataśahaṣṣaṃ); having multiplied by ten (katvā dasaguṇitañ) one hundred thousand (sataśahaṣṣassa), there is (hoti) ten hundred thousand, one million (dasasatasahaṣṣaṃ); having multiplied by ten (katvā dasaguṇitañ) one million (dasasatasahaṣṣassa), there is (hoti) ten million (koṭi); having multiplied by hundred (katvā sataguṇitañ) ten million hundred thousand, there is (hoti) 100,000,000,000,000 (pakoṭi). In this way the remaining should be formed.

"Ca" has the meaning of clasification.

395. 417. Sakanāmehi (833).

Yāsam pana saṅkhyānam aniddiṭṭhanām adheyyānam³⁰ sakehi sakehi nāmehi nippajjante.

Satasahaṣṣānañ satañ koṭi (Khu. iv, 305), koṭisatasahaṣṣānañ satañ pakoṭi, pakoṭisatasahaṣṣānañ satañ koṭipakoṭi (AA. iii, 329), koṭipakoṭisatasahaṣṣānañ satañ nahutañ (AA. iii, 329), nahutasatasahaṣṣānañ satañ ninnahutañ (AA. iii, 329), ninnahutasatasahaṣṣānañ satañ akkhobhiṇī (Khu. vi, 77), tathā bindhu, abbudañ (S. i, 153; A. iii, 396; AA. iii, 329), nirabbudañ (S. i, 153; A. iii,

²⁸ Uttariṃ (Sī).

²⁹ Uttariṃ (Sī).

³⁰ Aniddiṭṭhanām adheyyānam rūpāni (Sī).

396; AA. iii, 329), ahaham (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbam), ababam (S. i, 153; A. iii, 396; AA. iii, 329), aṭaṭam (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbam), sogandhikam (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbam), uppalam (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbam), kumudam (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbam), padumam (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbam), puṇḍarikam (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbam), kathānam, mahākathānam, asaṅkheyyam (JA. i, 36).

By their own names.

Those numerals which names are not shown should be formed by their own names.

One hundred (satam) of hundred thousand (satasahassānam), (it is called) ten million (koṭi); one hundred (satam) of ten million hundred thousand (koṭisatasahassānam), (it is called) 10^{14} (pakoti); one hundred (satam) of 10^{14} hundred thousand (pakotisatasahassānam), (it is called) 10^{21} (koṭipakoti); one hundred (satam) of 10^{21} hundred thousand (koṭipakotisatasahassānam), (it is called) 10^{28} (nahutam); one hundred (satam) of 10^{28} hundred thousand (nahutasatasahassānam), (it is called) 10^{35} (ninnahutam); one hundred (satam) of 10^{35} hundred thousand (ninnahutasatasahassānam), (it is called) 10^{42} (akkhobhinī). Likewise, one hundred (satam) of 10^{42} hundred thousand (akkhobhinīsatasahassānam), (it is called) 10^{49} (bindhu); one hundred (satam) of 10^{49} hundred thousand (bindhusatasahassānam), (it is called) 10^{56} (abbudam); one hundred (satam) of 10^{56} hundred thousand (abbudasatasahassānam), (it is called) 10^{63} (nirabbudam). 10^{70} (ahaham), 10^{77} (ababam), 10^{84} (aṭaṭam), 10^{91} (sogandhikam), 10^{98} (uppalam), 10^{105} (kumudam), 10^{112} (padumam), 10^{119} (puṇḍarikam), 10^{126} (kathānam), 10^{133} (mahākathānam), 10^{140} (asaṅkheyyam).

396. 363. Tesam no lopam (834).

Tesam paccayānam no lopam apajjate.

Gotamassa apaccam Gotamo (Vin. i, 1). Evam Vāsīttho (D. i, 225), Venateyyo (Khu. v, 204), ālasyam (A. iii, 364), ārogyam (D. i, 69).

The "n" of them is elided.

The "n" of those suffixed is elided

The offspring (apaccam) of Gotama (Gotamassa), (he is called) Gotamo. Likewise, the offspring (apaccam) of Vāsīttha (Vāsītthassa) (is called) Vāsitho; the offspring (apaccam) of Vinatā (Vinatāya) (is called) Venateyyo; the state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyam); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyam).

397. 420. Vibhāge dhā ca (836).

Vibhāgatthe ca dhāpaccayo hoti.

Ekena vibhāgena ekadhā. Evaṃ dvidhā (Khu. vii, 179), tidhā (DhA. i, 171), catudhā (D. iii, 153), pañcadhā (AbhA. i, 385), chadhā.

C' eti kimattham? Sopaccayo hoti. Suttaso (A. ii, 207), byañjanaso (A. i, 479), padaso (Vin. ii, 25).

There is "dhā" in division.

In the meaning of division there is the suffix "dhā".

Division (vibhāgena) by one (ekena), (it is called) "ekadhā". Likewise, division (vibhāgena) by two (dvīhi), (it is called) "dvidhā"; division (vibhāgena) by three (tīhi), (it is called) "tidhā"; division (vibhāgena) by four (catūhi), (it is called) "catudhā"; division (vibhāgena) by five (pañcahi), (it is called) "pañcadhā"; division (vibhāgena) by six (chahi), (it is called) "chadhā".

Why it is said "ca"? There is the suffix "so". By Sutta (Suttaso), by letter (byañjanaso), by word (padaso).

398. 421. Sabbanāmehi pakāravacane tu thā (844).

Sabbanāmehi pakāravacanatthe thāpaccayo hoti.

So pakāro tathā, taṃ pakāraṃ tathā, tena pakārena tathā, tassa pakārassa tathā, tasmā pakārā tathā, tassa pakārassa tathā, tasmim pakāre tathā (M. i, 157; ii, 23). Evaṃ yathā (M. i, 157; ii, 23), sabbathā (M. ii, 27), aññathā (Vin. i, 116), itarathā (VinA. i, 230).

Tuggahaṇam kimattham? Thatthā³¹ paccayo hoti. So pakāro tathatthā³². Evaṃ yathatthā, sabbathatthā, aññathatthā, itarathatthā.

After pronouns there is "thā" when saying manner.

After pronouns in the meaning of saying manner there is the suffix "thā".

That manner (so pakāro), (it is called) that manner (tathā); by that manner (tena pakārena), (it is called) by that manner (tathā); to that manner tassa (pakārassa), (it is called) to that manner (tathā); from that manner (tasmā pakārā), (it is called) from that manner (tathā); of that manner (tassa pakārassa), (it is called) of that manner (tathā); in that manner (tasmim pakāre), (it is called) in that manner (tathā). Likewise, that manner (yathā), all manner (sabbathā), another manner (aññathā), other manner (itarathā).

³¹ Tatthā (Sad.)

³² So viya pakāro tathatthā (Sī).

Why it is said "tu"? There is the suffix "tatthā". That manner (so pakāro), (it is called) that manner (tathatthā). Likewise, that manner (yathatthā), all manner (sabbatthā), another manner (aññatthā), other manner (itaratthā).

399. 422. Kim-imehi thaṃ (845).

Kim ima icc' etehi thaṃpaccayo hoti pakāravacanatthe.

Ko pakāro kathaṃ (Khu. vi, 149), kaṃ pakāraṃ kathaṃ, kena pakārena kathaṃ, kassa pakāraṃ kathaṃ, kasmā pakārā kathaṃ, kassa pakāraṃ kathaṃ, kasmim pakāre kathaṃ (Khu. vi, 149). Ayaṃ pakāro itthaṃ (D. i, 31), imaṃ pakāraṃ itthaṃ, iminā pakārena itthaṃ, imassa pakāraṃ itthaṃ, imasmā pakārā itthaṃ, imassa pakāraṃ itthaṃ, imasmim pakāre itthaṃ (D. i, 31).

There is "thaṃ" after "kim" and "ima".

In the meaning of saying manner, after "kim" and "ima" there is the suffix "thaṃ".

What manner? (ko pakāro), (it is called) what manner? (kathaṃ); what manner? (kaṃ pakāraṃ), (it is called) what manner? (kathaṃ); by what manner? (kena pakārena), (it is called) by what manner? (kathaṃ); to what manner? (kassa pakāraṃ), (it is called) to what manner? (kathaṃ); from what manner? (kasmā pakārā), (it is called) from what manner? (kathaṃ); of what manner? (kassa pakāraṃ), (it is called) of what manner? (kathaṃ); in what manner? (kasmim pakāre), (it is called) in what manner? (kathaṃ). This manner (ayaṃ pakāro), (it is called) this manner (itthaṃ); this manner (imaṃ pakāraṃ), (it is called) this manner (itthaṃ); by this manner (iminā pakārena), (it is called) by this manner (itthaṃ); to this manner (imassa pakāraṃ), (it is called) to this manner (itthaṃ); from this manner (imasmā pakārā), (it is called) from this manner (itthaṃ); of this manner (imassa pakāraṃ), (it is called) of this manner (itthaṃ); in this manner (imasmim pakāre), (it is called) in this manner (itthaṃ).

400. 364. Vuddh' ādisarassa vā 'saṃyogantassa saṇe ca (847).

Ādisarassa vā asaṃyogantassa ādibyañjanassa vā sarassa vuddhi hoti saṇakārake paccaye pare.

Ābhidhammiko (AbhA. i, 12; JA. i, 234), Venateyyo (Khu. v, 204), Vāsiṭṭho (Vin ii, 11), ālasyaṃ (A. iii, 364), ārogyaṃ (D. i, 69).

Asaṃyogantasse ti kimatthaṃ? Bhaggavo (M. ii, 242; iii, 281; JA. ii, 73), Manteyyo, Kunteyyo.

When there is a suffix with "ṇa", the first vowel of the word, which has not a conjunct consonant at the end, is strengthened.

When a suffix with "ṇa" follows, there is strengthening of the beginning vowel of a consonant that is not conjunct and of the vowel of the beginning consonant.

He learns (adhīte) Abhidhamma (Abhidhammaṃ), (he is called) a person that learns Abhidhamma (Ābhidhammiko); the offspring (apaccaṃ) of Vinatā (Vinatāya), (he is called) Venateyyo; the offspring (apaccaṃ) of Vasiṭṭha (Vasiṭṭhassa), (he is called) Vāsitho; the state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyaṃ); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyaṃ).

Why it is said "asaṃyogantassa", of not a conjunct (consonant)? To prevent the operation of this rule when there is a conjunct consonant such as in the following examples: The offspring (apaccaṃ) of Bhaggu (Bhaggussa), (he is called) Bhaggavo; the offspring (apaccaṃ) of Manti (Mantiyā), (he is called) Manteyyo; the offspring (apaccaṃ) of Kunti (Kuntiyā), (he is called) Kunteyyo.

401. 375. Mā y-ūnam āgamo ṭhāne (848).

I u icc' etesaṃ ādibhūtānaṃ mā vuddhi hoti, tesu ca e-ovuddhāgamo hoti ṭhāne.

Byākaraṇam adhīte veyyākaraṇiko (D. i, 82; DA. i, 220-Sad. sutta 850), nyāyam adhīte neyyāyiko, Byāvacchassa apaccaṃ Beyyāvaccho³³, dvāre niyutto dovāriko (A. ii, 481-Sad. sutta 854).

[Sutta has not been translated]

When it is appropriate, there is not strengthening of "i" and "u" that are at the beginning, and in those places there is the strengthening "e" and "o".

He learns (adhīte) grammar (byākaraṇam), (he is called) a grammarian (veyyākaraṇiko); he leans (adhīte) logic (nyāyam), (he is called) a logician (neyyāyiko); the offspring (apaccaṃ) of Byāvaccha (Byāvacchassa), (he is called) Beyyāvaccho; engaged (niyutto) at the door (dvāre), (he is called) a door keeper (dovāriko).

402. 377. Āttaṇ ca (857).

I u icc' etesaṃ āttaṇ ca hoti, rikārāgamo ca ṭhāne.

Issa bhāvo ārisyaṃ³⁴, iṇassa bhāvo ānyaṃ, usabhassa bhāvo āsabhaṃ (S. i, 265), ujuno bhāvo ajjavaṃ³⁵ (A. i, 93), icc' evamādī yojetabbā.

Yūnam iti kimatthaṃ? Apāyesu jāto āpāyiko (Khu. i, 203).

³³ Byāvacchassa apaccaṃ veyyāvaccho (Sad. sutta 853). Byāvaccassa apaccaṃ veyyāvaccho (Sī).

³⁴ Ārisaṃ (Sī).

³⁵ Ājjavaṃ (K). Ujuno bhāvo ajjavaṃ, pa, saṃyoge ādirassattaṃ ca (Rū. 380). Sogatamatavasena pana "ujuno bhāvo ajjava" ti ākāro rassam āpajjati, so ca saddapullīgattaṃ yebhuyyena (Sad. 857).

Ṭhāne ti kimatthaṃ? Vematiko (Vin. iv, 142), opanayiko³⁶, opamāyiko, opāyiko (Vin. iii, 57).

Also there is "ā".

Also there is "ā" of "i" and "u" and in proper place there is the insertion of "ri".

The state (bhāvo) of a sage (isissa), (it is called) sageness (ārisyaṃ); the state (bhāvo) of debt (iṇassa), (it is called) indebtedness (āṇyaṃ); the state (bhāvo) of a bull (usabhassa), (it is called) bullness (āsabhaṃ); the state (bhāvo) of straight (ujuno), (it is called) straightness (ajjavaṃ).

Why it is said "yūnaṃ", of "i" and "u"? To prevent the operation of this rule when there is not "i" and "u" such as in the following example: born (jāto) in hell (apāyesu), (he is called) a person born in hell (āpāyiko).

Why it is said "ṭhāne", in proper place? To prevent the operation of this rule when it is not in the proper place such as in the following examples: engaged (niyutto) in doubt (vimatiyā), (he is called) a person who has doubt (vematiko); engaged (niyutto) in bringing near (upanaye), (it is called) engaged bringing near (opanayiko); engaged (niyutto) in simile (upamāya), (it is called) engaged in simile (opamāyiko); engaged (niyutto) in an expedient (upāye), (it is called), engaged in an expedient (opāyiko).

403. 354. Kvac' ādi-majjh'-uttarānaṃ dīgha-rassā paccayesu ca (858).

Kvacī ādi-majjha-uttara icc' etesaṃ dīgha-rassā honti paccayesu ca apaccayesu ca.

Ādidīgho tāva: Pākāro, nīvāro, pāsādo, pākato, pātimokkho, pāṭikaṅkho icc' evamādi.

Majjhedīgho tāva: Aṅgamāgadhiko, orabbhamāgaviko icc' evamādi.

Uttaradīgho tāva: Khantī paramaṃ tapo titikkhā (Khu. i, 41), Añjanāgiri (JA. vii, 162), Koṭarāvanaṃ, aṅgulī icc' evamādi.

Ādirasso tāva: Pageva (M. i, 188) icc' evamādi.

Majjherasso tāva: Sumedhaso (Khu. i, 17) suvaṇṇadharehi³⁷ icc' evamādi.

Uttararasso tāva: Bhovādi nāma so hoti (Khu. i, 70), yathābhāvi guṇena so icc' evamādi. Aññe pi yathājjinavacanānuparodhena yojetabbā.

³⁶ Opanayiko va opaneyyiko (Sad. 237-piṭṭhe).

³⁷ Suvaṇṇadharāhi (K).

Majjheloopo tāva: Kattukāmo (Vin. ii, 82), kumbhakāraputto (Vin. i, 50), Vedallaṃ icc' evamādi.

Uttaraloopo tāva: Bhikkhu, bhikkhunī icc' evamādi.

Ādi-āgamo tāva: Vutto Bhagavatā (Khu. i, 195) icc' evamādi.

Majjheāgamo tāva: Sa sīlavā, sa paññavā icc' evamādi.

Uttara-āgamo tāva: Vedallaṃ (Vin. i, 50) icc' evamādi.

Ādivikāro tāva: Ārisyaṃ, āṇyaṃ, āsabhaṃ, ajjavaṃ icc' evamādi.

Majjhevikāro tāva: Varārisyaṃ, parārisyaṃ³⁹ icc' evamādi.

Uttaravikāro tāva: Yāni, tāni, sukhāni icc' evamādi.

Ādiviparīto tāva: Uggate sūriye uggacchati icc' evamādi.

Majjheviparīto tāva: Samuggacchati, samuggate sūriye icc' evamādi.

Uttaraviparīto tāva: Digu, diguṇaṃ⁴⁰ (Vin. iii, 402) icc' evamādi.

Ādiādeso tāva: Yūnaṃ icc' evamādi.

Majjheādeso tāva: Nyāyogā icc' evamādi.

Uttaraādeso tāva: sabbaseyyo, sabbasetṭho, cittaṃ icc' evamādi. Evaṃ yathājinavacanānuparodhena sabbattha yojetabbā.

In the beginning, middle and end there is strengthening, sometimes elision, sometimes insertion, sometimes change, sometimes reversioning and sometimes substitution.

In the beginning, middle and end by not going against the Word of the Conqueror, sometimes there is strengthening, sometimes elision, sometimes insertion, sometimes change, sometimes reversioning and sometimes substitution.

First, strengthening in the beginning: Ābhidhammiko, Venateyyo.

Strengthening in the middle: sleeping in comfort (sukhaseyyaṃ); generosity (dānaṃ) causing happiness (sukhakāri); virtue (sīlaṃ) causing happiness (sukhakāri), etc.

Strengthening in the end: Kālīṅgo; belonging to Magadhā (Māgadhiko); onw who has realized the Dhamma (paccakkhadhammā).

³⁹ Varārisaṃ, parārisaṃ (Sī).

⁴⁰ Digu diguṇaṃ (Sī).

Elision of the beginning: fourty (tālisaṃ).

Elision of the middle: wishing to do (kattukāmo); the son of potter (kumbhakāraputto); Vedallaṃ, etc.

Elision of the end: bhikkhu, bhikkhunī, etc.

Insertion in the beginning: said (vutto) by the Blessed One (Bhagavatā), etc.

Insertion in the middle: he is virtuous (sa sīlavā); he is wise (sa paññavā), etc.

Insertion in the end: Vedallaṃ, etc.

Change in the beginning: sageness (ārisyaṃ); indebtedness (ānyaṃ); bullness (āsabhaṃ); straightness (ajjavaṃ), etc.

Change in the middle: excellent sageness (varārisyaṃ); other sageness (parārisyaṃ), etc.

Change in the end: those (yāni), those (tāni), happiness (sukhāni), etc.

Reversion in the beginning: when the sun goes down (uggate sūriye); he goes down (uggacchati), etc.

Reversion in the middle: he goes down (samuggacchati); when the sun goes down (samuggate sūriye), etc.

Reversion in the end: two cattle (digu), twofold (diguṇaṃ), etc.

Substitution in the beginning: of "i" and "u" (yūnaṃ), etc.

Substitution in the middle: always making effort (nyāyogā), etc.

Substitution in the end: (sabbaseyyo); (sabbaseṭṭho), consciousness (cittaṃ), etc. Thus they should be formed everywhere by not going against the Word of the Conqueror.

405. 365. A-y-uvaṇṇānañ c' ā-y-o vuddhī (860).

A iti akāro, i ī iti ivaṇṇo, u ū iti uvaṇṇo, tesāṃ akāra-ivaṇṇ'-uvaṇṇānaṃ ā-e-ovuddhiyo honti yathāsaṅkhyāṃ, ā-ī-ūvuddhi ca⁴¹.

Ābhidhammiko, Venateyyo, oḷumpiko.

Pana vuddhiggahaṇaṃ kimatthaṃ? Uttarapadavuddhibhāvatthaṃ, Aṅgamagadhehi āgatā ti Aṅgamāgadhikā (Vin. iii, 37). Nigamajanapadesu

⁴¹ "Ā-ī-ūvuddhi cā" ti pāṭho sīhaḷapottake natthi, tatthā pi tattha "oḷumpiko" ti padassa pacchā "a i u iti avuddhi. Abhidhammiko, vinateyyo, uḷumpiko" ti pāṭho atthi. Padarūpasiddhiyam pi "casaddaggahaṇaṃ avuddhi sampiṇḍanatthaṃ, avadhāraṇatthaṃ vā" ti vuttaṃ.

jātā ti negamajānapadā. Purimajanapadesu jātā ti porimajānapadā⁴². Sattāhe niyutto ti sattāhikā⁴³. Catuvijje niyutto ti cātuvijjikā⁴⁴ icc' evamādī yojetabbā.

Vuddhi icc' anena kvattho? Vuddhādisarassa vā 'saṃyogantassa saṇe ca.

"Ā", "e", and "o" are "vuddhi", strengthening, of "a", "i", "ī" and "u", "ū".

"A" is the letter "a" (akāro), "i", "ī" are the character "i" (ivaṇṇo), "u" and "ū" are the character "u" (uvaṇṇo); "ā", "e", and "o" are "vuddhi", strengthening, of the letters "a", "i", "ī", "u", "ū" respectively; also "ā", "ī" and "ū" are "vuddhi".

Ābhidhammiko, Venateyyo, oḷumpiko.

Why it is taken "vuddhi" again? For the purpose of doing "vuddhi" to the last part of the word. They came (āgatā) from Aṅgamagadhā (Aṅgamagadhehi), (they are called) those who came from Aṅgamagadhā (Aṅgamāgadhikā). Born (jātā) in the district that belongs to the market town (nigamajanapadesu), (they are called) those who were born in the district that belongs to the market town (negamajānapadā). Born (jātā) in the eastern district (purimajanapadesu), (they are called) those who were born in the eastern district (porimajānapadā). Engaged (niyutto) in seven days (sattāhe), (they are called) those who are engaged in seven days (sattāhikā). Engaged (niyutto) in the four kind of knowledge (catuvijje), (they are called) those who are engaged in the four kinds of knowledge (cātuvijjikā). In this way they should be formed.

Why it is said "vuddhi"? For the use of the word "vuddhi" in the sutta "Vuddhādisarassa vā 'saṃyogantassa saṇe ca" (§400).

Iti nāma-kappe taddhita-kappo aṭṭhamo kaṇḍo.

Thus ends the eighth division, the secondary derivative chapter in the section on nouns

Taddhita-kappo niṭṭhito.

End of the Secondary Derivative Chapter

⁴² Purījanapadesu jātā porījanapadā (Sī).

⁴³ Sattāhiko (K).

⁴⁴ Cātuvejjiko (K).

6-ĀKHYĀTA-KAPPA

6-Verb Chapter

PAṬHAMA-KAṆḌA

First Section

- (K) Ākyātasāgaram ath' ajjatanītarāṅgaṃ,
Dhātujjalam vikaraṇ'-āgama-kālamīnaṃ.
Lopānubandhariyam atthavibhāgatīraṃ¹,
Dhīrā taranti kavino puthubuddhināvā.
- (Kh) Vicittasaṅkhāraparikkhitaṃ imaṃ,
Ākhyātasaddaṃ vipulaṃ asesato.
Paṇamya sambuddham anantagocaraṃ,
Sugocaraṃ yaṃ vadato suṇātha me.
- (G) Adhikāre maṅgale c' eva, nipphanne c' āvadhāraṇe.
Anantare c' apādāne, athasaddo pavattati.

(K) The wise poets by a ship of great knowledge cross the ocean of verbs which has inflections as waves, which has roots as water, which has conjugational signs, augments and tenses as fish, which has elisions and indicatory letters as force, and which has division of meanings as its shore.

(Kh) Having paid homage to the Buddha who possess (a knowledge that has) infinite sphere and who has a good object (Nibbāna), listen fully to me who is about to speak this vast grammar of verbs enclosed by variegated formations.

(G) The word "atha" exists in (these meanings): (i) following (adhikāra), (ii) blessing (maṅgala), (iii) completion (nipphanṇa), (iv) limiting (āvadhāraṇa), (v) no-gap (anantara), and (vi) separation (apādāna).

406. 429. Atha pubbāni vibhattīnaṃ cha parassapadāni (865).

Atha sabbāsaṃ vibhattīnaṃ yāni yāni pubbakāni cha padāni, tāni tāni parassapadasaññāni honti.

Taṃ yathā? Ti anti, si tha, mi ma.

¹ Lopānubandharayam atthavibhāgatīraṃ (Sī, K).

Parassapadam icc' anena kvattho? Kattari parassapadam.

The previous six inflections are called "parassapada" (word for another).

Those that are the previous six of all inflections, they are called "parassapada".

Which are these? Ti, anti, si tha, mi ma.

Why it is said "parassapada"? For the use of the word "parassapada" in the sutta "Kattari parassapadam" (§456).

407. 439. parāṇy attanopadāni (866).

Sabbāsaṃ vibhattīnaṃ yāni yāni parāni cha padāni, tāni tāni attanopadasaññāni honti.

Taṃ yathā? Te ante, se vhe, e mhe.

Attanopadam icc' anena kvattho? Attanopadāni bhāve ca kammani.

The latest (six) are called "attanopada" (word for itself).

Those that are the latest six of all inflections, they are called "attanopada".

Which are these? Te ante, se vhe, e mhe.

Why it is said "attanopada"? For the use of the word "attanopada" in the sutta "Attanopadāni bhāve ca kammani" (§453).

408. 431. Dve dve paṭhama-majjhim'-uttamapurisā (867).

Tāsaṃ sabbāsaṃ vibhattīnaṃ parassapadānaṃ, attanopadānaṃ ca dve dve padāni paṭhama-majjhim'-uttamapurisasaññāni honti.

Taṃ yathā? Ti anti iti paṭhamapurisā, si tha iti majjhimapurisā, mi ma iti uttamapurisā. Attanopadānam pi te ante iti paṭhamapurisā, se vhe iti majjhimapurisā, e mhe iti uttamapurisā. Evaṃ sabbattha.

Paṭhama-majjhim'-uttamapurisam icc' anena kvattho? Nāmamhi payujjamāne pi tulyādhikaraṇe paṭhamo, tumhe majjhimō, amhe uttamo.

A group of two is called person (purisa), third person (paṭhama-purisa),² middle person (majjhima-purisa) and first person (uttamapurisa).

The group of two words of all inflections of the "parassapada" and "attanopada" is called third person (paṭhama-purisa), middle person (majjhima-purisa) and first person (uttamapurisa).

Which are these? Ti anti are the third person; si tha are the middle person; mi ma are the first person. Pero en "attanopada" te ante are the third person; se vhe are middle person; and e mhe are the first person. Thus everywhere.

Why it is said "paṭhama-majjhim'-uttamapurisa"? For the use of these words in the sutta "Nāmamhi payujjamāne pi tulyādhikaraṇe paṭhamo, tumhe majjhimo, amhe uttamo" (§410-12).

409. 441. Sabbesam ekābhidhāne paro puriso (868).

Sabbesam tiṇṇaṃ paṭhama-majjhim'-uttamapurisaṇaṃ ekābhidhāne paro puriso gahetabbo.

So ca paṭhati, tvañ ca paṭhasi, tumhe paṭhatha. So ca pacati, tvañ ca pacasi, tumhe pacatha. Evaṃ sesāsu vibhattīsu paro puriso yojetabbo.

When all are mentioned together, the latter person (should be taken).³

Where mentioned together of all three, first person, middle person and highest person, the latter person should be taken.

And (ca) he (so) reads (paṭhati), and (ca) you (tvaṃ) read (paṭhasi); when both persons are combined: you (tumhe) read (paṭhatha). And (ca) he (so) cooks (pacati), and (ca) you (tvaṃ) cook (pacasi); when both persons are combined: you (tumhe) cook (pacatha). Thus in the remaining inflections the latter person should be employed.

410. 432. Nāmamhi payujjamāne pi tulyādhikaraṇe paṭhamo (869).

Nāmamhi payujjamāne pi appayujjamāne pi tulyādhikaraṇe paṭhamapuriso hoti.

So gacchati, te gacchanti.

Appayujjamāne pi: Gacchati, gacchanti.

² "Paṭhama-purisa" literally means "first person" but it refers to the third person.

³ The latter person in the order of inflections should be taken. The order of inflections is ti, nti, si tha, mi ma. Example, I (aham) cook (pacāmi) and (ca) he (so) cooks (pacati); we (mayam) cook (pacāma).

Tulyādhikaraṇe ti kimatthaṃ? Tena haññase tvaṃ Devadattena.

When used (or not used) in a name that have the same locus, there is the first (person).

When used or not used in a name that have the same locus, there is the first person.

He (so) goes (gacchati), they (te) go (gacchanti).

Also when not used: goes (gacchati), go (gacchanti).

Why it is said "tulyādhikaraṇa" (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: you (tvaṃ) are killed (haññase) by that (tena) Devadatta (Devadattena).

411. 436. Tumhe majjhimo (870).

Tumhe payujjamāne pi appayujjamāne pi tulyādhikaraṇe majjhimapuriso
hoti.

Tvaṃ yāsi, tumhe yātha.

Appayujjamāne pi: Yāsi, yātha.

Tulyādhikaraṇe ti kimatthaṃ? Tayā paccate odano.

When "tumha" (is used or not used), there is the middle (person).

When "tumha" is used or not used that have the same locus, there is the middle person.

You (tvaṃ) go (yāsi), you (tumhe) go (yātha).

Also when it is not used: goes (yāsi), go (yātha).

Why it is said "tulyādhikaraṇa" (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: rice (odano) is cooked (paccate) by you (tayā).

412. 437. Amhe uttamo (871).

Amhe payujjamāne pi appayujjamāne pi tulyādhikaraṇe uttamapuriso hoti.

Ahaṃ yajāmi, mayā yajāma.

Appayujjamāne pi: Yajāmi, yajāma.

Tulyādhikaraṇe ti kimatthaṃ? Mayā ijate Buddho.

When "amha" (is used or not used), there is the first (person).

When "amha" is used or not used that have the same locus, there is the first person.

I (ahaṃ) sacrifice (yajāmi), we (mayam) sacrifice (yajāma).

Also when it is not used: sacrifice (yajāmi), sacrifice (yajāma).

Why it is said "tulyādhikaraṇa" (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: Buddha (Buddho) is honored (ijate) by me (mayā).

413. 427. Kāle.

"Kāle" icc' etaṃ adhikāratthaṃ veditabbaṃ.

In time.

It should be understood that "kāla" (time) is for the sake of following.

414. 428. Vattamānā paccuppanne (872).

Paccuppanne kāle vattamānāvibhatti hoti.

Pāṭaliputtaṃ gacchati, Sāvattthiṃ⁴ pavisati.

In the present there is "vattamānā".

In the present time there is the inflection "vattamānā".

(He) goes (gacchati) to Pāṭaliputta (Pāṭaliputtaṃ); (he) enters (pavisati) Sāvattthī (Sāvattthiṃ).

415. 451. Āṇaty-āsiṭṭhe 'nuttakāle pañcamī (880).

Āṇatyatthe ca āsisatthe ca anuttakāle pañcamīvibhatti hoti.

Karotu kusalaṃ, sukhaṃ te hotu.

In command, blessing and time that is not said, there is the "pañcamī".

In the meaning of command, in the meaning of blessing and in time that is not said,⁵ there is the inflection "pañcamī".

⁴ Sāvattthiyam (K).

Let he do (karotu) good (kusalam); happiness (sukham) be (hotu) to you (te).

416. 454. Anumati-parikappatthesu sattamī (881, 883-4).

Anumatyatthe ca parikappatthe ca anuttakāle sattamī vibhatti hoti.

Tvaṃ gaccheyyāsi. Kim ahaṃ kareyyāmi?

In the meaning of consent and assumption there is the "sattamī".

In the meaning of consent, in the meaning of assumption and in time not said, there is the inflection "sattamī".

You (tvam) may go (gaccheyyāsi). What (kim) shall I do (ahaṃ kareyyāmi)?

417. 460. Apaccakkhe parokkhātīte (885).

Apaccakkhe atīte kāle parokkhāvibhatti hoti.

Supine kila-m-āha. Evaṃ kila porāṇ' āhu.

In that which is not seen (experienced) in the past, there is "parokkhā".

In that which is not seen in the past time, there is the inflection "parokkhā".

It is said (kila) he said (āha) in a dream (supine). Thus (evaṃ) it is said (kila) the Ancient (porāṇā) said (āhu).

418. 456. Hiyyopabhuti⁶ paccakkhe hiyyattani (886).

Hiyyopabhuti⁷ atīte kāle paccakkhe vā apaccakkhe vā hiyyattani⁸ vibhatti hoti.

So agamā maggaṃ, te agamū maggaṃ.

In that which is seen beginning with yesterday, there is "hiyyattani".

⁵ Not specific time. Example, when one says "happiness (sukham) be (hotu) to you (te)", it can mean the present time and future time.

⁶ Hiyyopabhuti (SI).

⁷ Hiyyopabhuti (SI).

⁸ Hiyyattani (SI).

In the past time, beginning yesterday, in that which is seen or not seen, there is the inflection "hiyyattani".

He (so) went (agamā) to the road (maggam); they (te) went (agamū) to the road (maggam).

419. 469. Samīpe 'jjatani (887).

Ajjappabhuti atīte kāle paccakkhe vā apaccakkhe vā samīpe ajjatanīvibhatti hoti.

So maggam agamī, te maggam agamū.

In proximity there is "ajjatanī".

In the past time, beginning today, in that which is seen or that which is not seen, in proximity, there is the inflection "ajjatanī".

He (so) went (agamī) to the road (maggam); they (te) went (agamū) to the road (maggam).

420. 471. Māyoge sabbakāle ca (888).

Hiyyattani-ajjatanī icc' etā vibhattiyo yadā māyogā⁹, tadā sabbakāle ca honti.

Mā gamā, mā vacā, mā gamī, mā vacī.

Caggahaṇena pañcamīvibhatti pi hoti. Mā gacchāhi.

In conjunction with "mā", in all time also.

When in conjunction with "mā" and in all time, there are the inflections "hiyyattani" and "ajjatanī".

Don't (mā) go (gamā), don't (mā) talk (vacā); don't (mā) go (gamī), don't (mā) talk (vacī).

By taking "ca" there is also the inflection "pañcamī". Don't (mā) go (gacchāhi).

421. 473. Anāgate bhavissanti (892).

Anāgate kāle bhavissantīvibhatti hoti.

So gacchissati, karissati. Te gacchissanti, karissanti.

In the future there is "bhavissanti".

⁹ Yoge (K).

In future time there is the inflection "bhavissanti".

He (so) will go (gacchissati), he (so) will do (karissati). They (te) will go (gacchissanti), they (te) will do (karissanti).

422. 475. Kriyātipanne 'tīte kālātipatti (895).

Kriyātipannamatte atīte kāle kālātipattivibhatti hoti.

So ce taṃ yānaṃ alabhissā, agacchissā. Te ce taṃ yānaṃ alabhissāṃsu, agacchissāṃsu.

In the past, in an action that has passed (without taking place), there is "kālātipatti".

In the past time, in an action that has passed without happening, there is the inflection "kālātipatti".

If (ce) he (so) had got (alabhissā) that (taṃ) vehicle (yānaṃ), he (so) would have gone (agacchissā). If (ce) they (te) had got (alabhissāṃsu) that (taṃ) vehicle (yānaṃ), they (te) would have gone (agacchissāṃsu).

423. 426. Vattamānā ti anti, si tha, mi ma; te ante, se vhe, e mhe (896).

Vattamānā icc' esā saññā hoti ti anti, si tha, mi ma, te ante, se vhe, e mhe icc' etesaṃ dvādasannaṃ padānaṃ.

Vattamānā icc' anena kvattho? Vattamānā paccuppanne.

Ti anti, si tha, mi ma; te ante, se vhe, e mhe are "vattamānā".

There is the name "vattamānā" to these twelve words: ti anti, si tha, mi ma; te ante, se vhe, e mhe.

Why it is said "vattamānā"? For the use of the word "vattamānā" in the sutta "Vattamānā paccuppanne" (§414).

424. 450. Pañcamī tu antu, hi tha, mi ma; taṃ antaṃ, ssu vho, e āmase (897).

Pañcamī icc' esā saññā hoti tu antu, hi tha, mi ma, taṃ antaṃ, ssu vho, e āmase icc' etesaṃ dvādasannaṃ padānaṃ.

Pañcamī icc' anena kvattho? Āṇatyāsiṭṭhe 'nuttakāle pañcamī.

Tu antu, hi tha, mi ma; taṃ antaṃ, ssu vho, e āmase are "pañcamī".

There is the name "pañcamī" to these twelve words: Tu antu, hi tha, mi ma; taṃ antaṃ, ssu vho, e āmase.

Why it is said "pañcamī"? For the use of the word "pañcamī" in the sutta "Āṇatyāsiṭṭhe 'nuttakāle pañcamī" (§415).

425. 453. Sattamī eyya eyyūṃ, eyyāsi eyyātha, eyyāmi eyyāma; etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe (898).

Sattamī icc' esā saññā hoti eyya eyyūṃ, eyyāsi eyyātha, eyyāmi eyyāma, etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe icc' etesaṃ dvādasannaṃ padānaṃ.

Sattamī icc' anena kvattho? Anumatiparikappatthesu sattamī.

Eyya eyyūṃ, eyyāsi eyyātha, eyyāmi eyyāma; etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe are "sattamī".

There is the name "sattamī" to these twelve words: eyya eyyūṃ, eyyāsi eyyātha, eyyāmi eyyāma; etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe.

Why it is said "sattamī"? For the use of the word "sattamī" in the sutta "Anumatiparikappatthesu sattamī" (§416).

426. 459. Parokkhā a u, e ttha, aṃ mha¹⁰; ttha re, ttho vho, im mhe¹¹ (899).

Parokkhā icc' esā saññā hoti a u, e ttha, aṃ mha¹², ttha re, ttho vho, im mhe¹³ icc' etesaṃ dvādasannaṃ padānaṃ.

Parokkhā icc' anena kvattho? Apaccakkhe parokkhāṭṭe.

A u, e ttha, aṃ mha; ttha re, ttho vho, im mhe are "parokkhā".

There is the name "parokkhā" to these twelve words: a u, e ttha, aṃ mha; ttha re, ttho vho, im mhe.

Why it is said "parokkhā"? For the use of the word "parokkhā" in the sutta "Apaccakkhe parokkhāṭṭe" (§417).

¹⁰ Amha (Sī).

¹¹ Imhe (Sī).

¹² Amha (Sī).

¹³ Imhe (Sī).

427. 455. Hiyyattanī ā ū, o ttha, aṃ mhā¹⁴; ttha tthuṃ, se vhaṃ, iṃ mhase (900).

Hiyyattanī icc' esā saññā hoti ā ū, o ttha, aṃ mhā¹⁵, ttha tthuṃ, se vhaṃ, iṃ mhase icc' etesaṃ dvādasannaṃ padānaṃ.

Hiyyattanī icc' anena kvattho? Hiyyopabhuti paccakkhe hiyyattanī.

Ā ū, o ttha, aṃ mhā; ttha tthuṃ, se vhaṃ, iṃ mhase are "hiyyattanī".

There is the name "hiyyattanī" to these twelve words: ā ū, o ttha, aṃ mhā; ttha tthuṃ, se vhaṃ, iṃ mhase.

428. 468. Ajjatanī ī uṃ, o ttha, iṃ mhā; ā ū, se vhaṃ, aṃ mhe (901).

Ajjatanī icc' esā saññā hoti ī uṃ, o ttha, iṃ mhā, ā ū, se vhaṃ, aṃ mhe icc' etesaṃ dvādasannaṃ padānaṃ.

Ajjatanī icc' anena kvattho? Samīpe 'jjatanī.

Ī uṃ, o tthā, iṃ mhā; ā ū, se vhaṃ, aṃ mhe are "ajjatanī".

There is the name "ajjatanī" to these twelve words: ī uṃ, o ttha, iṃ mhā; ā ū, se vhaṃ, aṃ mhe.

Why it is said "ajjatanī"? For the use of the word "ajjatanī" in the sutta "Samīpe 'jjatanī" (§419).

429. 472. Bhavissantī ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṃ ssāmhe (902).

Bhavissantī icc' esā saññā hoti ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssaṃ ssāmhe icc' etesaṃ dvādasannaṃ padānaṃ.

Bhavissantī icc' anena kvattho? Anāgate bhavissantī.

Ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṃ ssāmhe are "bhavissantī".

There is the name "bhavissantī" to these twelve words: ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṃ ssāmhe.

¹⁴ Amhā (Sī).

¹⁵ Amhā (Sī).

Why it is said "bhavissanti"? For the use of the word "bhavissanti" in the sutta "Anāgate bhavissanti" (§421).

430. 474. Kālātipatti ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā;¹⁶ ssatha ssisu,¹⁷ ssase ssavhe, ssiṃ¹⁸ ssāmhase (903).

Kālātipatti icc' esā saññā hoti ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā¹⁹, ssatha ssisu²⁰, ssase ssavhe, ssiṃ²¹ ssāmhase icc' etesaṃ dvādasannaṃ padānaṃ.

Kālātipatti icc' anena kvattho? Kriyātipanne 'tīte kālātipatti.

Ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā; ssatha ssisu, ssase ssavhe, ssiṃ ssāmhase are "kālātipatti".

There is the name "kālātipatti" to these twelve words: ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā; ssatha ssisu, ssase ssavhe, ssiṃ ssāmhase.

Why it is said "kālātipatti"? For the use of the word "kālātipatti" in the sutta "Kriyātipanne 'tīte kālātipatti" (§422).

431. 458. Hiyyattanī-sattamī-pañcamī-vattamānā sabbadhātukaṃ (904).

Hiyyattanādayo catasso vibhattiyo sabbadhātukasaññā honti.

Agamā, gaccheyya, gacchatu, gacchati (M. i, 326).

Sabbadhātuka icc' anena kvattho? Ikārāgamo asabbadhātumhi.

"Hiyyattanī", "sattamī", "pañcamī" and "vattamānā" are "sabbadhātuka".

The four inflections beginning with "hiyyatani" are called "sabbadhātuka".²²

(He) came (agamā), (he) would go (gaccheyya), go (gacchatu), (he) goes (gacchati).

Why it is said "sabbadhātuka"? For the use of the word "sabbadhātuka" in the sutta "Ikārāgamo asabbadhātumhi" (§516).

¹⁶ Ssamhā (Sī).

¹⁷ Ssiṃsu (Sī).

¹⁸ Ssaṃ (Sī).

¹⁹ Ssamhā (Sī).

²⁰ Ssiṃsu (Sī).

²¹ Ssaṃ (Sī).

²² These inflections can be applied after all (sabba) roots (dhātu).

Iti ākhyāta-kappe paṭhamo kaṇḍo.
Thus ends the first section in the chapter of verbs

DUTIYA-KAṆḌA

Second Section

432. 462. Dhātu-liṅgehi parā paccayā (905).

Dhātu-liṅga icc' etehi parā paccayā honti.

Karoti, gacchati. Yo koci karoti, taṃ añño "karohi karohi" icc' evaṃ bravīti, atha vā karontaṃ payojayati²³ = kāreti. Saṃgho pabbatam iva attānam ācarati²⁴ = pabbatāyati. Taḷākam samuddam iva attānam ācarati²⁵ = samuddāyati. Saddo cicciṭam iva attānam ācarati²⁶ = cicciṭāyati (Vin. iii, 320). Vasiṭṭhassa apaccam Vasiṭṭho (Vin. ii, 11). Evam aññe pi yojetabbā.

Suffixes are after roots and bases.²⁷

There are suffixes after roots (dhātu) and bases (liṅga).

(He) does (karoti), (he) goes (gacchati). Someone (yo koci) does (karoti), another (añño) says (bhavīti) to him (taṃ), "do (karohi), do (karohi)", or (atha vā) he engages in (payojayati) doing (karontaṃ) = (he) causes to do (kāreti). The Saṃgha (Saṃgho) acts (ācarati) itself (attānam) like (iva) a mountain (pabbatam) = acts like a mountain (pabbatāyati). The lake (taḷākam) acts (ācarati) itself (attānam) like (iva) a sea (samuddam) = acts like a sea (samuddāyati). The sound (saddo) acts (ācarati) itself (attānam) like (iva) "ci-ci" (cicciṭam) = acts like "ci-ci" (cicciṭāyati). The offspring (apaccam) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vasiṭṭho. Thus also others should be formed.

433. 528. Tija-gupa-kita-mānehi kha-cha-sā vā (906-9).

Tija gupa kita māna icc' etehi dhātūhi kha cha sa icc' ete paccayā honti vā.

Titikkhati (A. ii, 468; Khu. i, 59), jigucchati (Khu. i, 320; M. ii, 87), tikicchati (Khu. vi, 183), vīmaṃsati (A. ii, 304; Khu. ii, 318).

Vā ti kimattham? Tejati, gopati²⁸, māneti.

²³ Payojayati ti (Sī).

²⁴ Attānam ācarati ti (Sī).

²⁵ Attānam ācarati ti (Sī).

²⁶ Attānam ācarati ti (Sī).

²⁷ This is a "paribhāsa-sutta", a maxim, a general statement.

²⁸ Gopayati (Sī).

Sometimes after "tija", "gupa", "kita" and "māna", there are "kha", "cha" and "sa".

Sometimes, after the roots "tija", enduring, "gupa", disgusting, "kita", curing, and "māna", investigating, there are the suffixes "kha", "cha", and "sa".

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) cures (tikicchati), (he) investigates (vīmaṃsati).

1. tija (§457)
2. tij + kha (§433)
3. ti + tij + kha (§458)
4. ti + tik + kha (§473)
5. ti + tik + kha + ti (§414) = titikkhati (§11)

1. gupa (§457)
2. gup + cha (§433)
3. gu + gup + cha (§458)
4. gi + gup + cha
5. ji + gup + cha
6. ji + guc + cha (§472)
7. ji + guc + cha + ti (§414) = jigucchati (§11)

1. kita (§457)
2. kit + cha (§433)
3. ki + kit + cha (§458)
4. ta + kit + cha
5. ti + kit + cha
6. ti + kic + cha (§472)
7. ti + kic + cha + ti (§414) = tikicchati (§11)

1. māna (§457)
2. mān + sa (§433)
3. mā + mān + sa (§458)
4. mī + mān + sa
5. vī + mān + sa
6. vī + maṃ + sa
7. vī + maṃ + sa + ti (§414) = vīmaṃsati (§11)

Why it is said "vā" (sometimes)? To allow exceptions to the rule such as in the following examples: (he) sharpens (tejati), (he) protects (gopati), (he) honors (māṇeti).

434. 534. Bhuja-ghasa-hara-su-pādīhi tumicchathesu²⁹ (910).

Bhuja ghasa hara su pā icc' evamādīhi dhātūhi tumicchathesu kha cha sa icc' ete paccayā honti vā.

²⁹ Tumicchathesu ca (Sī).

Bhottum icchati = bubbhukkhati. Ghasitum icchati = jighacchati (Khu. i, 43). Haritum icchati = jigīsati (Khu. v, 359). Sotum icchati = sussusati (D. i, 220; A. i, 73). Pātum icchati = pivāsati.

Vā ti kimattham? Bhottum icchati.

Tumicchatthesū ti kimattham? Bhuñjati (Vin. ii, 97).

After "bhuja", "ghasa", "hara", "su" and "pā" in the meanings of wanting and to do.

Sometimes, after the roots "bhuja", swallowing, "ghasa", eating, "hara", taking, carrying, "su", hearing, and "pā", drinking, in the meanings of wanting and to do, there are the suffixes "kha", "cha" and "sa".

(He) wishes (icchati) to eat (bhottum) = wishes to eat (bubbhukkhati).

(He) wishes (icchati) to eat (ghasitum) = wishes to eat (jighacchati).

(He) wishes (icchati) to carry (haritum) = wishes to carry (jigīsati).

(He) wishes (icchati) to hear (sotum) = wishes to hear (sussusati).

(He) wishes (icchati) to drink (pātum) = wishes to drink (pivāsati).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following examples: (he) wishes (icchati) to eat (bhottum).

Why it is said "tumicchatthesu" (in the meaning of wanting and to do)? To prevent the operation of this rule when there are not the meanings of wanting and to do such as in the following example: (he) eats (bhuñjati).

435. 536. Āya nāmato kattūpamānā-d-ācāre (911).

Nāmato kattūpamānā ācārathe āyapaccayo hoti.

Samgho pabbatam iva attānam ācarati = pabbatāyati. Taḷākam samuddam iva attānam ācarati = samuddāyati. Saddo ciccītam iva attānam ācarati = ciccīṭāyati (Vin. iii, 320; S. i, 171). Evaṃ aññe pi yojetabbā.

There is "āya" after nouns in comparison as an agent and in behaviour.

After nouns there is there is suffix "āya" in comparison as an agent and in the meaning of behaviour.

The Samgha (Samgho) acts (ācarati) itself (attānam) like (iva) a mountain (pabbatam) = acts like a mountain (pabbatāyati). The lake (taḷākam) acts (ācarati) itself (attānam) like (iva) a sea (samuddam) = acts like a sea (samuddāyati). The sound (saddo) acts (ācarati) itself (attānam) like (iva) "ci-ci" (ciccītam) = acts like "ci-ci" (ciccīṭāyati). Thus also others should be formed.

436. 537. Īy' ūpamānā ca (912).

Nāmato upamānā ācāratthe ca īyapaccayo hoti.

Achattam chattam iva ācarati³⁰ = chattīyati. Aputtam puttam iva ācarati³¹ = puttīyati.

Upamānā ti kimattham? Dhammam ācarati³².

Ācāre ti kimattham? Achattam chattam iva rakkhati. Evam aññe pi yojetabbā.

Also there is "īya" in comparison.

Also there is the suffix "īya" after nouns in the meaning of behaviour in comparison.

(He) treats (ācarati) what is not an umbrella (achattam) like (iva) an umbrella (chattam) = treats like an umbrella (chattīyati). (He) treats (ācarati) someone who is not a son (aputtam) like (iva) a son (puttam) = treats like a son (puttīyati).

Why it is said "upamāna" (comparison)? To prevent the operation of this rule when there is no comparison such as in the following example: (he) practices (ācarati) the Dhamma (Dhammam).

Why it is said "ācāra" (behaviour)? To prevent the operation of this rule when there is not (a verb signifying) behaviour such as in the following example: (he) protects (rakkhati) what is not an umbrella (achattam) like (iva) an umbrella (chattam). Thus also others should be formed.

437. 538. Nāmamhā 'tticchatthe (913).

Nāmamhā attano icchatthe īyapaccayo hoti.

Attano pattam icchati = pattīyati. Evam vatthīyati, parikkhārīyati, cīvarīyati, dhanīyati, ghaṭīyati (DhA. i, 30).

Atticchatthe ti kimattham? Aññassa pattam icchati. Evam aññe pi yojetabbā.

After nouns in the meaning of desire for oneself.

After nouns there is the suffix "īya" in the meaning of desire of oneself.

(He) wishes (icchati) the bowl (pattam) for himself (attano) = wishes the bowl for himself (pattīyati). Thus (evam) (he) wishes the cloth for himself (vatthīyati), (he) wishes the requisites for himself (parikkhārīyati), (he) wishes the robes for himself (cīvarīyati), (he) wishes the wealth for himself (dhanīyati), (he) wishes the water bowl for himself (ghaṭīyati).

³⁰ Ācaratī ti (Sī).

³¹ Ācaratī ti (Sī).

³² Dhammam ācarati (Rū, Sad.). Dhammam ācaratī ti dhammacārī (K).

Why it is said "atticchatthe" (in the meaning of desire of oneself)? To prevent the operation of this rule when there is not the meaning of desire of oneself such in the following example: (he) wishes (icchatī) the bowl (pattam) for another (aññassa). Thus also others should be formed.

438. 540. Dhātūhi ñe-ñaya-ñāpe-ñāpayā kārītāni hetvatthe (914).

Sabbehi dhātūhi ñe ñaya ñāpe ñāpayā icc' ete paccayā honti kārītasāññā ca hetvatthe.

Yo koci karoti, tam añño "karohi karohi" icc' evam bravīti³³, atha vā karontam payojayati = kāreti (M. ii, 332), kārayati, kārāpeti (Vin. i, 240), kārāpayati. Ye keci karonti, te aññe "karotha karotha" icc' evam bruvanti³⁴ = kārenti (M. i, 121), kārayanti, kārāpentī (Vin. i, 121), kārāpayanti. Yo koci pacati, tam añño "pacāhi pacāhi" icc' evam bruvīti³⁵, atha vā pacantam payojayati = pāceti, pācayati, pācāpeti, pācāpayati. Ye keci pacanti, te aññe "pacatha pacatha" icc' evam bruvanti³⁶ = pācenti, pācayanti, pācāpentī, pācāpayanti. Evam bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati. Bhaṇenti, bhaṇayanti, bhaṇāpentī, bhaṇāpayanti. Tatha-r-iva aññe pi yojetabbā.

Hetvatthe ti kimattham? Karoti (M. i, 10), pacati.

Atthaggahaṇena alapaccayo hoti. Jotalati.

After roots, in the meaning of cause, there are "ñe", "ñaya", "ñāpe", "ñāpayā" (which are called) "kārīta".

After all roots, in the meaning of cause, there are the suffixes "ñe", "ñaya", "ñāpe", "ñāpayā", and they are called "kārīta".

Someone (yo koci) does (karoti), another (añño) says (bhavīti) thus (evam) to him (tam), "do (karohi), do (karohi)", or (atha vā) he engages (him) in (payojayati) doing (karontam) = (he) causes him to do (kāreti, kārayati, kārāpeti, kārāpayati). Some people (ye keci) do (karonti), others (aññe) say (bruvanti) thus (evam) to them (te), "do (karotha), do (karotha)" = (they) cause others to do (kārenti, kārayanti, kārāpentī, kārāpayanti). Someone (yo koci) cooks (pacati), another (añño) says (bhavīti) thus (evam) to him (tam), "cook (pacāhi), cook (pacāhi)", or (atha vā) (he) engages (payojati) (him) in cooking (pacantam) = (he) causes him to cook (pāceti, pācayati, pācāpeti, pācāpayati). Some people (ye keci) cook (pacanti), others (aññe) say (bruvanti) thus (evam) to them (te), "cook (pacatha), cook (pacatha)" = (they) cause them to cook (pāceti, pācayati, pācāpeti, pācāpayati). Likewise, (he) causes to recite

33 "Abravi, bravun" ti atītakālikapadāni katthaci dissanti, tam na yuttam, tamsamvaṇṇetabbabhūtānam "kāreti, kārentī" tyādīnam padānam vattamānakālikattā. Bruvanti (Rū. 502-sutte), brunti (Sad. Dhātumāla 145-piṭṭhe).

34 Purimapiṭṭhe passitabbam.

35 Purimapiṭṭhe passitabbam.

36 Purimapiṭṭhe passitabbam.

(bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati); (they) cause to recite (bhaṇenti, bhaṇayanti, bhaṇāpenti, bhaṇāpayanti). In this way also others should be formed.

Why it is said "hetvatthe" (in the meaning of cause)" To prevent the operation of this rule when there is not the meaning of cause such as in the following examples: (he) does (karoti), (he) cooks (pacati).

By taking "attha" there is also the suffix "ala". (He) causes to shine (jotalati).

439. 539. Dhāturūpe nāmasmā ṇayo ca (919).

Tasmā nāmasmā ṇayapaccayo hoti kāritasañño ca dhāturūpe sati.

Hatthinā atikkamati maggaṃ³⁷ = atihatthayati. Vīṇāya upagāyati gītaṃ³⁸ = upavīṇayati. Daḷhaṃ karoti vīriyaṃ³⁹ = daḷhayati. Visuddhā hoti ratti⁴⁰ = visuddhayati.

Caggahaṇena āra āla icc' ete paccayā honti. Santaṃ⁴¹ karoti = santāraṭi⁴²; upakkamaṃ karoti = upakkamālati.

Also when it has the appearance of a root there is "ṇaya".

Also when it has the appearance of a root, after a noun, there is the suffix "ṇaya" and it is called "kārita".

(He) crosses (atikkamati) the road (maggaṃ) by elephant (hatthinā) = (he) crosses the road by elephant (atihatthayati). (He) sings (upagāyati) a song (gītaṃ) with the harp (vīṇāya) = (he) sings with a harp (upavīṇayati). (He) makes (karoti) effort (vīriyaṃ) firm (daḷhaṃ) = (he) makes effort firm (daḷhayati). (He) the night (ratti) is (hoti) pure (visuddhā) = (it) is pure as the night (visuddhayati).

By taking "ca" there are also the suffixes "āra" and "āla". (He) makes (karoti) calm (santaṃ) = (he) makes calm (santāraṭi); (he) makes (karoti) effort (upakkamaṃ) = (he) makes effort (upakkamālati).

440. 445. Bhāva-kammesu yo (920).

Sabbehi dhātūhi bhāva-kammesu yapaccayo hoti.

Ṭhīyate, bujjhate, paccate, labbhate, karīyate, yujjate⁴³, uccate.

³⁷ Magganti (Sī).

³⁸ Gītanti (Sī).

³⁹ Vīriyanti (Sī).

⁴⁰ Rattīhi (Sī).

⁴¹ Santaraṃ (Sī).

⁴² Santāraṭi (Sī).

Bhāva-kammesū ti kimattham? Karoti, pacati, paṭhati.

There is "ya" in the passive (kamma) and impersonal (bhāva).

After all roots, in the passive (kamma) and impersonal (bhāva), there is the suffix "ya".⁴⁴

Standing (ṭhīyate); knowing or it is known (bujjhate); cooking or it is cooked (paccate); obtaining and it is obtained (labbhate); doing or it is done (karīyate); yoking or it is yoked (yujjate); saying or it is said (uccate).

Why it is said "bhāva-kammesū" (in the passive and impersonal)? To prevent the operation of this rule when there is not the passive or the impersonal such as in the following examples: (he) does (karoti), (he) cooks (pacati), (he) reads (paṭhati).

441. 447. Tassa cavagga-yakāra-vakārattam sadhātvantassa (921).

Tassa yapaccayassa cavagga-yakāra-vakārattam hoti dhātūnam antena⁴⁵ saha yathāsambhavam.

Vuccate, vuccante, uccate, uccante, paccate, paccante. Majjate, majjante, yujjate, yujjante. Bujjhate, bujjhante, kujjhate, kujjhante, ujjhate, ujjhante. Haññate, haññante. Kayyate, kayyante. Dibbate, dibbante.

Along with the end letter of the root of that (ya), there is the state of "ca" group, "y" and "v".

Of the suffix "ya" together with the end (letter) of the root there is the substitution of "ca" group, "y" and "v".

It is said (vuccate, uccate), they are said (vuccante, uccante); it is cooked (paccate), they are cooked (paccante). It is rubbed (majjate), they are rubbed (majjante); it is engaged (yujjate), they are engaged (yujjante). It is known (bujjhate), they are know (bujjhante); it is angry (kujjhate), they are angry (kujjhante); it is forsaken (ujjhate), they are forsaken (ujjhante). It is killed (haññate), they are killed (haññante). It is done (kayyate), they are done (kayyante). It is played (dibbate), they are played (dibbante).

442. 448. Ivaṇṇāgamo vā (922).

Sabbehi dhātūhi yamhi paccaye⁴⁶ pare ivaṇṇāgamo hoti vā.

Karīyate, karīyati (M. ii, 101), gacchīyate, gacchīyati.

⁴³ Ijjate (Sī).

⁴⁴ The suffix "ya" when added after intransitive roots, it has only the sense of impersonal; but after transitive roots it has both meanings.

⁴⁵ Dhātvantena (Sī).

⁴⁶ Tasmim yapaccaye (Sī).

Vā ti kimattham? Kayyate.

Sometimes there is insertion of "i" or "ī".

Sometimes, after all roots, when the suffix "ya" follows, there is the insertion of "i" or "ī".

Doing or it is done (karīyate, karīyati); going or it is gone (gacchīyate, gacchīyati).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: it is done (kayyate).

443. 449. Pubbarūpaṇ ca (923).

Sabbehi dhātūhi yapaccayo pubbarūpam āpajjate vā.

Vuḍḍhate, phallate, dammate, sakkate, labbhate, dissate⁴⁷.

And the previous form.

Sometimes, after all roots, the suffix "ya" reaches the previous form.

It is increased (vuḍḍhate); splitting (phallate); taming or it is tamed (dammate); obtaining or it is obtained (labbhate); seeing or it is seen (dissate).

444. 511. Tathā⁴⁸ kattari ca (924).

Yathā heṭṭhā bhāva-kammesu yapaccayassa ādeso hoti tathā kattari pi⁴⁹
yapaccayassa ādeso kātabbo.

Bujjhati (JA. i, 403), vijjhati, maññati (Khu. i, 22), sibbati (Vin: ii, 86).

Also in the active voice.

Just as above in the passive and impersonal there is substitution of the suffix "ya", likewise in the active voice the substitution of the suffix "ya" should be done.

(He) knows (bujjhati), (he) pierces (vijjhati), (he) thinks (maññati), (he) stitches (sibbati).

445. 433. Bhūvādito a (925).

⁴⁷ Sīhaḷapothhake ito param "vā ti kimattham? Damyate" ti pāṭho dissati, tathā Saddanītisuttamālāyam api.

⁴⁸ Yathā (Sī, K).

⁴⁹ Kattari ca (Sī).

Bhū icc' evamādito dhātugaṇato apaccayo hoti kattari.

Bhavati (Khu. i, 67), paṭhati, pacati, jayati.

After "bhū" and others there is a.

After the group of roots that begin with "bhū", there is the suffix "a" in the active voice.

(He) is (bhavati), (he) reads (paṭhati), (he) cooks (pacati), (he) conquers (jayati).

Formation of "bhavati":

1. bhū (§457)
2. bhū + ti (§414)
3. bhū + a + ti (§445)
4. bho + a + ti (§485)
5. bhava + a + ti (§513)
6. bhava + a + ti (83)
7. bhavati (§11)

Formation of "pacati"

1. paca (§457)
2. paca (§521)
3. pac + ti (§414)
4. pac + a + ti (§445)
5. pacati (§11)

446. 509. Rudhādito niggahitapubbañ ca (926).

Rudha icc' evamādito dhātugaṇato apaccayo hoti kattari, pubbe niggahitāgamo hoti.

Rundhati (SnA. i, 161), chindati, bhindati.

Caggahaṇena i ī e o icc' ete paccayā honti niggahitapubbañ ca.

Rundhiti, rundhīti, rundheti, rundhoti, sumbhoti, parisumbhoti.

Also after "rudha" and others there is (insertion of the) "niggahita" in front.

After the group of roots beginning with "rudha", there is the suffix "a" in the active voice, and in front there insertion of the "niggahita".

(He) obstructs (rundhati), (he) cuts (chindati), (he) breaks (bindati).

By taking "ca" there are also the suffixes "i", "ī", "e", "o" and the "niggahita" in front. (He) obstructs (rundhiti, rundhīti, rundheti, rundhoti), (he) strikes (sumbhoti, parisumbhoti).

Formation of "rundhati", (he obstructs).

1. rudha (§457)
2. rudha (§521)
3. rudh + ti (§414)
4. rudh + a + ti (§445)
4. rumd̐h + a + ti (§446)
5. rundh + a + ti (§31)
6. rundhati (§11)

447. 510. Divādito yo (928).

Divu icc' evamādito dhātugaṇato yapaccayo hoti kattari.

Dibbati (VinA. i, 6), sibbati (Vin. ii, 86), yujjhati, vijjhati, bujjhati (Khu. i, 33).

After "divu" and others there is "yo".

After the group of roots that begin with "divu" there is the suffix "ya" in the active voice.

(He) plays or shines (dibbati), (he) stitches (sibbati), (he) fights (yujjhati), (he) pierces (vijjhati), (he) knows (bujjhati).

Formation of "dibbati".

1. divu (§457)
2. divu (§521)
3. div + ti (§414)
4. div + ya + ti (§447)
5. div + ya + ti (§444)
6. divv + a + ti (§28)
7. dibb + a + ti (§20)
8. dibbati (11)

448. 512. Svādito ṇu-ṇā-uṇā ca (929).

Su icc' evamādito dhātugaṇato ṇu ṇā uṇā icc' ete paccayā honti kattari.

Abhisuṇoti, abhisuṇāti; saṁvuṇoti, saṁvuṇāti; āvuṇoti, āvuṇāti; pāpuṇoti⁵⁰, pāpuṇāti (M. ii, 99).

Also after "su" there is "ṇu", "ṇā", "uṇā".

After the group of roots that begin with "su", there are the suffixes "ṇu", "ṇā", "uṇā" in the active voice.

⁵⁰ "Pāpuṇoti" ti udāharaṇam na yuttan ti ācariyā vadanti, Nyāsasuttaniddesa-Padarūpasiddhi-Saddanītigānthesu pi natthi. Papubba-apa-dhātutohi ṇu-paccayena vā ṇā-paccayena vā uṇā-paccayena vā "pāpuṇoti" ti rūpam na sijjhati.

(He) hears (abhisuṇoti, abhisuṇāti); (he) restrains (saṃvuṇoti, saṃvuṇāti); (he) strings (āvuṇoti, āvuṇāti); (he) reaches (pāpuṇoti, pāpuṇāti).

Formation of "suṇoti" (he hears).

1. su (§457)
2. su + ti (§414)
3. su + ṇu + ti (§448)
4. su + ṇo + ti (§485)
5. suṇoti (§11)

Formation of "suṇāti" (he hears).

1. su (§457)
2. su + ti (§414)
3. su + ṇā + ti (§448)
4. suṇāti (§448)

449. 513. Kiyādito nā (930).

Kī icc' evamādito dhātugaṇato nāpaccayo hoti kattari.

Kiṇāti, jināti (Khu. i, 64), dhunāti, munāti, lunāti, punāti⁵¹.

After "kī" and others there is "nā".

After the group of roots that begin with "kī" there is the suffix "nā" in the active voice.

(He) buys (kiṇāti), (he) conquers (jināti), (he) shakes (dhunāti), (he) knows (munāti), (he) cuts (lunāti), (he) cleans (punāti).

Formation of "kiṇāti".

1. kī (§457)
2. kī + ti (§414)
3. kī + nā + ti (§449)
4. ki + nā + ti (§517)
5. ki + ṇā + ti (§449)
6. kiṇāti (§11)

450. 517. Gahādito ppa-ṇhā (931).

Gaha icc' evamādito dhātugaṇato ppa ṇhā icc' ete paccayā honti kattari.

Gheppati, gaṇhāti (VinA. i, 20).

After "gaha" and others there are "ppa" and "ṇhā".

⁵¹ Muṇāti, luṇāti, puṇāti (Sī).

After the group of roots that begin with "gaha", there are the suffixes "ppa" and "ṇhā" in the active voice.

(He) takes (gheppati, gaṇhāti).

Formation of "gaṇhāti".

1. gaha (§457)
2. gaha + ti (§414)
3. gaha + ṇhā + ti (§450)
- 4.
5. gaṇhāti (§11)

451. 520. Tanādito o-yirā (932).

Tanu icc' evamādito dhātugaṇato o yira icc' ete paccayā honti kattari.

Tanoti, tanohi; karoti (M. i, 10), karoḥi (Khu. ii, 172); kayirati, kayirāhi.

After "tanu" and others there are "o" and "yira".

After the group of roots that begin with "tanu" there are the suffixes "o" and "yira" in the active voice.

(He) stretches (tanoti), (you) stretch (tanohi); (he) does (karoti), (you) do (karoḥi); (he) does (kayirati), (you) do (kayirāhi).

Formation of "tanoti".

1. tanu (§457)
2. tanu (§521)
3. tan + ti (§414)
4. tan + o + ti (§451)
5. tanoti (§11)

452. 525. Curādito ṇe-ṇayā (933).

Cura icc' evamādito dhātugaṇato ṇe ṇaya icc' ete paccayā honti kattari, kāritasaññā ca.

Coreti, corayati; cinteti (JA. i, 227), cintayati; manteti, mantayati.

After "cura" and others there are "ṇe" and "ṇayā".

After the group of roots that begin with "cura", there are the suffixes "ṇe" and "ṇaya" in the active voice.

(He) steals (coreti, corayati); (he) thinks (cinteti, cintayati); (he) consults (manteti, mantayati).

Formation of "coreti".

1. cura (§457)
2. curā (§521)
3. cur + ti (§414)
4. cur + ñe + ti (§452)
5. cur + ñe + ti (§523)
6. cor + e + ti (§483)
7. coreti (§11)

Formation of "corayati".

1. cura (§457)
2. curā (§521)
3. cur + ti (§414)
4. cur + ñaya + ti (§452)
5. cur + ñaya + ti (§523)
6. cor + aya + ti (§483)
7. corayati (§11)

453. 444. Attanopadāni bhāve ca kammani (934).

Bhāve ca kammani ca attanopadāni honti.

Uccate, uccante; majjate, majjante; yujjate, yujjante; kujjhate, kujjhante; labbhate, labbhante; kayyate, kayyante.

Also in the impersonal and passive voice there are "attanopada" (inflections).

There are "attanopada" (inflections) in the impersonal and passive voice.

Saying or (it) is said (uccate), saying or (they) are said (uccante); (it) is rubbed (majjate), (they) are rubbed (majjante); (it) is engaged (yujjate), (they) are engaged (yujjante); (he) is angry (kujjhate), (they) are angry (kujjhante); obtaining or (it) is obtained (labbhate), obtaining (they) are obtained (labbhante); doing or (it) is done (kayyate), doing or (they) are done (kayyante).

454. 440. Kattari ca (935).

Kattari ca attanopadāni honti.

Maññate, rocate, socate, bujjhate, jāyate (Khu. i, 45).

Also in the active voice.

Also in the active voice there are "attanopada" (inflections).

(He) thinks (maññate), (he) shines (rocate), (he) grieves (socate), (he) knows (bujjhate), (he) arises (jāyate).

455. 530. Dhātuppaccayehi vibhattiyo (936).

Dhātuniddiṭṭhehi paccayehi khādi-kāritantehi vibhattiyo honti.

Titikkhati (Khu. i, 59), jigucchati (M. ii, 87), vīmaṃsati (A. ii, 304),
samuddāyati, puttīyati, kāreti (M. ii, 332), pāceti.

After roots with suffixes there are inflections.⁵²

After roots, which meanings are indicated by the suffixes beginning with "kha" and ending with "kārita", there are inflections

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) investigates (vīmaṃsati), (he) acts like a sea (samuddāyati), (he) treats like a son (puttīyati), (he) causes to do (kāreti), (he) causes to cook (pāceti).

456. 430. Kattari parassapadaṃ (937).

Kattari parassapadaṃ hoti.

Karoti (Khu. vii, 83), pacati, paṭhati, gacchati (M. i, 326).

In the active voice there is the "parassapada" (inflection).

In the active voice there is the "parassapada" (inflection).

(He) does (karoti), (he) cooks (pacati), (he) reads (paṭhati), (he) goes (gacchati).

457. 424. Bhūvādayo dhātavo (938).

Bhū icc' evamādayo ye saddagaṇā, te dhātusaññā honti.

Bhavati (M. ii, 338), bhavanti (M. ii, 335), carati, caranti (M. i, 129), pacati, pacanti, cintayati, cintayanti, hoti (M. i, 10), honti (M. i, 10), gacchati (M. iii, 338), gacchanti (A. ii, 5).

"Bhū" and others are (called) roots.

Those group of words that begin with "bhū" are called roots (dhātu).

(He) is (bhavati), (they) are (bhavanti); (he) walks (carati), (they) walk (caranti); (he) cooks (pacati), (they) cook (pacanti); (he) thinks (cintayati), (they) think (cintayanti); (he) is (hoti), (they) are (honti); (he) goes (gacchati), (they) go (gacchanti).

Iti ākhyāta-kappe dutiyo kaṇḍo
Thus ends the second section in the verb chapter

TATIYA-KAṆḌA

Third Section

458. 461. Kvac' ādivaṇṇānam ekassarānaṁ dvebhāvo (939).

Ādibhūtānaṁ vaṇṇānaṁ ekassarānaṁ kvaci dvebhāvo hoti.

Titikkhati, jigucchati, tikicchati, vīmaṁsati, bubhukkhati, pivāsati, daddallati, dadāti (Khu. i, 49), jahāti (Khu. vii, 96), caṅkamati (A. ii, 212).

Kvacī ti kiṁmatthaṁ? Kampati, calati.

Sometimes there is reduplication of the beginning letters which have one vowel.

Sometimes there is reduplication of the beginning letters that have one vowel.

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) cures (tikicchati), (he) investigates (vīmaṁsati), (he) wishes to eat (bubhukkhati), (he) wishes to drink (pivāsati), (he) shines brilliantly (daddallati), (he) gives (dadāti), (he) renounces (jahāti), (he) walks up and down (caṅkamati).

Why it is said "sometimes" (kvaci)? To allow an exception of the rule such as in the following example: (he) trembles (kampati), (he) shakes (calati).

459. 462. Pubbo 'bbhāso (940).

Dvebhūtassa dhātussa yo pubbo, so abbhāsasañño hoti.

Dadhāti, dadāti, babhūva.

The previous (syllable) is "abbhāsa".

The previous (syllable) of the reduplicated root it is called "abbhāsa".

(He) holds (dadhāti), (he) gives (dadāti), (he) became (babhūva).

460. 506. Rasso (941).

Abbhāse vattamānassa sarassa rasso hoti.

Dadhāti, jahāti (Khu. vii, 96).

Short.

The vowel in the previous (syllable) becomes short.

(He) holds (dadhāti), (he) abandons (jahāti).

461. 464. Dutiya-catutthānaṃ paṭhama-tatiyā (942).

Abbhāsagatānaṃ dutiya-catutthānaṃ paṭhama-tatiyā honti.

Ciccheda, bubhukkhati, babhūva, dadhāti.

First and third of second and fourth.

There are first and third (consonants) of the second and fourth (consonants) which are "abbhāsa" (previous reduplicated syllables).

(He) cut (ciccheda), (he) wishes to eat (bubhukkhati), (he) became (babhūva), (he) holds (dadhāti).

462. 467. Kavaggassa cavaggo (943).

Abbhāse vattamānassa kavaggassa cavaggo hoti.

Cikicchati, jigucchati, jighacchati (Khu. i, 43), jigīsati⁵³ (Khu. v, 359), jaṅgamati, caṅkamati (A. ii, 212).

"Ca" group of "ka" group.

There is "ca" group of the "ka" group of "abbhāsa" (previous reduplicated syllables).

(He) cures (cikicchati), (he) is disgusted (jigucchati), (he) wishes to eat (jighacchati), (he) wants to carry (jigīsati), (he) goes (jaṅgamati), (he) walks up and down (caṅkamati).

463. 532. Māna-kitānaṃ va-tattaṃ vā (944).

⁵³ Jigimsati (Sī).

Māna kita icc' etesaṃ dhātūnaṃ abbhāsagatānaṃ vakāra-takārattaṃ hoti vā yathāsaṅkhyāṃ.

Vīmaṃsati, tikicchati (Khu. vi, 183).

Vā ti kimatthaṃ? Cikiricchati.

Sometimes, there are "va" and "ta" of "māna" and "kita".

There are "va" and "ta" of the "abbhāsa" of the roots "māna" and "kita".

(He) thinks (vīmaṃsati), (he) cures (tikicchati).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) cures (cikiricchati).

464. 504. Hassa jo (945).

Abbhāse vattamānassa hakārassa jo hoti.

Jahāti (Khu. i, 183), juhvati, juhōti, jahāra.

There is "ja" of "ha".

There is "ja" of the letter "ha" which is "abbhāsa" (the previous syllable of reduplicated root).

(He) abandons (jahāti), (he) sacrifices (juhvati, juhōti), (he) carried (jahāra).

465. 463. Antass' ivaṇṇ' ākāro vā (946).

Abbhāsassa antassa ivaṇṇo hoti, ākāro vā.

Jigucchati (M. ii, 87), pivāsati, vīmaṃsati, jighacchati (Khu. i, 43), babhūva, dadhāti.

Vā ti kimatthaṃ? Bubhukkhati.

Sometimes there are "i", "ī", and "a" of the end.

Sometimes there "i", "ī", and "a" of the end of "abbhāsa" (reduplicate syllable).

(He) reproaches (jigucchati), (he) wishes to drink (pivāsati), (he) investigates (vīmaṃsati), (he) wishes to eat (jighacchati), (he) became (babhūva), (he) holds (dadhāti).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) wishes to eat (bubhukkhati).

466. 489. Niggahitañ ca (947).

Abbhāsassa ante niggahitāgamo hoti vā.

Caṅkamati (M. iii, 154), cañcalati, jaṅgamati.

Vā ti kimattham? Pivāsati, daddallati.

Sometimes there is the "niggahita".

Sometimes at the end of the "abbhāsa" (reduplicated syllable) there is insertion of the "niggahita".

(He) walks up and down (caṅkamati), (he) shakes (cañcalati), (he) goes about (jaṅgamati).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) wishes to eat (pivāsati), (he) shines brilliantly (daddallati).

467. 533. Tato pā-mānānam vā-mam sesu (948).

Tato abbhāsato pā māna icc' etesaṃ dhātūnaṃ vā mam icc' ete ādesā honti yathāsaṅkhyam sapaccaye pare.

Pivāsati, vīmaṃsati.

After that (abbhāsa) there are "vā" and "mam" of "pā" and "māna" when "sa" follows.

After that "abbhāsa" (reduplicated syllable), there are the substitutions "vā" and "mam" respectively of the roots "pā" and "māna" when the suffix "sa" follows.

(He) wishes to drink (pivāsati), (he) investigates (vīmaṃsati).

468. 492. Thā tiṭṭho (949).

Thā icc' etassa dhātussa tiṭṭhādeso hoti vā.

Tiṭṭhati (M. i, 155), tiṭṭhatu (M. i, 196); tiṭṭheyya (M. i, 190), tiṭṭheyyum.

Vā ti kimattham? Thāti.

"Thā" becomes "tiṭṭha".

Sometimes the root "thā" is substituted by "tiṭṭha".

(He) stands, (let he) stand (tiṭṭhatu), (he) would stand (tiṭṭheyya), (they) would stand (tiṭṭheyyum).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (he) stands (thāti).

469. 494. Pā pivo⁵⁴ (949).

Pā icc' etassa dhātussa pivādeso hoti vā.

Pivati (M. ii, 5), pivatu (Khu. i, 175); piveyya, piveyyum.

Vā ti kimattham? Pāti.

"Pā" becomes "piva".

Sometimes the root "pā" is substituted by "piva".

(He) drinks (pivati), (let he) drink (pivatu), (he) would drink (piveyya), (they) would drink (piveyyum).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) drinks (pāti).

470. 514. Ñāssa jā-jam-nā (950).

Ñā icc' etassa dhātussa jā-jam-nāadesā honti vā⁵⁵.

Jānāti (M. i, 141, 143); jāneyya, jāniyā, jāññā (Khu. i, 37); nāyati.

There are "jā", "jam" and "nā" of "ñā".

Sometimes the root "ñā" is substituted by "jā", "jam" and "nā".

(He) knows (jānāti), (he) should know (jāneyya, jāniyā, jāññā);⁵⁶ (he) knows (nāyati).

471. 483. Disassa passa-dissa-dakkhā vā (951).

⁵⁴ Pā pibo (Rū, Sī).

⁵⁵ Vāggahaṇamihānuvattate (Syā), vā ti kimattham? Viññāyati (Sī, Sad.) jādeso nāmhi jam nāmhi, nābhāvo timhi evidha.

⁵⁶ See Kac §508 for "jāniyā" and "jāññā".

Disa icc' etassa dhātussa passa dissa dakkha icc' ete ādesā honti vā.

Passati (Khu. i, 53), dissati (Khu. i, 176), dakkhati (Khu. i, 410), adakkha.

Vā ti kimattham? Addasa (M. i, 196).

Sometimes there are "passa", "dissa" and "dakkha".

Sometimes the root "disa" is substituted by "passa", "dissa" and "dakkha".

(He) sees (passati, dissati),⁵⁷ (he) will see (dakkhati), (he) saw (adakkha).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (he) saw (adassa).

472. 531. Byañjanantassa co chapaccayesu ca (952).

Byañjanantassa dhātussa co hoti chapaccayesu paresu⁵⁸.

Jigucchati, tikicchati, jighacchati.

There is "ca" of the end consonant when the suffix "cha" follows.

There is "ca" of the end consonant of the root when the suffix "cha" follows.

(He) is disgusted (jigucchati), (he) cures (tikicchati), (he) wishes to eat.

Note:

In "jigucchati", the root is "gupa". After the elision of the end vowel of the root and placing the suffix "cha", the end consonant of the root is changed to "c". In "tikicchati", the root is "kita". After the elision of the end vowel of the root and placing the suffix "cha", the end consonant of the root is changed to "c". In "jighacchati", the root is "ghasa". After the elision of the end vowel of the root and placing the suffix "cha", the end consonant of the root is changed to "c".

473. 529. Ko khe ca (953).

Byañjanantassa dhātussa ko hoti khapaccaye pare.

Titikkhati (Khu. i, 59), bubhukkhati.

And there is "ka" when "kha" follows.

There is "ka" of the end consonant of the root when the suffix "kha" follows.

⁵⁷ According to Kaccāyana "dissati" can be both active and passive.

⁵⁸ Chappaccaye pare (Sī, Rū).

(He) endures (titikkhati), (he) wishes to eat (bubhukhati).

Note:

In "titikkhati", the root is "tija". After the elision of the end vowel of the root and placing the suffix "kha", the end consonant of the root, "j", is changed to "k".

474. 535. Harassa gī se⁵⁹ (954).

Hara icc' etassa dhātussa sabbass' eva gīādeso hoti sapaccaye pare.

Jigīsati⁶⁰ (Khu. v, 359).

There is "gī" of "hara" when "sa" follows.

There is substitution by "gī" of all the root "hara" when the suffix "sa" follows.

(He) wishes to carry (jigīsati).

475. 465. Brū-bhūnam āha-bhūvā parokkhāyam (956).

Brū bhū icc' etesaṃ dhātūnaṃ āha bhūva icc' ete ādesā honti yathāsaṅkhyāṃ parokkhāyaṃ vibhattiyaṃ.

Āha (M. i, 196), āhu (Khu. i, 260); babhūva, babhūvu.

Parokkhāyam iti kimatthaṃ? Abravum (JA. v, 17).

In the "parokkhā", there are "āha" and "bhūva" of "brū" and "bhū".

The roots "brū" and "bhū" are substituted by "āha" and "bhūva" respectively when there is the inflection "parokkhā".

(He) said (āha), (they) said (āhu); (he) was (babhūva), (they) were (babhūvu).

Why it is said "parokkhā"? To prevent the operation of this rule when there is not "parokkhā" such as in the following example: (they) were (abravum).

476. 442. Gamiss' anto ccho vā sabbāsu (957).

Gamu icc' etassa dhātussa anto makāro ccho hoti vā sabbāsu paccayavibhattīsu.

⁵⁹ Gīm se (Sī).

⁶⁰ Jigīmsati (Sī).

Gacchamāno (JA. i, 226), gacchanto (M. ii, 302). Gacchati (M. ii, 338), gameti. Gacchatu, gametu. Gaccheyya (VinA. i, 104), gameyya. Agacchā, agamā. Agacchī, agamī. Gacchissati, gamissati (VinA. i, 68). Agacchissā, agamissā.

Gamisse ti kimattham? Icchati (Khu. i, 55).

Sometimes the end of "gamu" becomes "ccha" when all (inflections) follow.

Sometimes, when all inflections and suffixes follow, "m", that is the end of the root "gamu", going, becomes "ccha".

Going (gacchamāno, gacchanto). (He) goes (gacchati, gameti). Go (gacchatu, gametu). (He) should go (gaccheyya, gameyya). (He) went (agacchā, agamā). (He) went (agacchī, agamī). (He) will go (gacchissati, gamissati). (If he) would go (agacchissā, agamissā).

Why it is said "gamissa" (of "gamu")? To prevent the operation of this rule when there is not "gamu" such as in the following example: (he) wishes (icchati).

477. 479. Vacass' ajjatanimhi-m-akāro o (958).

Vaca icc' etassa dhātussa akāro ottam āpajjate ajjatanimhi vibhattimhi.

Avoca (M. i, 17), avocum (M. i, 118).

Ajjatanimhī ti kimattham? Avaca (M. i, 183), avacū.

When there is the "ajjatanī", the "a" of "vaca" becomes "o".

When there is the inflection "ajjatanī", the "a" of the root "vaca" becomes "o".

(He) said (avoca), (they) said (avocum).

Why it is said "ajjatanī"? To prevent the operation of this rule when there is not the "ajjatanī" such as in the following example: (he) said (avaca), (they) said (avacū).

478. 438. Akāro dīgham hi-mi-mesu (959).

Akāro dīgham āpajjate hi mi ma icc' etesu vibhattīsu.

Gacchāhi (VinA. i, 68), gacchāmi (Khu. v, 324), gacchāma (Khu. iii, 28), gacchāmhe.

Mikāraggahaṇena hivibhattimhi akāro kvaci na dīgham āpajjate. Gacchahi.

When there are "hi", "mi" and "ma", the letter "a" becomes long.

When the inflections "hi", "mi" and "ma" follow, the letter "a" becomes long.

(You) go (gacchāhi), (I) go (gacchāmi), (we) go (gacchāma, gacchāmhe).

By taking the letter "mi", when there is the inflection "hi", sometimes the letter "a" does not become long. (You) go (gacchahi).

479. 452. Hi lopam vā (960).

Hivibhatti lopam āpajjate vā.

Gaccha, gacchāhi; gama, gamāhi; gamaya, gamayāhi.

Hī ti kimattham? Gacchati, gamayati.

Sometimes "hi" is elided.

Sometimes the inflection "hi" is elided.

(You) go (gaccha, gacchāhi; gama, gamāhi); (you) cause to go (gamaya, gamayāhi).

Why it is said "hi"? To prevent the operation of this rule when there is not "hi" such as in the following example: (he) goes (gacchati), (he) causes to go (gamayati).

480. 490. Hotissar' eh'-oh'-e bhavissantimhi ssassa ca (961).

Hū icc' etassa dhātussa saro eha-oha-ettam āpajjate bhavissantimhi, ssassa ca lopo hoti vā.

Hehiti, hehinti; hohiti, hohinti; heti, henti. Hehissati, hehissanti; hohissati, hohissanti; hessati (Khu. iii, 25), hessanti.

Hū ti kimattham? Bhavissati (VinA. i, 5), bhavissanti (M. i, 52).

Bhavissantimhī ti kimattham? Hoti.

The vowel of "hū", becomes "eha", "oha" and "e", when there is the "bhavissantī" (future) and "ssa" (is elided).

The vowel of the root "hū" becomes "cha", "oha" and "e" when there is the "bhavissantī" and sometimes "ssa" is elided.

(He) will be (hehiti, hohiti, heti), (they) will be (hehinti, hohinti, henti). (He) will be (hehissati, hohissati, hessati), (they) will be (hehissanti, hohissati, hessanti).

Why it is said "hū"? To prevent the operation of this rule when there is not "hū" such as in the following example: (he) will be (bhavissati), (they) will be (bhavissanti).

Why it is said "bhavissantimhi" (in the future)? To prevent the operation of this rule when there is not the "bhavissantī" such as in the following example: (he) is (hoti).

481. 524. Karassa sapaccayassa kāho (962).

Kara icc' etassa dhātussa sapaccayassa kāhādeso hoti vā bhavissantimhi vibhattimhi, ssassa ca niccam lopo hoti.

Kāhati (JA. ii, 401), kāhiti (Khu. i, 64); kāhasi (Khu. i, 36), kāhisi; kāhāmi (DhA. i, 288), kāhāma.

Vā ti kimattham? Karissati (VinA. i, 75), karissanti (DhA. i, 153).

Sapaccayaggahaṇena aññehi pi bhavissantiyā vibhattiyā khāmi khāma chāmi chāma icc' ādayo ādesā honti. Vakkhāmi (JA. i, 366), vakkhāma (JA. i, 170); vacchāmi (Vin. iii, 76), vacchāma.

There is "kāha" of "kara" together with the suffix.

Sometimes, the root "kara" together with the suffix is substituted by "kāha" when there is the inflection "bhavissantī", and there is always elision of "ssa".

(He) will do (kāhati, kāhiti); (you) will do (kāhasi, kāhisi); (I) will do (kāhāmi), (we) will do (kāhāma).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: "(he) will do (karissati), (they) will do (karissanti).

By taking "sapaccaya", after other (roots) also, the "bhavissantī" inflection is changed to "khāmi", "khāma", "chāmi", "chāma". (I) will say (vakkhāmi), (we) will say (vakkhāma); (I) will dwell (vacchāmi), (we) will dwell (vacchāma).

Iti ākhyāta-kappe tatiyo kaṇḍo.

Thus ends the third section in the verb chapter

CATUTTHA-KAṆḌA FOURTH SECTION

482. 508. Dā-d-antass' am mi-mesu (972).

Dā icc'etassa dhātussa antassa am hoti mi ma icc' etesu.

Dammi (Khu. v, 325), damma.

When "mi" and "ma" follow there is "am" of the end of "dā".

When "mi" and "ma" follow, there is "am" of the end of the root "dā".

(I) give (dammi), (we) give (damma).

483. 527. Asaṃyogantassa vuddhi kārite (973).

Asaṃyogantassa dhātussa kāriye vuddhi hoti.

Kāreti (M. ii, 332), kārenti (M. i, 121); kārayati, kārayanti; kārāpeti (Vin. i, 240), kārāpentī (Vin. i, 218); kārāpayati, kārāpayanti.

Asaṃyogantasse ti kimattham? Cintayati, mantayati.

In the causative there is strengthening of (vowel of the root that) does not end in a conjunct consonant.

In the causative, there is strengthening of (the vowel of) the root that does not end in a conjunct consonant.

(He) causes to do (kāreti, kārayati, kārāpeti, kārāpayati), (they) cause to do (kārenti, kārayanti, kārāpentī, kārāpayanti).

Why it is said "asaṃyogantassa" (that does not end in a conjunct consonant)? To prevent the operation of this rule when it does end in a conjunct consonant such as in the following example: (he) thinks (cintayati), (he) consults (mantayati).

484. 542. Ghaṭṭādīnaṃ vā (974).

Ghaṭṭādīnaṃ dhātūnaṃ asaṃyogantānaṃ vuddhi hoti vā kārite.

Ghāṭeti (Vin. ii, 295), ghaṭeti (Vin. ii, 295); ghāṭayati, ghaṭayati; ghāṭāpeti, ghaṭāpeti; ghāṭāpayati, ghaṭāpayati; gāmeti, gameti; gāmayati, gamayati; gāmāpeti, gamāpeti; gāmāpayati, gamāpayati.

Ghaṭṭādīnaṃ iti kimattham? Kāreti.

Sometimes of "ghaṭa" and others.

Sometimes, in the causative there is strengthening of (the vowel of) the root that does not end in a conjunct consonant, of roots "ghaṭa" and others.

(He) causes to try (ghāṭeti, ghaṭeti; ghāṭayati, ghaṭayati; ghāṭāpeti, ghaṭāpeti; ghāṭāpayati, ghaṭāpayati; (he) causes to go (gāmeti, gameti; gāmayati, gamayati; gāṃāpeti, gamāpeti; gāṃāpayati, gamāpayati).

Why it is said "ghaṭādīnaṃ" (of "ghaṭa" and others)? To prevent the operation of this rule when there is not "ghaṭa" and others such as in the following example: (he) causes to do (kāreti).

485. 434. Aññesu ca (975).

Aññesu ca paccayesu sabbesaṃ dhātūnaṃ asaṃyogantānaṃ vuddhi hoti.

Jayati, hoti, bhavati.

Caggahaṇena ṇupaccayassā pi vuddhi hoti. Abhisuṇoti.

And in others.

And when other suffixes (other than the causative) follow, there is strengthening of (the vowel of) all roots that does not end in a conjunct consonant.

(He) conquers (jayati), (he) is (hoti), (he) is (bhavati).

By taking "ca" there is also strengthening of the suffix "ṇu". (He) hears (abhisuṇoti).

486. 543. Guha-dusānaṃ dīghaṃ (977).

Guha dusa icc'etesāṃ dhātūnaṃ saro dīghaṃ āpajjate kārite.

Gūhayati, dūsayati.

There is long of "guha" and "dusa".

The vowel of the roots "guha" and "dusa" becomes long in the causative.

(He) causes to protect (gūhayati), (he) causes to injure, spoil (dūsayati).

487. 478. Vaca-vasa-vahādīnaṃ ukāro vassa ye (978-9).

Vaca vasa vaha icc' evamādīnaṃ dhātūnaṃ vakārassa ukāro hoti yapaccaye pare.

Uccate, vuccati (VinA. i, 17); vussati (M. i, 201); vuyhati (Khu. vii, 3).

When there is "ya", the "v" of "vaca", "vasa", "vaha" and others becomes "u".

When the suffix "ya" follows, there is "u" of the "v" of the roots "vaca", "vasa", "vaha" and others.

(It) is said (uccati, vuccati); (he) causes to live (vussati); (he) is carried away (vuyhati).

488. 481. Havipariyayo lo vā (980).

Hakārassa vipariyayo hoti yapaccaye pare, yapaccayassa ca lo hoti vā.

Vulhati, vuyhati (Khu. vii, 3).

There is reversion of "ha" and sometimes there is "la".

When the suffix "ya" follows, there is reversion of the letter "h", and sometimes there is "la" of "ya".

(It) is carried (vulhati, vuyhati).

Formation of "vuyhati".

It comes from the root "vaha", carrying.

1. vaha (§457)

2. vaha (§521)

3. vah + ti (§414)

4. vah + ya + ti

5. vuh + ya + ti (§487)

6. vuy + ha + ti (§488)

7. vuyhati (§11)

489. 519. Gahassa ghe ppe (981).

Gaha icc' etassa dhātussa sabbassa ghekāro hoti ppapaccaye pare.

Gheppati.

When there is "ppa" there is "ghe" of "gaha".

When the suffix "ppa"⁶¹ follows, there is "ghe" of all the root "gaha".

(He) takes (gheppati).

490. 518. halopo ṇhāmhi (982).

Gaha icc' etassa dhātussa hakārassa lopo hoti ṇhāmhi paccaye pare.

⁶¹ "Ppa" is one of the conjugational signs (vikaraṇa) of the "kiyādi" group.

Gaṇhāti (VinA. i, 20).

When there is "ṇhā", there is elision of "ha".

When the suffix "ṇhā"⁶² follows, there is elision of the letter "h" of the root "gaha".

(He) takes (gaṇhāti).

491. 523. Karassa kāsattam ajjatanimhi (983).

Kara icc' etassa dhātussa sabbassa kāsattam hoti vā ajjatanimhi vibhattimhi.

Akāsi (M. ii, 194), akāsurū. Akari, akarū (D. ii, 204).

Kāsattamitibhāvaniddesena aññatthā pi sāgamo hoti. Ahosi (VinA. i, 10), adāsi (VinA. i, 9).

In the "ajjatanī" there is "kāsa" of "kara".

Sometimes, when the "ajjatanī" inflection follow, there is "kāsa" of all the root "kara".

(He) did (akāsi, akari), (they) did (akāsurū, akarū).

By showing state as "kāsa", also when there are other (inflections), there is insertion of "s". (He) was (ahosi), (he) gave (adasi).

492. 499. Asasmā mi-mānam mhi-mhā 'ntalopo ca (987).

Asa icc' etāya dhātuyā mi ma icc' etesam vibhattīnam mhi-mhādesā honti vā, dhātvantassa lopo ca.

Amhi (M. ii, 302), amha. Asmi (M. i, 49), asma.

After "asa" there are "mhi" and "mha" of "mi" and "ma" and elision of the end (consonant of the root).

Sometimes, there are the substitutions "mhi" and "mha" of the inflections "mi" and "ma" of the root "asa", and elision of the end (consonant) of the root.

(I) am (amhi, asmi), (we) are (amha, asma).

493. 498. Thassa tthattam (988).

⁶² "Nhā" is one of the conjugational signs (vikaraṇa) of the "kiyādi" group.

Asa icc' etāya dhātuyā thassa vibhattissa tthattam hoti, dhātvantassa lopo ca.

Attha (JA. i, 222).

There is "ttha" of "tha".

There is "ttha" of the inflection "tha" of the root "asa", and elision of end (consonant) of the root.

(You) are (attha).

494. 495. Tissa tthittam (989).

Asa icc' etāya dhātuyā tissa vibhattissa tthittam hoti, dhātvantassa lopo ca.

Atthi (Vin. i, 153).

There is "tthi" of "ti".

There is "tthi" of the inflection "ti" of the root "asa", and elision of the end (consonant) of the root.

(He) is (atthi).

495. 500. Tussa tthuttam (991).

Asa icc' etāya dhātuyā tussa vibhattissa tthuttam hoti, dhātvantassa lopo ca.

Atthu (D. iii, 159).

There is "tthu" of "tu".

There is "tthu" of the inflection "tu" of the root "asa", and elision of the end (consonant) of the root.

(Let it) be (atthu).

496. 497. Simhi ca (992).

Asass' eva dhātussa simhi vibhattimhi antassa lopo ca hoti.

Ko nu tvam asi (S. i, 104) mārisa?

And when there is "si".

When there is "si", there is elision of the end (consonant) of the root "asa".

Who are you Sir?

497. 477. Labhasmā ī-imnam ttha-ttham (1003).

Labha icc' etāya dhātuyā ī-imnam vibhattīnam ttha-tthamādesā honti,
dhātvantassa lopo ca.

Alattha (M. ii, 239), alattham (M. ii, 188).

There are "ttha" and "ttham" of "ī" and "im" of "labha".

There are substitutions "ttha" and "ttham" of the inflections "ī" and "im" of the root "labha",
and elision of the end (consonant) of the root.

(He) got (alattha), (I) got (alattham).

498. 480. Kusasmā-d-ī cchi (1004).

Kusa icc' etāya dhātuyā īvibhattissa cchi hoti, dhātvantassa lopo ca.

Akkocchi (Khu. i, 13).

There is "cchi" of "ī" of "kusa".

There is "cchi" of the inflection "ī" of the root "kusa", and elision of the end (consonant) of
the root.

(He) abused (akkocchi).

499. 507. Dādhātussa dajjam (1005).

Dā icc' etassa dhātussa sabbassa dajjādeso hoti vā.

Dajjāmi, dajjeyya; dadāmi (Khu. v, 229), dadeyya (Vin.A. i, 38).

There is "dajja" of the root "dā".

Sometimes there is substitution "dajja" of the whole root "dā".

(I) give (dajjāmi, dadāmi). (he) should give (dajjeyya, dadeyya).

500. 486. Vadassa vajjam (1006).

Vada icc' etassa dhātussa sabbassa vajjādeso hoti vā.

Vajjāmi, vajjeyya; vadāmi (M. i, 11), vadeyya (M. i, 105).

There is "vajja" of "vada".

Sometimes there is the substitution "vajja" of the whole root "vada".

(I) say (vajjāmi, vadāmi), (I) should say (vajjeyya, vadeyya).

501. 443. Gamissa ghammam (1013).

Gamu icc' etassa dhātussa sabbassa ghammādeso hoti vā.

Ghammatu, ghammāhi, ghammāmi.

Vā ti kimattham? Gacchatu, gacchāhi (JA. iv, 149), gacchāmi (Vin. iii, 12).

There is "ghamma" of "gamu".

Sometimes there is the substitution "ghamma" of the whole root "gamu".

(Let it) go (ghammatu, ghammāhi), (I) go (ghammāmi).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (let it) go (gacchatu, gacchāhi), (I) go (gacchāmi).

502. 493. Yamhi dā-dhā-mā-ṭhā-hā-pā-maha-mathādīnam ī (1014).

Yamhi paccaye pare dā dhā mā ṭhā hā pā maha matha icc' evamādīnam dhātūnam anto ikāram āpajjate.

Dīyati (JA. iv, 147), dhīyati, mīyati (A. i, 356), ṭhīyati, hīyati, pīyati, mahīyati, mathīyati.

When there is "ya", there is "ī" of "dā", "dhā", "mā", "ṭhā", "hā", "pā", "maha", "matha".

When the suffix "ya" follows, the end of the roots "dā", "dhā", "mā", "ṭhā", "hā", "pā", "maha", "matha", becomes "ī".

(It) is given (dīyati), (it) is contained (dhīyati), (it) is measured (mīyati), standing (ṭhīyati), (it) is abandoned (hīyati), (it) is drunk (pīyati), (it) is honored (mahīyati), (it) is churned (mathīyati).

The Buddha (Buddho) is worshipped (ijjate) by me (mayā).

(They) approached (upasāṅkamimsu), (they) sat (nisīdimsu).

Jīrati (A. ii, 48), jīranti (Khu. i, 36); jīyyati (Khu. v, 397), jīyyanti; miyyati (Khu. i, 405), miyyanti (Khu. vi, 157); marati (Khu. vii, 92), maranti (DhA. i, 147).

(He) becomes old (jīrati, jīyyati), (they) become old (jīranti, jīyyanti); (he) dies (miyyati, marati), (they) die (miyyanti, maranti).

506. 496. Sabbatth' āsass' ādilopo ca (1019).

⁶³ Jīra jīya mīya (K). Jīra jīyya mīyyā (Sī).

Sabbattha vibhattipaccayesu asa icc' etassa dhātusssa ādissa lopo hoti vā.

Siyā (M. i, 62), santi (Khu. i, 54), sante (Khu. ii, 216), samāno (Khu. vi, 234).

Vā ti kimatthaṃ? Asi (Khu. vi, 157).

Everywhere there is elision of the beginning of "asa".

Sometimes, when all inflections and suffixes follow, there is elision of the beginning of the root "asa".

(It) may be (siyā), (they) are (santi, sante), being (samāno).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: (you) are (asi).

507. 501. Asabbadhātuke bhū (1020).

Asass' eva dhātussa bhū hoti vā asabbadhātuke.

Bhavissati (M. i, 10), bhavissanti (M. i, 52).

Vā ti kimatthaṃ? Āsum.

In the "asabbadhātuka" there is "bhū".

Sometimes, in the "asabbadhātuka",⁶⁴ there is "bhū" of the root "asa".

(He) will be (bhavissati), (they) will be (bhavissanti).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: (they) were (āsum).

508. 515. Eyyassa nāto iyā-ñā (1021).

Eyyassa vibhattissa nā icc' etāya dhātuyā parassa iyā-ñāadesā honti vā.

Jāniyā, jāññā (Khu. i, 37).

Vā ti kimatthaṃ? Jāneyya (Khu. i, 401).

After "ñā", there are "iya" and "ñā" of "eyya".

⁶⁴ The "asabbadhātuka" are all except "vattamānā" (present), "pañcamī" (imperative), "sattamī" (potential) and "hiyyatanī" (imperfect).

Sometimes, after the root "ñā", there are the substitutions "iya" and "ñā" of the following inflection "eyya".

(He) may know (jāniyā, jāññā).

509. 516. Nāssa lopo yakārattaṃ (1022).

Ñā icc' etāya dhātuyā parassa nāpaccayassa lopo hoti vā, yakārattaṃ ca.

Jaññā (Khu. i, 37), nāyati.

Vā ti kimatthaṃ? Jānāti (M. i, 143).

There is elision of "nā" or "ya".

There is elision of the suffix "nā" of the root "ñā" or it is changed to "ya".

(He) may know (jāññā), (he) knows (nāyati).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: (he) knows (jānāti).

510. 487. Lopaṇ c' ettam akāro (1023).

Akārapaccayo lopam āpajjate, ettaṃ ca hoti vā.

Vajjemi (VinA. i, 336), vademi; vajjāmi, vadāmi (Khu. i, 115).

There is elision of "a" or the state of "e".

The suffix "a"⁶⁵ is elided or it is changed to "e".

(I) speak (vajjemi, vademi, vajjāmi, vadāmi).

511. 521. Uttam okāro (1024).

Okārapaccayo uttam āpajjate vā.

Kurute (Khu. i, 241), karoti (M. i, 10).

Okāro ti kimatthaṃ? Hoti.

⁶⁵ The suffix "a" is the conjugational sign (vikaraṇa).

There is "u" of letter "o".

Sometimes the suffix "o" becomes "u".

(He) does (kurute, karoti).

Why it is said "okāro" (the letter 'o')? To prevent the operation of this rule when there is not the letter 'o' such as in the following example: (he) is (hoti).

512. 522. Karass' ākāro ca (1025).

Kara icc' etassa dhātussa akāro⁶⁶ uttam āpajjate vā.

Kurute (Khu. i, 241), karoti (M. i, 10); kubbanti (Khu. v, 398); kayirati.

Karasse ti kimattham? Sarati (Khu. i, 8), marati (Khu. vii, 92).

And the letter "a" of "kara".

Sometimes the letter "a" of "kara" becomes "u".

(He) does (kurute, karoti); (they) do (kubbanti); (he) does (kayirati).

Why it is said "karassa" (of "kara")? To prevent the operation of this rule when there is not "kara" such as in the following example: (he) remembers (sarati), (he) dies (marati).

513. 435. O ava sare (1027).

Okārassa dhātvantassa sare pare avādeso hoti.

Cavati (Khu. vii, 92), bhavati (Khu. i, 67).

O ti kimattham? Jayati⁶⁷ (Khu. v, 354).

When there is a vowel, there is "ava" of "o".

When a vowel follows, there is the substitution "ava" of the letter "o" which is the end of the root.

(He) falls away (cavati), (he) is (bhavati).

Why it is said "o"? To prevent the operation of this rule when there is not "o" such as in the following example: (he) conquers (jayati).

⁶⁶ Akāro ca (Sī).

⁶⁷ Sareti kimattham? Hoti. O ti kimattham? Jayati (Sad., Sī).

514. 491. E aya (1028).

Ekārassa dhātvantassa sare pare ayādeso hoti.

Nayati, jayati⁶⁸ (Khu. v, 354).

There is "aya" of "e".

When a vowel follows, there is the substitution "aya" of the letter "e" which is the end of the root.

(He) leads (nayati), (he) conquers (jayati).

515. 541. Te āv'-āyā kārīte (1029).

Te o e icc' ete āva-āyādeso pāpuṇanti kārīte.

Lāveti, nāyeti.

Yogavibhāgena aññasmim pi ekārassa āyādeso hoti. Gāyati (JA. i, 418), gāyanti (Vin. ii, 351).

Those ("e" and "o") in the causative become "āva" and "āya".

In the causative those "e" and "o" are changed to "āva" and "āya".

(He) causes to cut (lāveti), (he) causes to lead (nāyeti).

By dividing the sutta, also when other follow there is the substitution "āya" of the letter "e".
(He) sings (gāyati), (they) sing (gāyanti).

516. 466. Ikārāgamo asabbadhātukamhi (1030).

Sabbasmim asabbadhātukamhi ikārāgamo hoti.

Gamissati (VinA. iii, 281), karissati (M. i, 31), labhissati, pacissati.

Asabbadhātukamhī ti kimattham? Gacchati, karoti, labhati (Khu. i, 67),
pacati (JA. ii, 238).

When there is "asabbadhātuka", there is insertion of the letter "i".

⁶⁸ Jayati, sareti kimattham? Neti (Sī).

There is insertion of "i" in all "asabbadhātuka".

(He) will go (gamissati), (he) will do (karissati), (he) will obtain (labhissati), (he) will cook (pacissati).

Why it is said "asabbadhātukamhi"? To prevent the operation of this rule when there is not "asabbadhātuka" such as in the following examples: (he) goes (gacchati), (he) does (karoti), (he) obtains (labhati), (he) cooks (pacati).

517. 488. Kvaci dhātu-vibhatti-paccayānam dīgha-viparīt'-ādesa-lop'-āgamā ca (1105).

Idha ākhyāte aniddiṭṭhesu⁶⁹ sādhanesu kvaci dhātu-vibhatti-paccayānam dīgha viparīt' ādesa lop' āgama icc' etāni kāriyāni jinavacanānurūpāni kātabbāni.

Jāyati (Khu. i, 23), kareyya (Khu. vii, 334), jāniyā, siyā (M. i, 62), kare (Khu. vii, 109), gacche (Khu. vii, 391), jaññā (Khu. v, 78), vakkhetha, dakkhetha, dicchati, agacchi, agacchum, ahosi (VinA. i, 6), ahesum (VinA. i, 7) icc' evamādīni aññāni pi sādhanāni yojetabbāni.

Sometimes there are insertion, elision, substitution, reversion, lengthening of suffixes, inflections, roots.

Here in the chapter of verbs, in the examples that have not been show, sometimes, these operations are to be done according the Word of the Conqueror to suffixes, inflections and roots: insertion, elision, substitution, reversion and lengthening.

(It) is arisen (jāyati), (he) should do, (he) should know (jāniyā), (he) would be (siyā), (he) should do (kare), (he) should go (gacche), (he) may know (jaññā), (you) speak (vakkhetha), (you) see (dakkhetha), (he) sees (dicchati), (he) came (agacchi), (they) came (agacchum), (it) was (ahosi), (they) were (ahesum). Thus also other examples should be formed.

518. 446. Attanopadāni parassapadattam (1031).

Attanopadāni kvaci parassapadattam āpajjante.

Vuccati (Khu. i, 22), labbhati (Khu. v, 97), paccati (Khu. i, 23).

Kvacī ti kimattham? Karīyate, labbhate, paccate.

The "attanopada" (inflections) are changed to "parassapada".

Sometimes the "attanopada" (inflections) are changed "parassapada".

⁶⁹ Anipphannesu (Sī).

(It) is said (vuccati), (it) is obtained (labbhati), (it) is cooked (paccate).

Why it is said "kvaci" (sometimes)? To allow an exception to this rule such as in the following examples: (it) is done (karīyate), (it) is obtained (labbhate), (it) is cooked (paccate).

519. 457. Akārāgamo hiyyattanī-ajjatanī-kālātipattīsu (1032).

Kvaci ākārāgamo hoti hiyyattanī-ajjatanī-kālātipatti icc' etāsu vibhattīsu.

Agamā, agamī, agamissā.

Kvacī ti kimattham? Gamā, gamī, gamissā.

The is insertion of the letter "a" in the "hiyyattanī", "ajjatanī" and "kālātipatti".

Sometimes, when there are the inflections of the "hiyyattanī", "ajjatanī" and "kālātipatti", there is insertion of the letter "a".

(He) went (agamā, agamī), (he) should have gone (agamissā).

Why it is said "kvaci" (sometimes)? To allow an exception of this rule such in the following examples: (he) went (gamā, gamī), (he) should have gone (gamissā).

520. 502. Brūto ī timhi (1033).

Brū icc' etāya dhātuyā ikārāgamo hoti timhi vibhattimhi.

Bravīti.

After "brū", when there is "ti", there is "ī".

After the root "brū", when there is the inflection "ti", there insertion of the letter "ī".

(He) speaks (bravīti).

521. 425. Dhātuss' anto lopo 'nekasarassa (1034).

Dhātussa anto kvaci lopo hoti anekasarassa.

Gacchati, sarati, marati.

Anekasarasse ti kimattham? Pāti, yāti (Khu. v, 113), vāti (Khu. v, 126).

Kvacī ti kimattham? Mahīyati, mathīyati.

There is elision of the end of the root which has various vowels.

Sometimes there is elision of the end (consonant) of the root which has various vowels.

(He) goes (gacchati), (he) remembers (sarati), (he) dies (marati).⁷⁰

Why it is said "anekasarassa" (of many vowels)? To prevent the operation of this rule when there is only one syllable such as in the following example: (he) protects, (he) goes (yāti), (he) blows (vāti).

Why it is said "kvaci" (sometimes)? To allow an exception to this rule such in the following example: (he) honors (mahīyati), (he) churns (mathīyati).⁷¹

522. 476. Isu-yamūnam anto ccho vā (1035).

Isu yamu icc' etesaṃ dhātūnaṃ anto ccho hoti vā.

Icchati (Khu. i, 55), niyacchati.

Vā ti kimatthaṃ? Esati (DAA. iii, 190), niyamati.

Sometimes the end of "isu" and "yamu" becomes "ccha".

Sometimes the end of the roots "isu" and "yamu" becomes "ccha".

(He) wishes (icchati), (he) regulates (niyacchati).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (he) seeks (esati), (he) determines (niyamati).

523. 526. Kāritānaṃ ṇo lopam.

Kārita icc' etesaṃ paccayānaṃ ṇo lopam āpajjate.

Kāreti (M. ii, 332), kārayati, kārāpeti (Vin. i, 240), kārāpayati.

There is elision of the "ṇ" of the causative.

The "ṇ" of the causative suffixes is elided.

(He) causes to do (kāreti, kārayati, kārāpeti, kārāpayati).

⁷⁰ The root "gamu" has "u" as end vowel which is elided according to this sutta.

⁷¹ When there is the suffix "ya" after the roots "maha" and "matha", the end vowel of the roots, "a", is not elided, but, according to sutta 502, the end vowel of the root is changed to "ī".

Sāsanattham samuddiṭṭham, may' ākhyātaṃ samāsato.
Sakaṃ buddhivisesena, cintayantu vicakkhaṇā.

For the sake of the Dispensation it has been shown by me this verb chapter in brief.
By one's special knowledge let the wise ones think again and again.

Iti ākhyāta-kappe catuttho kaṇḍo.
Thus ends the fourth section in the verb chapter

Ākhyāta-kappo niṭṭhito.
End of the Verb Chapter

7-KIBBIDHĀNA-KAPPA¹

7. Primary Derivative Chapter

PAṬHAMA-KAṆḌA

First Section

- (K) Buddhaṃ ñāṇasamuddaṃ,
Sabbaññuṃ lokahetukhīṇamatim²;
Vanditvā pubbam ahaṃ,
Vakkhāmi sasādhanaṃ hi kitakappaṃ.
- (Kh) Sādhanaṃūlaṃ hi payogaṃ,
Āhu payogaṃūlaṃ atthañ ca;
Atthesu³ visāradamatayo,
Sāsanassudharā jīnassa matā.
- (G) Andho desakavikalo,
Ghatamadhutelāni bhājanena⁴ vinā.
Naṭṭho naṭṭhāni yathā,
Payogavikalo tathā attho.
- (Gh) Tasmā saṃrakkhaṇatthaṃ⁵,
Munivacanatthassa dullabhass' āhaṃ.
Vākkhāmi sissakahitaṃ,
Kitakappaṃ sādhanena yutaṃ.
- (K) Having paid homage first to the Buddha who is an ocean of wisdom, who is omniscient, who has inexhaustible wisdom however much he has to preach to the world, I will speak the primary derivative chapter (kita-kappa) together with "sādhana".
- (Kh) Those who have brave wisdom in meanings, the wise ones who are the upholders of the Dispensation of the Conqueror, say that the example is rooted in "sādhana" and the meaning is rooted in example.
- (G) Just as a blind person, who lacks a person giving him directions, is lost, just as ghee, honey and oil without a bowl are destroyed, likewise the meaning that is devoid of example is lost.

¹ "Kibbidhāna" comes from "kit", the name of the primary suffix and "vidhāna", arrangement, treatment, process.

² Khinnamatim (Sī).

³ Atthe (K). Attha (Sī, K).

⁴ Bhājanehi (K).

⁵ Saṃrakkhatthaṃ (K).

- (Gh) Therefore to protect the meaning of the Word of the Sage which is difficult to obtain I will speak the primary derivative chapter (kita-kappa) which is beneficial to the students together with "sādhana".

524. 561. Dhātuyā kammādimhi ño (1106).

Dhātuyā kammādimhi ñapaccayo hoti.

Kammaṇ karotī ti kammakāro (Vin. ii, 102). Evaṇ kumbhakāro (M. ii, 237), mālākāro (KhuA. 109), kaṭṭhakāro, rathakāro (Khu. v, 246), rajatakāro, suvaṇṇakāro, pattaḡgāho, tantavāyo (Vin. i, 371), dhaññamāyo, dhammakāmo (Khu. i, 295), dhammacāro.

When there is an object which is at the beginning, there is "ña" after the root.

When there is an object which is at the beginning, there is the suffix "ña" after the root.

(He) does (karotī) work (kammaṇ), so (ti) (he is) a worker (kammakāro). Thus, a potter (kumbhakāro), garland-maker (mālākāro), wood-maker (kaṭṭhakāro), chariot-maker (rathakāro), silversmith (rajatakāro), goldsmith (suvaṇṇakāro), bowl holder (pattaḡgāho), weaver (tantavāyo), measurer of grain (dhaññamāyo), one who has desire for the Dhamma (dhammakāmo), one who practices the Dhamma (dhammacāro).

Formation of "kumbhakāro"

1. kumbhaṇ + kara + ña (§524)
2. ña is named "kit" by "aññe kit" (§546)
3. ña is in the subject "sadhāna" (kattu sadhāna) by "kattari kit" (§624)
4. ñ is named "kārita" (§621)
5. ñ is elided (§523)
6. kumbhaṇ + kāra
7. we regard "kumbhaṇ + kāra" as a noun (§601)
8. kumbhaṇ + kāra + si (§54)
9. kumbhaṇ + kāra + o (§104)
10. kumbha + kāra + o (§317, 318)
11. kumbhakāro (§327)

525. 565. Saññāyam a nu (1107).

Saññāyam abhidheyyāyaṇ dhātuyā kammādimhi akārapaccayo hoti, nāmamhi ca nukārāgamo hoti.

Ariṇ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṇ taratī ti Vessantaro (Khu. iv, 392), rājā. Taṇhaṇ karotī ti Taṇhaṇkaro (ApA. i, 54), Bhagavā.

Medhaṃ karotī ti Medhaṅkaro (Khu. iv, 381), Bhagavā. Saraṇaṃ karotī ti Saraṇaṅkaro (ApA. i, 54), Bhagavā. Dīpaṃ karotī ti Dīpaṅkaro (Khu. iv, 323), Bhagavā.

In a name there are "a" and "nu".

When a name is to be said and when there is the object at the beginning, there is the suffix "a" after the root, and in a noun (after the object) there is insertion of "nu".

[The following are proper names]

Ariṃ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṃ taratī ti Vessantaro (Khu. iv, 392), rājā. Taṇhaṃ karotī ti Taṇhaṅkaro (ApA. i, 54), Bhagavā. Medhaṃ karotī ti Medhaṅkaro (Khu. iv, 381), Bhagavā. Saraṇaṃ karotī ti Saraṇaṅkaro (ApA. i, 54), Bhagavā. Dīpaṃ karotī ti Dīpaṅkaro (Khu. iv, 323), Bhagavā.

Formation of "arindamo"

1. ari + damu
2. ari + nu + damu + a
3. ari + nu + dam + a
4. ari + ṇ + dam + a (§537)

526. 567. Pure dadā ca iṃ (1108).

Purasadde ādimhi dada icc' etāya dhātuyā akārapaccayo hoti, purasaddassa akārassa ca iṃ hoti.

Pure dānaṃ adāsī ti Purindado (S. i, 230), devarājā.

When there is "pura", after "dada" there is "a" and "iṃ".

When there is the word "pura" at the beginning, there is the suffix "a" after the root "dada", and the letter "a" of the word "pura" becomes "iṃ".

(He) gave (adāsī) alms (dānaṃ) in the past (pure), so (ti) (he is called) Purindado, the king of deities (devarājā).

527. 568. Sabbato ṇvu-tv-āvī vā (1109).

Sabbato dhātuto kammādimhi vā akammādimhi vā akāra ṇvu tu āvī icc' ete paccayā honti.

Taṃ karotī ti takkaro; hitaṃ karotī ti hitakaro. Vineti ettha, etenā ti vā vinayo (Vin. iii, 4). Nissāya naṃ vasatī ti nissayo (A. ii, 238).

Ṇvumhi: Ratham karotī ti rathakāraṇako (Khu. v, 246). Annam dadātī ti annadāyako. Vineti satte ti vināyako (Vin. iii, 32). Karotī ti kāraṇako (Khu. v, 143). Dadātī ti dāyako (A. ii, 33). Netī ti nāyako (Vin. iii, 32).

Tumhi: Tam karotī ti takkattā, tassa kattā ti vā takkattā. Bhojanam dadātī ti bhojanadātā, bhojanassa dātā ti vā bhojanadātā. Karotī ti kattā (Khu. v, 115). Saratī ti saritā (AbhA. i, 396).

Āvīmhi: Bhayam passatī ti bhayadassāvī (Khu. vii, 31) icc' evamādi.

Sometimes, after all (roots) there are "ṇvu", "tu", "āvī".

Sometimes, after all roots, whether there is an object in front or there is not an object in front, there the suffixes "a", "ṇvu", "tu" and "āvī".

(He) does (karoti) that (tam), so (ti) (he is called) one who does that (takkarō), a thief; (he) does (karoti) benefit (hitam), (so) (he is called) one who does benefit (hitakarō). (He) trains (vineti) in that (ettha), (so) (it is called) Vinaya, or (he) trains (vineti) by that (etena), (so) (it is called) vinaya.⁶ Depending (nissāya) on him (nam) (he) lives (vasati), (so) (he is called) a person who is dependent upon (nissaya), a teacher.⁷

Ṇvu. (He) makes (karoti) a chariot (ratham), so (ti) (he is called) chariot-maker (rathakāraṇako).

[Here "ṇvu" is changed "aka" (§622)] (He) gives (dadāti) food (annam), so (ti) (he is called) a giver of food (annadāyako). (he) leads (vineti) beings (satte), so (ti) (he is called) leader of beings (vināyako). (He) does (karoti), so (ti) (he is called) a doer (kāraṇako). (He) gives (dadāti), so (ti) (he is called) a giver (dāyako). (He) leads (neti), so (ti) (he is called) a leader (nāyako).

Tu. (He) does (karoti) that (tam), so (ti) (he is called) one who does that (takattā), or (vā) doer (kattā) of that (tassa), so (ti) (he is called) doer of that (takattā). (He) gives (dadāti) food (bhojanam), so (ti) (he is called) one who gives food (bhojanadātā), or (vā) giver (datā) of food (bhojanassa), so (ti) (he is called) giver of food (bhojanadātā). (He) does (karoti), so (ti) (he is called) a doer (kattā). (He) remembers (saratī), so (ti) (he is called) one who remembers (saritā).

Āvī. (He) sees (passati) danger (bhayam), so (ti) (he is called) one who sees danger (bhayadassāvī).

528. 577. Visa-ruja-padādito ṇa (1110).

Visa ruja pada icc' evamādīhi dhātūhi ṇapaccayo hoti.

⁶ The first one is "adhikarana-sadhāna" and the second one is "karaṇa-sadhāna".

⁷ This is called "avutta-kamma-sadhāna".

Pavisatī ti paveso; rujatī ti rogo (Khu. vii, 10); uppajjatī ti uppādo; phusatī ti phasso (Abhi. i, 17); ucatī ti oko (SA. ii, 239); bhavatī ti bhāvo; ayatī ti āyo; sammā bujjhatī ti sambodho (Vin. iii, 14); viharatī ti vihāro (Vin. ii, 68).

After "visa", "ruja", "pada" and others, there is "ṇa".

After the roots "visa", "ruja", "pada", and others, there is the suffix "ṇa".⁸

(He) enters (pavisati), so (ti) (he is called) one who enters (paveso); (it) pains (rujati), so (ti) (it is called) disease (rogo); (he) is born (uppajjati), so (ti) (he is called) one who is born (uppādo); (it) touches (phusati), so (ti) (it is called) that which touches (phasso); (it) is put together (ucati), so (ti) (it is called) a house (oko); (it) becomes (bhavati), so (ti) (it is called) one that becomes (bhāvo); (it) accrues (ayati), so (ti) (it is called) income (āyo); (he) knows (bujjhati) well (sammā), so (ti) (he is called) one who knows well (sambodho); (he) resides (viharatī), so (ti) (he is called) one who resides (vihāro).

529. 580. Bhāve ca (1111).

Bhāvatthābhidheyye⁹ sabbadhātūhi ṇapaccayo hoti.

Paccate, pacanaṃ vā pāko; cajate, cajanāṃ vā cāgo (A. i, 90). Evaṃ yāgo (A. i, 90), yogo (A. i, 405), bhāgo, paridāho.

And in verbal nouns (bhāva-sadhāna).

When it means a verbal noun, after all roots, there is the suffix "ṇa".

Cooking (paccate), (it is called) cooking (pāko), or (vā) cooking (pacanaṃ), (it is called) cooking (pāko); giving up (cajate), (it is called) giving up (cāgo), or (vā) giving up (cajanaṃ), (it is called) giving up (cāgo). Thus, sacrificing (yāgo), connecting (yogo), dividing (bhāgo), burning (paridāho).

530. 584. Kvi ca (1112).

Sabbadhātūhi kvipaccayo hoti.

Sambhavatī ti sambhū; visesena bhavatī ti vibhū; bhujena gacchatī ti bhujago (Khu. vii, 6); saṃ attānaṃ khanati; saṃ suṭṭhu khanatī ti vā saṅkho.

And "kvi".

After all roots, there is the suffix "kvi".¹⁰

⁸ It may be used in all "sadhānas".

⁹ Bhāvatthe abhidheyye (K).

¹⁰ When there is the suffix "kvi", the last consonant of the root is elided and, then, the suffix "kvi" itself is elided.

(He) becomes well (sambhavati), so (ti), (he is called) one who becomes well (sambhū); (he) is (visesena) in a special way (visesena), so (ti) (he is called) one who is in a special way (vibhū); (it) goes (gacchati) by coils (bhujena), so (ti) (it is called) that which goes by coils, snake, (bhujago); (it) digs (khanati) itself (attānaṃ), so (ti) (it is called) that which digs itself, a shell, (saṅkho), or (it) digs (khanati) well (suṭṭhu), so (ti) (it is called) that which digs well, a shell, (saṅkho).

531. 589. Dharādīhi rammo (1113).

Dhara icc' evamādīhi dhātūhi rammapaccayo hoti.

Dharati tenā ti dhammo; karīyate tan ti kammaṃ (Vin. ii, 8).

After "dhara" and others there is "rammo".¹¹

After the root "dhara" and others there is the suffix "ramma".

(He) exists (dharati) by that (tena), so (ti) that by which one exists (dhammo); (it) is done (karīyate), so (ti) that which is done (kammaṃ).

532. 590. Tassilādīsu nī-tv-āvī ca (1114).

Sabbehi dhātūhi tassilādīsv atthesu nī tu āvī icc' ete paccayā honti.

Piyaṃ pasaṃsitum sīlaṃ yassa rañño, so hoti rājā piyapasaṃsī; brahmaṃ caritum sīlaṃ yassa puggalassa, so hoti puggalo brahmacārī (AA. ii, 197); pasayha pavattitum sīlaṃ yassa rañño, so hoti rājā pasayhapavattā; bhayaṃ passitum sīlaṃ yassa samaṇassa, so hoti samaṇo bhayadassāvī (MA. i, 160) icc' evamādi.

And in the meanings of "tassīla", etc., there are "nī", "tu" and "āvī".

After all roots, in the meanings of "tassīla" (his habit), etc., there are the suffixes "nī", "tu" and "āvī".

The habit (sīlaṃ) of that king (yassa rañño) is to praise (pasaṃsitum) the dear (piyaṃ), he (so) is (hoti) a king (rājā) that praise the dear (piyapasaṃsī); the habit (sīlaṃ) of that individual (yassa puggalassa) is to practice (caritum) celibacy (brahmaṃ), he (so) is (hoti) an individual (puggalo) that practices celibacy (brahmacārī); the habit (sīlaṃ) of that king (yassa rañño) is to live (pavattitum) by violence (pasayha), he (so) is (hoti) a king (rājā) that lives by force (pasayhapavattā); the habit (sīlaṃ) of that ascetic (yassa samaṇassa) is to see (passitum) danger (bhayaṃ), so (he) is (hoti) an ascetic (samaṇo) that sees danger (bhayadassāvī).

¹¹ "R" is just an indicatory letter of the suffix "rammo".

533. 591. Sadda-kudha-cala-maṇḍattha-rucādīhi yu (1117).

Sadda-kudha-cala-maṇḍatthehi ca rucādīhi ca dhātūhi yuppaccayo hoti tassīlādīsv atthesu.

Ghosanasīlo ghosano; bhāsanāsīlo bhāsano. Evaṃ viggaho kātabbo. Kodhano (Khu. i, 298); dosano; calano; kampano; phandano; maṇḍano; vibhūsano; rocano; jotano; vaḍḍhano.

After (roots that have) the meaning of "sadda", "kudha", "cala", "maṇḍa", "ruca" and others, there is "yu".

After roots that have the meaning of "sadda", making noise, "kudha", being angry, "cala", shaking "maṇḍa", adorning, and after "ruca", shining, and others, there is the suffix "yu" in the meanings of "tassīla" (his habit) and others.

One who has the habit of making noise (ghosanasīlo), (he is called) one who has the habit of making noise (ghosano); one who has the habit of talking (bhāsanāsīlo), (he is called) one who has the habit of talking (bhāsano). Thus the resolution has to be made. One who has the habit of getting angry (kujjhanāsīlo), (he is called) one that has the habit of getting angry (kodhano); one who has the habit of being angry (dussanasīlo), (he is called) one who has the habit of being angry (dosano); one who has the habit of trembling (calanasīlo), (he is called) one who has the habit of trembling (calano); one who has the habit of shaking (kampanāsīlo), (he is called) one who has the habit of shaking (kampano); one who has the habit of quivering (phandanasīlo), one who has the habit of quivering (phandano); one who has the habit of adorning (maṇḍanasīlo), (he is called) one who has the habit of adorning (maṇḍano); one who has the habit of decorating (vibhūsanāsīlo), (he is called) one who has the habit of decorating (vibhūsano); one who has the habit of shining (rocanāsīlo), (he is called) one who has the habit of shining (rocano); one who has the habit of shining (jotanasīla), (he is called) one who has the habit of shining (jotano); one who has the habit of developing (vaḍḍhanāsīlo), (he is called) one who has the habit of developing (vaḍḍhano).

534. 592. Pārādigamimhā rū (1118).

Gamu icc' etamhā dhātumhā pārasaddādimhā rūpaccayo hoti tassīlādīsv atthesu.

Bhavassa pāraṃ bhavapāraṃ, bhavapāraṃ gantum sīlaṃ yassa purisassa, so hoti puriso bhavapāragū.

Tassīlādīsvī ti kimatthaṃ? Pāraṅgato (Khu. vii, 16).

Pārādigamimhā ti kimatthaṃ? Anugāmī.

There is "rū" after "gamu" that has "pāra" and others at the beginning.

After the root "gamu" that has the word "pāra" and others at the beginning, there is the suffix "rū" in the meanings of "tassīla" (his habit), etc.

The other shore (pāraṃ) of existence (bhavassa), the habit (sīlaṃ) of that man (yassa purisassa) is to go (gantuṃ) to the other shore of existence (bhavapāraṃ), he (so) is (hoti) a man (puriso) that has the habit to go to the other shore of existence (bhavapāragū).

Why it is said "tassīlādīsu" (his habit, etc.)? To prevent the operation of this rule when there is not "tassīlādīsu" such as in the following example: gone beyond (pāraṅgato).

Why it is said "pārādigamimhā" (after "gamu" that has 'pāra' and others at the beginning)? To prevent the operation of this rule when there is not "pāra" and others at the beginning such as in the following example: one who goes along (anugāmī).

535. 593. Bhikkhādito ca (1119).

Bhikkha icc' evamādīhi dhātūhi rūpaccayo hoti tassīlādīsv atthesu.

Bhikkhanasīlo yācanasīlo bhikkhu (Vin. i, 28); vijānanasīlo viññū (Khu. i, 22).

And after "bhikkha" and others.

After the root "bhikkha" and others, there is the suffix "rū" in the meanings of "tassīla" (his habit), etc.

One who has the habit of going for alms (bhikkhanasīlo), (he is called) a bhikkhu, one who has the habit of begging (yācanasīlo), (he is called) a bhikkhu; one who has the habit of knowing (vijānasīlo), (he is called) one who has the habit of knowing (viññū).

536. 594. Hanatyādīnaṃ ṇuko (1120).

Hanatyādīnaṃ dhātūnaṃ ante ṇukapaccayo hoti tassīlādīsv atthesu.

Āhananasīlo āghātuko; karaṇasīlo kāruko (Sārattha-Ṭīkā ii, 329).

There is "ṇuka" after "hanati" and others.

At the end of the roots "hana" and others, there is the suffix "ṇuka" in the meanings of "tassīla" (his habit), etc.

One who has the habit of hitting (āhananasīlo), (he is called) one who has the habit of hitting (āghātuko); one who has the habit of doing (karaṇasīlo), (he is called) one who has the habit of doing (kāruko).

537. 566. Nu niggahitaṃ padante (1122).

Padante nukārāgamo niggahitam āpajjate.

Arim dameti ti Arindamo (Khu. vi, 54), rājā. Vessam tarati ti Vessantaro (Khu. iv, 39), rājā. Pabham karoti ti Pabhaṅkaro (Khu. i, 430), Bhagavā.

At the end of the word "nu" is changed to the "niggahita".

At the end of the word the insertion "nu" is changed to the "niggahita".

Same examples as sutta 525.

538. 595. Saṁhan' aññāya vā ro gho (1123).

Saṁpubbāya hana icc' etāya dhātuyā, aññāya vā dhātuyā rapaccayo, hanassa ca gho hoti.

Samaggaṁ kammaṁ samupagacchatī ti saṁgho (Vin. iii, 80); samantato nagarassa bāhire khaññati ti parikhā¹²; antaṁ karoti ti antako (Khu. i, 20).

Sam iti kimatthaṁ Upahananaṁ upaghāto.

Sometimes after "hana" with "saṁ" and other (roots), there is "ra", and "gha".

Sometimes, after the root "hana" with "saṁ" at the beginning, and after other roots, there is the suffix "ra", and there is "gha" of "hana".

(It) approaches (samupagacchati) the acts of Saṁgha (kammaṁ) in unity (samaggaṁ), (it is called) Saṁgha; (it) is dug (khaññati) outside (bāhire) of the city (nagarassa) all around (samantato), (it is called) a moat (parikhā); (it) makes (karoti) the end (antaṁ), (it is called) the maker of the end, Māra, (antako).

Why it is said "saṁ"? To prevent the operation of this rule when there is not "saṁ" such as in the following example: hurting (upahananaṁ), (it is) hurting (upaghāto).

539. 558. Ramhi-r-anto rādi no (1124).

Ramhi paccaye pare sabbo dhātvanto rakārādī lopo hoti.

Antako, pāragū (Khu. i, 82), satthā (M. i, 266), diṭṭho (Khu. i, 36) icc' evamādi.

When there is "ra", the end (of the root) including "ra" is elided.

When the suffix "ra" follows, all the end of the root including "ra" is elided.

¹² Parikkhā (K).

The maker of the end (antako); one who has gone to the other shore (pāragū); teacher (satthā); one who has seen (diṭṭho).

540. 545. Bhāva-kammesu tabbānīyā (1125).

Bhāva kamma icc' etesv atthesu tabba anīya icc' ete paccayā honti sabbadhātūhi.

Bhavitabbaṃ, bhavanīyaṃ¹³; āsitabbaṃ, āsanīyaṃ¹⁴; pajjitabbaṃ, pajjanīyaṃ; kattabbaṃ, karaṇīyaṃ (Vin. i, 243); gantabbaṃ, gamanīyaṃ (NdA. 214).

There are "tabba" and "anīya" in verbal nouns and the passive voice.

After all roots, in the meaning of verbal nouns (bhāva) and passive voice (kamma), there are the suffixes "tabba" and "anīya".

Being (bhavitabbaṃ, bhavanīyaṃ); sitting or (it) should be sat (āsitabbaṃ, āsanīyaṃ); going or (it) should be gone (pajjitabbaṃ, pajjanīyaṃ); doing or (it) should be done (kattabbaṃ, karaṇīyaṃ); going or (should) be gone (gantabbaṃ, gamanīyaṃ).

541. 552. Nyo ca (1126).

Bhāva-kammesu sabbadhātūhi nyapaccayo hoti.

Kattabbaṃ kāriyaṃ; jetabbaṃ jeyyaṃ; netabbaṃ neyyaṃ (Khu. vii, 159) icc' evamādi.

Caggahaṇena teyyapaccayo hoti. Nātabbaṃ nōteyyaṃ; daṭṭheyyaṃ¹⁵ (A. i, 357; M. iii, 171; S. i, 61; S. ii, 316); patteyyaṃ (A. i, 357; M. iii, 171; S. i, 61; S. ii, 316) icc' evamādi.

Also "nya".

After all roots in verbal nouns (bhāva) and passive voice (kamma), there is the suffix "nya".

Doing or (it) should be done (kattabbaṃ, kāriyaṃ); conquering or (it) should be conquered (jetabbaṃ, jeyyaṃ); carrying or (it) should be carried (netabbaṃ, neyyaṃ).

By taking "ca" there is the suffix "teyya". Knowing or (it) should be known (nātabbaṃ, nāteyyaṃ); seeing or (it) should be seen (daṭṭheyyaṃ); attaining or (it) should be attained (patteyyaṃ).

¹³ Abhavittha bhūyate bhavissate bhavitabbaṃ bhavanīyaṃ (Sī).

¹⁴ Asitabbaṃ, asanīyaṃ (Sī).

¹⁵ Diṭṭheyyaṃ (Sī, K).

542. 557. Karamhā ricca (1127).

Kara icc' etamhā dhātumhā riccapaccayo hoti bhāva-kammesu.

Kattabbam kiccam (Khu. v, 110).

After "kara" there is "ricca".

After the root "kara" in verbal nouns (bhāva) and passive voice (kamma) there is the suffix "ricca".

Doing or it should be done (kattabbam, kiccam).

543. 555. Bhūto 'bba (1128).

Bhū icc' etāya dhātuyā nyapaccayassa ūkārena saha abbādeso hoti bhāva-kammesu.

Bhavitabbo bhabbo (A. ii, 8), bhavitabbam bhabbam.

After "bhū" there is "abba".

After the root "bhū" in verbal nouns (bhāva) and passive voice (kamma), there is the substitution "abba" of the suffix "nya" together with the letter "ū".

(it) should be done (bhavitabbo, bhabbo); doing (bhavitabbam, bhabbam).

544. 556. Vada-mada-gamu-yuja-garah'-ākārādīhi jja-mma-gga-yh'-eyyā gāro vā (1129).

Vada-mada-gamu-yuja-garah'-ākāranta icc' evamādīhi dhātūhi nyapaccayassa yathāsankhyam jja-mma-gga-yha-eyyādesā honti vā dhātvantena saha, garassa¹⁶ ca gāro hoti bhāvakammesu.

Vattabbam vajjam (DA. iii, 22); madanīyam majjam (KhuA. 17); gamanīyam gammam (Khu. v, 361); yojanīyam yoggam; garahitabbam gārayham (Vin. ii, 228); dātabbam deyyam; pātabbam peyyam; hātabbam heyyam; mātabbam meyyam; nātabbam ñeyyam icc' evamādi.

Sometimes, there are "jja", "mma", "gga", "yha" and "eyya" of "vada", "mada", "gamu", "yuja", "garaha", and those that end in "ā", and there is "gāra".

¹⁶ Garahassa (SI, Sad.)

Sometimes, after the roots "vada", "mada", "gamu", "yuja", "garaha", and those that end in "ā", the suffix "ṇya" along with the endo of the root is substituted by "jja", "mma", "gga", "yha" and "eyya" respectively, and there is "gāro" of "gara" in verbal nouns (bhāva) and passive voice (kamma).

Saying and (it) should be said (vattabbaṃ, vajjaṃ); intoxicating (madanīyaṃ, majjaṃ); going or (it) should be gone (gamanīyaṃ, gammaṃ); engaging or it should be engaged (yojanīyaṃ, yoggaṃ); censoring or (it) should be censored (garahitabbaṃ, gārayhaṃ); giving or (it) should be given (dātabbaṃ, deyyaṃ); drinking or (it) should be drunk (pātabbaṃ, peyyaṃ); abandoning or (it) should be abandoned (hātabbaṃ, heyyaṃ); measuring or (it) should be measured (mātabbaṃ, meyyaṃ); knowing or (it) should be known (ñātabbaṃ, ñeyyaṃ).

545. 548. Te kiccā (1131).

Ye paccayā tabbādayo riccantā, te kiccasaññā ti veditabbā.

Kiccasaññāya kiṃ payojanam? Bhāva-kammesu kicca-ka-khattā.

Those are "kicca".

It should be understood that those suffixes beginning from "tabba" and ending in "ricca" are called "kicca".

[There are five kicca-suffixes: tabba, anīya, ṇya, teyya, ricca]

What is the use of the name "kicca"? For the use of the word "kicca" in the sutta "Bhāva-kammesu kicca-ka-khattā" (§625).

546. 562. Aññe kit (1132).

Aññe paccayā kit eva saññā honti.

Kitsaññāya kiṃ payojanam? Kattari kit.

Others are "kit".

The other suffixes are called "kit".

What is the use of the name "kit"? For the use of the word "kit" in the sutta "Kattari kit" (§624).

547. 596. Nandādīhi yu (1133).

Nandādīhi dhātūhi yupaccayo hoti bhāva-kammesu.

Nandīyate nandanam (S. i, 6), nanditabbam vā nandanam; gahaṇīyam gahaṇam (Vin. ii, 276), caritabbam caraṇam (Khu. v, 138). Evam sabbattha yojetabbā.

There is "yu" after "nanda" and others.

After the root "nanda" and others, in verbal nouns (bhāva) and passive voice (kamma), there is the suffix "yu".¹⁷

Rejoicing (nandīyate, nanditabbam, nandanam); taking (gahaṇīyam, gahaṇam); walking about (caritabbam, caraṇam). Thus everywhere they should be formed.

548. 597. Kattu-karaṇa-padesesu ca (1134).

Kattu karaṇa padesa icc' etasv atthesu ca yupaccayo hoti.

Kattari tāva: Rajam haratī ti rajoharaṇam (DhA. i, 156), toyam.

Karaṇe tāva: Karoti tenā ti karaṇam.

Padese tāva: Tiṭṭhanti tasmin ti ṭhānam (Khu. v, 76). Evam sabbattha yojetabbā.

Also in the agent, instrument and place.

Also there is the suffix "yu" in the meanings of agent, instrument and place.

First the agent: (He) takes (harati) dust (rajam), so (ti) (it is called) remover of dust (rajoharaṇam), it is water (toyam).

In the instrument: (It) makes (karoti) by that (tena), so (ti) (it is called) that by which it makes (karaṇam).

In place: (They) stand (tiṭṭhanti) there (tasmin), so (ti) (it is called) that where they stand (ṭhānam). Thus everywhere they should be formed.

549. 550. Ra-hādito ṇa (1135).

Rakāra-hakārādyantehi dhātūhi anādesassa nassa ṇo hoti.

Karoti tenā ti karaṇam; pūreti tenā ti pūraṇam (DA. i, 130). Gahaṇīyam¹⁸ tenā ti gahaṇam (VinA. ii, 276). Evam aññe pi yojetabbā.

¹⁷ Then "yu" is changed to "ana" (§622)

There is "ṇa" after "ra", "ha" and others.

After roots ending in "ra" and "ha", etc., there is "ṇa" of "na" of the substitution "ana".

(It) makes (karoti) by that (tena), so (ti) (it is called) that by which it makes (karaṇaṁ); (he) fills up (pūreti) by that (tena), so (ti) something by which one becomes full (pūraṇaṁ). It is taken (gahaṇiyaṁ) with that (tena), so (ti) something by which it is taken (gahaṇaṁ). Thus others also should be formed.

Iti kibbidhāna-kappe paṭhamo kaṇḍo

Thus ends the first section in the primary derivative chapter

DUTIYA-KAṆḌA

Second Section

550. 546. Nādayo tekālikā (1137).

Nādayo paccayā yuppaccayantā tekālikā ti veditabbā.

Kumbhaṁ karoti akāsi karissatī ti kumbhakāro (M. ii, 237); karoti akāsi karissati tenā ti karaṇaṁ. Evam aññe pi yojetabbā.

It should be understood that the suffixes beginning with "ṇa" and ending in "yu" have three times (tekālika).

(He) makes (karoti), made (akāsi) and/or will make (karissati) a pot (kumbhaṁ), so (ti) (he is called) potter (kumbhakāro); (he) makes (karoti), made (akāsi), will make (karissati) by that (tena), so (ti) that by which he makes, made and/or will make (karaṇaṁ). Thus also others should be formed.

551. 598. Saññāyaṁ dā-dhāto i (s1138).

Saññāyaṁ abhidheyyāyaṁ dā-dhāto ipaccayo hoti.

Paṭhamam ādīyatī ti ādi (Vin. i, 24); udakaṁ dadhātī ti udadhi (VvA. 141); mahodakāni dadhātī ti mahodadhi; vālāni dadhātī tasmin ti vāladhi (UdA. 311); sammā dhīyatī ti sandhi (SA. ii, 213).

In a name, after "dā" and "dhā" there is "i".

When a name is meant, after "dā" and "dhā" there is the suffix "i".

It is taken (ādīyati) first (paṭhamam), so (ti) (it is called) beginning ādi; (it) holds (dadhāti) water (udakam), so (ti) (it is called) ocean (udadhi); (it) holds (dadhāti) many waters (mahodakāni), so (ti) (it is called) a sea (mahodadhi); (it) holds (dadhāti) hair (vālāni), so (ti) (it is) a tail (vāladhi); (it) is put (dhīyati) properly (sammā), so (ti) (it is) sandhi.

552. 609. Ti kit c' āsiṭṭhe (1139).

Saññāyam abhidheyyāyam sabbadhātūhi tipaccayo hoti, kit ca āsiṭṭhe.

Jino janam¹⁹ bujjhatū ti Jinabuddhi; dhanam assa bhavatūti Dhanabhūti; bhavatū ti Bhūto (Khu. v, 68); bhavatū ti Bhāvo; dhammo janam²⁰ dadātū ti Dhammadinno (S. iii, 356); vaḍḍhatū ti Vaḍḍhamāno. Evam aññe pi yojetabbā.

Also there are "ti" and "kit" in blessing.

In blessing, when a name is meant, after all roots there is the suffix "ti" and "kit".

May the Buddha know (Jino bujjhatu) him (enam), so (ti) (he is called) Jinabuddhi; may wealth be (dhanam bhavatu) to him (assa), so (ti) (he is called) Dhanabhūti; may he be (bhavatu), so (ti) (he is called) Bhūto or Bhāvo; may the dhamma give (dammo dadātu) to him (enam), so (ti) (he is called) Dhammadinno; may he develop (vaḍḍhatu), so (ti) (he is called) Vaḍḍhamāno. Thus also others should be formed.

553. 599. Itthiyam a-ti-yavo vā (1140).

Itthiyam abhidheyyāyam sabbadhātūhi akāra ti yu icc' ete paccayā honti vā.

Jīratī ti jarā (M. i, 82); maññatī ti mati (JA. iv, 502); cetayatī ti cetanā (Abh. i, 18); vedayatī ti vedanā (Abh. i, 18). Evam aññe pi yojetabbā.

Sometimes, in the feminine there are "a", "ti" and "yu".

Sometimes, when the feminine gender is meant, after all roots there are the suffixes "a", "ti" and "yu".

(It) becomes old (jīratī), so (ti) (it is called) old age (jarā); (it) thinks/knows (maññatī), so (ti) (it is called) wisdom (mati); (it) urges (cetayatī), so (ti) (it is called) volition (cetanā); it is felt (vedayatī), so (ti) (it is called) feeling (vedanā). Thus also others should be formed.

¹⁹ Enam (K).

²⁰ Enam (K).

In the passive voice: spoken (bhāsitaṃ) by him (tena); preached (desitaṃ) by him (tena).

557. 606. Budha-gamāditthe kattari (1144).

Budha gamu icc' evamādihi dhātūhi tadatthe gamyamāne tapaccayo hoti kattari sabbakāle.

Sabbe saṅkhatāsaṅkhate dhamme bujjhati abujjhi bujjhissatī ti Buddho (Vin. i, 1). Saraṇaṅgato; samathaṅgato; amataṅgato; jānāti ajāni jānissatī ti ñāto (DhA. i, 151) icc' evamādi.

In the subject in the meaning of "budha", "gamu" and others.

When the meaning is known, in that meaning, after the roots "budha", "gamu", and others, in the subject in all times, there is the suffix "ta".

(He) knows (bujjhati), knew (abujjhi), will know (bujjhissati) all conditioned and unconditioned dhammas (sabbe saṅkhatāsaṅkhate dhamme), so (ti) (he is called) Buddho. One who goes, has gone, will go for refuge (saraṇaṅgato); one who goes, has gone and will go to concentration (samathaṅgato); one who goes, has gone and will go to the Deathless (amataṅgato); he knows (jānāti), knew (ajāni), will know (jānissati), so (ti) (he is called) one who knows (ñāto); etc.

558. 602. Jito ina sabbattha (1145).

Ji icc' etāya dhātuyā inapaccayo hoti sabbakāle kattari.

Pāpake akusale dhamme jināti ajini jinissatī ti jino (Vin. iii, 12).

After "ji" in all there is "ina".

In the subject in all times, after the root "ji" there is the suffix "ina".

(He) conquers (jināti), conquered (ajini), will conquer (jinissati) the evil (pāpake) unwholesome (akusale) dhammas (dhamme), so (ti) (he is called) a conqueror (jino).

559. 603. Supato ca (1146).

Supa icc' etāya dhātuyā inapaccayo hoti kattari, bhāve ca.

Supatī ti supinaṃ, supīyate supinaṃ (Khu. vii, 297).

Also after "supa".

In the subject and verbal noun (bhāva), after the root "supa" there is the suffix "ina".

(He) sleeps (supati), so (ti) a sleeper (supinaṃ), sleeping (supīyate, supinaṃ).

560. 604. Īsaṃ-du-sūhi kha (1147).

Īsaṃ-du-susaddādīhi sabbadhātūhi khapaccayo hoti.

Īsassayo, dussayo, sussayo bhavatā; īsakkaraṃ, dukkaraṃ (Khu. i, 150), sukaraṃ (Khu. i, 150) bhavatā.

There is "kha" after "īsaṃ", "du" and "su".

After all roots that are preceded by "īsaṃ", "du" and "su", there is the suffix "kha".

Easy sleeping (īsassayo) by the venerable (bhavatā); difficult sleeping (dussayo) by the venerable (bhavatā); comfortable sleeping (sussayo) by the venerable (bhavatā). Easy doing (īsakkaraṃ) by the venerable (bhavatā); difficult doing (dukkaraṃ) by the venerable (bhavatā); comfortable doing (sukaraṃ) by venerable (bhavatā).

561. 636. Icchatthesu samānakattukesu tave-tuṃ vā (1148).

Icchatthesu samānakattukesu sabbadhātūhi tave tuṃ icc' ete paccayā honti sabbakāle kattari.

Puññāni kātave (JA. v, 337), saddhammaṃ sotum (Vin. iii, 194) icchati.

Sometimes in meanings of wish which have the same subject there are "tave" and "tuṃ".

In all times and in the subject (sadhāna), there are the suffixes "tave" and "tuṃ" after all roots when there are meanings of wish which have the same subject.

(He) wishes (icchati) to do (kātave) merits (puññāni); (he) wishes (icchati) to hear (sotum) the good Dhamma (saddhammaṃ).

562. 638. Araha-sakkādīsu ca (1149).

Araha-sakkādīsu ca atthesu sabbadhātūhi tuṃpaccayo hoti.

Ko taṃ ninditum arahati? (Khu. i, 47). Sakkā jetuṃ dhanena vā (S. i, 102). Evam aññe pi yojetabbā.

And in "araha", "sakka" and others.

In the meanings of "araha", worthy, and "sakka", ability, and others, after all roots there is the suffix "tum".

Who (ko) is deserves (arahati) to blame (ninditum) him (taṃ)? It is possible (sakkā) to conquer (jetum) by wealth (dhanena). Thus also others should be formed.

563. 639. Pattavacane alamatthesu ca²¹.

Pattavacane alamatthesu sabbadhātūhi tumṇaccayo hoti.

Alam eva dānāni dātum (A. ii, 28); alam eva puññāni kātum (A. ii, 28).

And in the meanings of "alam" when reaching is meant.

In the meaning of "alam", decorating (bhūsana), ability (pariyatti), preventing (nivāraṇa), when reaching is meant, there is the suffix "tum".

It is time (alam) to give (dātum) gifts (dānāni); it is time (alam) to do (kātum) merits (puññāni).

564. 640. Pubbakāl' ekakattukānaṃ tuna-tvāna-tvā vā (1150-6).

Pubbakāle ekakattukānaṃ dhātūnaṃ tuna tvāna tvā icc' ete paccayā honti vā.

Kātuna kammaṃ gacchati; akātuna puññaṃ kilissati²²; sattā sutvāna (Vin. iii, 25) dhammaṃ modanti; ripuṃ jītvāna vasati; dhammaṃ sutvāna 'ssa etad ahosi; ito sutvāna (Vin. iii, 25) amutro kathayanti; sutvā jānissāma. Evaṃ sabbattha yojetabbā.

In a previous action, there are "tuna", tvāna", "tvā" of those having one subject.

Sometimes, in a previous action, there are the suffixes "tuna", "tvāna" and "tvā" of roots that have one subject.²³

Having done (kātuna) the work (kammaṃ), (he) goes (gacchati); having not done (akātuna) merit (puññaṃ), (he) becomes impure (kilissati); beings (sattā), having heard (suttvāna) the Dhamma (dhammaṃ), rejoice (modanti); having conquered (jītvāna) the enemy (ripuṃ), (he) lives (vasati); having listened (suttvāna) to the Dhamma (dhammaṃ), this (etad) was (ahosi) to him (assa); having listened (suttvāna);²⁴ having hearing (suttvāna) from here (ito), (they)

²¹ Sad. Suttamālā 393 piṭṭhe passitabbaṃ.

²² Kilissanti (K).

²³ In this sutta "pubbakāle" means in a previous action.

²⁴ When the subjects are different such as in this example, we have to understand that suffix "tvāna" is applied to mean because. Because he listened to the Dhamma, this thought occurred to him. Other explanation would be to understand the subject of the first action should be understood as genitive case. Because of his listening to the Dhamma, this thought occurred to him.

tell (kathayanti) amutro (here and there); having heard (sutvā), (we) will know (jānissāma).
Thus everywhere should be formed.

565. 646. Vattamāne mān'-antā (1157).

Vattamāne kāle sabbadhātūhi māna anta icc' ete paccayā honti.

Saramāno rodāti; gacchanto gaṇhāti.

In the present there are "māna" and "anta".

In the present time after all roots there are the suffixes "māna" and "anta".

Remembering (saramāno), (he) cries (rodāti); going (gacchanto), (he) takes (gaṇhāti).

566. 574. Sāsādīhi ratthu (1159).

Sāsa icc' evamādīhi dhātūhi ratthupaccayo hoti.

Sāsati ti satthā (M. i, 266); sāsati hiṃsati ti vā satthā (M. i, 266).

There is "ratthu" after "sāsa" and others.

After the root "sāsa" there is the suffix "ratthu".

(He) instructs (sāsati), so (ti) (he is called) a teacher (satthā); or (vā) (he) instructs (sāsati), hurts the impurities (hiṃsati), so (ti) (he is called) a teacher (satthā).

567. 575. Pātito²⁵ ritu (1160).

Pā icc' etāya dhātuyā²⁶ ritupaccayo hoti.

Pāti puttān ti pitā (Vin. i, 31).

There is "ritu" after "pā".

After the root "pā" there is the suffix "ritu".

(He) protects (pāti) the son (puttān), so (ti) (he is called) father (pitā).

²⁵ Pādito (Rū, Sad., Sī) katthaci potthake "pātito" ti ettha ādisaddo atthi. So anicchito uparissuttena dhādhātuto ritu-paccayassa saṅgahitattā. Tasmā "pātito" ti tyantavasena suttapāṭho sundarataro (Suttaniddesa).

²⁶ Pā icc' evamādito dhātugaṇato (Sī).

568. 576. Mānādīhi rātu (1161).

Māna icc' evamādīhi dhātūhi rātupaccayo hoti, ritupaccayo ca.

Dhammena puttam mānetī ti mātā (Vin. i, 31); pubbe bhāsati ti bhātā (Vin. i, 31); mātāpitūhi dhārīyati ti dhītā (Vin. i, 31).

After "māna" and others there is "rātu".

After the root "māna" and others there is the suffix "rātu", and the suffix "ritu".

(She) honors (māneti) the son (puttam) properly (dhammena), so (ti) (she is called) mother (mātā); (he) speaks (bhāsati) before (pubbe), so (ti) (he is called) a brother (bhātā); (she) is held (dhārīyati) by father and mother (mātāpitūhi), so (ti) (she is called) sister (dhītā).

569. 610. Āgamā tuko (1162).

Ā icc' ādimhā gamito tukapaccayo hoti.

Āgacchatī ti āgantuko²⁷ (Vin. iii, 406), bhikkhu.

There is "tuka" after "gamu" which has "ā".

There is the suffix "tuka" after "gamu" which has "ā" at the beginning.

(He) comes (āgacchati), so (ti) (he is called) a guest (āgantuka), a bhikkhu.

570. 611. Bhabbe ika (1163).

Gamu icc' etamhā dhātumhā ikapaccayo hoti bhabbe.

Gamissati²⁸ gantum bhabbo ti gamiko (Vin. iii, 406), bhikkhu.

There is "ika" in ability.

In ability, after the root "gamu" there is the suffix "ika".

(He) will go (gamissati), so (ti) (he is called) a traveler (gamiko), bhikkhu, or (he) is able (bhabbo) to go (gantum), so (ti) (he is called) a traveler (gamiko), bhikkhu.

Iti kibbidhāna-kappe dutiyo kaṇḍo

²⁷ Āgantvā gacchatī ti āgantuko (Sī).

²⁸ Gamissatī ti gamiko (Sī).

Thus end the second section on the primary derivative chapter

TATIYA-KAṆḌA

Third Section

571. 624. Paccayā-d-anitṭhā nipātanā sijjhanti (1164).²⁹

Saṅkhyā-nāma-samāsa-taddhit'-ākhyāta-kitakappamhi sappaccayā ye saddā anitṭhaṅgatā, te sādhanena nirakkhitvā³⁰ sakehi sakehi nāmehi nipātanā sijjhanti.

Saṅkhyāyaṃ tāva: Ekassa ekā hoti, dasassa ca dakārassa rakārādeso hoti. Eko ca dasa ca ekārassa.

Dvissa bā hoti, dasassa ca dakārassa rakārādeso hoti. Dve ca dasa ca bārassa.

Dvissa bā hoti, dasassa ca vīsaṃ hoti. Dve ca vīsaṃ ca bāvīsaṃ.

Chassa so hoti, dasassa ca dakārassa ḷo hoti. Cha ca dasa ca soḷasa (Khu. i, 75).

Chaāyatanamhi chassa saḷo hoti. saḷāyatanam (Khu. 77). Evaṃ sesā saṅkhyā kātabbā.

Nāmike tāva: Ima samāna apara icc' etehi jja-jjupaccayā honti, ima-samānasaddānaṃ ca akāra-sakārādesā honti. Imasmim kāle ajja (Vin. i, 18), ajju; samāne kāle sajja, sajju; aparasmim kāle aparajja, aparajju.

Samāse tāva: Bhūmigato (M. ii, 258), apāyagato, issarakataṃ, sallavidhho (Khu. vii, 4), kathinadussam (Vin. iii, 352), corabhayaṃ, dhaññārāsi, saṃsāradukkhaṃ, pubbāparaṃ.

Taddhite tāva: Vāsiṭṭho (Vin. ii, 11), Bhāradvājo (D. i, 225), Bhaggavo (M. ii, 242), Paṇḍavo (JA. ii, 89), Kāleyyo.

Ākhyāte tāva: "Asa bhāve" ti³¹ dhātuto vattamānesu ekavacanabahuvacanesu ekavacanassa tissa sso hoti antena saha, bahuvacanassa antissa ssu hoti

²⁹ This is a universal sutta.

³⁰ Nirikkhitvā (Sī). Nirakkhitvā pekkhitvā (Nyā). Nirakkhitvā dassetvā (Ni).

³¹ Asa bhuvīti (Sī).

antena saha. Evam assa vacanīyo (Vin. i, 265); evam assu vacanīyā (Vin. i, 268).

Āṇattiyam hissa ssu hoti vā. Gacchassu, gacchāhi (VinA. i, 68).

Kitake tāva: Vada hana icc' evamādīhi dhātūhi kapaccayo hoti, vadassa ca vādo hoti, hanassa ca ghāto hoti. Vādako, ghātako (M. i, 73).

Naṭadhātuto tapaccayassa cca-ṭṭādesā honti antenna saha. Naccam (Vin. ii, 350), naṭṭam (Khu. vii, 67). Icc' evamādayo nipātanā sijjhanti.

Those with suffixes that are not shown are formed by "nipātana".

Those words that have suffixes and that are not finished in the chapter of numbers (saṅkhyā-kappa), chapter of nouns (nāma-kappa), chapter of compounds (samāsa-kappa), chapter of secondary derivatives (taddhita-kappa), chapter of verbs (ākhyāta-kappa), and chapter of primary derivatives (kita-kappa), having shown them by "sadhāna", those (words) are formed by "nipātana" (this universal sutta) by their own names.

First in numbers: There is "ekā" of "eka" and the substitution "ra" of "da" of "dasa". One (eko) and (ca) ten (dasa), eleven (ekārasa).

There is "bā" of "dvi" and the substitution "ra" of "da" of "dasa". Two (dve) and (ca) ten (dasa), twelve (bārasa).

There is "bā" of "dvi" and "vīsam" of "dasa". Two (dve) and (ca) twenty (vīsam), twenty two (bāvīsam).

There is "so" of "cha" and "ḷa" of "da" of "dasa". Six (cha) and ten (dasa), sixteen (soḷasa).

There is "saḷa" of "cha" in the "cha-āyatana". Six bases (saḷāyatanaṃ). Thus the remaining numbers should be done.

In nouns: There are the suffixes "jja" and "jju" after "ima", "samāna" and "apara", and the words "ima" and "samāna" are substituted by "a" and "sa". In that (imasmim) time (kāle), today (ajja, ajju); in the same (samāne) time (kāle), in the same time (sajja, sajju); in another (aparaṣmim) time (kāle), in another time (aparajja, aparajju).

In compound: Gone to the ground (bhūmigato), gone to a state of suffering (apāyagato), made by the creator (issarakataṃ), pierced with an arrow (sallavidhho), cloth for kathina (kathinadussam), fear of thieves (corabhayaṃ), a heap of grain (dhaññārāsi), the suffering in saṃsāra (saṃsāradukkhaṃ), before and after (pubbāparaṃ).

In secondary derivative: [These are proper names] Vāsittṭho, Bhāradvājo, Bhaggavo, Paṇḍavo, Kāleyyo.

In verb: After the root "asa" which has the meaning of "bhāva", in the present singular and plural, "ti" of the singular is changed to "ssa" along with the end consonant, "anti" of the plural is changed to "ssu" along with the end consonant. Thus (evam) it is (assa), it should be said (vacanīyo); thus (evam) they are (assu), it should be said (vacanīyā).

Sometimes in the imperative there is "ssu" of "hi". You must go (gacchassu, gacchāhi).

In the primary derivative: After the roots "vada" and "hana" and others, there is the suffix "ka", and there is "vāda" of "vada", and there is "ghāta" of "hana". Speaker (vādako), killer (ghātako).

After the root "naṭa" there are the substitutions "cca" and "ṭṭa" of the suffix "ta" along with the end consonant. Dancing (naccam, naṭṭam). Thus they are to be formed according to "nipātana".

572. 625. Sāsa-disato tassa riṭṭho ca (1170).

Sāsa disa icc' evamādīhi dhātūhi tapaccayassa riṭṭhādeso hoti ṭhāne.

Anusiṭṭho so mayā (Vin. iii, 131); diṭṭham (JA. iii, 172) me rūpaṃ.

Caggahaṇena kiccatakārassa ca tumṭapaccayassa ca raṭṭha-raṭṭhumādesā honti. Dassanīyaṃ daṭṭhabbam (A. ii, 10); daṭṭhum vihāraṃ gacchanti samaṇānaṃ.

Also after "sāsa" and "disa" there is "riṭṭha" of "ta".

After the roots "sāsa" and "disa" and others there is the substitution "riṭṭha" of the suffix "ta" when it is appropriate.

He (so) instructed (anusiṭṭho) by me (mayā); a form (rūpaṃ) seen (diṭṭham) by me (me).

By taking "ca" there are the substitution "raṭṭha" and "raṭṭhum" of "ta" that belongs to "kicca" and the suffix "tum". It should be seen (dassanīyaṃ, daṭṭhabbam); (they) go (gacchanti) to see (daṭṭhum) the monastery (vihāraṃ) of the monks (samaṇānaṃ).

573. 626. Sādi santa-puccha-bhanja-hansaādīhi ṭṭho (1176).

Sakāranata puccha bhanja hansa icc' evamādīhi dhātūhi tapaccayassa saḥādibyañjanena ṭṭhādeso hoti ṭhāne.

Tuṭṭho (UdA. 90); ahinā daṭṭho (Vin. iii, 298) naro; mayā puṭṭho (M. i, 201); bhaṭṭho (VinA. i, 267); pabhaṭṭho (VinA. i, 267); haṭṭho (Vin. i, 16); paḥaṭṭho (VinA. i, 28); yiṭṭho (Abhi. i, 241). Evam aññe pi dhātavo sabbattha yojetabbā.

After "puccha", "bhanja", "hansa" and those that have "sa" at the end, there is "ṭṭha" with the beginning (consonant).

After the roots "puccha", "bhanja" and "hansa", and roots which have "sa" at the end, the suffix "ta" along with the beginning consonant is changed to "ṭṭha", when it is appropriate.

Satisfied (tuṭṭho); the man (naro) bitten (daṭṭho) by a snake (ahinā); asked (puṭṭho) by me (mayā); smashed (bhaṭṭho); mashed (paḥaṭṭho); joyful (haṭṭho); delighted (paḥaṭṭho); sacrificed (yiṭṭho). Thus also other roots should be formed everywhere.

Note about formation.

tusa + ta

here "sa + ta" are changed to "ṭṭha"; tu + ṭṭha

574. 613. Vasato uṭṭha (1177)³².

Vasa icc' etamhā dhātumhā takārapaccayassa sahādiyañjanena uṭṭhādeso hoti ṭhāne.

Vassamvuṭṭho (Vin. i, 219).

After "vasa" there is "uṭṭha".

After the root "vasa", the suffix "ta" together with the beginning consonant is changed to "uṭṭha", when it is appropriate.

Having lived the rainy season (vassamvuṭṭho).

575. 614. Vassa vā-v-u (1178).

Vasass' eva dhātussa tapaccaye pare vakārassa ukārādeso hoti vā.

Vusitaṃ brahmacariyaṃ (Vin. iii, 20); uṭṭho, vuṭṭho (Khu. i, 8) vā.

Sometimes there is "u" or "v" of "vassa".

Sometimes, when the suffix "ta" follows the root "vasa", the letter "va" is changed to the letter "u".

Lived (vusitaṃ) the holy life (brahmacariyaṃ); lived (uṭṭho, vuṭṭho).

576. 607. Dha-ḍha-bha-hehi dha-ḍhā ca (1179).

Dha ḍha bha ha icc' evamantehi dhātūhi takārapaccayassa yathākkamaṃ dha-ḍhādesā honti.

Yathā? Buddho (Vin. iii, 1), Bhagavā; vaḍḍho (M. i, 116), bhikkhu; laddhaṃ (JA. iii, 295) me pattacīvaraṃ; agginā daḍḍhaṃ (VinA. ii, 220) vanaṃ.

³² Uttha-uṭṭhānaṃ vinicchayo Abhayārāmikattherena viracite Moggallānvuttinissayadutiyaabhāge 791-piṭṭhe passitabbam.

Also after "dha", "ḍha", "bha" and "ha" there are "dha" and "ḍha".

After the roots "dha", "ḍha", "bha" and "ha" and others, the suffix "ta" is changed to "dha" and "ḍha" respectively.

As what (yathā)? Buddho, Bhagavā; increased (vaḍḍho), bhikkhu; a bowl and robe (pattacīvaram) obtained (laddham) by me (me); a forest (vanam) burnt (daḍḍham) by fire (agginā).

577. 628. Bhanjato ggo ca (1180).

Bhanjato dhātumhā takārapaccayassa ggoādeso hoti sahādiḃyañjanena.

Bhaggo (Khu. i, 36).

Also after "bhanja" there is "gga".

After the root "bhanja" the suffix "ta" is changed to "gga" together with the beginning consonant.

Broken (bhaggo).

578. 560. Bhujādīnam anto no dvi ca (1181).

Bhuja icc' evamādīnam dhātūnam anto no hoti, tapaccayassa ca dvibhāvo hoti.

Bhutto (Khu. v, 192), bhuttāvī (Vin. ii, 111); catto (Vin. i, 127); satto (Khu. vii, 17); ratto; yutto (ItA. 282); vivitto (Khu. i, 411).

The end of "bhuja" and others is elided and there is double.

The end of the root "bhuja" and others is elided, and the suffix "ta" is doubled.

(One who) ate (bhutto, bhuttāvī); (one who) gave up (catto); (one who was) attached (satto); (one who was) colored (ratto); (one who was) engaged (yutto); (one who was) secluded (vivitto).

579. 629. Vaca vā v' u (1182).

Vaca icc' etassa dhātussa vakārassa ukārādeso hoti anto cakāro no hoti, tapaccayassa ca dvebhāvo hoti vā.

Vuttaṃ Bhagavatā (Khu. i, 195), uttaṃ vā.

Sometimes there is "u" of "vaca".

Sometimes "va" of the root "vaca" is changed to "u" and the end "ca" is elided, and the suffix "ta" is doubled.

Said (vuttaṃ, uttaṃ) by the Blessed One (Bhagavatā).

580. 630. Gupādīnaṃ ca (1183).

Gupa icc' evamādīnaṃ dhātūnaṃ anto ca byañjano no hoti, tapaccayassa ca dvebhāvo hoti.

Sugutto (Khu. i, 127), catto (Vin. i, 127), litto, santatto, utto, vivitto (Khu. vii, 155), sitto. Evam aññe pi yojetabbā.

Also of "gupa" and others.

The end consonant of the root "gupa" and others is elided, and the suffix "ta" is doubled.

Wel protected (sugutto); given up (catto); smeared (litto); scorched (santatto); said (utto); secluded (vivitto); sprinkled (sitto). Thus also others should be formed.

581. 616. Tarādīhi iṇṇo (1184).

Tara icc' evamādīhi dhātūhi tapaccayassa iṇṇādeso hoti, anto ca byañjano no hoti.

Taratī ti tiṇṇo (Khu. vii, 16); uttaratī ti uttiṇṇo; sampūratī ti sampuṇṇo; turatī ti tuṇṇo³³; pariṇatī ti pariṇṇo (Khu. v, 397); ākiratī ti ākiṇṇo (D. ii, 25).

After "tara" and others there is "iṇṇa".

After the root "tara" and others, the suffix "ta" is changed to "iṇṇa", and the end consonant is elided.

(He) crosses (tarati), so (ti) (he is called) on who has crossed (tiṇṇo); (he) comes up (uttarati), so (ti) (he is called) one who has come up (uttiṇṇo); (he) fills (sampūratī), so (ti) (he is called) one who has filled (sampuṇṇo); (he) hastens (turati), so (ti) (he is called) one who has hastened (tuṇṇo); (he) decays (pariṇatī), so (ti) (he is called) one who has decayed (pariṇṇo); (it) scatters (ākiratī), so (ti) (it is called) tha which has scattered (ākiṇṇo).

³³ Tudatī ti tuṇṇo (K), taṃ na yuttaṃ ādiladdena ra-kārantadhātūnaṃ va saṅgahitattā.

582. 631. Bhidādito inna-anna-īṇā vā (1185).

Bhidi icc' evamādīhi dhātūhi tapaccayassa inna-anna-īṇādesā honti vā, anto ca byañjano no hoti.

Bhinditabbo ti bhinno (VinA. i, 204); chindīyatī ti chinno (VinA. i, 204); ucchindīyitthā ti ucchinno³⁴ (M. i, 192); dīyatī ti dinno (Vin. iii, 163); nisīdatī ti nisinno (D. i, 45); suṭṭhu chādīyatī ti suchanno; khidatī ti khinno; rodātī ti³⁵ runno; khīṇā jāti (Vin. iii, 20).

Vā ti kimattham? Bhijjatī ti bhitti (Vin. ii, 60).

Sometimes, after "bhidi" there are "inna", "anna" and "īṇa".

After the root "bhidi" and others, the suffix "ta" is changed to "inna", "anna" and "īṇa", and the end consonant is elided.

To be broken (bhinditabbo), so (ti) broken (bhinno); (it) is cut (chindīyati), so (ti) cut (chinno); it was broken (ucchindīyittha), so (ti) that which was broken (ucchinno); (it) is given (dīyati), so (ti) one which is given (dinno); (he) sit (nisīdati), so (ti) one who is seated (nisinno); (he) is well covered (suṭṭhu chādīyati), so (ti) one who is well covered (suchanno); (he) is tired (khidati), so (ti) one who is tired (khinno); (he) cries (rodati), so (ti), one who cried (runno); exhausted (khīṇā) birht (jāti).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (it) is broken (bhijjati), so (ti) that which is broken, a wall (bhitti).

583. 617. Susa-paca-sakato kkha-kkā ca (1186).

Susa paca saka icc' evamādīhi dhātūhi tapaccayassa kkha-kkādesā honti, anto ca byañjano no hoti.

Sussatī ti sukkham³⁶ (J. i, 190), kaṭṭham²⁶ (J. i, 190); paccatī ti pakkam (JA. ii, 392), phalam. Sakati samattheti, pūjetī ti vā Sakko (S. i, 218), Sujampati.

Also after "susa", "paca" and "saka" there are "kkha" and "kka".

After the roots "susa", "paca" and "saka" and others, the suffix 'ta' is changed to "kkha" and "kka", and the end consonant is elided.

(It) withers (sussati), so (ti) that which is withered (sukkhām), timber (kaṭṭham); (it) is cooked/ ripe (paccati), so (ti) that which is ripened (pakkam), a fruit (phalam). (He) is able (sakati, samattheti), so (ti) Sakko, or (vā) (he) is honored (pūjetī), so (ti) Sakko, Sujampati.

³⁴ Ucchindittā ti ucchinno (K).

³⁵ Rudhiyatī ti, rundhiyatī ti (K).

³⁶ Sukkham kaṭṭham (Sad.), kaṭṭham dārumhi, tam kicce, gahane kasite tisū (Abhdhāna 1040-gāthā).

584. 618. Pakkamādīhi nto ca (1187).

Pakkama icc' evamādīhi dhātūhi tapaccayassa ntoādeso hoti, anto ca no hoti.

Pakkamatī ti pakkanto (Vin. iii, 111); vibbhamatī ti vibbhanto (UdA. 295); saṅkanto (Vin. iii, 100); khanto; santo (A. i, 132); danto (Vin. iii, 48); vanto.

Caggahaṇaṃ kimatthaṃ? Teh' eva dhātūhi tapaccayassa nti hoti, anto ca no hoti. Kanti, khanti (AbhA. ii, 95). Evaṃ sabbattha.

Also after "pakkama" there is "nta".

After the root "pakkama" and others, the suffix "ta" is changed to "nta", and the end consonant is elided.

(He) goes away (pakkamati), so (ti) one has gone away (pakkanto); (he) turns back (vibbhamati), so (ti) one who has turned back (to lay life) (vibbhanto); one who passed over (saṅkanto); one who forbears (khanto); one who is calmed (santo); one who is tamed (danto); something that is vomited or one who has vomited (vanto).

What is the purpose of taking "ca"? After those roots the suffix "ta" becomes "nti", and the end (consonant) is elided. Liking (kanti), patience (khanti). Thus everywhere.

585. 619. Janādīnam ā timhi ca (1189).

Jana icc' evamādīnam dhātūnam antassa byañjanassa āttaṃ hoti tapaccaye pare, timhi ca.

Ajanī ti jāto (A. i, 105); jananaṃ jāti (Vin. ii, 8).

Timhī ti kimatthaṃ? Aññasmim pi paccaye pare ākāranivattanatthaṃ. Janitvā, janitā, janitum, janitabbaṃ icc' evamādi.

There is "ā" of "jana" and others and "ti".

When the suffix "ta" or "ti" follows, there is "ā" of the end consonant of the root "jana" and others.

(He) is born (ajanī), so (ti) born (jāto); generating (jananaṃ), birth (jāti).

Why it is said "timhi" (when "ti" follows)? To prevent the substitution "ā" when other suffixes follow. Having been born (janitvā), one who is born (janitā), to be born (janitum), it should be born (janitabbaṃ), etc.

586. 600. Gama-khana-hana-ramādīnam anto (1190).

Gama khana hana ramu icc' evamādīnaṃ dhātūnaṃ anto byañjano no hoti vā tapaccaye pare, timhi ca.

Sundaraṃ nibbānaṃ gacchatī ti sugato (Vin. i, 1). Sundaraṃ nibbānaṃ gacchatī ti sugati³⁷ (Vin. ii, 14); khataṃ (AAA. ii, 59); khati. Upahataṃ (D. i, 81), upahati. Rato (Khu. v, 196), rati (Khu. v, 170). Mato (DhA. i, 445), mati (Khu. v, 356).

Vā ti kimatthaṃ? Ramato, ramati (Khu. i, 127).

The end of "gama", "khana", "hana" and "ramu" and others.

Sometimes, when the suffix "ta" or "ti" follows, the end consonant of the roots "gama", "khana", "hana" and "ramu" and others is elided.

(He) goes (gacchati) to the good (sundaraṃ) Nibbāna (Nibbānaṃ), so (ti), (he is called) sugato. (He) goes (gacchati) to the good (sundaraṃ) Nibbāna (Nibbānaṃ), so (ti), (he is called) sugati; that which is dug (khataṃ); digging (khati). One who is killed (upahataṃ), killing (upahati). One who is delighted (rato), delighting (rati). One who thinks (mato), thinking (mati).

Why it is said "vā" (sometimes)? To allow an exception to this rule such in the following examples: one who is delighted (ramato), delighting (ramati).

587. 632. Rakāro ca (1191).

Rakāro ca dhātūnaṃ antabhūto no hoti tapaccaye pare, timhī ca.

Pakārena karīyati ti pakato; paṭhamam karīyati ti pakati (D. i, 159); visarīyati ti visato, visati.

Also the letter "ra".

When the suffix "ta" or "ti" follows, "ra" that stands at the end of the root is elided.

(It) is done (karīyati) by method (pakārena), so (ti) that which is done by method (pakato); (it) is done (karīyati) first (paṭhamam), so (ti) that which is done first (pakati); (it) is spread (visarīyati), so (ti) that which is spread (visato, visati).

588. 620. Thā-pānam i-i ca (1192).

³⁷ Sundaraṃ thānaṃ gacchatī ti sugati (Sī). Sundaraṃ nibbānaṃ gamanaṃ sugati (K). Sukham ev' ettha gacchanti, na dukkhanti vā sugati (AAA. i, 97).

Ṭhā-pā icc' etesaṃ dhātūnaṃ antassa ākāraṣṣa ikāra-īkāraḍesaṃ honti
yathāsaṅkhyāṃ tapaccaye pare, timhi ca.

Yatra ṭhito (Khu. i, 32), ṭhiti (Khu. vii, 90); pīto (D. ii, 233), pīti.

Also there are "i" and "ī" of "ṭhā" and "pā".

When the suffix "ta" or "ti" follows, the letter "ā", which is the end of the roots "ṭhā" and "pā", is changed to "i" and "ī" respectively.

One who stands or stood (ṭhito), standing (ṭhiti); one who drank (pīto), drinking (pīti).

589. 621. Hantehi ho hassa ḷo vā adaha-nahānaṃ (1193).

Hakāraṇtehi dhātūhi tapaccayassa hakāraḍeso hoti, hakāraṣṣa dhātvantassa ḷo
hoti vā adaha-nahānaṃ.

Āruhitthā ti āruḷho (Khu. iii, 430); gālho (Khu. vii, 20); bālho (M. iii, 302);
mūlho (Khu. i, 252).

Adaha-nahānaṃ iti kimatthaṃ? Dayhatī ti daḍḍho (Khu. vii, 41); saṃ suṭṭhu
nayhatī ti sannaddho (S. i, 471).

Sometimes, after those having "ha" at the end, there is "ha", "ha" becomes "ḷa", excepting
"daha" and "naha".

Sometimes the suffix "ta" after roots that have "ha" at the end is changed to "ha", and "ha",
that is the end of the root, becomes "ḷa", excepting "daha" and "naha".

(He) climbed (āruhittha), so (ti) one who climbed (āruḷho); that which is mixed (gālho); that
which is strong (bālho); one who is confused (mūlho).

Why it is said "adaha-nahānaṃ" (excepting "daha" and "naha")? To prevent the operation of
this rule when there is "daha" and "naha" such as in the following examples: (it) is burnt
(dayhati), so (ti) that which is burnt (daḍḍho); (it) is bound (nayhati) well (saṃ, suṭṭhu), so
(ti) that which is well bound (sannaddho).

Iti kibbidhāna-kappe tatiyo kaṇḍo.

Thus end the third section in the primary derivative chapter

590. 579. Ṇamhi ranjassa jo bhāva-karaṇesu (1194).

Ṇamhi paccaye pare ranja icc' etassa dhātussa antabhūtassa njaḥārassa joādeso hoti bhāva-karaṇesu.

Raṇjanam rāgo³⁸, ranjanti etenā ti rāgo²⁷.

Bhāvakarāṇesū ti kimattham? Ranjatī ti raṅgo (M. i, 43).

In verbal nouns and instrumental, when "ṇa" follows, there is "ja" of "ranja".

In verbal nouns and instrumental, when the suffix "ṇa" follows, "nja", that is the end of the root "ranja", is changed to "ja".

Dyeing (raṇjanam), dyeing (rāgo), they dye (ranjati) with that (tena), so (ti) that by which they dye (rāgo).

Why it is said "bhāva-karaṇesu" (in verbal nouns and instrumental)? To prevent the operation of this rule when they are not verbal nouns and instrumental such as in the following example: (it) dyes (ranjati), so (ti) dye (raṅgo).

591. 544. Hanassa ghāto (1195).

Hana icc' etassa dhātussa sabbassa ghātādeso hoti ṇamhi paccaye pare.

Upahanatī ti upaghāto; gāvo hanatī ti goghātako (M. i, 73).

After "hana" there is "ghāta".

When the suffix "ṇa" follows, there is "ghāta" of the whole root "hana".

(He) kills (upahanati), so (ti) killer (upaghāto); (he) kills (hanati) cattle (gāvo), so (ti) a cattle killer (goghātako).

592. 503. Vadho vā sabbattha (1196).

Hana icc' etassa dhātusa vadhādeso hoti vā sabbattha ṭhānesu.

Hanatī ti vadho (Khu. vi, 256), vadhako (Vin. i, 95); avadhi (Khu. i, 13), ahani vā.

Sometimes there is "vadha" everywhere.

³⁸ Raṇjanavasena rāgo (AbhiA. i, 395). Rajjanti sattā tena, sayam vā raṇjati, raṇjanamattam eva vā etasan ti rāgo (Sad. Dhātumālā 46). Raṇjitabbo rāgo (K), tam na yuttam, kiccapaccayantā hi bhāve napumsakā va.

Sometimes, in all places,³⁹ there is "vadha" of the root "hana".

(He) kills (hanati), so (ti) a killer (vadho, vadhako); (he) killed (avadhi, ahani).

593. 564. Ākārantānam āyo (1197).

Ākārantānam dhātūnam antassa ākārassa āyādeso hoti namhi paccaye pare.

Dadātī ti dāyako (S. i, 97); dānam dātum sīlam yassā ti dānadāyī; majjam dātum sīlam yassā ti majjadāyī; nagaram yātum sīlam yassā ti nagarayāyī.

There is "āya" of those that end in "ā".

When the suffix "ṇa" follows, the letter "ā", that is the end of roots ending in "ā", is changed to "āya".

(He) gives (dadātī), so (ti) a giver (dāyako); the habit (sīlam) of him (yassa) is to give (dātum) alms (dānam), so (ti) one who has the habit to give alms (dānadāyī); the habit (sīlam) of him (yassa) is to give (dātum) liquor (majjam), so (ti) on who has the habit to give liquor (majjadāyī); the habit (sīlam) of him (yassa) is to go (yātum) to the city (nagaram), so (ti) one who has the habit of going to the city (nagarayāyī).

594. 582. Pura-sam-upa-parīhi karotissa kha-kharā vā tappaccayesu ca (1198).

Pura sam upa pari icc' etehi karotissa dhātussa kha-kharādesā honti vā tappaccaye pare⁴⁰, namhi ca.

Pure karīyatī ti purakkhato (D. i, 47); sammā karīyatī ti saṅkhato (Abhi. i, 277); upagantvā karīyatī ti upakkhato (D. i, 120); parisamantato karotī ti parikkhāro (D. ii, 175); saṅkarīyatī ti saṅkhāro (Abhi. vi, 1).

Vā ti kimattham? Upagantvā karotī ti upakāro (D. iii, 252).

When the suffix "ta" follows, there are "kha" and "khara" of the root "kara" that is preceded by "pura", "sam", "upa" and "pari".

Sometimes, when the suffix "ta" or "ṇa" follows, the root "kara", when it is preceded by "pura", "sam", "upa" and "pari", is changed to "kha" and "khara".

(He) is put (karīyati) in front (pure), so (ti) one who is put in front, honored (purakkhato); (it) is made (karīyati) well (sammā), so (ti) that which is made well (saṅkhato); having approached (upagantvā) it is made (karīyati), so (ti) that which is prepared (upakkhato); (it)

³⁹ In all places means in primary derivative and also in verbs, etc.

⁴⁰ Tappaccayesu paresu (K).

makes (karoti) all around (parisamantato), so (ti) that which is surrounding (parikkhāro); (it) is well made (saṃkarīyati), so (ti) that which is well made (saṃkhāro).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: having approached (upagantvā) (it) is made (karīyati), so (ti) that which is prepared (upakāro).

595. 637. Tave-tunādīsu kā (1199).

Tave tuna icc' evamādīsu paccayesu karotissa dhātussa kāādeso hoti vā.

Kātave (Khu. vi, 75), kātum (Vin. iii, 241), kattum vā, kātuna, kattuna vā.

There is "kā" when "tave" and "tuna" follow.

Sometimes, when the suffixes "tave", "tuna" and others follow, the root "kara" is changed to "kā".

To do (kātave, kātum, kattum; having done (kātuna, kattuna).

596. 551. Gama-khana-hanādīnaṃ tum-tabbādīsu na (1200).

Gama khana hana icc' evamādīnaṃ dhātūnaṃ antassa nakāro hoti vā tum-tabbādīsu paccayesu.

Gantum (VinA. i, 7), gamitum; gantabbam, gamitabbam. Khantum, khanitum, khantabbam; khanitabbam. Hantum (Khu. vi, 22), hanitum; hantabbam (D. ii, 142), hanitabbam. Mantum, manitum; mantabbam, manitabbam.

Ādiggaṇaṃ kimatthaṃ? Tunaggahaṇatthaṃ. Gantuna, khantuna, hantuna, mantuna.

When there are "tum", "tabba" and others, there is "na" of (the end of) "gama", "khana", "hana" and others.

When the suffixes "tum", "tabba" and others follow, there is "na" of the end of the roots "gama", "khana", "hana" and others.

To go (gantum, gamitum); (it) should be gone (gantabbam, gamitabbam). To dig (khantum, khanitum); (it) should be dug (khantabbam, khanitabbam). To kill (hantum, hanitum); (it) should be killed (hantabbam, hanitabbam). To know (mantum, manitum); (it) should be known (mantabbam, manitabbam).

Why it is the purpose of taking "ādi", others? For the purpose of taking "tuna". Having gone (gantuna), having dug (khantuna), having killed (hantuna), having known (mantuna).

597. 641. Sabbehi tunādīnaṃ yo (1201).

Sabbehi dhātūhi tunādīnaṃ paccayānaṃ yakārādeso hoti vā.

Abhivandiya, abhivanditvā; ohāya (Khu. vi, 84), ohitvā; upanīya (D. i, 100), upanetvā; passiya, passitvā; uddissa (D. i, 157), uddisitvā; ādāya (Vin. iii, 24), ādiyitvā (JA. ii, 205).

After all (roots) there is "yo" of "tuna" and others.

Sometimes after all roots the suffix "tuna" and others are changed to "ya".

Having bowed down (abhivandiya, abhivanditvā); having abandoned (ohāya, ohitvā); having brought (upanīya, upanetvā); having seen (passiya, passitvā); having pointed out (uddissa, uddisitvā); having taken (ādāya, ādiyitvā).

598. 643. Ca-nantehi raccaṃ (1203).

Cakāra-nakārantehi dhātūhi tunādīnaṃ paccayānaṃ raccādeso hoti vā.

Vivicca (Vin. i, 5), āhacca (M. iii, 178), uhacca (Khu. vi, 61).

Vā ti kimatthaṃ? Hantvā (Khu. vi, 72).

There is "racca" after those that end in "ca" and "na".

Sometimes there is the substitution "racca" of the suffixes "tuna" and others after roots that end in "ca" and "na".

Having separated (vivicca), having stricken (āhacca), having pulled out (uhacca).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: having killed (hantvā).

599. 644. Disā svāna-svāntalopo ca (1204).

Disa icc' etāya dhātuyā tunādīnaṃ paccayānaṃ svāna-svādesā honti, antalopo
ca.

Disvāna (Vin. i, 309), disvā (Abhi. i, 261).

After "disa" there are "svāna" and "svā" and elision of the end.

After the root "disa" the suffixes "tuna" and others are changed to "svāna" and "svā", and the end (consonant of the root) is elided.

Bhitvā, chitvā; datvā, hutvā.

When there are two (letters), (the previous) is "garu".

When there are two letters, the previous letter should be regarded as "garu".

Having broken (bhitvā), having cut (chitvā). The letter "i" of "bhitvā" and "chitvā" should be regarded as "garu". Although "i" is short (rasa), it is heavy (garu) and it has two moras. Having given (datvā), having been (hutvā). The letter "a" of "datvā" and the letter "u" of "hutvā" should be regarded as "garu".

603. 7. Dīgho ca (9).

Dīgho ca saro garuko va daṭṭhabbo.

Āhāro, nadī, vadhū, te dhammā, opanayiko.

Also long.

Also the long vowel should be regarded as "garu".

Food (āhāro), river (nadī), woman (vadhū), those (te) dhammas (dhammā), leading to (opanayiko).

604. 684. Akkharehi kāra⁴³ (1208).

Akkharatthehi akkharābhidheyyehi kārapaccayo hoti payoge sati.

A eva akāro, ā eva ākāro, ya eva yakāro.

After letters there is "kāra".

After those that have the meaning of letters there is the suffix "kāra" when there is usage.

"A" (a) itself (eva) is the letter "a" (akāro), "ā" (ā) itself (eva) is the letter "ā" (ākāro), "ya" (ya) itself (eva) is the letter "ya" (yakāro).

605. 547. Yathāgamam ikāro (1210).

Yathāgamam sabbadhātūhi sabbapaccayesu ikārāgamo hoti.

Kāriyam, bhavitabbam (JA. iv, 221), janitabbam, viditabbam⁴⁴, karitvā (JA. iii, 463), icchitam (DhA. i, 127).

⁴³ Kāram (Sī).

According to the Buddha's Word there is the letter "i".

According to the Buddha's Word, after all roots when all suffixes follow, there is the insertion of the letter "i".

(It) should be done (kāriyaṃ), (it) ought to be (bhavitabbaṃ), (it) should be produced (janitabbaṃ), (it) should be known (viditabbaṃ), (it) should be done (karitvā), that which is desired (icchitaṃ).

606. 642. Da-dhantato yo kvaci (1211).

Dakāra-dhakārantāya dhātuyā yathāgamaṃ yakārāgamo hoti kvaci tunādīsu paccayesu.

Buddho loke uppajjitvā (D. ii, 129); Dhammaṃ bujjhitvā (Khu. iii, 31; Khu. xi, 202).

Da-dhantato ti kimatthaṃ? Labhitvā (DhA. i, 109).

Kvacī ti kimatthaṃ? Uppādetvā⁴⁵.

Optionally there is "ya" after those that end in "da" and "dha".

Optionally, according to the Buddha's Word, when the suffixes "tuna" and others follow, there is the insertion of "ya" after roots that end in "da" and "dha".

The Buddha (Buddho) having appeared (uppajjitvā) in the world (loke); having understood (bujjhitvā) the Dhamma (Dhammaṃ).

Why it is said "da-dhantato" (those that end in "da" and "dha")? To prevent the operation of this rule when there are not "da" and "dha" such in the following example: having obtained (labhitvā).

Why it is said "kvaci" (optionally)? To allow an exception to this rule such as in the following example: having caused to arise (uppādetvā).

Iti kibbidhāna-kappe catuttho kaṇḍo

Thus ends the fourth section in the primary derivative chapter

PAÑCAMA-KAṆḌA

Fifth Section

⁴⁴ Viditaṃ (Sī).

⁴⁵ Uppāditvā (K).

607. 578. Niggahita⁴⁶ saṃyogādi no (1212).

Saṃyogādibhūto nakāro niggahitam āpajjate.

Raṅgo (M. i, 47), bhaṅgo (Khu. vii, 33), saṅgo (Khu. vii, 6; Khu. i, 39).

"N" which is the beginning of a conjunct (consonant) is changed to the "niggahita".

Dancing place (raṅgo), breaking up (bhaṅgo), clinging (saṅgo).

608. 623. Sabbattha ge gī (1165).

Ge icc' etassa dhātussa gīādeso hoti sabbattha ṭhāne.

Gītaṃ⁴⁷ (D. i, 6), gāyati.

Everywhere there is "gī" of "ge".

In all places there is "gī" of the root "ge".

Singing or that which is to be sung (gītaṃ), (he) sings (gāyati).

609. 484. Sadassa sīdattaṃ (1213).

Sada icc' etassa dhātussa sīdādeso hoti sabbattha ṭhāne.

Nisinno (Khu. v, 358), nisīdati (D. ii, 231; Vin. ii, 28).

There is "sīda" of "sada".

In all places there is "sīda" of the root "sada".

Seated (nisinno), (he) sits (nisīdati).

610. 627. Yajassa sarass' i ṭṭhe (1215).

Yaja icc' etassa dhātussa sarassa ikārādeso hoti ṭṭhe pare.

⁴⁶ Niggahītaṃ (Sī).

⁴⁷ Gāyanaṃ gītaṃ (Sī).

Yiṭṭho, yiṭṭhā.

Ṭṭhe ti kimattham? Yajanam.

When "ṭṭha" follows, there is "i" of the vowel of "yaja".

When "ṭṭha" follows, there is "i" of the vowel of the root "yaja".

Sacrificed (yiṭṭho, yiṭṭhā).

Why it is said "ṭṭhe" (when "ṭṭha" follows)? To prevent the operation of this rule when "ṭṭha" does not follow such as in the following example: sacrificing (yajanam).

611. 608. Ha-catutthānam antānam do dhe (1216).

Ha-catutthānam dhātvantānam do ādeso hoti dhe pare.

Sannaddho (Khu. i, 69; S. i, 471), kuddho (DA. i, 51), yuddho (JA. iii, 513), siddho, laddho (Vin. ii, 122), āraddho (AA. ii, 80).

When "dha" follows, there is "da" of "ha" and the fourth (letter) which are the end (of the root).

When "dha" follows, there is "da" of "ha" and the fourth letter which are the end of root.

Fastened (sannaddho), irritated (kuddho), fought (yuddho), accomplished (siddho), obtained (laddho), began (āraddho).

612. 615. Do ḍhakāre (1217).

Ha-catutthānam dhātvantānam do ādeso hoti ḍhakāre pare.

Dayhatī ti daḍḍho (Khu. v, 67), vaḍḍhatī ti vuḍḍho (Vin. i, 2; AA. ii, 266).

Ḍhakāre ti kimattham? Dāho (M. i, 321; D. i, 10).

When "ḍha" follows there is "ḍa".

When "ḍha" follows, there is "ḍa" of "ha" and the fourth letter which are the end of the root.

(It) is burnt (dayhatī), so (ti) that which is burnt (daḍḍho), (it) grows old (vaḍḍhatī), so (ti) that which grows old (vuḍḍho).

Why it is said "ḍhakāre" (when "ḍha" follows)? To prevent the operation of this rule when "ḍha" does not follow such as in the following example: burning (dāho).

613. 583. Gahassa ghara ñe vā (1218).

Gaha icc' etassa dhātussa sabbassa gharādeso hoti vā ñapaccaye pare.

Gharaṃ (Khu. v, 67), gharāni⁴⁸ (Khu. vi, 80).

Vā ti kimatthaṃ? Gāho (AbhiA. i, 94, 295).

Sometimes when "ña" follows there is "ghara" of "ghassa".

Sometimes, when the suffix "ña" follows, there is "ghara" of the whole of the root "gaha".

House (gharaṃ), houses (gharāni).

Why it is said "vā" (sometimes)? seizing (gāho).

614. 581. Dahassa do ḷaṃ (1219).

Daha icc' etassa dhātussa dakāro ḷattam āpajjate vā ñapaccaye pare.

Paridahanam, pariḷāho (Khu. i, 26).

Vā ti kimatthaṃ? Paridāho.

"Da" of "daha" becomes "ḷa".

Sometimes, when the suffix "ña" follows, "da" of the root "daha" becomes "ḷa".

Burning (paridahanam, pariḷāho).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: burning (paridāho).

615. 586. Dhātvantassa lopo kvimhi (1220).

Dhātvantassa byañjanassa lopo hoti kvimhi paccaye pare.

Bhujena gacchatī ti bhujago (Khu. vii, 6); urena gacchatī ti urago (Khu. vii, 6); turago; saṅkho (AbhA. i, 355).

When "kvi" follows, there is elision of the end of the root.

When the suffix "kvi" follows, there is elision of the consonant which is the end of the root.

⁴⁸ gharāni (Si).

(It) goes (gacchati) by bending (bhujena), so (ti) a snake (bhujago); (it) goes (gacchati) by the chest (urena), so (ti) a snake (urago); a horse (turago); a conch (saṅkho).

616. 587. Vidante ū (1222).

Vida icc' etassa dhātussa ante ūkāragamo hoti kvimhi paccaye pare.

Lokaṃ vidati jānāti ti lokavidū (S. i, 221).

There is "ū" at the end of "vida".

When the suffix "kvi" follows, there is the insertion of the letter "ū" at the end of the root "vida".

(He) knows (vidati, jānāti) the world (lokaṃ), so (ti) knower of the world.

617. 633. Na-ma-ka-rānam antānam n' iyuttatamhi (1223).

Nakāra-makāra-kakāra-rakārānam dhātvantānam lopo na hoti ikārayutte tapaccaye pare.

Hanituṃ; gamito; ramito; sakito; sarito; karitvā (Khu. ii, 78).

Iyuttatamhī ti kimattham? Gato (Khu. ii, 95), sato (Khu. i, 223).

Those that end in "na", "ma", "ka" and "ra" are not elided when there is "ta" accompanied by "i".

When the suffix "ta" follows, which is accompanied with "i", there is not elision of "na", "ma", "ka" and "ra" which are the end of the root.

To kill (hanituṃ); gone (gamito); delighted (ramito); honored (sakito); remembered (sarito); having done (karitvā).

Why it is said "iyuttamhi" (when there is "ta" accompanied by "i")? To prevent the operation of this rule when there is not "ta" accompanied by "i" such in the following example: gone (gato), mindful (sato).

618. 571. Na ka-gattam ca-jā ṇvumhi (1224).

Cakāra-jakārā kakāra-gakārattam n' āpajjante ṇvumhi paccaye pare.

Pacatī ti pācako; yajatī ti yājako.

When "ṇvu" follows, "c" and "j" are not changed to "k" and "g".

When the suffix "ṇvu" follows, "c" and "j" are not changed to "k" and "g" (respectively).

(He) cooks (pacati), so (ti) cook (pācako); (he) sacrifices (yajati), so (ti) sacrificer (yājako).

619. 573. Karassa ca tattam̐ tusmim̐ (1225).

Kara icc' etassa dhātussa antassa rakārassa takārattam̐ hoti tupaccaye pare.

Karotī ti kattā (D. i, 18; Khu. v, 115), karontī ti kattāro.

Also when "tu" follows, there is "ta" of ("ra" of) "kara".

When the suffix "tu" follows, there is "ta" of "ra" which is the end of the root "kara".

(He) does (karoti), so (ti) doer (kattā), (they) do (karonti), so (ti) doers (kattāro).

620. 549. Tum̐-tuna-tabbesu vā (1226).

Kara icc' etassa dhātussa antassa rakārassa takārattam̐ hoti vā tum̐ tuna tabba icc' etesu paccayesu.

Kattum̐ (Vism. i, 293), kātum̐ (Vin. iv, 241); kattuna, kātuna; kattabbam̐ (Khu. i, 21), kātabbam̐.

Sometimes when "tum̐", "tuna" and "tabba" follow.

Sometimes when "tum̐", "tuna" and "tabba" follow, there is "ta" of "ra" which is the end of the root "kara".

To do (kattum̐, kātum̐); having done (kattuna, kātuna); (it) should be done (kattabbam̐, kātabbam̐).

621. 553. Kāritam̐ viya ṇānubandho (1227).

Nakārānubandho paccayo kāritam̐ viya datṭhabbo vā.

Dāho (M. i, 311), deho, vāho (A. iii, 395), bāho⁴⁹, cāgo (D. ii, 175), vāro, cāro⁵⁰, parikkhāro (D. ii, 175), dāyako (S. i, 57), nāyako (Vin. iii, 32), lāvako, bhāvako, kārī, ghātī, dāyī.

Vā ti kimattham̐? Upakkharo.

⁴⁹ Na-y-ime payogā Sīhaḷapothhake dissanti.

⁵⁰ Na-y-ime payogā Sīhaḷapothhake dissanti.

The indicatory letter "ṇ" is as "kārita".

The suffix which has the indicatory letter "ṇ" should be regarded as "kārita".

Burning (dāho), the body (deho), a vehicle (vāho), the arm (bāho), giving up (cāgo), occasion (vāro), going (cāro), a requisite (parikkhāro), a giver (dāyako), a leader (nāyako), a reaper (lāvako), (bhāvako), doer (kāri), a killer (ghātī), a giver (dāyī).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: a doer close to someone, assistant (upakkharo).

622. 570. An'-akā yu-ṇvūnaṃ (1228).

Yu ṇvu icc' etesaṃ paccayānaṃ ana aka icc' ete ādesā honti.

Nandanaṃ (S. i, 6); kāraṇo (Khu. v, 143).

There are "ana" and "aka" of "yu" and "ṇvu".

There are the substitutions "ana" and "aka" of the suffixes "yu" and "ṇvu".

Rejoicing (nandanaṃ); doer (kāraṇo).

623. 554. Ka-gā ca-jānaṃ (1229).

Ca ja icc' etesaṃ dhātvantānaṃ kakāra-gakārādesā honti ṇānubandhe paccaye pare.

Póko; yogo (A. i, 405).

There are "ka" and "ga" of "ca" and "ja".

When the suffix which is the indicatory letter "ṇ", follows, there are the substitutions "ka" and "ga" of the "ca" and "ja" which are the end of the root.

Cooking (pāko); connection (yogo).

Iti kibbidhāna-kappe pañcama kaṇḍo.

Thus ends the fifth section in the primary derivative chapter

Kita-kappo niṭṭhito

The end of primary derivative chapter